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September, 1918

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# 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



# THE TEACHERS MONTHLY

Toronto

September, 1918

Volume XXIV.  
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### 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.

## Another Sunday School Problem Solved

**T**HE Problem of the Scholar of 15, 16 and 17 years is solved by the introduction of our new **Senior Departmental Graded Teacher's and Scholar's Quarterlies**. The New Quarterlies begin with October, and are now ready. The theme for the first quarter's study is "Jesus Entering upon His Life's Work;" for the second quarter, "Jesus in the Midst of His Popularity."

Last year we introduced Departmental Graded Lessons for 12, 13, and 14 year old boys and girls. The success of the venture was assured right from the start. Our Sunday Schools received them with open arms. There is a reason—the Lessons were written to meet the peculiar needs of 12, 13 and 14 year old scholars, and they **are** meeting these needs. We predict for the Senior Teacher's and Scholar's Quarterlies, which are written for the special needs of 15, 16 and 17 ages, just as auspicious an entry into our Canadian Sunday Schools. The subscription prices are :

**Senior Teacher's Quarterly, 60c. a year, 15c. a quarter**  
**Senior Scholar's Quarterly, 50c. " 12½c. "**

Schools that have classes of this age would do well to send for **SAMPLES** of the New Quarterlies, or better still take advantage of our

### **HALF-PRICE TRIAL OFFER**

(OCTOBER—DECEMBER)

We will send at **HALF-PRICE** a sufficient quantity of **Senior Teacher's Quarterly** and **Senior Scholar's Quarterly** (Oct.-Dec. Quarter) for your entire Senior Department.

**HOW MANY WILL YOU NEED?**

## **Presbyterian Publications**

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For teacher's material for "Question on Missions," for any of the grades, see our new 8 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. Duncan, Editors; John Mutch, Associate Editor

Vol. XXIV.

Toronto, September, 1918

No. 9

## EDITORIAL

### The NEW "Lesson on Missions"

It is *new*, in that it is larger, much larger, than hitherto. Instead of the little twelve page leaflet each quarter, the LESSONS ON MISSIONS will henceforth be a four page leaflet *each month*, the type page being the full size of that of the TEACHERS MONTHLY.

It is *new*, also, in that it introduces a new method. For the younger children, say up to eleven, there is a story for each month, usually straight from people who are themselves doing mission work, and who, therefore, write at first hand. For the classes above, say, eleven years of age, material also first hand from active workers, is supplied under two grades,—those up to fifteen, and those over fifteen. This threefold grading will, it is believed, adequately provide for missionary instruction for every one in the School each Sunday in the year.

The increase in size of the periodical and the change in the character of the material render unnecessary the continuance of the "Question on Missions" in the Quarterlies and Leaflets. The space thus gained will be utilized in making the Quarterlies and Leaflets still more interesting and complete. The change will take place with October in the Departmental Graded Scholar's Helps, and with January 1919, in the Uniform. It has been found by experience that the "Question" in the Scholar's Helps was really of no service unless the teacher or superintendent did his part. These will find their task much simplified by the greater amount and variety of material now in THE LESSONS ON MISSIONS.

*Five minutes each Sunday on Missions* has proved a popular feature in many Schools. THE LESSON ON MISSIONS, as now issued will, it is hoped, spread the good practice.

### The New Senior Departmental Quarterlies

Our Beginners, Primary, Junior, and Intermediate Departmental Graded Lessons have attained such a quick and wide popularity, and have been found so admirably fitted for their purpose, as to create an irresistible demand for the extension of the series into the Senior Department (ages 15, 16, 17.)

The first numbers of our SENIOR DEPARTMENTAL GRADED TEACHER'S QUARTERLY, and SENIOR DEPARTMENTAL GRADED SCHOLARS' QUARTERLY, are now in print. The Graded Lesson year begins with October. Therefore, those who wish to begin at the beginning should provide themselves with our new Senior Quarterlies right away. In order that Schools may see them and try them out, we will gladly send samples *free*, and at half price a sufficient num-

ber for the fifteen, sixteen, seventeen year old scholars of any School, and their teacher or teachers, for the Quarter, October to December. See advertisement on page 514.

These new Quarterlies are the very best available material for these critical and difficult ages. Their use will create new interest. A post card to PRESBYTERIAN PUBLICATIONS, Toronto, stating name and address of School and number of copies required, will give an opportunity of trying them out.

### The Rally Day Service

There could be nothing more fundamental than the topic chosen for this year's Rally Day Service. "THOU SHALT CALL HIS NAME JESUS, FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS." It is a getting back to the central point of knowledge and experience and inspiration. To know Jesus; to love him; and to serve him; this is the whole of Christianity. Thank God! it is a Christianity in which the tiniest tot as well as the most mature grown-up, may have a part.

And there can be no excuse for any one being absent from the Rally Day Service this year, whatever may have been true of other years, for the topic is one which both challenges and invites all.

### The Success of Rally Day Service

This will depend, as success usually depends, on getting ready. Two or three rehearsals of the Service by the School on previous Sundays will go far to spell success. The Service will have thus the exhilaration and "go" of something that is well understood and familiar.

### Mobilizing the Forces

A "Rally" means, of course, a rally. Some Schools, by diligent canvass, by means of personal invitation through the mail, or by house to house visits to the homes of the scholars, or by both, and by other means, secure the attendance of every scholar. This is the only aim that should be considered satisfactory. And to this aim should be added the effort to have as large a number of the parents and friends of the scholars present as possible.

There is power in numbers. A strong rally of all the forces of the School at this opening day of the season, as it may be called, makes possible a greater season's work than can be otherwise secured.

### The Envelopes

The Rally Day Envelopes are as much a part of the Service as the scripture or the prayers or the song. The object of the contribution is to enable the Sunday School and Y.P.S. Board of the church to do its work throughout the coming year.

It is safe to say that there is no Board of our Church which gives better returns for the moneys expended by it. A contribution in the Rally Day envelope is as good a bit of planting as the keenest increaser of production could desire.

### The Sunday School's Share

The General Assembly in June last determined on a Forward Movement, with three great objects in view:

- (1) To increase the spiritual life of the church.
- (2) To obtain among the growing boys and girls recruits for the ministry and deaconess work.
- (3) So to enlarge the scale of the givings of our people, older and younger, that the church may take its full share in the great missionary and other Christian enterprises which are challenging God's people, as never before, and of which the world never before stood in greater need.

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If the Sunday School is not in this Movement, the Movement will go crippled, and the Sunday School as well. This is a day of special and urgent opportunity.



*Rev. E. R. McLean, M.A., B.D.*

### **Another Field Worker**

An additional Field Worker Rev. E. R. McLean, M.A., B.D., of Cooke's Church, Kingston, Ont., has been appointed by the Board of Sabbath Schools and Young People's Societies. He is to spend himself in British Columbia and Alberta. There he will have splendid opportunities in the great task of stimulating and helping with the religious education of the young. The conditions in these far West Provinces are exceptional. Outside of the large cities and towns there are wide areas where the population is scattered. There are considerable sections in which the Sunday School is almost the only public service. There are some regions where the Sunday School has not yet been begun. The Provincial Sunday School Association, which, side by side with the churches, did good work, have ceased to exist. The work now depends on the united effort of the churches. In this our Presbyterian Church must take its full share.

Mr. McLean has been appointed by request of the Synods of British Columbia and Alberta. They requested the Board to send them a man who was thoroughly conversant with Sunday School work and who would spend his whole time in those Provinces visiting, organizing, advising and inspiring Sunday School scholars, teachers and other Sunday School workers. The Board, happily, have been able to grant their request.

Mr. McLean is not new to the job. He spent a whole year, a few years ago, in these very two Provinces, in the interests of Sunday School work. The country, the conditions and the people are familiar to him. Few Presbyterians in Canada are as conversant with and proficient in Sunday School and Young People's Society work as Mr. McLean. After graduating from Knox College, and after spending a year in British Columbia and Alberta in this work, he took a post graduate course at Union Theological Seminary, New York, in Religious Education. Then he was called to be associate minister with Rev. Dr. Alex. Macgillivray of Bonar Church, Toronto, whose name is a household word in Canada in connection with Sunday School work, and whose large and up-to-date Sunday School has been reported throughout the Dominion for its perennial efficiency. While ministering with Dr. Macgillivray, Mr. McLean was called to his charge in Kingston, where he has had conspicuous success in Sunday School and Young People's Society work.

Not only the Synods of British Columbia and Alberta, but the whole Presbyterian Church in Canada, will be enriched by Mr. McLean's specialized ministry in Canada's two Provinces which are furthest West.

### The Teacher Training "Drive"

A big Teacher Training "Drive" is on. It is big, because its operations cover the continent of North America. Details will be found on page 530. With a good will, the Presbyterian Church in Canada is in it and does not intend to be left behind the rest.

The New Standard Teacher Training Course is the one which is being advocated. It answers the present requirements better than any other available course.

The smallest School may take advantage of this "drive." The most isolated teacher may profit by it. All may secure the books. They are issued in handy and inexpensive form.

## WITH OUR CONTRIBUTORS

### The Forming of Habits

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

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

Readers of Joseph Lincoln's *Extricating Obadiah*, will remember Captain Noah Newcombe's dramatic entrance, humped over the steering wheel of a "tinny" runabout, his elbows well out and his hat jammed on the back of his head, his eyes glued upon the macadam directly in front of the radiator, but the car shooting from side to side of the road, its horn squawking continually, till it crashed through a rickety fence and fetched up hub deep in a little pond. "I've hit most everywhere since I left Provincetown in this datted thing," observed the captain, "but I ain't hit the middle of the road yet."

Six months later, Captain Newcomb and his car appeared again on Trumet's main street. "But now," reports the chronicler, "he did not crouch over the wheel, his hands bent in a petrified clutch at its circumference and his eyes glaring at the road just ahead. Indeed, no. The captain leaned back against the upholstery and his clutch upon the wheel was light but confident. He did not glare at the road; he smoked a cigar and looked easily about him. And in the wake left in the dust by the tires of that little car there was not to be discerned one nervous jiggle. It was plain that Captain Noah had become, as he had sworn to become, 'boss of the ship.'"

What made the difference? *Practice*, of course. That is the only way to become a skilled automobile driver. One may take lesson after lesson on how to handle a car, and may thoroughly understand the principles

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involved ; but he will not drive well until he has had a certain amount of experience and practice upon the road. Some movements must be made matters of habit,—the co-ordination of eye and hand involved in steering, the control of clutch and brake and accelerator, deftness in shifting gears and readiness to use the emergency brake. The beginner has to think of all these things and of how to do them ; the practiced driver does them as a matter of course. They have become second nature. He does them as naturally and as easily as he walks or talks or writes ; and his mind concerns itself, not with the mechanical details of the action, but with its objective ends. Just as, after one has learned to write, he thinks no longer of how to form the letters, but of what he wants to say, the practiced driver, no longer compelled to think of just what to do to control his car and how to do it, is free to think of where he is going and to take account of every obstacle or possible danger.

This principle of practice is universal. It applies to the whole of life. We are naturally plastic. We are so built that every experience leaves its trace upon mind and body. An action, done once, is easier to do a second time ; done twice, is still easier to do a third time. Any two things that happen together or are in any way connected in our minds, tend in future to recall one another. Any order of events, once followed, suggests itself thereafter as a natural order, to be followed again. Any succession of ideas, once traversed in mind, is apt to repeat itself.

These are examples of the working of the law of habit. It is the most universal and fundamental of all the laws of mental life. Without it, we could never *learn* anything, or *acquire* any skill. We should remain raw animals, creatures of mechanical instinct or random impulse. The baby that learns to recognize its mother's face and to prattle "ma ma," does so because of this elemental

tendency of things that have been put together in experience to stay put together and to recall one another. The child who learns to write or figure or speak a piece, the girl who learns to sew or knit, the boy who learns to throw a baseball or to shoot, the

woman who falls in love, the man who makes a decision upon which may hang the happiness of many people,—all are able to do what they do because of this law. All that we ever come to be because of what we learn or acquire in the course of experience, as distinguished from what we are by inborn nature, we owe in part, and at bottom, to habit. It makes possible all growth and development in mind and character.

Yet habit does not insure growth and development, or guarantee their right direction. It simply keeps conserving all that we think and do, storing it up and making it a part of ourselves, and rendering it available for future use. If we are content day after day to do no more than repeat a given round, whether of drudgery or of idle indulgence, habit accustoms us to that lot and development practically ceases. If we think and do wrong things, habit helps us to develop in that direction almost as readily as in the right direction.

The truth is that we are *practising something* all the time. The law of habit is always at work. It does not select only those thoughts and actions that we could wish it to conserve ; it takes account of all that we do or think or say. It is possible through carelessness to fall into bad habits even though we want good ones.

I am changing my game. I have played tennis all my life, but now am taking up golf. I have been acting in accordance with the principle of which we have been thinking. The way to learn golf, I have said to myself, is to play golf ; here, as everywhere, "practice makes perfect." But I have found that that is not the whole truth. The other day,

### SOCIAL SERVICE AND EDUCATION

Some have thought that the educational programme was a reaction from the tendency to emphasize social service. Perhaps this has been true in separate instances. Occasionally, a church has swung from the feverish bustle of institutional activity to seek refuge in the calm repose of lectures and classes. But this simply indicated that as they knew not social service so they did not know education. The two are not opposed ; they are inseparable. No church has an educational programme unless it is fully committed to doing the will of God in society and to leading others to do that will.—Henry F. Cope.

I met an old gentleman nearly twice my age who posted a score of 89 while mine was 113; and he gave me some advice. "Be sure," he said, "to take a few lessons from the professional. It will give you a right start, and good habits are just as hard to break as bad ones. Then, every few months, take a couple lessons more, so that he may discover the bad habits into which you will fall from time to time, and help you to get rid of them."

That is sound advice. Mere practice is not enough, if one is to form right habits, in golf or in anything else. It should be *intelligent practice, that begins with clear ideas, gets a good start, and seeks correction from time to time.* Good habits, so begotten, are indeed "just as hard to break as bad ones."

In his excellent book on Habit Formation and the Science of Teaching, Principal Rowe formulates the following four steps in any lesson which aims at the development of a habit: (1) *to help the pupil develop the idea of the habit*, that is, to get him to know definitely and clearly just what he is to commit or acquire; (2) *to work up his initiative or zest for the task*, to give him a motive for acquiring that habit; (3) *to secure abundant and genuine practice* through attentive, painstaking repetition; (4) *to guard*

*against exceptions, lapses and modifications.*

William James' classic chapter on Habit gives four practical rules of habit-formation: (1) *Launch yourself with as strong and decided an initiative as possible.* Get a good, clear start, in other words; and "envelope your resolution with every aid you know." (2) *Never suffer an exception to occur till the new habit is securely rooted in your life.* "Each lapse," he says, "is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again." (3) *Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.* Otherwise, you are falling into the habit of failing to act. (4) *Keep the faculty of effort alive in you by a little gratuitous exercise every day.* Do things, that is, that you would rather not do, for sake of maintaining habits of concentration, energetic volition, self-control and self-denial.

Professor Bain, whom James followed in this matter, long ago summed up the whole philosophy of habit formation in two conditions; "adequate initiative and an unbroken persistence."

Yale University, New Haven, Conn.

## Teacher Training in London

BY REV. W. J. KNOX, M.A.

The work of Teacher Training in London during the past winter was conducted along three lines: one concerned those who were already teachers in the various Church Schools, another concerned prospective teachers and a third had to do with the students in the Normal School.

The training for those who were already teachers was provided in a City Institute conducted under the auspices of the London Sunday School Association. The work of the Institute was divided into two terms of ten weeks each, one during the autumn and the other during the winter. At this City Institute the four books comprising the first year of the new Teacher Training Course were taken up—The Pupil and The Teachers' Study of the Life of Christ in the autumn; and in the winter term The Teacher and The School. The studies in the Teachers' Study of the Life of Christ and in The School were conducted by ministers; and in The Pupil and The Teacher by prominent educationists of the city. The attendance was very satisfactory and some passed successfully the examinations held at the end of each term.

The object of the second line of Teacher Training was to fit young people for the work

of teaching. This effort may be illustrated by the plan adopted in First Presbyterian Church. Young men and women between the ages of 17 and 20, who seemed to possess the necessary natural qualifications for this work, were selected and organized into a Normal Teacher Training Class. This class was considered an integral part of the Church School, meeting at the regular hour and engaging in the opening worship. The teacher of this Normal Class was a thoroughly qualified and successful teacher in one of the City Public Schools. This class took up during the year, three of the four books comprising the first year of the Course. A number of the members took the regular examination provided by our Assembly's Board of Sabbath Schools and Young People's Societies, writing at the same time as the members of the City Institute.

The third line of Teacher Training work was conducted in connection with the Normal School. During the hour set apart for Religious Instruction, in which the students gathered in groups according to their denominational preference, the Presbyterians studied during the autumn, The Teacher's Study of the Life of Christ and during the

spring, course of examining young pupils. Pupil at regular intervals to give m

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\* Guiding ney, Ph.D., York, 228 pp

spring, The School. At the close of each course of study a large number wrote on the examination provided by our Board. These young people were not required to pass examinations on the other two books—The Pupil and The Teacher—because in their regular Normal School work they are required to give much time and thought to the study of

child development and to methods of teaching. Those students who were successful in passing the examination on the contents of the two books taken up in the class and who purchased and promised to read the other two were given credit for the whole first year Course.

London, Ont.

## \*"Guiding Boys Over Fool Hill"

A BOOK FOR THE MONTH

BY REV. J. M. DUNCAN, D.D.

The sub-title of Dr. McKinney's book is Studies in Adolescence, and the author explains that "the passage over the Hill is synchronous with the period of early adolescence—that is, from about twelve to about sixteen." It is wisely added that "it is very difficult to fix exact age limitations when talking about characteristics of our young people."

There will be common agreement amongst teachers, preachers and parents,—amongst all, indeed, who have to do with the training of boys, that the early teen age presents many perplexing problems. Help in the solving of these problems from so competent a guide as Dr. McKinney will be gladly welcomed.

The first essential to successful dealing with boys who are approaching, or have reached, "Fool Hill" is a clear perception of the special characteristics of this period. These are discussed with real insight and sincere sympathy.

Amongst these characteristics, *self-consciousness* is outstanding. The boy is "bashful," "timid," "shy," "reticent." Or he is "self-conceited," "wilful," "stubborn," "impudent." Very well. The business of the parent or teacher is to transform morbid self-sensitiveness into modesty and correct behavior, to turn abounding self-conceit into a proper confidence in one's self.

Another characteristic is *day dreaming*. The boy is fond of building castles in the air. He spends hours in picturing the great man he is to be, the wonderful deeds he is to do. These dreams are in no wise to be encouraged. They are to be eagerly seized upon by the boy's wise helpers, who will show him how they may be turned into realities.

And there is *doubt*. The time is pretty sure to come to every boy when he will question many truths which, up to a certain age, he believes with perfect confidence. In dealing with the boys' doubts, the words of Henry Drummond are commended to every parent and teacher: "Doubt is *can't* believe ;

unbelief is *won't* believe. Doubt is honesty ; unbelief is obstinacy. Doubt is looking for light ; unbelief is content with darkness."

Other characteristics of the growing boy are mentioned by Dr. McKinney, with suggestions drawn from a rich store of knowledge and experience as to how these may be used to develop in the boy a noble character fashioned in the image of the perfect man, who is also the Son of God, Christ Jesus.

### Changes in the C. S. E. T.

Important alterations and additions have been made to the programme for the C.S.E.T. boys. But these changes have not made it more cumbersome and unwieldy.

The boys are divided into two distinct groups—those from 12 to 14 years of age, inclusive, and those from 15 to 17 years of age. These correspond to our Intermediate and Senior grading in the Sunday School.

TRAIL RANGERS is the name of the first group—of the Intermediates. A C.S.E.T. Handbook has been prepared for their specific needs. It is attractive. A fine initiation service is outlined. The ceremony has features that will appeal to the boy's imagination and that clearly incorporate the principles and plans of the organization. The "Trail" is the Fourfold Way,—the Jesus Way. It is presented in a style that should appeal to the Canadian boy with his knowledge of the woods and his dreams of the wilds.

TUXIS is the name of the Senior boys' organization. That word sums up the C.S.E.T. ideal. To catch its significance it must be printed letter by letter, and in the following way. First put "T"... "S" training for service. Then add "U"... "I" you and I training together for service. Finally insert "X," which is a Greek letter that has long stood for Christ. Thus, we have Jesus Christ as the centre and unifying force of the whole programme. This group has a handbook of its own.

A marked improvement has been made in the matter of tests. A number of special tests have been added. These have been

\*Guiding Boys over Fool Hill, by A. H. McKinney, Ph.D., D.D., (Fleming H. Revell Company, New York, 228 pages, \$1.25 net.)

adapted to the age of the boys and their number has been increased. They range all the way from woodcraft and camp cooking, through household obligations and care for domestic animals, to art, missionary and Biblical knowledge. With each special test goes an appropriate badge for the boy who passes.

Two characteristics of the C.S.E.T. programme remain for both groups. These are the fourfold development of life and the charting of each member.

A further forward step has been taken by making more clear the ideal for which the C.S.E.T. stands, and the methods by which it may be worked in a small Sunday School. It is explicitly shown that the average age of the group may be taken as the basis for the year's work. And, while the boy is impressed with the obligation and opportunity which are his to improve himself and develop his possibilities, it is more clearly than ever brought out that his energies and powers are directed to a great end—Christian service.

## An "A-1" Rally Day Service

BY REV. JOHN MUTCH, B.D.

"Can we make our Rally Day Service this month the best yet?" Perhaps the following account of last year's Rally Service in Westminster Sunday School, Weston, Ont., may help to answer this question.

A lot was done in a short time. Even after almost a year that impression remains. Those who had charge of the Service, believed in giving measures heaped up and running over. Twenty-three items were worked into the programme, including eleven hymns, three prayers repeated in concert and five responsive readings.

At once it became evident that this School did not stick closely to last year's printed Rally Day Service, *THE HOPE OF THE WORLD*. Some liberty was taken to suit the needs and fit in with the equipment of the School. Part of that prepared programme was omitted, and much other material was added. These changes did not, however, lead to dissipation of effort or confusion of purpose. All the added material had a missionary emphasis, which was in harmony with the purpose of the Service.

Nor was the programme too rich and heavy. Each item was bright, interesting and short. Parts were assigned to particular groups. For instance, the Primaries sang a missionary hymn,—Tell the Little Children—and repeated a missionary prayer; and a class of Senior girls sang, O Canada. Such variety and adaptation kept the programme from being lopsided and overloaded.

There was no drag. If ever a service went well that did. This was largely due to serious forethought and preparation on the part of the leaders. Classes had some idea of what they were to do. The superintendent had all his programme mapped out and every detail arranged. Explanations and directions were unnecessary. The whole thing took about an hour.

Even the young man at the lantern did not consume time usually expended in changing one slide to another. His share in the programme was especially noteworthy. Its success was largely due to him. All his slides were on hand and in order. He knew what came next. He had acquired the trick of the "movie" operators by which one picture dissolves into the next. This dissolving trick, beside saving time and avoiding noise, made the pictures more attractive. Two reports which he threw on the screen aroused considerable interest. One was the secretary's report for the day. It drew a comparison with that of the previous Sunday in respect to attendance and collection. The second was the librarian's report of 24 new books. With the name of each book was a sentence indicating what it was about.

A number of parents and a few visitors were present. One minister had motored some 20 miles to see how Westminster Sunday School carried out its Rally Day Service and to get pointers for his own Sunday School. Altogether some 165 persons were present, and the offering was \$14.85.

What was the impression a visitor took away? It was a deeper respect for the Sunday School. What a lot of life forming work was done in a short time! What high ideals were enthusiastically received and joyfully expressed! What life, movement, spontaneity there was in it all! What a chance for capable leaders! What an impetus this service gave to the work for the year! It was a real Rally Day.

Go to the point. Make the point. Stick to the point. When you have made your point, stop. The way to break the point off in sharpening a pencil is to keep on whittling after you have made your point.

There is a glow truly appropriate to the merit, however small, may be.

Have you unalloyed Promotion?

If you watch the motion picture little changes, the Primaries in smiles, progress to a There, a safety's one should this tang



pleasure of older school

In a Sunday power of scholars active because will be receive the term in ment. They will receive th

Of course Grade or Senior.

## Recognizing Progress

There is nothing perhaps that gives us such a glow of satisfaction as the whole-souled, truly appreciative joy of the child ; so spontaneous in its response to any award for merit, however trifling in itself that award may be.

Have you ever realized the extent of the unalloyed pleasure and wholesome pride a Promotion Certificate brings ?

If you have not, it is only necessary to watch the scholars on the Sunday the Promotion Certificates are presented. Here, a little chap graduating from the Beginners to the Primary Department, his face wreathed in smiles, proudly displays his mark of progress to an envious but admiring little group. There, a wee girl clutches her Certificate for safety's sake, yet is most anxious that every one should know and see. Upon receipt of this tangible evidence of growth, smiles of



pleasure crinkle the faces of the progressing older scholars, also.

In a Sunday School which is alive to the power of the Promotion Certificate, the scholars are more attentive and more receptive because they know that their efforts will be recognized when they have completed the term in their respective Grade or Department. They look forward to the time when they will stand before the class or School and receive their reward.

Of course there is a Certificate for each Grade or Department, from Cradle Roll to Senior.

And there are Certificates, *and* Certificates. The modern Certificate is a work of art. Of course, this is largely due to present day methods of reproduction : but the beautiful, artistic designs themselves, chosen with more



care than heretofore with a view to their appropriateness for the different Grades and Departments, make them real art treasures, worth the neatest and most appropriate frame that can be procured.

One series, two of which are illustrated here, is the very newest, and in many ways, the most appropriate and beautiful yet produced. For instance, Sichel's Madonna and Child crowns this lovely Cradle Roll Membership Certificate. The grace and beauty of the spray of Spring blossoms and the flight of birds, make this a Certificate that will be cherished by every mother of a budding life.

The picture of the Good Shepherd, leading and caring for the sheep, is very suitable for the promotion from the Cradle Roll to the Beginners' Department.

The Junior Promotion Certificate here reproduced in miniature shows Christ working in the carpenter's shop with Joseph. Easter lilies frame the whole. The design is surprisingly rich, and is in keeping with the age of the Junior.

Each Certificate in this series is adorned with a reproduction of a famous painting from the life of the master. They are produced in soft, rich tints on water color paper ; giving them a richness to satisfy the most fastidious.

Superintendents and teachers everywhere are anxious to build a firm foundation of knowledge and interest in every scholar. Promotion Certificates make splendid tools. They are powerful agents for promoting wholesome pride and enthusiasm in the young. They stand for progress.

This new "Liberty Line" Promotion Certificates (size 9½x12½) as described above may be obtained at PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto, for only 40c. per dozen, postpaid. Mention for which Grade or Department they are required.

## Canadian Girls in Training

By MRS. R. M. DOUGLAS

The question of training for our teen age girls is one the importance of which cannot be over-estimated. This is the character building time in the girl's life, and we realize the importance of surrounding her with the most helpful influences. How to do this in the best and most interesting way, is the problem now confronting us.

Perhaps a short résumé of the way we are trying to work this out in our little club in Cooke's Church Kingston, Ont., may be of interest to others who are engaged in a similar work elsewhere.

About four years ago our club was organized as a purely missionary society, and for two years it existed in a more or less colorless fashion. The girls were not interested enough to attend the meeting with any degree of regularity. Financially we were in debt. It was suggested to us that we should adopt the programme drawn up by the Canadian National Advisory Committee for Co-operation in Girls' Work. We did so, and the result has been distinctly encouraging. Our principal objective is still a missionary one, most of the money we raise being used in that way.

We meet twice a month at the homes of the girls. Our meetings are divided into four parts. We have a ten minute devotional period and a short business meeting, both of which are conducted altogether by the girls. The next part of our evening's programme, is a practical talk by some interested outside worker on any educational topic. The rest of the time is taken up with Red Cross work or some other work of service.

In accordance with the recognized programme, we try to make our training as far as possible four fold. In connection with the physical standard, we regret that there is not a more definite programme laid down for our girls. If, as we believe, a sound well developed body is essential to a healthy mind and a sane wholesome outlook on life, and if strenuous physical training is necessary to the production of a sound body, surely our girls should have a systematized programme as well as the boys.

Also, competing with each other in these

exercises, and especially in team games, tends to develop in them the desire to "play the game," which most boys seem to have instinctively.

In speaking of our intellectual training, we do not speak in any narrow or restricted sense. Anything which tends to develop any part of the mind comes under this head. Our object here is not so much to teach the girls any one thing, but to create in their minds the desire to learn something themselves, and if necessary to supply the stimulus needed for the accomplishment of this desire. Part of our training along this line is carried on by means of practical talks by outsiders on such subjects as music, art, home reading, house-keeping in all its varied branches, etc., etc.

The girl is essentially a social being. We do not have to create this feeling in her heart. It is already there. What we try to do is to guide it along the paths of unselfishness and service. Part of our social training consists in giving little teas at which we devise original methods of entertaining ourselves, and our friends, doing something for the soldiers in the convalescent hospitals, Red Cross work, anything in fact which entails thought for others.

Our training for the religious standard is perhaps the least definite of the four. In one sense it cannot be dealt with apart as it really belongs to them all. We have our devotional exercises, our daily reading, our Bible Study, our talks on missions and church membership. But we feel that this is only a part of our training. We want the girls to feel that if our Religion be true, it will make itself felt all through the other Standards, and will act as a link to bind them into a perfect whole.

We do not look for any spectacular development in this direction. We believe that, if we build on the sure foundation, line upon line, precept upon precept, the development is going on all the time, and we will have our reward when our girls of to-day take their places in the world in all the wonder and beauty of a perfectly developed Christian womanhood.

Kingston, Ont.

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## THE DEPARTMENTS

### With the Beginners

By Miss Jean M. Dick

The Beginners' Department of St. Andrew's Sunday School, Sherbrooke, Que., uses the Departmental Graded Lessons published by our own Board of Publications, and has adopted in full the Outline Curriculum of Religious Education for Beginners prepared by the Assembly's Board of Sabbath Schools and Young People's Societies.

The Beginners Department has a separate room for its own use, equipped with suitable chairs, kindergarten tables and a stereopticon. While all Departments of the School, above the Primary, meet in the Summer months at 10 a.m., and in Winter months at 2.30 p.m., the Beginners and Primary Departments meet the year round at 10.45 a.m., 15 minutes before the hour of the regular morning church service. Teachers are in the Beginners room to meet their pupils at 10.30 a.m., and the attendance of each pupil is marked on arrival, by allowing them to place a gilt star on a wall chart opposite their name; when the pupil is late a red star is used. As far as possible hand work and other employment is provided for the pupils until the hour for opening arrives.

At 10.45 songs of greetings between teachers and pupils are sung, action songs, prayers, offering and marching occupy the time until the hour arrives for the beginning of the morning service in the auditorium of the church, when the Beginners Department, together with the Primary pupils, march into the church and sit on front seats made low for the little ones.

The Beginners and Primaries worship with the whole congregation for 20 minutes, during which time the pastor endeavors to adapt the service to their needs,—children's hymns are sung, and a short address, or story is given them. Then, during the singing of a hymn, they return with their teachers to their respective rooms for their regular Sunday School work, and remain until the close of the morning service, when parents or older members of the family come for them.

On coming back to the classroom, the children take their places in the circle. A hymn is then sung, followed by a story, and have found that if a story is told at the beginning of the service, that it appeals to the children, and their attention is held for the rest of the session. A short prayer is said,

and by asking the children to mention some of the things they wish to thank Jesus for, they are made more reverent while the prayer is being said.

The different classes then go to their places around the tables, where the story of the lesson is told, and handwork done.

As there is no handwork for the Beginners prepared by our Board of Publications, handwork books are made of ordinary wrapping paper, and each Sunday a picture is drawn, or pasted in the book, and colored, to illustrate the lesson (even the little ones of three and four are able to do this), after which the memory verse is written at the bottom of the page, and each child recites it.

When the lesson is over, the children return to the circle, and, when a birthday has come during the week, the birthday offerings are deposited in the birthday box and songs sung. A few pictures are shown on the stereopticon, and the service is concluded with the good-by hymn at about 12.15, the children then being ready to leave with their parents when the church service is over.

The advantages of meeting at the same time as the regular church service are :

1. Parents may bring their young children and leave them in the Sunday School while they attend the church service, when otherwise they would have to stay at home with them.
2. It enables the children to worship every Sabbath morning with the whole congregation.
3. It overcomes the difficulty arising from lack of room to accommodate the whole School at once.
4. It gives time for pupils to engage in some form of expressional work under the direction of the teachers, after the lesson has been taught.

Sherbrooke, Que.

### One Man Jobs

The "solo street cars" are finding favor in all parts of the country. Each car requires only one man to operate it; he is both driver and conductor. He opens and closes the door, makes change, registers the fares, starts and stops the car, sands the rails, rings the bell, and attends to the trolley. New devices render the plan even safer than the old

method, and, of course, it is a great advance in economy and so is directly adapted to the times. There are circumstances in which the more persons set to work, the better; indeed, this is always the case, provided the work of each man is real work and needed work. But wherever, in a business establishment, on a

church committee, in a Sunday School, or in a home, two persons are busy with what one person could do as well or better, poor management is indicated, and confusion and inefficiency result. To each man his task, with all the help he needs from others, and no more.—Exchange

## Selecting Songs for the Primary Class

BY MISS B. C. JOHNSTON

There lives in every child an innate love for music, and through it we may reach the very soul of the little one. Little children love to sing, and many opportunities should be given them to do so. This instinctive love for beautiful sounds will develop in some way, and so it falls to the Sunday School teacher, to guide it and use it to help the children develop spiritually.

They respond very readily to what is expressed in music, not in the words alone. If it is bright, so are they. If it is reverent, so are they. If it is inspiring, it lifts them up with it. To make the most of the hour that we spend with the little folk in Sunday School, therefore, every selection played and every hymn sung will be made to serve a definite purpose in the religious education of the children. Let us remember that children love good music, and the best that is in them responds much more quickly to the best music than it does to that other kind which might almost be termed "Sunday School Rag-time."

In order that we may know how to select songs for the Primary class, it seems necessary that we should realize the definite purpose of music in the Sunday School. This may be expressed as follows:

1. To teach reverence for God, his house and his Word. This may be done during the opening or closing parts of the session programme by using such hymns as: "Holy, Holy, Holy;" "Holy is the Lord;" "Holy is his dear name;" "Holy is his Word." (Carols The Leyda Publishing Co., Chicago, 25c.)

2. To deepen the impression of the lesson taught. Teach a truth, then clinch it with a song. Some teachers select these hymns very far in advance. At the beginning of the Quarter, they make a careful study of the truths to be taught in the lessons of that Quarter, and select hymns that will further impress these truths. For example, a series of lessons on God's Love and Care would suggest such a hymn as, "How strong and sweet my Father's care" (Carols).

Or if the lessons be missionary, we might choose such hymns as: "The world children for Jesus;" "Jesus loves the little children." (Carols).

3. To give the child an opportunity of expressing his love, praise and thanks to God.

This is very important, for without expression very much of the teaching is lost. This suggests such hymns as: "Joyful praise" (Carols).

4. To help him see God's hand in all that is about him, in a world that is very interesting and wonderful to him. So we teach such songs as: "Nature's Easter story." (Song Stories for the Sunday School, The Clayton F. Summy Co., Chicago, 20c.); "Wind, Sun and Rain" (Carols).

5. To give him some of the great hymns of the church for future use. More can be done along this line in the Junior Department than in the Primary.

These purposes may be fulfilled in the Primary class, but not if we ask children to sing hymns away over their heads, which tell of experiences that they have never met. No child can develop spiritually or truly worship by using a hymn involving abstract ideas or adult experiences. If the hymn chosen should contain an idea which is somewhat abstract, it may be made concrete in the teaching by the use of pictures or objects. Children may not understand the precise meaning of each word, but the hymn chosen should be such that they can understand every thought expressed in it.

The following general principles of hymn selection have been found helpful:

1. The hymn should be within the comprehension of the child, both as to words and music. Neither should be too difficult, nor stanzas too long.

2. The hymn should treat of the present rather than of past or future, that is, the thought expressed should be within the child's every day experiences.

3. The words should have some literary value,—be worth while memorizing.

4. The music should be good music.

5. Music and words should be adapted to each other.

Song books, besides those already mentioned, which have been of great help to many Primary teachers, are:

Melodies, The Leyda Publishing Co., Chicago, 25c.

Songs for Little People, The Pilgrim Press, Boston, \$1.00.

## Some Plans for a Junior Class

BY MISS MADELEINE MAC TAVISH

In my class, which is composed of ten bright and interesting junior girls, I find it a good plan to assign definite work to each member of the class. Each month, therefore, we elect members for the following duties: to care for the Attendance Cards; to take the offering; to act as secretary, writing the minutes one Sunday and reading them the next; also attending to other writing which may be necessary; to act on the lookout committee; to tell a suitable story; to pass the leaflets; to distribute the papers; one to have something prepared for Temperance Sunday; and another, something for Missionary Sunday. In addition, when we are going to study about the heroes of the past and present, we had one of the girls attend to this phase of the work.

We generally find it a good plan to make these appointments monthly, although sometimes a three month term might suit better.

We are now thinking of a suitable name for our class. I believe there is much in a name, and in a class pin as well. Loyalty to a class and to a teacher is a virtue worth cultivating. A suitable name, such as "Charity," "Patience," "Honor," "Frank" or "Mizpah," gives more individuality to the class than to call it by number or to say Mr., Mrs. or Miss — Brown's class.

As to getting the lesson studied, in order to give the children a hunger for the next Sunday's lesson, we should leave time at the close of each lesson to assign the lesson for the following Sunday. We should tell the children just enough about it, to make them want to find out more for themselves. I find that when I ask different scholars to tell the lesson story, in their own words, that it encourages them to study at home, so as to be able to tell the story.

It is a good plan to get the class to form the habit of reading the Bible at home, morning or evening.

Notebook work is an important means of instruction. The child thus learns to give expression to the impressions received, and

in this way to make the impressions deeper and more permanent. We remember more readily what we do than what we see or hear, and this is much more true of children. Every child is proud of his own handiwork. It is sometimes hard to get children to take up the notebook work, but when once they understand what is expected of them, they love to do it. The drawing of maps helps greatly in fixing the lesson in the child's mind.

Children from nine to twelve are in the "golden memory period." To secure the best results, definite passages should be assigned and definite aims kept in view. Copying the portion memorized in the notebook helps to keep it before the mind. Have the memory work repeated before the lesson every Sunday.

The study of missions may be made very interesting to Junior girls or boys. Children belonging to this period are great hero-worshippers, and when they are told of the need of heathen lands, their sympathies are touched,—and their pockets as well. The children should be given special envelopes for collections, like those of the grown folks, and on Missionary Sunday should put in their envelopes at the morning service. A good plan is to have the children write short biographies of missionaries in their notebooks.

Temperance Sunday is frequently observed by the whole School together with an address from the platform, recitations and suitable temperance hymns; but each teacher may find time to impress temperance truths upon the minds of the children.—Winnipeg

### WORK FOR THE BIG BOY

When it is found that a boy has a decided disinclination to do a certain thing because in the doing of it he will be made the cynosure of all eyes, do not insist on his doing it. For example: Instead of insisting on young adolescents taking part in various public exercises plan for them, work that they may do in groups where they will not be brought into public notice. Big boys will have more joy in taking food to a starving family down town than in making a public appeal for the war sufferers of Belgium. Enthusiastic activity may be inspired without making spectacles of the enthusiasts.—A. H. McKinney, Ph.D., D.D.

## Why I Like the Intermediate Quarterlies

BY REV. ROBERT POGUE

I have been asked to tell why I like the DEPARTMENTAL GRADE INTERMEDIATE QUARTERLIES. It was only last fall that copies of these QUARTERLIES fell into my hands. Our School had been using the Graded Lessons in the Elementary Departments,—Beginners, Primary and Juniors— and had decided to introduce the Departmental Graded Lessons for the Intermediate scholars. I made a careful examination at the time of the SCHOLAR'S QUARTERLY as well as the TEACHER'S and was so delighted with both that I could not refrain sending on a word of appreciation to the Editors. I should like to add a word now to what I said then, in the hope that teachers may be induced to introduce these invaluable Helps in their Schools where they have not already done so.

Every age of the child presents its own problems, and hence demands special study on the part of the teacher. This is especially true where the home nurture has been neglected. The age of early adolescence, for which the Intermediate lessons are intended, is often regarded as the most trying of all with which to deal.

It is the period of the soul's awakening, when new ambitions, ideals, feelings and thoughts are born, and when the soul begins to feel a larger sense of responsibility to God.

It is the period, too, when the opposite feelings of these assert themselves and the appeal of temptation is stronger. It is the age when the life is most plastic, and when the slightest influence may determine the future of a soul; when both Church and Sunday School suffer their most serious losses, and, hence, when both teachers and parents should be most vigilant.

It is the age when eternal choices are made, and when a larger number decide for Christ and unite with the Christian church than at any other age. "There is no greater blessing that can come to a boy or girl at this age when he does not understand himself than a good, strong teacher who understands him, has faith in him, and will day by day lead him till he can walk alone." He feels the need of friendship and he should be shown how Jesus Christ meets such a need.

This is the age at which both boys and girls "read everything." It is the "golden memory" period. It is the time when an acquaintance, deep and thorough, should be made with the book of books, when the very best methods should be employed in the teaching of the Word of God and a right habit of reading created.

In view of these considerations, it will be evident that the Sunday School lessons ought to be suitable to the needs of the pupil and that the quality of the Lesson Helps, both for Teacher and Scholar, should be of the best. If there is anything better than our Departmental Helps, I have not seen it.

The TEACHER'S QUARTERLY has many points of excellence. First, the size is convenient. The "get up" in shape, type, and illustrations, is attractive. It is written in a clear and interesting style. The inexperienced teacher,—and alas we have far too few trained teachers in all our schools—will find it possible by a wise use of the QUARTERLY to make the lesson interesting and profitable, and to do as good work as many a trained teacher with an inferior Help.

The features which appeal to one more than anything else are the two paragraphs at the beginning, one showing how to prepare the lesson, and the other pointing out what should be the teacher's aim in each lesson. How many teachers are ever conscious of an "aim" in teaching except the aim to fill up the hour or explain the lesson? Even preachers have not always an "aim" in their sermons. This feature of the QUARTERLY reminds the teacher that the aim of all Sunday School teaching is to produce results in the lives of the scholars by the truth which is taught. Special emphasis is given to the "aim" of leading the pupils to accept Jesus Christ as Saviour and Lord, to unite with the church, and to live in fellowship with him in a life of service.

I cannot imagine a teacher using these helps without taking a personal interest in the salvation and spiritual nurture of every pupil in the class.

The SCHOLAR'S QUARTERLY is just as good, in its place, as is the TEACHER'S. Its size is such as will please a boy. It can be put inside his Bible, or carried in his pocket without bending. All this is important in the eyes of a boy. He has an eye for the beautiful, and he sees a fitness in things. A ragamuffin once said when handed a "Lesson Leaf," that he did not want to read his lesson off a "dodger."

It is written in a style which is terse and remarkably clear. A lesson must be made interesting else it will not be read at all. The average boy who begins to read one of these lessons will read it clean through. He will do more than read it. He will study it. He will turn to his Bible to discover the answers to the questions at the close. He will always come to school with a prepared lesson.

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And, best of all, he will secure a thorough training in the use of his Bible; will be taught to love it, and to read and study it for himself; and thus he will come to see

how the "book solves all problems of present day living, and how Jesus Christ meets every present need of life."  
Peterborough, Ont.

## 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.*

### Rally Week Programme

Children's Day has become Rally Day, and that in its turn has grown into Rally Week. The idea is that the whole week be devoted to plans for rallying the forces of the congregation to face anew its year's work especially in connection with the young. The plans for Rally Week include the following:

#### I. REGULAR MORNING SERVICE

In view of the fact that the Assembly has authorized our Board to make a survey of home conditions this service might well be devoted to *The Place of the Home in Religious Training*.

#### II. RALLY DAY SERVICE

The programme this year is a timely evangelical one entitled *HIS WONDERFUL NAME*. Careful preparation should be made in advance by every School so that this service may be as effective as possible. Programmes will be sent in advance as usual.

#### III. YOUNG PEOPLE'S RALLY SERVICE

The special Rally Programme for Young People entitled "*COME ON, CANADIANS*" rings out the challenge of the times to our young people. This may be taken up at the evening service on the same or on the following Sunday, or at a week evening rally of the young people.

A careful study should be given to the recommendations approved by the General Assembly as printed below and plans made along the following lines.

1. For the *extension* of Sunday School Service to all in the community for whom the congregation is responsible that "none may be lost."

2. For introducing the *Curriculum* into as many classes as possible so that every child may have the opportunity of getting an

adequate programme of Religious Instruction, Worship and Training.

3. For completing arrangements for through-the-week training meetings for *Juniors and Older Boys and Girls* as outlined in the Curriculum and provided for in our *Topic Cards*.

4. For challenging the *Young People* of the church to a Forward Movement in Young People's Work.

5. For taking up the work of Training for Leadership in the *New Teacher Training Course*.

6. For cooperating with the Board in making a survey of *home conditions* with a view to plans for improvement.

### An Essential War Measure

The work of the Board of Sabbath Schools and Young People's Societies is of fundamental importance as a national enterprise. It is an essential war measure that the boys and girls and young people of our land be given adequate religious instruction and training.

The Board is anxiously seeking to extend its work so that not only shall Sunday School service be placed within the reach of every boy and girl but also that this service shall be efficient and adequate. As yet there are large regions with no Sunday School service at all and very great need for raising the standard of efficiency of many of the Schools now at work and providing for better trained leaders.

To meet the situation the Board must greatly extend its field work, its promotion work, its educational work and its missionary work.

This can be done only as fast and as far as the churches provide the sinews of war.

There has been an increasingly generous support of the work of the Board during recent years, last year's revenue being the largest yet given. Special envelopes are provided for this offering in connection with Rally Day Service. Will not every Sabbath School and congregation this year make as generous an offering as possible to this fundamental work?

If every Sunday School and church did its share the work could be largely extended. This Rally Day offering is recognized as a part of the congregation's share in the Missionary Budget.

### Simultaneous Teacher Training Drive

The Sunday School Council of Evangelical Denominations has for eight years secured the cooperation of the Evangelical Denominations of North America in the formulation of plans for Teacher Training and Sunday School work. Among the important gains that have been secured through this cooperation is the preparation of outlines for the New Standard Teacher Training Course. This Course offers to the Sunday School teachers of America a strong and thorough-going piece of work, designed to train young people for the work of teaching in Sunday School, or other places of leadership in Christian service. The Sunday School Council now desires to go a step further and has secured the cooperation of the denominations in a simultaneous drive in the practical use and thorough testing of this Course.

Under the direction of the Educational Section of the Council, it has been arranged to inaugurate a Simultaneous Teacher Training Drive all over North America in the early fall, to secure if possible five distinct goals, as follows:

1. At least one Teacher Training Class in every Sunday School of North America, meeting at the Sunday School hour.
2. A Monthly Workers' Conference in every Sunday School, meeting at least ten months out of each year.
3. A Mid-week Training Class for present Sunday School teachers in every Sunday School where such a class is needed.
4. A Cooperative Community Training School of Religious Education for every community, where practicable. This School should have three functions: (a) To do graduate and specialization work. (b) To train leaders for classes in the local church. (c) To provide central training class facility for those churches unable to maintain their own classes.

5. A definite effort to be made toward helping every Sunday School of North America to a right selection and use of current literature and books on religious psychology, pedagogy and Sunday School organization and management.

The exact date of the "Drive" is left to the decision of each denomination, but it is suggested that it should be held for thirty days beginning about September 15th.

A special committee has been appointed to superintend the Teacher Training Drive, and the continent of North America has been divided into seventeen Regional Districts, and special set-up Conferences have been held in all of these districts so as to enlist the intelligent cooperation of all Sunday School workers.

This overhead organization though necessary is not the vital thing. What is desired is the cooperation of every School in all Evangelical Denominations in the aims of this "Drive," so that the practical value of this work may be enjoyed in every part of the international field. This includes our own denomination, and we are depending upon our Schools measuring fully up to the standards that have been set.

### Graduation of a Teacher Training Class in Knox Church, Hamilton

Sunday, June 23rd, was "Flower Day" in Knox Church, Hamilton, Ont., of which the Rev. Dr. Nelson is minister,—a very fitting day for the presentation of diplomas and medals to the first graduating class in the Teacher Training Course.

Miss McKenzie, a recently appointed member of our Board, commenced this course in 1915 with the class of young ladies she had in the Sunday School. For three years she worked faithfully and efficiently to give them a knowledge of the training required to be Sunday School teachers.

One of the men in the Sunday School gave an enthusiastic report of the work done by this class, pointing out that all the young ladies had attained honor standing in the examinations. Some of the men of the Sunday School donated medals in appreciation of the faithful work of the class. These were presented by Miss McKenzie to the members of the class.

Such a normal class in the Sunday School is certainly a long step forward in the direction of providing leadership for the Sunday School, and will undoubtedly ensure a teaching staff that can be depended upon.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

JUNE, 1918

#### I. NEW STANDARD TEACHER TRAINING COURSE

*Spencerville, Ont.*—Rev. A. W. Drysdale, Minister. *The Pupil*: Mamie McGuire, Lola H. Holliday, Mrs. S. Reid, Mrs. Charles McGuire.

*Ventnor, Ont.*—Rev. A. W. Drysdale, Minister. *The Pupil*: Art. M. Gillespie, Lelia M. Robinson, Mrs. Wallace Davidson, Margaret Gillespie, Grace Burnie, E. M. Johnston.

*Toronto, Ont.*—Rev. W. M. Kannawin, Minister. *The Pupil*: William D. Ferguson, Etta B. Sutherland, Victoria Mullan, May T. Wood, W. R. Moffat, Margaret D. Moffat.

*Normal School, London, Ont.*—Rev. W. J. Knox, Instructor. *The School*: 17 Certificates.

*Galt, Ont.*—Rev. M. B. Davidson, Minister. *The Pupil*: Anna G. Malcolm, Hattie de Montmorency, M. Ellen Gillespie, C. Rae Crawford.

*Omenee, Ont., High School.*—*The Teacher*: Annie McEwan.

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

*Mountain, Ont.*—Rev. M. C. Mackinnon, Minister. *The Pupil*: Mrs. T. Coleman, Queenie McGillis, Minnie H. Ferguson, Mrs. MacKinnon, Elizabeth Beggs, Mrs. Clarke Hyndham, Mrs. Wm. Loucks, Allie H. Clark, Evelyn M. Hyndham, Tibbie E. Scarlett, Myrtle N. Hyndham, Libbie M. Clarke.

*Brandon, Man.*—*The Teacher*: Beatrice Warren, Ada Boyd, Marguerite Bullock, May Sinclair, Helen Jaffray, Edith Jackson, Hildred I. Smith, Alma Young, Marjorie Magee, Effie I. Weir, Alta Stewart, Melissa Lee.

*Caron, Sask.*—Rev. Philip Duncan, Minister. *The Pupil*: Mrs. Pamela Hurlburt, Miss G. Robinson, Margaret Royce, Ora Battel, Laura Harola, Mrs. Hugh Scott.

*Kelowna, B.C.*—Rev. E. D. Braden, Minister. *The Pupil*: Bessie Thompson, Mabel Davies, Hilda Duggan, Mary Ritchie, Winnie Longley, Flora M. Bell, Emma M. Ball.

#### II. FIRST STANDARD TEACHER TRAINING COURSE

*Delhi, Ont.*—Rev. W. Carpenter, Minister. *The New Testament*: Edith G. McKnight, Mabel Pettit, Rev. W. Carpenter, Myrtle Kelso.

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

## HOW THE WORK GOES ON

Mr. Sutherland of Yorkton, Sask., who has pushed the Home Department for 25 years, has at present 250 families on his lists to whom he sends literature regularly.

Rev. R. B. Ledingham of Elkhorn, Man., writes,—“We have five organized classes in our School. We support a boy in Rasalpura India School and our girls' Gleaners Class support a Christian teacher girl in Korea.”

In Yorkton, Sask., Presbytery there is an unorganized territory of about 1,000 square miles into which one church has sent a man this summer to visit from home to home, distributing tracts, selling religious literature, holding family worship, gathering the people together for a public service, encouraging them to join the Home Department and systematically study the Bible in their homes.

An important part of his work is the formation of a complete card index of all the families not at present linked up actively with any church, with full information as to their church history and needs.

During the summer of 1917, the staff of Westminster Sunday School, Winnipeg, feeling the need of training both present and prospective teachers, began to plan for a mid-week class during the winter months devoted to the study of the New Standard Teacher Training Course. In order to secure the most competent leader available they invited the cooperation of neighboring Schools of all denominations, thus guaranteeing a large attendance. They then invited Principal W. A. McIntyre of the Normal School to take up with them the book on *The Teacher in the New Standard Teacher Training Course*.

Dr. McIntyre found his task very congenial, and dealt with his subject in such a vital and practical way that the interest was keen from the first. About 120 members were in regular attendance. Practical demonstrations of teaching methods, story-telling, and class room work, led by qualified teachers, added much to the effectiveness of the meetings. Discussion and freedom in asking questions was encouraged. The textbook served as a guide but Dr. McIntyre drew from his rich and abundant resources of knowledge and experience to illustrate and supplement the book. Not many took the examination at the end, but all who attended were enthusiastic in their expression of appreciation for help received.

The Baptist Church in Weyburn, Saskatchewan, with a membership of 140, for some years has deliberately adopted the policy of having no Sunday morning preaching service. At 11 o'clock on Sunday morning the people meet for the teaching service of the church. Old and young alike are present. The room is divided by curtains into 6 or 8 class rooms and, though the classes are close together, a little thoughtfulness on the part of teachers and scholars makes it possible for good work to be done. The class of young ladies, after the brief opening service of worship, go to the parsonage next door, where they have better quarters. The church also maintains a Chinese School in the afternoon, which has a good attendance.

## A WORD FROM THE BUSINESS MANAGER

### RALLY DAY

We have entered upon one of the most important months in the whole Sunday School year—September. Indeed many Sunday School workers have said it is "The" important month, and probably they are right. Certainly, Rally Day, which is the last Sunday of September, this year the 29th, is of tremendous importance in the Sunday School. On this we are all agreed.

Our Board of Sabbath Schools and Young People's Societies has provided a splendid Order of Service, entitled HIS WONDERFUL NAME (a sufficient quantity of the Order of Service, and the necessary Rally Day Contribution Envelopes have been sent free to every School). It would be difficult to select another subject with such possibilities for a service, which every one, scholars, old and young, and grown ups, can take part. It is delightful to know that this Order of Service will be used by the Methodist, Baptist and Congregational Churches, as well as by ourselves. Such oneness of spirit is fine in these War times.

Make preparations for a 100 per cent. Rally Day Service in your School, and do not be satisfied with anything less.

To get a good Rally, you must have a crowd, and to get a crowd, you must invite them. Remember this, also, your neighboring Methodist, Baptist, and Congregational Churches are holding their Rallies on the same day, and are using the same Order of Service. Get your Invitations out early to insure a large attendance.

### TO GET A CROWD

Ask every Scholar to give the name of a boy or girl who is not connected with any

other School. Then tell them to invite their friend to the Rally Day Service. Turn these names over to a special committee appointed for the purpose, and have an attractive INVITATION CARD sent to each of the names given in. Every Scholar should also receive one of these INVITATION POST CARDS. We can supply them in several attractive and appropriate designs at \$1.00 per 100: a 1c. stamp carries these Cards when only the blank spaces for date, name, etc., are filled in. This plan, if carried out carefully, will prove an effective crowd getter. Think it over, and decide early. Make "Everybody Welcome" your motto.

### TO GET UP INTEREST

There are many ways in which the Rally Day Service this year may be made more impressive than on previous occasions. One way, which would introduce something full of interest to all, would be to present each scholar, who has a loved one serving King and Country, with a small CANADIAN SERVICE FLAG with a Maple Leaf for each one serving. The Service Flag consists of a border of Red, Blue Maple leaves on the white centre indicating the number of loved ones serving. We have Service Flags suitable for presentation, 6x8 inches, mounted on a stick, 1, 2, or 3 leaves at 10c., also larger sizes at 15c. and 25c., with 1, 2, 3, or 4 leaves. Souvenirs may be used effectively in two ways in connection with the Rally Day Service. The first is to give each scholar a simple souvenir such as a RALLY DAY DRUM, OR A RALLY DAY PENNANT BADGE, each costing 20c. per dozen, \$1.50 per 100, on the Sunday previous to Rally Day. By wearing this all during the week a great deal of interest may be created in the Service. Other Souvenirs which are suitable are RALLY DAY CELLULOID BUTTONS

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OR CONQUEST FLAG BUTTONS at 2½c. each, or \$2.25 per 100. The second way is to give the Souvenir to the scholars at the Service. Invitation Cards and Souvenirs are listed and described on pages 000, 000, of this issue of the TEACHERS MONTHLY. We will gladly send a sample of any of these if you will drop us a post card.

#### MAKING PROMOTIONS

Get away to a good start on Rally Day by promoting the scholars who have completed the course of study in their grade or department. Promotion Certificates presented to each before the whole School will prove a wonderful incentive to greater effort not only to the scholar recognized but also to every

boy and girl present at the Service. We have a **Wonderful New Series of Promotion Certificates**, including a **CRADLE ROLL CERTIFICATE**, the "Liberty Line" printed in quadra colors on finest art stock. The designs are artistic and appropriate and the coloring beautiful. At 40c. per dozen, postpaid (any design, or assorted if desired), they are most reasonably priced.

For those who prefer Certificates in full colors we have the "National Line," beautiful and artistic, too, and priced at 60c. per dozen postpaid. Illustrated folders fully describing Rally Day Supplies, including Promotion Certificates, will be gladly sent if you write to **PRESBYTERIAN PUBLICATIONS**, Church and Gerrard Streets, Toronto.

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

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

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

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

### UNIFORM SERIES

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

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

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

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

**JUNIOR QUARTERLY.** 5 or more to one address, 20c. per year, 5c. per quarter. (Begins Jan., 1919.)

**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. (Begins Jan., 1919.)

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

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

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

### DEPARTMENTAL GRADED SERIES

#### 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. (Begins October, 1918.)

**SENIOR SCHOLAR'S QUARTERLY** (For 15, 16, 17 year old scholars), 50c. per year, 12½c. per quarter. (Begins October, 1918.)

#### THE LESSON ON MISSIONS

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

#### GRADED LESSONS (Age 18 and upwards)

##### ELECTIVE COURSE

**TEACHER'S MANUAL.** 60c. per year, in 4 parts, 15c. per quarter.

**STUDENT'S TEXT BOOK,** 50c. per year, 12½c. per quarter.

## Lesson Calendar : Third Quarter

1. July 7. Beginning the Christian Life. Acts 16 : 13-15, 25-34.
2. July 14. Reading God's Word. Acts 8 : 26-31, 35-39 ; Ps. 19 : 7-11.
3. July 21. Praying to God. Luke 11 : 1-13 ; Ps. 145 : 18, 19.
4. July 28. Obeying God. Matt. 4 : 18-22 ; John 14 : 22-24 ; James 1 : 22-27.
5. August 4. Growing Stronger. Luke 2 : 42-52 ; 2 Peter 1 : 5-8.
6. August 11. Helping Others. Luke 10 : 30-37 ; Gal. 6 : 1, 2, 9, 10.
7. August 18. Working in the Church. Acts 2 : 41-47 ; 4 : 32-35 ; 6 : 2-4.
8. August 25. Speaking for Christ. Luke 12 : 8-12 ; Acts 1 : 1-8.
9. September 1. Christian Giving. Luke 6 : 30-38 ; 21 : 1-4.
10. September 8. Conquering Evil. 1 Kgs. 21 : 11-20 ; Eph. 5 : 11-18.
11. September 15. Winning the World to Christ. Matt. 5:13-16 ; 23:18-20 ; Acts 16:9-15.
12. September 22. Fruits of the Christian Life. Matt. 25 : 20-23 ; 5 : 3-10.
13. September 29. REVIEW—What It Means to Be a Christian. Read 1 John 3 : 1-24.

## AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

## I. OPENING PRAYER.

## II. SINGING. Hymn 585, Book of Praise.

Saviour, like a shepherd lead us,  
 Much we need Thy tender care ;  
 In Thy pleasant pastures feed us,  
 For our use Thy folds prepare :  
 Blessèd Jesus !

Thou hast bought us, Thine we are.

## III. RESPONSIVE SENTENCES. Matthew 25 : 35-40.

*Superintendent.* For I was an hungred,  
 and ye gave me meat : I was thirsty, and ye  
 gave me drink : I was a stranger, and ye took  
 me in :

*School.* Naked, and ye clothed me : I  
 was sick, and ye visited me : I was in prison,  
 and ye came unto me

*Superintendent.* Then shall the righteous  
 answer him, saying, Lord, when saw we thee  
 an hungred, and fed thee ? or thirsty, and gave  
 thee drink ?

*School.* When saw we thee a stranger,  
 and took thee in ? or naked, and clothed thee ?

*Superintendent.* Or when saw we thee sick,  
 or in prison, and came unto thee ?

*School.* And the King shall answer and  
 say unto them, Verily I say unto you, Inas-  
 much as ye have done it unto one of the least  
 of these my brethren, ye have done it unto me.

## IV. SINGING. Hymn 122, Book of Praise.

I need Thee every hour,  
 Most gracious Lord ;  
 No tender voice like Thine  
 Can peacefully afford.

## V. THE LORD'S PRAYER. Repeat together.

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

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

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

## IX. READING OF LESSON PASSAGE.

## X. SINGING. Psalm or Hymn selected.

## Class Work

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

I. ROLL CALL, by teacher, or Class Secre-  
 tary.

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

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Lesson L

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 508, Book of Praise, verse 1, followed by :

God save our splendid men,  
Send them safe home again,  
God save our men :  
Make them victorious,  
Patient and chivalrous,  
They are so dear to us ;  
God save our men.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of

Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. John 15 : 4, 5.

*Superintendent.* Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

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

IV. SINGING. Hymn 256, Book of Praise.

V. BENEDICTION.

Lesson IX.

CHRISTIAN GIVING

September 1, 1918

Luke 6 : 30-38 ; 21 : 1-4. \*Scripture Memory Verses.

GOLDEN TEXT—Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.—Acts 20 : 35 (Rev. Ver.).

30 Give to every <sup>1</sup> man that asketh <sup>2</sup> of thee ; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 <sup>3</sup> For if ye love them <sup>4</sup> which love you, what thank have ye ? for <sup>5</sup> sinners also love those that love them.

33 And if ye do good to them <sup>6</sup> which do good to you, what thank have ye ? for <sup>7</sup> sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye ? for <sup>8</sup> sinners also lend to sinners, to receive <sup>9</sup> as much again.

35 But love <sup>10</sup> ye your enemies, and do <sup>11</sup> good, and lend, <sup>12</sup> hoping for nothing again ; and your reward shall be great, and ye shall be <sup>13</sup> the children of the Highest : for he is kind <sup>14</sup> unto the unthankful and <sup>15</sup> to the evil.

36 Be ye <sup>16</sup> therefore merciful, as your Father <sup>17</sup> also

is merciful.  
37 <sup>18</sup> Judge not, and ye shall not be judged : <sup>19</sup> condemn not, and ye shall not be condemned : <sup>20</sup> forgive and ye shall be <sup>21</sup> forgiven :  
38 Give, and it shall be given unto you ; good measure, pressed down, <sup>22</sup> and shaken together, <sup>23</sup> and running over, shall <sup>24</sup> men give into your bosom. For with <sup>25</sup> the same measure that ye mete withal it shall be measured to you again.  
Ch. 21 : 1 And he looked up, and saw the rich men <sup>26</sup> casting their gifts into the treasury.  
2 And he saw <sup>27</sup> also a certain poor widow casting in thither two mites.  
3 And he said, Of a truth I say unto you, <sup>28</sup> that this poor widow <sup>29</sup> hath cast in more than they all :  
4 For all these <sup>30</sup> have of their <sup>31</sup> abundance cast in unto the <sup>32</sup> offerings of God : but she of her <sup>33</sup> penury hath cast in all the living that she had.

Revised Version—<sup>1</sup> one ; <sup>2</sup> Omit of ; <sup>3</sup> And if ; <sup>4</sup> that ; <sup>5</sup> even sinners love ; <sup>6</sup> even sinners do the same ; <sup>7</sup> even sinners lend ; <sup>8</sup> again as much ; <sup>9</sup> Omit ye ; <sup>10</sup> them good ; <sup>11</sup> never despairing, and your ; <sup>12</sup> sons of the Most High ; <sup>13</sup> toward ; <sup>14</sup> Omit to the ; <sup>15</sup> merciful, even as ; <sup>16</sup> Omit also ; <sup>17</sup> And judge ; <sup>18</sup> and ; <sup>19</sup> release, and ye ; <sup>20</sup> released ; <sup>21</sup> Omit and ; <sup>22</sup> they ; <sup>23</sup> what measure ye mete it shall ; <sup>24</sup> that were casting ; <sup>25</sup> This poor ; <sup>26</sup> Omit hath ; <sup>27</sup> did ; <sup>28</sup> superfluity ; <sup>29</sup> gifts : but she ; <sup>30</sup> want did cast.

LESSON PLAN

- I. The Golden Rule, Luke 6 : 30-34
- II. The Golden Reward, 35-38.
- III. The Golden Gift, Luke 21 : 1-4.

HOME DAILY BIBLE READINGS

M.—Christian giving, Luke 6 : 30-38. T.—Generosity better than display, Luke 20 : 45 to 21 : 4. W.—Giving and receiving, 2 Cor. 9 : 6-15. Th.—Gifts of wealth and life, 1 Chron. 29 : 1-5. F.—Freewill offer-

ings, Ex. 35 : 20-29. S.—The grace of liberality, 2 Cor. 8 : 7-15. S.—The right use of wealth, 1 Tim. 6 : 9-19.

Primary Catechism—Ques. 111. *What is meant by the bread in the Lord's Supper ?* A. The body of Christ, who is the bread of life.

Shorter Catechism—Ques. 27. *Wherein did Christ's humiliation consist ?* A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross ; in

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

being buried, and continuing under the power of death for a time.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 509; Junior, 111, 427, 455, 447, 426.

**Special Scripture Reading**—2 Cor. 8 : 7-15. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading,

which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, 179, Christ Commends the Poor Widow. For Question on Missions, C. 490, Curious Chinese Kites. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

**Time and Place**—For Luke 6 : 30-38 : Early summer, A.D. 28 ; perhaps a level spot between the two peaks of the Horns of Hattin, a mountain near Capernaum. For Luke 21 : 1-4 : Tuesday, April 4, A.D. 30 : the temple at Jerusalem.

**Lesson Setting**—The first lesson passage is from Luke's version of the Sermon on the Mount. It differs from Matthew's report (see Matt., chs. 5 to 7) in many details, and contains much less matter. The incident of the Widow's Mite occurred in the temple during the last day of our Lord's public teaching.

### I. The Golden Rule, Luke 6 : 30-34.

V. 30. *Give* ; literally, "be giving," implying a habit of generosity. It is not, however, indiscriminate charity that is here enjoined. "Giving," in our Lord's meaning, is "confering a benefit," and mere careless giving, so far from doing this, actually proves itself a curse and an injury. "The spirit of the precept" is "large-handed but thoughtful charity" (Cambridge Bible). If we refuse to give, it should not be because we wish to keep what we have, but because our giving would really do the asker harm rather than good.

Vs. 31-34. *As ye would*, etc.; the Golden Rule, called by Jesus, "the law and the prophets," Matt. 7 : 12. It is found before Christ in negative forms, for example, "What thou thyself hatest, do to no man ;" "What thou dost not wish done to thee, do not to another." The rule forms a sort of heading to the cases supposed in vs. 32-34. The principle which covers them all is, "You would like men to love you, therefore love them whether they love you or not." *Thank* ; literally, "grace" or "favor ;" not thanks from men, but favor from God. *Sinners*. The meaning is "notorious sinners," people of ill repute. Matthew has "publicans" in

ch. 5 : 46. The followers of Christ, in the standards of their conduct, "must rise above the ordinary dead level of law, habit and custom, which prevails in the world."

### II. The Golden Reward, 35-38.

V. 35. *But* ; in contrast to the preceding. *Hoping for nothing again*. This is the best translation. The Rev. Ver., however, gives "never despairing," that is, of those you help, however hopeless they may seem. Another translation is, "causing no one to despair," that is, by refusing him aid. *Children of the Highest* ; sharing the nature of God,—the reward, according to Luke, of noble, generous action. In Matthew to be like the Father in heaven is set before disciples as the object of their ambition. *Kind*. Instead of Luke's general statement about God's treatment of men, Matthew (see Matt. 5 : 45) has the specific manifestation of the universal, divine kindness in the sending of the sunshine and the rain.

Vs. 36, 37. *Be merciful* ; literally, "become or prove yourselves merciful." Matthew has "perfect." The two evangelists, however, are in agreement, because the perfection inculcated by Matthew is that shown in loving enemies, which is practically the same as Luke's mercy. Shakespeare's lines are in point here :

"It is an attribute to God himself,  
And earthly power doth then show likest  
God's,

When mercy seasons justice."

*Judge not* ; do not pass harsh, censorious judgment on others. If you must judge, let it be done in a kind and forbearing spirit. The precept has nothing to do with the duties of magistrates. For comment read Rom. 14 : 10 ; 1 Cor. 4 : 3-5 ; James 2 : 13. *Not be judged*. Gentleness will be returned in kind. *Condemn not* ; do not censure others harshly.

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*Forgive*; Rev. Ver., "release;" let free as a debtor (Matt. 18: 27) or prisoner or offender.

V. 38. *Give*; literally, "be giving," a constant habit indicating a generous nature. *Good measure*; from your fellowmen now, as well as from God in the final judgment. The metaphor is taken from the grain market. *Into your bosom*; "the loose bosom of the upper robe gathered in at the waist, useful for carrying things" (Bruce).

### III. The Golden Gift, Luke 21: 1-4.

Vs. 1, 2. *He looked up*. He had been sitting, with downcast or closed eyes, wearied and saddened by the long discussions in the temple courts. *Saw the rich men*; who were easily able to give large sums. *The treasury*. "There were thirteen trumpet-shaped chests in the Court of the Women at the temple for the reception of free-will offerings, each bearing the name of the special fund to which its contents were devoted. Thus the widow could select the particular destination of her mites, and, if she chose, divide them between two objects" (Century Bible). *A certain poor widow*. Widows in the East were a specially desolate and unprotected class. *Two mites*. A mite was the smallest of coins, worth one eighth of a cent, and the rabbis did not allow any one to give less than two.

Vs. 3, 4. *Of a truth, etc.*; introducing something contrary to the usual view. *More than they all*; because it involved sacrifice, which the gifts of the rich did not. "One coin," says St. Ambrose, "out of a little is better than a treasure out of much, and it is not considered how much is given, but how much remains behind." *These . . . of their abundance*; their overplus. *She of her penury*. The depth of her poverty was the measure of the magnificence of her offering. *All the living*; leaving herself nothing at all. The

"mite" which many people now give is not the "widow's mite," because their miserably inadequate offering represents no self-denial, while hers was the gift of her all.

### Light from the East

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

FRIENDS AND ENEMIES—The old Arabs were sons of the desert. The sand and the gravel beneath their feet yielded them a meagre and uncertain livelihood. The struggle to live was keen, and they were continually at feud with one another. The Arabs were hungry and irascible. He was rather proud of his quick temper; ask him to explain it, and he would tell you that it came from eating the flesh of the camel, the surliest and most ill-conditioned of beasts. He had no possessions in land, and so peace was little prized; war was the normal state of things, peace the exception. A state of war was assumed when no express treaty of peace existed. When there was no land to be owned and no industries to be organized all men were poor alike, only some a little poorer than others. They were poor, and therefore hospitable, eager and ambitious in their hospitality. The Arab's house was ever open to the beggar and the stranger, and he shared the last date with the newcomer. "Let the torrent," says a proverb, "Let the torrent of your liberality escape from your hand without the sound of it reaching your ear." Their life was full of ancestral feuds. No stranger might with impunity injure a member of the family. Not to demand reparation in kind, an eye for an eye, a tooth for a tooth, life for life, was proof of a craven spirit. Forgive an injury? No. Revenge was a religious duty. The old Hebrews were neighbors of the Arabs, and of the same blood and spirit.

### THE GEOGRAPHY LESSON

Dr. Robert L. Stewart, in *Memorable Places Among the Holy Hills*, writes: "The Wady el Haman opens upon the plain a short distance westward of the site of Magdala. The rugged cliffs which border it on either side rise perpendicularly to the height of more than 1,000 feet. A labyrinth of caves, with connecting passages cut into the face of the rock on the south side of the ravine, has been for many

centuries an impregnable stronghold of defence to the oppressed, as well as a favorite hiding place for outlaws and robber bands. The higher tier of caves can only be reached from above by means of ropes. In the time of Herod the Great a large body of outlaws, who had hitherto defied the authority of Rome, were besieged in this stronghold. After a series of desperate struggles they were at

length destroyed or driven out by companies of soldiers let down from the dizzy heights above in great chests strongly bound with hoops of iron.

"These storied caves became, at a later period, the favorite abodes of anchorites and hermits. At the present time myriads of wild pigeons have their nesting places in the holes and caves of these walls of rock. Hence the name: Wady el Haman, the Valley of Pigeons or Doves. Hattin, the traditional Mount of the Beatitudes, is a conspicuous



day, and he must have often journeyed over it during the period of the Galilean ministry."

landmark at the upper end of the valley, and its twin peaks or horns may be distinctly seen through the open mouth of the gorge from several view-points on the lake and plain. The great caravan route from Esdraelon and the South to Damascus follows the line of the old Roman road through Wady Haman to Khan Minyeh and thence northward over the hills of Naphtali. This was the direct road from Cana to Capernaum in the Saviour's

### THE LESSON APPLIED

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

God is the great giver. Everything we possess, every joy we have known, every enriching experience through which we have passed, our health, our home, the sunshine and the rain, the songs of the birds and the laughter of little children, pardon, peace, hope, all we owe to the heavenly Father who delights to pour out his blessings upon his children. God is a bountiful provider. "My cup runneth over." Those who receive much should give much. To hold out our hand and accept the good gifts so freely given, and then not to share them with others, is to be guilty of base ingratitude. Indeed, we can only enjoy our blessings as we share them. They can enrich us only as they enrich others through us.

"Freely ye have received, freely give," is a law of Christian living. The consecration of our talents and our possessions grows out of our sense of obligation to God for his goodness to us. The roots of the grace of generosity reach back to the love of God for us. Because he has redeemed us we must seek to save others. Because he is our friend we long to make others know him too.

Our giving should be as wide in its reach and sweep as that of God, who makes the sun to shine upon the just and the unjust. Wherever there is need, Christian hands minister with healing touch. As the bird sings, as the rose sheds abroad its fragrance, so the follower of Christ, filled with his compassion, goes

about doing good, not asking whether this man or that will be grateful or whether he deserves anything at our hands. Just because he is in need, he has a claim upon us we dare not disregard. We owe brotherly love to every man.

The measure of our obligation is just the measure of our ability. When, at a great missionary meeting in which many large gifts were being received with much cheering and clapping of hands, a poor woman came forward with a very small offering, there was silence. At once the chairman said, "Hush, I hear the cheering of the angels." The people realized their injustice to the woman. Out of her poverty she had given much, while others had given out of their abundance. Her heart was as warm as the warmest, her self-surrender as complete. If the widow's mite is the widow's all, her sacrifice is absolute.

Our giving should have no selfish taint. Quaintly says Thomas Fuller, "I have observed some at the church door cast in sixpence with such ostentation that it rebounded from the bottom and rang against both sides of the basin so that the same piece of silver was the alms and the giver's trumpet." Jesus was very severe on this spirit. He demanded of Christians that the motive of all their giving should be love. Andrew Fuller once asked an old friend for money for foreign missions. "I will give you five pounds, Andrew, seeing it is you," his friend said, as he

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handed him the money. "I will take nothing, seeing it is I," Fuller gravely announced as he gave him back the money. "Andrew, you are right," then said his friend; "here are ten pounds, seeing it is for the Lord."

Our first obligation is to give our life to God and the service of the kingdom of heaven. Until we give that all our other giving will be vain. "The gift without the giver is bare." The inner surrender of the heart to God is the only foundation on which this grace can be built. Then all our kindly deeds will glow with the warmth of our heart's affections, and all our aims will heal and comfort because something of our true self will breathe through them and make them human, vital, life-giving. It is not for things that those in trouble long for, but for folk. It's the touch of sympathy, the truly human touch, that inspires courage. The deepest hunger of the heart is the hunger for love and fellowship. This is true of God as well as of men. To

satisfy that hunger is our first obligation. As we give our own best self to God and to man we know our fullest joy.

But our possessions also belong to God. We are the stewards of God, to whom has been entrusted for a season some portion of the wealth of God. It is ours not for our own sakes but for the sake of those whom we can help. Our talents must be invested. If we bury them the napkin becomes a shroud. We lose what we do not use. Our giving should be systematic. Left to the guidance of our fickle emotions, our giving becomes fitful. We fall down often because we have nothing in our system of giving to hold us to a high and intelligent standard. Our more generous impulses wane and our glowing moods soon grow cold. The adoption of systematic giving as a principle keeps us true to our best moments and lifts our generosity above the plane of mere feeling to that of conscience and reasoned intelligence.

## FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Say something to the class about the way in which the teaching and example of Jesus have influenced our conception of liberality or generosity. One of the best known of all stories is the story of the Good Samaritan, and the moral of it is sufficiently plain. The miracles of Jesus were the natural outcome of his desire to help those who were in need. His death was the supreme evidence of that desire. Then remind the class of the great service which the apostle Paul rendered to the cause of Christian liberality by the teaching of some of his letters. Point to such an argument as we have in 2 Cor., chs. 8 and 9. Call particular attention to ch. 8 : 9, and ch. 9 : 15. Divide the lesson into three parts :

1. *Christ's command to give*, Luke 6 : 30-38. Secure from the class an opinion as to whether the words in v. 30 are to be taken literally. Find out what the class thinks about the comment of St. Augustine upon this command : "To every one that asketh of thee thou wilt give, although thou wilt not always give what he asks ; and sometimes thou wilt give something better when thou hast cor-

rected one that asks things unjust." What bearing has v. 31 upon the situation ? Is the giving of indiscriminate charity always a source of blessing to those who receive it ? Make it clear, however, that the asking of these questions must not blind us to the great principle of liberality which Jesus lays down here. What high standard does he put before us in v. 36 ? What great reward does he promise in v. 38 ?

2. *Gifts, large and small*, Luke 21 : 1-4. Point out the common fallacy of judging things by their size. Why is it likely to lead us astray in valuing the gifts that people make for charitable and benevolent objects ? What was the principle that governed Jesus in estimating the value of such gifts ? What makes a gift large in his sight ? Remind the class that, after all, he is the one whose judgment matters. Encourage the class to ask themselves honestly whether they have yet learned to give according to the standards of Jesus.

3. *Systematic giving*. This will be a good opportunity to commend to the class the plan of systematic giving. Point out that many

have found it most helpful to decide to give for unselfish objects a certain proportion of their incomes. Many who imagine that they are quite generous may discover that their gifts really bear a small proportion toward : (a) their income, and (b) what they spend

upon their own pleasure. Dwell upon the advantage of forming habits of systematic giving while we are yet young. Some members of the class who have tested the practice may be able to speak of the blessing it has brought them.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Wordsworth says that in getting and spending we lay waste our powers. In what sense is this true? In living a selfish life what powers are laid waste? The Christian ideal is getting and giving. No life is ever laid waste in this way. Unselfishness has a touch of heaven about it, has something in it suggestive of him who came not to be ministered unto but to minister, and to give his life a ransom for many. Note that the lesson passages contain :

1. *A Divine Injunction*, Luke 6 : 30-34. What is this divine injunction? Bring out that this is not an injunction to give to our friends,—we are not likely to forget them and they are not likely to forget us—but to give to needy ones who have no special interest in us, who may be our enemies. There is something divine about an injunction like this. Note that we must be willing to give ourselves,—our thought and affection and fellowship, as well as our money. It is the giving which finds expression in the personal touch that counts for most. How is the injunction to give to every one that asketh to be interpreted? Joseph Scriven, the author of one of the most popular hymns ever written, "What a Friend we have in Jesus," tried to live out this injunction literally in his Canadian home, but it brought him to want and depression and despair.

2. *A Precious Promise*, vs. 35-38. What is the reward promised? If we give ourselves unselfishly to others the sweet consciousness

of the divine presence in our hearts will be our exceeding great reward, v. 35. Question the class about the earthly rewards of living in this Christlike way. If we are kind to others, others as a general thing will be kind to us, vs. 37, 38. They will not be satisfied with anything but scripture measure in expressing their appreciation of what we have done. It pays abundantly in this world to be kind and loving and generous, and it will pay more abundantly in the world to come.

3. *A Notable Example*, Luke 21 : 1-4. Picture the scene,—the interested, divine onlooker, who knew all about the circumstances of the people who were casting their gifts into the collection box, the rich, the poor. Big gifts are reported in the newspapers. The biggest gift in the eyes of the divine onlooker was that of a poor widow. We cannot always tell who is giving the biggest offering. Are we giving to every good cause in such a way as to win the approval of the master?

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Are Christ's commands to be taken literally?
2. Does giving a tenth in all cases meet Christ's standard of great giving?

#### Prove from Scripture

That giving should be regular.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Mrs. Mabel Crews Ringland, B.A., Toronto

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

Ask the scholars how many give out of their own earnings to the church, Sunday

School, or the missionary fund, and discuss whether it is really they who are giving when

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they hand in an offering of money supplied them by father or mother. Suggest the keeping of an account just to see how much they are spending on good things for themselves and how much for others.

Have some one tell a little about the problem of the poor in Palestine and how often people were called upon to give. Discuss the command of Jesus in the first part of ch. 6:30, and how it applies to present day life. Ask what other things besides money we can give and perhaps be doing a greater kindness. See how many know what name is given to the thought expressed in v. 31, and have the class repeat it in unison.

Call for an explanation of vs. 32-35, and ask whether it is hard or easy to live up to these ideals Jesus gave us. Ask if it is reasonable that more should be expected from those who love Jesus than from those who are not Christians.

Have the scholars read together vs. 35 and comment on the first five words. After explaining that "love" here means to wish well or feel kindly towards, ask if it is not possible for us to love our enemies even to-day. Illustrate this point by stories from the battlefield showing how our soldier boys have befriended wounded enemies even at the risk of their own safety.

Discuss v. 37 and ask if any one has a right to judge whether a person is giving what he should—each one must decide for himself alone. Have some scholar describe the Oriental method of measuring grain for sale, to explain "good measure" in v. 38, and ask

another to tell what part of the Eastern garment is meant by the "bosom." Ask what sort of treatment does v. 38 say we are likely to receive ourselves if we give generously to others.

See how many can tell where Jesus was when he saw the widow present her gift, and who can describe the treasure chests into which the offerings for the temple and the poor were cast. Ask why the widow's two coins represented a greater gift than what the rich men gave. Have some one read and explain the answer in ch. 21:4.

To illustrate the idea of giving our best, tell the story of Queen Victoria borrowing an umbrella from a poor cottager one day when overtaken by a rainstorm. The queen was so simply dressed that the woman gave her an old, shabby umbrella, but the next day when the royal messenger returned it with a handsome gift from the queen, the poor woman was heart-broken because she had not given her best.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Find Matthew's wording of the Golden Rule.
2. "God loveth a cheerful giver." Find these words of Paul.

ANSWERS, Lesson VIII.—(1) Ps. 19:14.  
(2) Ps. 145:21.

### Prove from Scripture

That giving should be regular.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

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

*A Look Forward*—Our lesson tells us how Jesus wants his followers to give.

*Aim of the Lesson*—To teach the children to be unselfish and generous in their giving.

*Approach to the Lesson*—Show a picture of Jesus sitting in the temple beside the treasury, his disciples around him, a stream of people coming in, and as they pass in each one drops a gift of money into the big collection boxes (treasury). Jesus looked up and noticed some of the people. (This part of the story may be acted.) There is a man dressed in silk

robes—a rich man. He carelessly puts a handful of money into the treasury and passes on, thinking no more about it. Then follows a rich woman in silks and jewels. She proudly drops her handful of silver into the box and passes on. A poor widow comes next, leading her little boy by the hand. She dropped in her small gift,—all she had—two mites, the smallest copper coin then used. It would take two of them to make one of our cents.

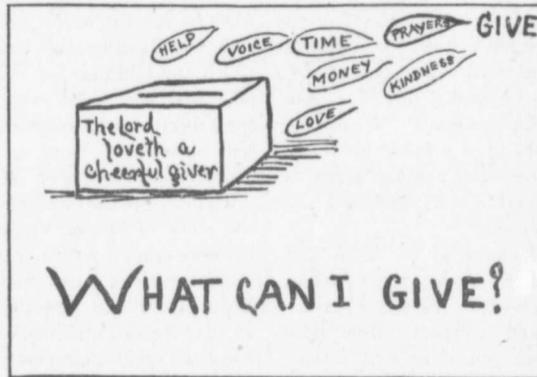
*Self-denial*—See, Jesus is looking at her and speaking to his disciples. He is saying,

"Truly this poor widow has put in more than they all, for all those others gave out of their wealth, but she is poor and she has given all she has." She would have to do without some food for herself and family because she had given this money to the church. The rich do not miss what they give.

*Golden Text*—Repeat the Golden Text. Mammie was asked to give her broken toys to a children's hospital. She had plenty of good toys, but all she gave was two of her poorest dolls and she gave those quite unwillingly. One day she was taken to visit the hospital. She saw little girls who were suffering great pain and not able to leave their beds. She saw others sitting up looking very thin and weak. She saw cripples hobbling around on crutches, and then she noticed the two old dolls she had given. They were carefully treasured and passed from one to another, and one little girl asked her if she had a doll "all her own." Mammie hurried home, she was so

eager to gather up all her dolls and toys and take them to those children in the hospital who had so little.

*The Need Is Great*—If we could only see the millions of little children in heathen lands and



know how much we have that they have not (Jesus most of all), we should give so willingly to send to them. God only lends our good things to us and he is looking to see what use we make of all he has lent to us.

*A Cheerful Giver*—"The

Lord loveth a cheerful giver" (repeat).

*Learning to Give*—A mother held her baby's hand with a penny in it, over the collection box, and gently shook the little fingers till the money fell into the box, then she kissed the hand. The baby soon learned to think it a very nice thing to do. Don't you think Jesus feels like kissing the little hands that he sees giving for others?

*What the Lesson Teaches Me*—I SHOULD BE UNSELFISH.

### FROM THE PLATFORM

## THE MEASURE OF GIVING MODEL MOTIVE

Call for the title of the lesson, and print GIVING on the blackboard. Tell the scholars that you want them, first, to answer the question: "What should be THE MEASURE OF (Print) our giving?" explaining that this is the same as the question, "How much should we give?" Bring out, from Luke 6: 30-34, that we should give whatever we are asked to give, that is, if it will really benefit the one who asks (see Lesson Explained), that we should give as we would like others to give to us, that we should give to the bad as well as the good, and that we should give to those from whom we hope to receive nothing. Put up to the scholars, as a second question: "Who is the MODEL (Print) of our giving?" After making sure that the question

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is understood, bring out, from vs. 35-38, that God himself, the heavenly Father, is our model. A third question will be: "What should be the MOTIVE (Print) of our giving? (Explain carefully), and bring out, from the story of the poor widow in Luke 21 : 1-4, that we should give to God's work because we love him and love our fellows. Conclude by calling for the Golden Text.

## Lesson X.

## CONQUERING EVIL

September 8, 1918

1 Kings 21 : 11-20 ; Ephesians 5 : 11-18. Study 1 Kings 21 : 1-29 ; Ephesians 5 : 6-21. Scripture Memory Verses.

GOLDEN TEXT—Have no fellowship with the unfruitful works of darkness, but rather even reprove them.—Ephesians 5 : 11 (Rev. Ver.).

11 And the men of his city, *even* the elders and the nobles who <sup>1</sup>were the inhabitants in his city, did as Jez'ebel had sent unto them, <sup>2</sup>and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And <sup>3</sup>there came in two men, children of Be'lial, and sat before him : and the men of Be'lial <sup>4</sup>witnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did <sup>5</sup>blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jez'ebel, saying, Na'both is stoned, and is dead.

15 And it came to pass, when Jez'ebel heard that Na'both was stoned, and was dead, that Jez'ebel said to A'hab, Arise, take possession of the vineyard of Na'both the Jez'reelite, which he refused to give thee for money : for Na'both is not alive, but dead.

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jez'reelite, to take possession of it.

17 And the word of the LORD came to Eli'jah the Tish'bite, saying,

18 Arise, go down to meet A'hab king of Is'rael, which <sup>6</sup>is in Samar'ia : behold, *he is* in the vineyard of Na'both, whither he is gone down to <sup>7</sup>possess it.

**Revised Version**—<sup>1</sup>dwelt in ; <sup>2</sup>according as ; <sup>3</sup>the <sup>4</sup>curse ; <sup>5</sup>dwelleth in ; <sup>6</sup>take possession of it ; <sup>7</sup>do that are done by them in secret it is a shame even to speak of ; <sup>8</sup>shine upon thee ; <sup>9</sup>Look therefore carefully how ye <sup>10</sup>drunken ; <sup>11</sup>riot.

## LESSON PLAN

- I. Plotting Evil, 1 Kgs. 21 : 11-16.
- II. Rebuking Evil, 17-20.
- III. Avoiding Evil, Eph. 5 : 11-18.

## HOME DAILY BIBLE READINGS

M.—Conquering evil, 1 Kgs. 21 : 11-20. T.—Darkness and light, Eph. 5 : 6-14. W.—Redeeming the time, Eph. 5 : 15-21. Th.—Overcoming evil with good, Rom. 12 : 21 to 13 : 10. F.—Choosing the right, Dan. 1 : 8-20. S.—Search me, O God ! Ps. 139 : 19-24. S.—All for the gospel's sake, 1 Cor. 9 : 19-27.

**Primary Catechism**—*Ques. 112. What is meant by the wine in the Lord's Supper?* A. The blood of Christ, shed for our sins.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine.

20 And A'hab said to Eli'jah, Hast thou found me, O mine enemy? And he answered, I have found thee : because thou hast sold thyself to <sup>8</sup>work evil in the sight of the LORD.

Eph. 5 : 11 And have no fellowship with the unfruitful works of darkness, but rather <sup>9</sup>reprove them.

12 <sup>10</sup>For it is a shame even to speak of those things which are done of them in secret.

13 But all things <sup>11</sup>that are reprov'd are made manifest by the light : for <sup>12</sup>whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall <sup>13</sup>give thee light.

15 <sup>14</sup>See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not <sup>15</sup>unwise, but <sup>16</sup>understanding what the will of the Lord is.

18 And be not <sup>17</sup>drunk with wine, wherein is <sup>18</sup>excess ; but be filled with the Spirit.

two men, sons of Belial, came in ; <sup>4</sup>bare witness ; which is evil ; <sup>5</sup>even reprove ; <sup>6</sup>for the things which are done by them in secret it is a shame even to speak of ; <sup>7</sup>when they are ; <sup>8</sup>everything that is made manifest ; walk, not as unwise ; but ; <sup>9</sup>foolish ; <sup>10</sup>understand ;

**Shorter Catechism**—*Ques. 28. Wherein consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 255, 530, 288, 248.

**Special Scripture Reading**—Rom. 13 : 1-10. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, 1314, Elijah Rebukes Evil of Ahab. For Question on Missions, C. 12, Girls Ironing on Stone. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—For 1 Kings 21 : 11-20: In Ahab's reign, about B.C. 905 ; near Jezreel. For Ephesians 5 : 11-18 : Between A.D. 61 and 63 ; Rome and Ephesus.

**Lesson Setting**—1 Kgs., ch. 21, contains the last of a trio of Elijah stories. The first, Drought and Baal Worship, is given in chs.

17, 18 ; the second, Despair and Encouragement, in ch. 19. The story of ch. 21, Na'both's Vineyard, should naturally be read after ch. 19.

Ahab set covetous eyes on the vineyard of one Naboth of Jezreel, which lay near his palace. He wished, it seems, to enlarge the

royal gardens. He approached the owner, but the latter refused to sell his ancestral lands. Ahab was displeased, but could do nothing but acquiesce. Jezebel found him sullen and ill-humored, and set about translating his bad temper into vicious deeds. She arranged the matter with the rulers of Jezreel, sending them an order, under the king's seal, commanding them to have Naboth put to death on a trumped-up charge of having spoken evil against God and the king. Vs. 1-10.

In the lesson passage from Ephesians, Paul warns his readers against taking part in the wickedness of the heathen about them, and exhorts them, on the other hand, to use their time wisely and to abstain from intemperance in wine.

#### I. Plotting Evil, 1 Kings 21 : 11-16.

V. 11. *Men of his city*; Jezreel, where Naboth's vineyard was situated, Ahab's second capital, about 20 miles northwest of Samaria. *Elders and the nobles*; the "judges" or magistrates required by Deut. 16 : 18 to be appointed in every city of Israel. *Dwelt in his city* (Rev. Ver.). V. 8 (Rev. Ver.) says, "dwelt with Naboth." They were his neighbors and knew his character and how false the charges against him were. All the darker, therefore, was their guilt. *Did as Jezebel had sent*; carrying out her wicked plan through slavish fear of her wrath if they should refuse. *In the letters*; which Jezebel had written in Ahab's name; but we are not to think that she used his seal without his consent. In true Oriental fashion the royal letter dictates the sentence and how it is to be obtained, and the judges obey without scruple.

V. 12. *They proclaimed a fast*; a day of humiliation, of confession and supplication (compare 2 Chron. 20 : 3, 4; Jer. 36 : 6, 9; Joel 1 : 14; 2 : 15). A fast was appointed when it was discovered that a community lay under the divine displeasure; and there was general confession. At the same time efforts were made to find out who had committed the offence. Jezebel's plan was that Naboth should be the victim. *Set Naboth on high*; not in the place of honor; it was not a feast, but a judicial inquiry, for the people must find out the cause of the divine wrath. Naboth, as the accused man, was put forward.

Vs. 13, 14. *Two men*; the queen's tools. The law demanded two witnesses (see Deut. 17 : 6; 19 : 15, and compare Matt. 26 : 60). *Sons of Belial* (Rev. Ver.). "Base fellows," "worthless, reckless men," is the meaning, men with no character to lose and who would readily swear to anything for which they were paid. *Bare witness* (Rev. Ver.) . . . *in the presence of the people*. In those simple days the people, with the elders at their head, were both jury and judge. *Curse God and the king* (Rev. Ver.). The word translated "curse" is rather "renounce," "disown." The punishment for blasphemy was death, Lev. 24 : 16. Amongst Mohammedans to-day, to curse Allah would cost a man his life. *They carried him forth . . . and stoned him*; and his sons with him (2 Kgs. 9 : 26), as involved by blood relationship in the father's guilt. (Compare Num. 16 : 25-33,—the rebellion of Korah.) Stoning took place outside the city walls (see Acts 7 : 58).

Vs. 15, 16. *Jezebel said*; flushed with triumph at the success of her plan and cruelly heedless of the fate of her victims. *Arise, take possession*. Ahab might legally do so now, for, according to the rabbis, the property of executed criminals fell to the crown. Blasphemy was a crime punishable with death. Some have supposed that there was some kinship between Ahab and Naboth. But where so great crimes had already been committed in the name of the law, the seizing of the property without any right to do so would have been a small matter. *Ahab rose up*; from his couch (see v. 4) with joyful alacrity, neither asking nor caring how the coveted prize had been won, but concerned only with the gratification of his own selfish desire. *To go down*. Samaria lies more than 1,000 feet higher than Jezreel.

#### II. Rebuking Evil, 17-20.

Vs. 17, 18. *Word of the Lord . . . to Elijah*. With one, Jezebel had not reckoned,—the God of righteousness; and Elijah was his champion. *Go down to meet Ahab*; whence we cannot guess: the prophet's appearance was ever sudden and startling. He was conscience personified to Ahab, as Nathan to David, as John to Herod Antipas. *In the vineyard of Naboth*. At the hour of triumph the grim ghost of conscience appeared.

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Vs. 19, 20. *Thus saith the Lord.* Ahab shuddered as inexorable doom laid its cold hand on him. *Hast thou killed, and also taken possession?* The two things go together,—“Aha! thou art both murderer and heir.” *In the place . . . shall dogs lick thy blood;* a most horrible death, unloved, unburied, the sport of the wild dogs, the scavengers of the town. *Hast thou found me, O mine enemy?* Half in anger, half in anguish,—the king felt himself in the grip of doom. *Sold thyself;* yielded thyself completely into the hands of his wicked queen. Now he, with her, must suffer the just penalty of their evil-doing.

The doom pronounced on Ahab and his family, and its postponement on account of Ahab's repentance are described in vs. 21-29. For its ultimate fulfilment see ch. 22 : 37, 38 and 2 Kgs. 9 : 25, 26.

### III. Avoiding Evil, Eph. 5 : 11-18.

Vs. 11-14. *Fellowship;* partnership. *Unfruitful works;* works that yield no blessing or reward. (Compare Gal. 5 : 19-22.) *Reprove them;* speak against them, and, because they are secret, rebuke them, that the heathen may be convinced of their shame. *Even to speak;* except in reproof. *Them in secret;* shameless heathen practices. *All things that are reprov'd;* better, “all these things, when they are reprov'd.” *By the light;* of Christian truth acting in their reproof.  *whatsoever doth make manifest;* better, Rev. Ver., “everything that is made manifest,” that is, disclosed in its real colors. *Is light;* ceases to be secret. *He (God) saith;* a quotation from an ancient hymn or liturgy, or a very free citation of Isa. 60 : 1. *Awake;* out of sin. *Give thee light;* Rev. Ver., “shine upon thee,” with the saving light of his truth.

Vs. 15-17. *Look therefore carefully how ye walk* (Rev. Ver.); a return to the thought of v. 8. Take heed to live as Christians. *Not as fools;* Rev. Ver., “not as unwise.” They were to walk as wise men. *Redeeming the time;* literally, “buying up for yourselves the opportunity :” allowing no chance for well-doing to pass unused. *Because the days are*

*evil.* The motive is the moral corruption of the times in which they lived. *Be ye not unwise;* literally, “become ye not foolish.” Don't slip back into your former folly as Gentiles. *Understanding;* exercising moral intelligence to discover God's will.

V. 18. *Drunk with wine;* a particular case of the folly to be avoided. *Wherein;* referring not to wine, but to being made drunk with wine. *Excess;* Rev. Ver., “riot,” literally, the condition of one who is past salvation,—an abandoned, debauched life. *Be filled with the Spirit.* The contrast is between two elevated conditions or states, one due to the excitement of wine, the other to the indwelling of the Holy Spirit, Acts 2 : 15-17.

### Light from the East

“TO TAKE POSSESSION” (1 Kgs. 21 : 16)—In Old Testament times a man was not at liberty to sell his land as he liked. Not that there was a law to restrain him, but a sentiment of piety towards his forefathers made him hold on, and public opinion backed him up. Public opinion was strongly set against the alienation of the ancestral domain. The land of one's fathers was sacred : there one's father and one's father's father were buried ; there one expected himself to be laid away ; and there one would in time be joined by his children and his children's children.

If a man did sell his land, it was under certain restrictions. The law prevented him from giving a clear title, but reserved for the seller the right to redeem his land (Jer. 32 : 6-12), or a kinsman might do it for him. The law is found in Lev. 25 : 23-28. This right of redemption was unlimited in the case of lands and houses in the country, but within walled towns the right lapsed at the end of a year (see Lev. 25 : 29-31). Man's tenure of property in the city has always been briefer and less determined than in the country. The year of jubilee set a further limit on the sale of property ; it practically said : Property shall not be sold, but only leased ; and no lease shall run more than 50 years.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

Jezeel is the name of the royal city of Ahab and Jezebel, which gave its Hebrew desig-

nation to “the great plain” of central Palestine, better known by its Greek name Es-

draeron. This plain, lying north of the mountain range of Carmel, is triangular in shape, and its dimensions are about 20 miles northwest to southeast by 14 miles northeast to southwest. It affords a passage from the sea coast into the mountainous interior of Palestine. For the most part the plain is remarkably fertile, and is drained by the river Kishon. It consists mainly of deep, rich, loamy soil. "After the removal of the crops, where it is cultivated, the autumnal suns burn the surface almost to brick; and when the rains come, it sucks them like a huge sponge. In winter it becomes a nearly unbroken sheet of mud extremely dangerous to cross. . . In season you may pass over many

acres where the man on horseback can just see over the tall stalks of grain." Esdraeron owed its importance chiefly to its central position and to the great highways which lay athwart it.

"Esdraeron has been the great battlefield of Palestine. Here Deborah and Barak routed the hosts of Jabin and Sisera (Judg., ch. 4), and here Gideon defeated the Midianites, Judg., ch. 7. Saul here fought his last battle with the Philistines, 1 Sam., chs. 28-31. Josiah here attacked Pharaoh-necho on his way to Mesopotamia and was slain, 2 Kgs. 23: 29, 30. Here Saladin encamped in 1186, and, finally, here Napoleon encountered and defeated an army of Arabs in 1799."

### THE LESSON APPLIED

To every man temptation comes with its challenge. The very word means test or trial, and its purpose is to put a man under experiment, try him out, reveal the kind of stuff of which he is made. Temptation in itself is not evil, and to be tempted is not in itself to be guilty of sin. Temptation becomes our blessing or our curse according as we meet it. If it makes its appeal to our lower impulses successfully, we suffer defeat. If it calls forth all the heroisms of our nature to resist it, we gain the victory and are made stronger to meet the next assault. It becomes the occasion of sin, therefore, only when we surrender to the power of the tempter and yield to his evil suggestions. In itself it serves a good purpose. Jesus Christ himself was tempted and the experience was necessary to his perfecting. We could never become strong men apart from temptation.

Testing suggests danger, the danger that when tried out we fail. And as every day brings its temptations we are never safe. We live in the midst of peril. The attacks upon us come from every side. There are foes within and without. All our earthly career is shadowed by this sinister power that threatens our ruin. The last thing man can afford is to be careless or self-complacent. To relax our vigilance at any point is to invite disaster. When we are off our guard it is easy for the foe to steal in and he is ever alert for just such opportunities. "Watch . . . that ye enter not into temptation."

No temptation is trifling. To yield in a thousand little things is to undermine the whole fabric of our moral character and pave the way for a great collapse some day. What we are in some moment of supreme trial will depend on what we have been consistently through all the hours and days that went before. It is the secret habits, the unobserved weaknesses and petty failures, that prepare the way for crushing shame later. Every defeat weakens the power for resistance. But all temptations may and should be resisted.

"Why comes temptation but for man to meet

And master and make crouch beneath his feet,

And so be pedestaled in triumph?"

Every conquest makes the next one easier. We gain strength as we overcome. We rise in manhood as we trample evil under foot.

There are some temptations very strong in youth. There is danger through membership in the gang or the group, if they are not of the right kind. The subtle influence of companionship is very powerful for good or for evil. If those we go with are thoughtless and frivolous, with no fixed principles, no rooted convictions, no worthy purposes, then their very aimlessness is an open challenge to wrong living. There is danger through the spirit of gambling that is in the air everywhere, the ambition to get something for nothing, to achieve without paying the cost, to reap the

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reward without doing any honest work. There is nothing more demoralizing to character than this spirit, nothing that will hasten moral deterioration faster than the habit of gambling. Cigarette smoking in its physical results affects also the mind and the soul. The one addicted to this habit soon loses self-control and moral purpose, becomes evasive and shifty, and loses ambition and self-respect.

But man can live unhurt in this world so full of danger if he will. Not surely in his own strength. The self-confident man is doomed to bitter disappointment. The secret of victory is in Jesus and our union with him. He overcame and he is able to help us to overcome. If we really know him and trust him to deliver and to guide us, we need fear no foe. This power of Jesus to keep those who give their lives into his care amid the evils of the present world is witnessed to again and again by the men and women whose triumphant lives have gained for them the rever-

ence and love and respect of all mankind.

But Jesus works in cooperation with us in the struggle. To gain his help we must fulfill certain conditions. We must keep before us always a high ideal of what our personal character should be. We must cultivate a spirit of antagonism to every mean and selfish thing that could enter into our lives for their tainting. We must put forth all our resources to overcome every evil suggestion. Above all we must keep the heart full of the love of God, the hands full of noble deeds, and the mind full of pure and constructive thoughts. It is said of the early Christians that "they were all filled with the Holy Ghost;" and Satan could do nothing with such people. And it is said of Jesus after his testing in the wilderness that he "returned in the power of the Spirit into Galilee." The words suggest at once the secret of his victory and the assurance of its permanence. Into the life that is full of the things that matter there is no room for the forces of evil to lodge.

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

At the beginning of the lesson it will be well to lay some emphasis upon the fact that temptation is such a common experience. St. Thomas à Kempis, writing in the fifteenth century, said: "There is no man that is altogether free from temptations whilst he liveth on earth." Is that as true to-day as when he wrote it? What has been the experience of the members of the class? What was the experience of Jesus himself? But side by side with this fact that temptation is such a common experience there are to be placed the promises of God. Ask some one to read 1 Cor. 10:13. Now discuss:

1. *Temptation unconquered*, 1 Kgs. 21:11-20. Point out that this is one of the most dramatic stories in the Bible. It reminds us of a tragedy of Shakespeare. Help the class to see the successive pictures,—the king's request of his subject, the man's refusal, the plot planned by the queen, the execution of the plot, the triumph of the king, and then the visit of the prophet. Show how the king's temptation originated, as many of our temptations originate, in the desire for something

which did not belong to him. Does the story show Ahab as a weak man or a strong one? Point out that his apparent success was the worst sort of moral and spiritual failure. Call attention to the way in which the prophet sums up the situation in saying that Ahab "sold himself." At what point should the king have resisted his temptation?

2. *Darkness versus light*, Eph. 5:11-18. How does the apostle describe sin in v. 11? Seek to show how it will often help us to conquer temptation if we can bring evil out into the light. Remind the class that there are some evil things which seem attractive only so long as we conceal their ugliness by refusing to call them by their proper names. Emphasize the need for tearing away the false glamor with which evil so often wraps itself around. Illustrate by reference to the drink evil. The only way to estimate it truly is by looking squarely at the ugly things for which it has been responsible. Then go on to point out the practical suggestion of v. 18.

3. *Meeting temptation*. Say something to the class about certain things which may help

us in our fight with temptation : (a) We must be ever on our guard against the mistake of over self-confidence. (b) It is utterly foolish to go about looking for temptation. (c) The proper time to resist temptation is at its first appearance. (d) When we face temptation

we are not leading a forlorn hope, because (e) we can rely upon the divine help of the Saviour who met and vanquished temptation himself. (f) Remind the class that being engaged in practical Christian service is one of the best ways of guarding against temptation.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Remind the class that we do not know much about how evil got into the world, or how it gets into the heart and mars the beauty of the life,—that our great mission is to do something to get evil out of the world, to make the wilderness of life rejoice and blossom as the rose. Note that the Bible reveals to us evil at work,—what a hideous, horrible thing it is—and teaches us to abhor it, and to work with all our might to overcome it. We have in the lesson passages :

1. *An Awful Tragedy Enacted*, 1 Kgs. 21 : 11-16. Question out the particulars of this tragedy,—the covetousness of Ahab, the sturdy, independent character of Naboth who loved the old homestead too much to part with it even to a king, the demonish part the bloody Jezebel played. Is it not strange that God did not interfere to save Naboth? Is this an illustration of the saying that truth is forever on the scaffold, wrong forever on the throne? Remember that we have not yet reached the end of this story. We are apt to judge too hastily about some things. (See Ps. 73.)

2. *Divine Retribution Foretold*, vs. 17-20. What were Ahab's emotions as he took possession of Naboth's vineyard? Is there anything to indicate that his ill-gotten possession did not bring him much joy? Who was his

first visitor, and what message did he bring? Note that evil-doing may seem to prosper for a time, but the end thereof is something fearful to contemplate. In making a temperance application refer to Prov. 23 : 29-32.

3. *The Way to Overcome Revealed*, Eph. 5 : 11-18. Note that powerful as evil is it can be overcome, but bring out that it is best to have nothing to do with it, v. 11. In order to avoid evil one must be wide-awake to its deceitfulness and treachery, and all alive to the bright and beautiful things of Christ (v. 14), walking warily (v. 15), living in earnest (v. 16), so filled with the Spirit that evil can get no hold upon us. It was a wise man who said that the way to stop drinking was never to begin; but in the case of those who have begun there is no sure cure except in the saving power of him who is stronger than any evil habit or appetite or passion.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Moderation or total abstinence—which is the Christian ideal?
2. Can we conquer ourselves?

#### Prove from Scripture

That evil should be resisted.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have any scholars who can do so, relate the events leading up to to-day's lesson and introduce the leading characters of the story,—Ahab, the weak, selfish king; Jezebel his wife, the idolatrous and wicked queen; Naboth, the simple farmer clinging to his ancestral estate; and Elijah, the fearless man of God defying the wicked king and queen. Ask

whether Ahab's bad temper was caused chiefly by his not having Naboth's vineyard, or simply the thwarting of his selfish will, like a peevish child who pouts and sulks when he cannot have his own way.

Let some one tell what wicked plan Jezebel devised to give the king his own way and what she wrote in the letters mentioned in 1

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Kgs. 21 : 11. Have "children of Belial" (v. 13) explained, and death by stoning. Ask why Naboth was taken out of the city to be stoned, and what well known Bible character was put to death in the same way centuries later (see Acts 8 : 59). Ask if v. 16 shows in any way that Ahab even took the trouble to inquire into Naboth's death,—all he wanted was to have his own way at any cost. Why was it now lawful for Ahab to take possession of Naboth's property ?

Call for a description of Elijah and his main characteristic as shown in this lesson. Ask whether v. 18 indicates that wrong-doing can be hidden from God's all-seeing eye. Comment on the words "hast thou killed" of v. 19, and discuss whether Ahab was really the cause of Naboth's death and therefore responsible for the crime. He knew that Jezebel was going to get possession of the vineyard and that she could not do so by fair means, but he was satisfied to let her obtain it in any way she could, and did not even question her about it. Impress the fact that the one who knowingly shares in a wrong, is just as guilty as the one who actually does the deed, which is something that Juniors are very apt to forget.

Call for an explanation of Ahab's words, "O mine enemy," used to Elijah in v. 20, revealing the fact that this was not their first meet-

ing, and also the meaning of "thou hast sold thyself to work evil." Sketch briefly the sequel to the story how Ahab's fear and penitence moved God to have mercy on him and postpone the punishment, which fell on the next generation, Jezebel, however, meeting the fate foretold by Elijah.

Have the scholars name some of the ways suggested by Paul in his letter to the Ephesians, of overcoming temptation and evil,—having nothing to do with it (Eph. 5 : 11), reproving it (v. 11), acting wisely and prudently (v. 15), keeping away from strong drink (v. 18), and having Christ in our hearts, v. 18.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. "Abstain from all appearance of evil," Paul wrote to the Christians in Thessalonica. Find his words.

2. Where did Paul say that we should overcome evil with good ?

ANSWERS, Lesson IX.—(1) Matt. 7 : 12.  
(2) 2 Cor. 9 : 7.

### Prove from Scripture

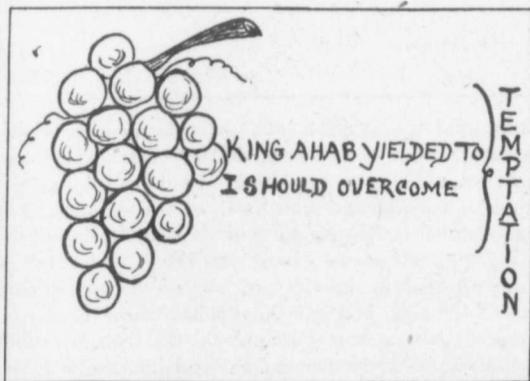
That evil should be resisted.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

*A Look Forward*—Our lesson tells us about a king who let himself be led into wrong-doing.

*Aim of the Lesson*—To teach the children always to choose to do right.



*Approach to the Lesson*—Let me see all the hands ! I am going to tell you a story about a pair of little hands.

"In a missionary kindergarten in Japan there was a dear little boy only three years old (just as old as — here), who was very anxious to do exactly the right thing always. One morning the kindergarten teacher told a careless child that he must watch his fingers very closely, for if he forgot, they would forget.

*Faithful Hands*—The little three-year-old heard what the teacher said and looked very

serious. By and by when the children were playing in the yard, he saw a little girl going to pick a flower which he thought he would like to have. He stepped ahead of the little girl and picked the flower. She burst out crying. At once he ran to the teacher, crying, "Oh, teacher, my hands forgot! my hands forgot!" "Your hands forgot what?" asked the teacher. "I forgot to be good and so my hands forgot and I took the flower away from Kodani San."

Do your hands ever forget and slap your playmate? Or perhaps it may be your tongue that forgets and you say some naughty words or tell a lie maybe. Or your feet forget and go some place mother has told you not to go. (Give illustrations.)

*Lesson*—Our lesson tells us about a man whose eyes forgot to be good. This man was a king and lived in a palace. As he looked out of his window he could see quite near the palace a beautiful vineyard (sketch), which was owned by a man named Naboth. As king Ahab looked he thought, "What a beautiful garden that would be! I wish I could have it for my garden." And his eyes looked enviously at the vineyard. Away he went to the owner of the vineyard. (Tell 1 Kgs. 21 :

1-3.) Did you ever see a boy or girl "pout" because they could not get what they wanted? That is just the way king Ahab acted, v. 4. Queen Jezebel, his wife, came in, "What is the matter?" she asked. King Ahab told her. Now Jezebel was a very wicked woman and she let her mind and her tongue do very bad things. Tell the rest of the story.

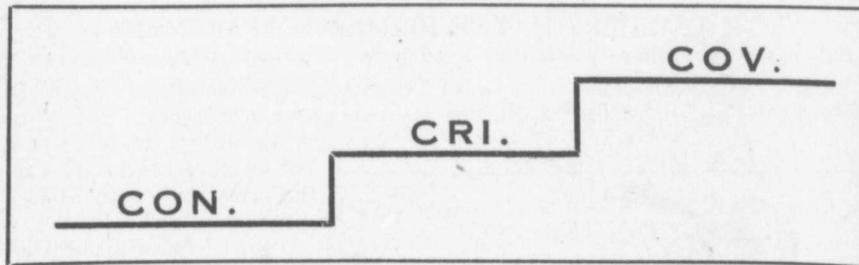
*Golden Text*—Repeat.

Ahab never said a word to stop Jezebel from wrong-doing, but he eagerly took possession of the vineyard when he found Naboth was dead and out of the way.

*Reproving Evil*—Tom was passing a garden when some boys were standing around an apple tree (sketch). Jack was up in the tree stealing the apples. He threw them down to the other boys and they filled their pockets. One of them called to Tom, "Catch, Tom, here's a fine red apple for you." It was a great temptation, but Tom called out, "No, thank you, boys, don't you know it is wrong to steal those apples?" Do the children think the boys who received those apples were just as bad as the boy who climbed the tree and picked them off?

*What the Lesson Teaches Me*—I SHOULD OVERCOME TEMPTATION.

### FROM THE PLATFORM



Draw on the blackboard three horizontal lines, joined by two perpendicular ones, to represent three steps. Taking in the unprinted portion of the lesson, vs. 1-10, begin with questions to bring out Ahab's desire for the vineyard belonging to Naboth. Lead the scholars on to tell you that we have here an example of *coveting*, and print COV. on the top step. Next, question about the plan proposed by Jezebel for getting the vineyard, and bring out that here we have the story of a *crime*. (Print CRI. on the second step down.) Now elicit the account of Elijah's sudden appearance to Ahab in the vineyard, and the doom with which the prophet, in God's name, threatened the king, and lead the scholars to see that here we have *condemnation*. (Print CON. on the lowest step.) Emphasize the thought that the downward progress began with evil desire, and the further thought that the time to conquer any evil, say that of intemperance, is when it first makes its appearance as a desire in the heart.

## Lesson XI.

## WINNING THE WORLD TO CHRIST September 15, 1918

Matthew 5 : 13-16 ; 28 : 18-20 ; Acts 16 : 9-15. Study Matthew 5 : 13-16 ; 28 : 18-20 ; Acts 16 : 6-16 ; Nehemiah 1 : 1-11. Scripture Memory Verses.

**GOLDEN TEXT**—Go ye into all the world, and preach the gospel to the whole creation.—Mark 16 : 15 (Rev. Ver.).

13 Ye are the salt of the earth ; but if the salt have lost his savour, wherewith shall it be salted ; it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ch. 28 : 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world. Amen.

Acts 16 : 9 And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and

**Revised Version**—1 its ; 2 Omit to be ; 3 Omit that is ; 4 a ; 5 lamp ; 6 the ; 7 the stand ; 8 shineth unto ; 9 Even so let your light shine ; 10 to them ; 11 authority hath been given ; 12 on ; 13 make disciples of all the nations ; 14 into ; 15 Omit have ; 16 Omit Amen ; 17 was a man of Macedonia standing, beseeching him, and saying ; 18 when he ; 19 straightway we sought to go forth into ; 20 concluding that God had ; 21 Setting sail therefore from ; 22 made a ; 23 Samothrace ; 24 day following ; 25 a city of Macedonia, the first of the district, a Roman colony ; 26 this ; 27 tarrying ; 28 sabbath day ; 29 forth without the gate by ; 30 we supposed there was a place of prayer ; 31 were come together ; 32 one that ; 33 to give heed unto ; 34 by.

**LESSON PLAN**

- I. The Missionary Plan, Matt. 5 : 13-16.
- II. The Power of Missions, Matt. 28 : 18-20.
- III. The Progress of Missions, Acts 16 : 9-15.

**HOME DAILY BIBLE READINGS**

M.—The salt of the earth, Matt. 5 : 10-16. T.—Come over and help us, Acts 16 : 6-15. W.—Nehemiah's Prayer, Neh. 1 : 1-11. Th.—The mind that was in Christ, Phil. 2 : 5-16. F.—The water of life, John 4 : 4-15. S.—Helping others to know Jesus, John 4 : 28-42. S.—Bringing glad tidings, Rom. 10 : 8-15.

**Primary Catechism**—Ques. 113. *Who should go to the Lord's Supper ?* A. Those only should go to the Lord's Supper who love Jesus Christ and try to follow

help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us ; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Him daily.

**Shorter Catechism**—Ques. 29. *How are we made partakers of the redemption purchased by Christ ?* A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 434, 443, 434, 445.

**Special Scripture Reading**—Phil. 2 : 5-16. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, 15845, The Appeal from Macedonia. For Question on Missions, C. 335, Pilgrims on Way to Temple to Burn Incense. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—For Matt. 5 : 13-16 : Summer, A.D. 28 ; perhaps the Horns of Hattin, a double-peaked hill near the west shore of the Sea of Galilee. For Matt. 28 : 18-20 : April-May, A.D. 30 ; an unknown mountain in Galilee. For Acts 16 : 9-15 : A.D. 50 ; Troas and Philippi.

**Lesson Setting**—The lesson passages contain important teaching on the missionary work of the church. The first, taken from the Sermon on the Mount, indicates the plan by which that work is to be carried out ; the second,—the missionary command of the risen Lord, points to the power which alone

can make it successful ; and the third, from the story of Paul's Second Missionary Journey, illustrates the progress of the work.

Three metaphors teach that the Twelve were called to active service for the world's good,—they were to be missionaries, seeking to serve others, not merely to save their own souls.

**I. The Missionary Plan, Matt. 5 : 13-16.**

V. 13. *Salt* ; the first metaphor. This figure would readily appeal to fishermen ; they knew how quickly their fish went bad without salt. *Lost its savour* (Rev. Ver.) ; become insipid. *Wherewith*. The lost property can-

not be restored. *Good for nothing*; not even for manure, since it would only poison the ground. It could be used only for making footpaths. So Christians must be the very life of the world or fail utterly.

V. 14. *Light of the world*; the second metaphor. It is the business of Christians to illuminate the world with the light of the gospel. *A city . . . set on an hill*; like "the high-perched and far-seen towns round the lake." *Cannot be hid*. So the light will shine of itself, unless measures are taken to prevent it. The warning is against a policy of secrecy. Jesus knew that there would be a strong temptation for his disciples to obscure their light. Letting it shine would draw upon them the ill-will of those who hate the light.

V. 15. *Light a candle*; Rev. Ver., "lamp:" the third metaphor, borrowed from lowly cottage life. *Under a bushel*; to hide it or to extinguish it. A "bushel" was an earthenware grain measure of about two gallons. *Candlestick*; Rev. Ver., "stand," a projecting stone in the wall on which the lamp was set. *Giveth light*; "shines." *Unto all*. The house thought of consisted of a single room.

V. 16. *So shine*; do not prevent it, from reasons of prudence or selfishness. *They may see*; not you but *your good works*,—"your works, not you; the shining, not the lamp." *Glorify*; bring honor to. *Your Father*; the earliest use in the Gospels of this name for God. Jesus is "the light of the world" (John 8:12), and his disciples are so inasmuch as they reflect "as a mirror the glory of the Lord" (2 Cor. 3:18, Rev. Ver.). "They shine with a borrowed light" (Professor David Smith).

## II. The Power of Missions, Matt. 28:18-20.

V. 18. *Jesus came and spake*; thus assuring them that it was really himself and that they had nothing to fear. *All authority* (Rev. Ver.); the command of all means necessary for the advancement of the kingdom of God. *Hath been given unto me* (Rev. Ver.); by the one who has the right to bestow it, even God himself, Rev. 2:27. *In heaven and on earth* (Rev. Ver.); throughout the whole universe.

V. 19. *Go ye therefore*. Because all authority has been given to Jesus, the disciples are to go and establish that authority every where. *Make disciples of all the nations* (Rev.

Ver.); make all people learners of Jesus,—not Jews only, but the whole world. *Baptizing them*; the sign by which discipleship is to be declared. *Into the name* (Rev. Ver.); etc. This means that in baptism we take God the Father as our Father, God the Son as our Saviour and Lord, and God the Holy Spirit as our sanctifier and guide.

V. 20. *Teaching them to observe*, etc. The teaching is to be carried on continually and the purpose is that those taught may obey ("observe") the commands of Christ. *Lo, I am with you*; with all my power and authority backing up the work of my servants. *Unto the end of the world*; when Jesus will come again to reward those who labor for him.

## III. The Progress of Missions, Acts 16:9-15.

V. 9. *A vision*. Note that this came after Paul's obedience and before his new task. *A man of Macedonia*; as his dress and speech indicated. *Beseeching him* (Rev. Ver.); in the name of the Macedonians who so sorely needed the gospel, as do the heathen to-day. *Come over*; to a new continent, opening up a fresh field to the apostle. *Help*; literally, "run to the cry of,"—an urgent appeal.

V. 10. *Straightway* (Rev. Ver.); with the prompt and unquestioning obedience of a true missionary. *We*. The pronoun indicates that Luke had joined the apostle's party. *Assuredly gathering*; "deeming it to be proved." *The Lord had called*. In the appeal of human need, the apostle heard God's voice and instantly responded.

Vs. 11, 12. *Setting sail* (Rev. Ver.). Luke "has the true Greek feeling for the sea" and generally "records the incidents from harbor to harbor." *Straight course*; the wind being well astern. *Samothracia*; an island midway between Troas and Neapolis, from its height a landmark for seamen in those waters. *Neapolis*; "new city," a Macedonian seaport about 140 miles from Troas. *To Philippi*; about 10 miles inland. *The first of the district* (Rev. Ver.); not the chief city, which was Amphipolis (ch. 17:1), but the first city reached by a visitor from Asia. *A Roman colony* (Rev. Ver.); as those places were called which were under the direct authority of the emperor, having the same laws and customs as Rome itself.

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V. 13. *Out of the city*; there probably being no synagogue in the city, owing to the fewness of Jewish inhabitants, possibly because the Jews had been banished from the colonies, as well as from Rome itself (see ch. 18 : 2). *River*; the Gangites. *Place of prayer* (Rev. Ver.). Nearness to the water was sought for such out-of-door places of worship, to provide for the ceremonial washings in Jewish worship. *The women*. The prominence of women in the Jewish worship here is quite in keeping with what is known of the influential position of women in Macedonia, ch. 17 : 4.

V. 14. *Lydia, a seller of purple*; purple-dyed clothes or garments. *Of . . . Thyatira*; the capital of Lydia, a district in the Roman province of Asia, hence, possibly, the woman's name, but Lydia was a common name for women. *Which worshipped God*. She was a Jewish proselyte. *Whose heart the Lord opened*; influenced her heart by the Holy Spirit; only through such influences is conversion possible (see John 3 : 3). *That she attended, etc.* "To open is the part of God, to pay attention that of the woman" (Chrysostom).

V. 15. *Baptized*; as an outward sign of her inward faith. *And her household*; including women slaves or freedwomen, who also believed, and possibly children. (Compare v. 34; 1 Cor. 1 : 16.) *Judged me . . . faithful* (a sincere believer); as they had done in baptizing her. *Come into my house . . . constrained us*. Her generous hospitality was the expression of her deep gratitude.

### Light from the East

"ALL NATIONS" (Matt. 28 : 19)—All the nations men knew well were within the Roman Empire when Christianity was born. The world was under one government, and that perhaps the most efficient known to history. A great quiet reigned around the Mediterranean Sea, the Roman Empire enclosed the Sea completely except between Spain and Morocco. When Rome ruled life and property were secure and the world rejoiced in prosperity. One language—the Greek—would carry you almost everywhere. Trade and traveling were safe; the sea was covered with ships; wars and pirates and robbers were no more. Men could journey as they wished and they did travel much. The early Christians made large plans of travel with easy confidence. Paul went through Syria and Asia Minor to Thrace, Macedonia and Greece, and there is no suggestion that such a journey was strange or unusual. When he touched at Ephesus later (Acts 18 : 21), he was on his way to Jerusalem, but he spoke of the long journey back across Syria, Cilicia and Phrygia as a little thing, a matter of course. From Corinth he wrote to the Roman Christians (Rom. 15 : 24) that he had indeed to go to Jerusalem, but as he was intent on getting to Spain later, he would see them, for he would naturally go by way of Rome. Never again till quite recent times was it possible for men to make extensive plans of travel in this free way. For early Christian missions a great door stood open.

### THE GEOGRAPHY LESSON

Troas was a city on the Aegean coast of Asia Minor, opposite the small island of Tenedos. The district in which it was situated was sometimes called as a whole Troas, and is in modern times generally called the Troad; it was the north-western port of the land of Mysia. It was made a Roman colony by Caesar Augustus, and it became one of the greatest cities in North West Asia. "The



Romans cherished a peculiarly warm feeling for Troas, on account of their Trojan origin, a legend in which they firmly believed." The place was a regular port of call on coasting voyages between Macedonia and Asia (see Acts 16 : 8; 20 : 5; 2 Cor. 2 : 12). Paul,

with Silas and Timothy, approached Troas from the Asian-Bithynian frontier. The "open door" referred to in 2 Cor. 2 : 12 "im-

plies either that great facility for mission work was formed in the city or that the city was the entrance of a good avenue to reach the country round about."

### THE LESSON APPLIED

When Jesus was here upon earth he began a great work for God among men; he now continues to do that work through his disciples. As he lived among men as one that serveth, so are we to live. When Dan Crawford once read to some Africans: "Thou shalt call his name Jesus: for he shall save his people from their sins," a native paraphrased it thus: "Thou shalt call his name Jesus, for he is going to do something for somebody else." The words express the essence of the Christian spirit. When Jesus called his disciples "the light of the world" and "the salt of the earth" he put the same thought in another form. Salt does not exist for its own sake, but to preserve and cleanse what it touches. Light does not shine for its own glory, but to give light and warmth to the earth. On every Christian rests the responsibility of sweetening and enlightening the world.

This responsibility can be discharged only as each one embodies the Christ in character and service. Just to live like Christ lived is our first duty. Salt cannot sweeten unless it is salty. Light must glow to shine. We cannot make the world better unless we are willing to take the trouble to be good. But if we are Christlike in spirit, others will grow better simply by the contagion of our influence. "If I stay another week in your home," said Lord Peterborough to Fenelon, "I shall become a Christian despite myself."

But we must be more than good, we must be good for something. We must go about doing the Christ deeds. It is not enough to be merely a presence, however pure and true that presence may be; we must make our presence felt. Our religion is hollow and vain if it does not make us good citizens, honest workmen, diligent students, incorruptible politicians, conscientious lawyers and doctors. Every vocation offers its opportunity to reveal the very spirit of the master. The doctor can practise the healing art in such a way that men will think of Christ as he lays his healing hand upon them and saves them from their

diseases. What our medical missionaries are doing for the kingdom in other lands every doctor may do for Christ in Canada. But not only through our regular vocations may we win the world for Christ, but also through special forms of wayside ministries in our leisure hours and on Sunday we may help others to know Jesus. Every teacher in the Sunday School in their work of training the future citizens of Canada in high ideals and Christian principles is rendering the community and nation service of the highest order.

To-day the home land presents many problems that demand a Christian solution and that can be solved only by Christian men. The War has produced many national hatreds and racial suspicions. In Canada are many nationalities. If we are to win Canada for Christ and make of our country a righteous and glorious nation, united, free and God-fearing, it can only be as we serve the strangers within our gates in the spirit of love. Said nurse Cavell just before her death: "Patriotism is not enough. I must have no hatred or bitterness against any one." It will not do to send missionaries to other lands to love the heathen into the kingdom of heaven, if we at home are not Christian enough to be brotherly and forgiving towards the aliens who live near us.

We ardently long for the day of universal peace and the brotherhood of mankind. But the dawn of that day depends upon the acceptance among all nations of the principles of Christianity. The present ideals of Germany are pagan ideals. The Central powers have had to deny or pervert the teachings of the Bible to justify their conduct. There can be no peace between the doctrine that might is right and the precepts of Jesus Christ. Hope for the future, therefore, is based on the assurance that the pure teachings of Christianity shall prevail among the nations. Christianity fearlessly proclaims the principles of righteousness and justice and humanity in racial relationships, substitutes the law of service for that of domination, and sets men

in the way of helping one another rather than destroying one another. The structure of modern civilization seems to be toppling over because the foundations were not secure. We are learning at terrible cost that a civilization without the gospel of Jesus Christ at the core of it may become a menace and a scourge. More important than efficiency is character, and material prosperity is dearly bought if it is purchased at the cost of Christian man-

hood. The need of every nation and the hope of the world is Christ and the principles for which he lived and died. The nations of the world will never rise higher than the national ideals that dominate them. Those ideals must be Christianized before the world is secure from the terrors of war and devoted to the arts of peace and true progress. The need of the missionary enterprise is being written to-day in letters of blood.

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

At the outset show that one of the characteristic things about our religion is that it is a missionary one. It possesses certain qualities which lead us to believe that it ought to be shared with others, and with others the whole world over. Not only so, but one of the most definite commands of Jesus is contained in his commission to the disciples to make the gospel known everywhere. Point out, too, that Jesus taught us to pray for the coming of his kingdom, and then remind the class of the significant words of John Ruskin: "If you do not wish for his kingdom, don't pray for it. But if you do, you must work for it."

1. *The Christian and the community*, Matt. 5:13-16. Point out that Jesus has just spoken what we call the Beatitudes. Is it true that the ideals set forth there are different from those which are current in the world? May the disciples not have thought that Jesus, in commending such ideals, was really calling them out of the world,—establishing a sort of monastic brotherhood? Instead of that, what does he teach them in the lesson passage? He is calling them to a life of service for society, because they are the salt of the earth and the light of the world. Dwell upon the responsibility which this view places upon each Christian, not merely upon minister and office bearers, but upon each Christian.

Do we feel that we are responsible for the moral atmosphere of our community, more responsible than others for its temperance, its purity and its honesty?

2. *The Christian and the world*, Matt. 28:18-20. A sense of responsibility for the community might seem enough to expect of the average Christian. But what larger responsibility does Christ place upon us? Is this an unreasonable demand? Is it fair to say that there must be something radically wrong with the Christian who believes that his religion is really a fuller revelation of God to men than any other, and yet does nothing to extend the knowledge of it through the world? Seek to show that a great deal will depend upon the view which we take of our own religion as one which can meet the spiritual needs of men in a satisfactory way.

3. *The apostolic example*, Acts 16:9-15. Point out that here we have an illustration of how the apostle Paul sought to carry out the great command of Jesus. In its essence, was not the vision which Paul had a vision of the need of certain people who were without the gospel? In how far is our knowledge of the need of others a call to missionary endeavor? In what ways can we answer such a call? What is the special responsibility laid upon those who may not be able to go as missionaries themselves?

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Question the class about how long the church has been engaged in this work of winning the world to Christ. What progress has

been made and what remains still to be done? What instruments does God employ in doing this work? How long would it take if every

Christian were to win one soul to Christ every year? Is it too much to expect that the world may be won to Christ in this generation? What have been the great hindrances to the work? Refer to Bible pictures of what the world will be like when won to Christ. (See Isa., ch. 35.) How we should long and pray and work and give to bring in this blessed condition of things. Note that the lesson passages reveal:

1. *Man's Qualifications for this Work*, Matt. 5:13-16. How are man's qualifications for winning the world to Christ symbolized in this passage? Show how *salt* symbolized the divine endowments of Christian life which keep the world from going to decay, which keep the world pure; and that *light* symbolizes the bright and beautiful and wholesome influences of a Christian life. We need to remember that man with his capacity for the good and beautiful things of heaven and earth, for sympathy and service, human and divine, is indeed the noblest work of God, is almost divine (Ps. 8:5), and when filled with the Spirit is splendidly equipped for doing God's work in the world. It is only when the salt loses its savor, or the light is hidden under a bushel, that a life is not good for much. Remind the class that if we are not fully equipped for this work it is because we will not let God have his way with us.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

See who can tell where the words of Jesus in the first lesson passage were spoken and what great sermon they formed a part of. Ask what Jesus meant by calling the disciples "the salt of the earth" (Matt. 5:13), and "the light of the world," v. 14. Have some one describe the nature and uses of salt in the East and explain the words "candle" and "bushel" in v. 15. Let the class repeat v. 16 and discuss "good works" from a practical standpoint, touching on ways in which Juniors can be an example to others.

Ask where Jesus was at the time of the second lesson passage, and under what circumstances this great commission was given, Matt. 28:19, 20. Show what a big programme Jesus laid out for the apostles when

2. *The Great Commission*, Matt. 28:18-20. What were the disciples divinely commissioned to do? Note Christ's worldwide vision, and his world-embracing programme. Christianity was never intended to be merely one of the world's religions. It was intended to embrace the whole world, and the time will come when this divine ideal will be realized. Show how this divine commission, with the precious promise attached, is the inspiration of all missionary work. How is the divine commission influencing us in life?

3. *The Insistent Call*, Acts 16:9-15. Question the class about how this call came to Paul and how he responded to the call. How has the call come to us and how have we responded to it? Tell how the call came to some of our missionaries, to John Geddie, for example.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Can a Christian disbelieve in foreign missions?
2. "Charity begins at home." Does this saying form a reason against sending missionaries to heathen lands?

### Prove from Scripture

That Jesus came to save the world.

he told them to go and teach all nations, not only Jews but Gentiles, to baptize them in his name and tell them his will concerning them. Have some one repeat the wonderful promise of v. 20, which was the apostles' assurance of success in their mission.

Connect the third lesson passage with the previous two, by pointing out that Paul set out to obey Jesus' command and carry the gospel to other countries. He had been on his first missionary journey in Asia Minor where he had established many churches, and was starting out on his second journey to revisit these new Christians when the vision of Acts 16:9 came to him at Troas, and he proceeded to carry Christianity for the first time to Europe. Have some scholar describe

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Paul's vision and what the man of Macedonia wanted him to do, v. 9. Ask what interpretation Paul and his companions put on this vision and how they acted upon it, v. 10.

Let different scholars point out on the map Paul's course (v. 11), from Troas on the Aegean Sea to the island of Samothrace, thence to Neapolis and inland to Philippi, v. 12.

Question the class as to why these devout women of v. 13 met to worship by the side of a river, who Lydia was, what was her business (v. 14), and whether or not she was interested in what Paul had to say. Have the scholars tell you what great decision Lydia made and in what outward way she signified her faith, also how she showed kindness to the apostles.

Ask how Christ's great commission is being carried out to-day, and touch on the marvelous progress of missionary work in the

last generation. Close with some gripping stories of the changes wrought by missions, especially among the boys and girls of other lands, in which Juniors are always interested.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Where did Jesus say, "I am the light of the world?"
2. "For God so loved the world, that he gave his only begotten Son." What is the rest of this verse, and where is it found?

ANSWERS, Lesson X.—(1) 1 Thess. 5 : 22.  
(2) Rom. 12 : 21.

### Prove from Scripture

That Jesus came to save the world.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

*A Look Forward*—Our lesson tells us about a great messenger of Jesus helping others to know about him.

*Aim of the Lesson*—To teach the children that they should help others to know about Jesus.

*Approach to the Lesson*—Speak of different ways of lighting our homes. When Jesus lived in the world people had not yet learned to use these ways of lighting. They used little "lamps" (like this: outline) with oil and a wick in them.

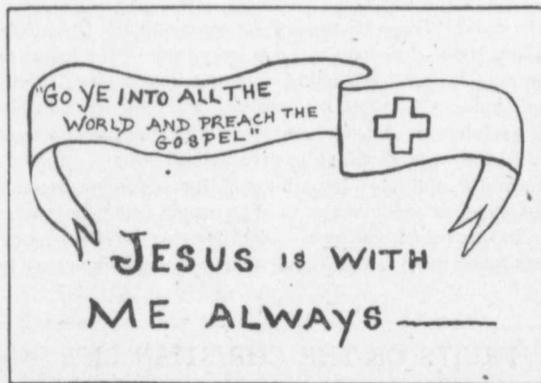
(Show picture.) These lamps were set in the centre of the room on a box (which was also used for measuring a bushel). What use would the lamp be if they put it under the box? No use at all. Jesus told his disciples that they would be the light of the world after he was gone back to heaven. They must be like lamps set on top of the box so that they might give light to all around, Matt. 5 : 14-16.

*Golden Text*—Did you ever hear a captain giving "marching orders" to his soldiers? What does he say? Did you ever watch them as they swing forward at command—promptly, obedient, eager, active?

Jesus was on a mountain top with his disciples. It was after he rose from the dead. He has sent a message to them to meet him there. He was meeting them for the last time before he went back to heaven. He had "marching orders" for them:

"Go ye into all the world, and preach the gospel to the whole creation." Repeat Golden Text.

*Active Followers*—Mother often says "Sit still," does she not? Jesus does not want his followers to "sit still." He wants them to go and do something for him. Did you ever ask anybody this question, "Do you know about Jesus?" Perhaps some one who lives



quite near you would like if you would tell them about him. How nice it is to know that Jesus will go with you when you go to tell anybody about him. He says, "Lo, I am with you alway, even unto the end of the world." (Repeat.)

So we know two things that Jesus wants us to do: 1. To give light to all around us. 2. To go and take the light all over the world.

*A Great Light*—Recall the story of Paul the great light-bearer, Acts, ch. 16. While Paul was waiting for a message from God to tell him where he should go next, one night he dreamed that he saw a man from Macedonia standing with outstretched hands begging him, "Come over . . . and help us." When

Paul awoke he knew that God had sent him this dream to let him know that he wanted him to go across the sea to Macedonia to carry the news about Jesus to the heathen people there. Tell the rest of the story. (See PRIMARY QUARTERLY.)

Sing a verse of "Onward, Christian Soldiers." (Outline a banner with a red cross upon it.) You belong to a great army tramping through life. Follow Jesus. His messages are for you. How can you be light-bearers?

*Hymn*—Sing Hymn 447, Book of Praise, verses 2 and 3.

*What the Lesson Teaches Me*—I SHOULD TELL OTHERS ABOUT JESUS.

### FROM THE PLATFORM

## Three Missionary Reasons

Write on the blackboard *Three Missionary Reasons*, and tell the scholars that you are going to talk with them about three reasons, one from each of the lesson passages, why all Christians should be missionaries. Beginning with the first passage (Matt. 5 : 13-16), ask what Jesus calls his disciples,—“the salt of the earth” and “the light of the world.” Put it up to the scholars, if the followers of Jesus have something which is as necessary to the world as salt and light, should they not be willing to give that to others? Find a reason in Matt. 28 : 18-20,—the command of the Lord Jesus himself that his followers shall go into all the world and preach the gospel to every creature. The reason from the third passage (Acts 9 : 6-15), is contained in the appeal “Come over . . . and help us,” which suggests the need of the heathen world. Press home these reasons, and talk of the different ways in which we may be missionaries.

Lesson XII. **FRUITS OF THE CHRISTIAN LIFE** September 22, 1918  
 Matthew 25 : 20-23 ; 5 : 3-10. Study Matthew 25 : 14-30 ; 5 : 1-12. Scripture Memory Verses.

**GOLDEN TEXT**—All things are yours . . . and ye are Christ's ; and Christ is God's.—1 Corinthians 3 : 21, 23.

20 And <sup>1</sup>so he that <sup>2</sup>had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : <sup>3</sup>behold, I have gained <sup>4</sup>beside them five talents more.

21 His lord said unto him, Well done, <sup>5</sup>thou good and faithful servant : thou hast been faithful over a few things, I will <sup>6</sup>make thee ruler over many things : enter thou into the joy of thy lord.

22 <sup>7</sup>He also that <sup>8</sup>had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained <sup>9</sup>two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will <sup>10</sup>make thee ruler over many things : enter thou into the joy of thy lord.

Ch. 5 : 3 Blessed are the poor in spirit : for their's is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they <sup>11</sup>which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

**Revised Version**—<sup>1</sup> Omit so; <sup>2</sup> received the five; <sup>3</sup> lo, I; <sup>4</sup> other five talents; <sup>5</sup> Omit thou; <sup>6</sup> set thee over; <sup>7</sup> And he; <sup>8</sup> received the two; <sup>9</sup> other two talents; <sup>10</sup> set thee over; <sup>11</sup> that hunger; <sup>12</sup> sons of God; <sup>13</sup> that have been persecuted.

#### LESSON PLAN

- I. The Rewards of Christian Service, Matt. 25: 20-23.  
II. The Blessedness of Christian Character, Matt. 5: 3-10.

#### HOME DAILY BIBLE READINGS

M.—Fruits of the Christian life, Matt. 25: 14-30.

T.—More fruits of the Christian life, Matt. 5: 3-10.

W.—The way of the righteous, Ps. 1: 1-6. Th.—The

joy of the Christian, John 16: 22-28. F.—The peace

of God, Phil. 4: 4-9. S.—Much fruit, John 15: 1-8.

S.—The crown of righteousness, 2 Tim. 4: 1-8.

**Primary Catechism**—*Ques.* 114. *What are baptism*

and the Lord's Supper called? A. Baptism and the Lord's Supper are called sacraments. *Ques.* 115. *Are there any sacraments besides baptism and the Lord's Supper? A. No. Jesus appointed only these two.*

**Shorter Catechism**—Review Questions 27-29.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 509; Junior, 111, 252, 245, 238, 254.

**Special Scripture Reading**—Gal. 5: 15-25. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, 1200, Thou Hast Been Faithful. For Question on Missions, C. 515, A Christian Family. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—For Matt. 25: 20-23: Tuesday, April 4, A.D. 30; Mount of Olives. For Matt. 5: 3-10: Summer, A.D. 28; perhaps the Horns of Hattin.

**Lesson Setting**—We learn from Matt. 24: 1-3, that when Jesus had left the temple, after his last day's teaching, the disciples came to him, as he sat on the Mount of Olives and asked him for a sign of his coming and of the destruction of Jerusalem. The discourse of Jesus in ch. 24 deals with these two events. It is followed by the parable of the Ten Virgins, which emphasizes the duty of watchfulness as a preparation for the second coming of Christ, and the parable of The Talents, which teaches that there must be diligent and faithful work, as well as constant watchfulness. The portion of this latter parable selected for study illustrates the principles on which rewards for service in Christ's kingdom are bestowed, while the passage from the Sermon on the Mount (Matt. 5: 3-10) describes the blessedness of Christian character.

In the parable of The Talents, a man of property, having occasion to go abroad, entrusted the management of his "ready money" to three of his servants. All three, the master believed, were equally trustworthy, but not all equally capable. He therefore proportioned the amount put into the charge of each to his capacity, giving to the first, five talents, to the second, two, and to the third, one. This arrangement made, the master departed. The servant who had got the five talents at once went and traded with them, making another five talents. In

like manner the servant with the two talents made other two. But the servant who had received one talent, dug a hole in the ground and hid his master's money. A long time afterwards, the master returned and began to reckon with his servants. Vs. 14-19.

### I. The Rewards of Christian Service, Matt. 25: 20-23.

Vs. 20, 21. *Five talents.* The talent was a measure of weight. A talent of silver was worth about \$1,200. *Other five talents;* a gain of 100 per cent.—not an impossible rate in those days of high interest. *Behold.* It is as if the servant invited his master to count up the gain. *Well done, etc.* Moffatt translates: "Capital, you excellent and trusty servant!" *Faithful over a few things.* "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue." *Ruler over many things.* The master means to make large use of the talents and energy of one who had been so enthusiastic and reliable in a limited sphere. *Enter thou, etc.;* Moffatt: "Come and share your master's feast." Professor David Smith explains: "I admit you to close and intimate fellowship with myself. Be no longer my slave, but my friend." (Compare John 15: 11, 12.)

Vs. 22, 23. Praise and recompense are awarded to the second in terms precisely as to the first. The principle illustrated is thus stated by Professor Smith: "Greater capacity, greater responsibility; equal faithfulness, equal reward."

## II. The Blessedness of Christian Character, Matt. 5 : 3-10.

V. 3. *Blessed* ; happy. In the Latin Bible rendered, "beati ;" hence the name, "Beatitudes." *Poor* ; from a word which means to cower in dispiritment and fear. Before Christ came it was always used in an evil sense. *In spirit* ; broken in will, opposed to spiritually proud. Luke omits these words. *Their's* ; emphatic. The lowly and unfortunate are more receptive of spiritual blessings than the rich and successful. *Is* ; a present possession. *Kingdom of heaven*. Jesus defined it in these sayings. It is spiritual and consists in states of mind and heart. "If a rich man can despise the things which feed pride, he is God's poor man" (Augustine).

V. 4. *Mourn* ; primarily for sin, but also under the trials that are inevitable to Christ's disciples (see John 16 : 33 ; 1 Peter 1 : 6). *Shall be comforted* ; future. The comfort is latent in the grief, but for the present there is no conscious joy, 2 Cor. 4 : 17 ; 7 : 10.

V. 5. *Meek* ; those who suffer wrong and bow to the will of God without bitterness or desire for revenge. *Inherit the earth*. Not that they shall possess it, but enjoy it. See Ps. 37 : 11.

V. 6. *Hunger and thirst* ; ardently desire. The blessedness is not in possessing righteousness to any extent, but in longing for more and more of it. In the Old Testament physical thirst is used as an emblem of spiritual longing, Ps. 42 : 2 ; Isa. 55 : 1. *Be filled* ; receive full satisfaction. The desire for righteousness is righteousness, John 4 : 13, 14.

V. 7. *Merciful* ; those who exercise pity in a practical way. Mercy was lacking in Pharisaic righteousness, Matt. 23 : 23. Sympathy was killed by the prevailing theory that suffering is the penalty of special sins. (See Ps. 103 : 10.) *Shall obtain mercy* ; now, and in the final judgment—a self-acting law of the moral world. (See chs. 6 : 12 ; 18:33.)

V. 8. *Pure in heart* ; those whose thoughts are clean and whose motives are spiritual (see Ps. 24 : 4), "the men who seek the kingdom as the highest good with undivided heart" (Bruce). *Shall see God*. Through purity or singleness of mind a man is qualified for seeing and knowing God. Moral simplicity and spiritual vision go together, Matt. 6 : 22.

V. 9. *Peacemakers* ; they who have peace in their own hearts through purity, and who actively promote peace in a world of strife. *Shall be called* ; because they are. *Children of God* ; sharers of the divine nature. God is the reconciler ; those who reconcile men to him, and to one another, are his children.

V. 10. *Are persecuted* ; Rev. Ver., "have been persecuted." *For righteousness' sake*. "The cause, not the pain, makes the martyr" (Augustine). *Is the kingdom*. It is theirs now, within them, in the disciplined spirit and heroic temper developed by trial.

## Light from the East

AN ANCIENT WITNESS—"They are not Christians," said Lactantius about A.D. 300, "but pagans, who rob by land, and commit piracy by sea ; who poison their wives for their dowries, or their husbands that they may marry other lovers ; who strangle or expose their infants to death ; who seek heaven by witchcraft, and commit other crimes odious to relate." Lactantius lived when the rivalry between Christianity and paganism was the great question of the day. "Give me a man who is choleric," he exclaims, "abusive in his language, headstrong, and unruly ; with a very few words,—the words of God—I will render him as gentle as a lamb. Give me a greedy, covetous, parsimonious man, and I will presently return him to you a generous creature, freely bestowing his money by handfuls. Give me a cruel and bloodthirsty man ; instantly his ferocity shall be transformed into a truly mild and merciful disposition. Give me an unjust man, a foolish man, a sinful man ; and on a sudden he shall become honest, wise and virtuous." Of course there is rhetorical exaggeration in these words, but it is the exaggeration born of a convincing experience of the right power of Christ's religion to change men's lives. "So great is the efficacy of divine wisdom, that when once admitted into the human heart, it expels folly, the parent of all vice ; and, in accomplishing this great end, there is no occasion for any expense, no absolute need of books, no deep or long study or meditation. . . Did or could any of the heathen philosophers accomplish such things as these ?"

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### THE GEOGRAPHY LESSON

Besides the Eastern and Western Valleys which enclose the Jerusalem plateau, a third runs through the middle of the city and separates the two hills which are known respectively as the Eastern and Western Hills. This central valley is known as the Tyropœon. "Choked with the debris that has rolled into it from the ruined slopes on either side, its original bed lies from 20 to 90 feet below the surface" (Dr. A. G. Smith). Yet from the towers or housetops on the Western Hill, "which commands a view of all Jerusalem, the line of the central valley is still visible down the whole of its course." The temple

area was on the Eastern Hill. When Jerusalem was captured by the Moslems in A.D. 637, a wooden mosque was erected on the site of the temple and called The Dome of the Rock. This was replaced, in 691, by a splendid stone building, octagonal in shape which has been repaired many times. "It contains the 'Sacred Rock,' formerly looked upon by the Jews as the site of the intended sacrifice of Isaac and of the altar on which the sacrifices of the temple were offered. In Mohammedan belief, the rock was the scene of the prophet's (Mohammed) ascension to heaven and bears the imprint of his feet."

### THE LESSON APPLIED

The first thought of many when they try to estimate the Christian life is that the demands made upon Christians by the master are very stern. The entrance to it is compared to a straight gate opening upon a narrow way. Only those who deny themselves daily can walk therein. It is a way of sacrifice. Again the Christian career is compared to a warfare. Christians are urged to be good soldiers, enduring hardness.

In the parable of The Talents the picture is not less inviting. The kingdom makes an imperative demand upon its followers for service. There is present a note of extreme urgency. Failure to invest one's time and talent wisely brings upon one harsh judgment. To be cast into outer darkness for mere neglect of duty seems a hard fate. Christianity does expect and require heroic and searching renunciations and activities on the part of its members. Its call is to something high and strenuous, not to ease and idle pleasure. But in heeding its call and being loyal to all the obligations imposed upon us, we find the deepest joy and the most abiding satisfactions of life.

From a French writer comes this beautiful parable. One day there arrived at the gate of heaven a little unknown soul, who went straight in, without any faltering or fear. The good God assigned to it a very glorious seat, and there was a sort of murmur of astonishment among the saints. All looks were turned towards the Guardian Angel who had

brought in the little lovely soul. The Angel, bending before God, obtained permission to speak before the celestial court, and from his lips fell these words, with a noise softer than the wings of a butterfly, heard by all the heavens: "This soul has always gladly accepted its share of sunshine and shade, of trial and tears, and has never questioned anything that was according to the will of God." It is in the frank and full acceptance of God's will for our life, its discipline and its service, with all that that involves in work, in sacrifice, and in struggle, that the secret of happiness lies.

Jesus opened his ministry by setting forth the secret of the truly blessed life, and the picture he drew of the blessed or happy man is a picture of those who have attained the Christian character. Just in being meek and merciful we are happy. Just in struggles upward after the perfect life we find joy. Just in wresting from our sorrows some contribution to better living we make them add to our blessedness. Always with the sacrifice goes the song. And there can be no music in the heart without denial in the life. God blessed us by giving us work to do, trials to endure, temptations to resist, virtues to achieve. "Instead of trying so hard as some of us do," said James T. Fields, "to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness." Joy comes from living right and working hard for God and man.

A man is wealthy, and buys an estate of many acres. On that estate are lakes and trees and wild flowers. The birds sing from the branches of the trees and nest in the grass. Every foot of that property is filled with interesting things. But to him the wild rose is just a wild rose. The birds sing in vain. He doesn't know one tree from another. He owns the property but he hasn't the observing eye and the heart of a nature-lover. Turn loose on that estate a student of God's out-of-doors for an hour and he will find more real pleasure in what he sees and hears in that time than the rich man who knows only his title-deeds. Turn an artist loose in a picture gallery, and though he be poverty stricken he will gain more true satisfaction from such a visit than the plutocrat who pays a fabulous sum for a picture, the real beauty and meaning of which he cannot appreciate. The meek do not possess, but they do inherit, the earth, and in the possessing of earth's best things are truly blest.

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

The title of our lesson to-day is, "Fruit of the Christian Life." Suggest that an alternative title would be, "The Rewards of the Christian Life." Call attention, however, to the peculiar significance of the word "fruits," as calling up to our minds the sort of rewards that may be said to grow naturally out of the Christian graces and experience. Lay some emphasis upon the importance of this. The rewards of the life of faith are not arbitrary rewards, but they have a distinct bearing upon the qualities which have been developed in our lives. Point out that the great reward of the Christian life is the assurance of God's presence with us. Refer to the promise given to Abraham in Gen. 15 : 1, which is a promise full of meaning. Take up the lesson under two heads :

1. *The generosity of God's rewards*, Matt. 25 : 20-23. It would seem as if generosity were one of the characteristics of God. He deals with us generously in nature. There is always food enough and to spare were it not for the selfishness of men. The harvest is out of all proportion to the amount of seed

sown in the spring. When God wanted to convince us of his love he gave the best he had to redeem us. Show how our lesson passage suggests that God's rewards are also marked by generosity. The man who is faithful over a few things is given rule over many things. Question the class as to illustrations of the working out of that principle even in this life. Draw attention to the ground upon which the reward is given. Secure from the class a definition of "faithfulness." Is it true that we all have the opportunity to show ourselves faithful? Emphasize the great value for life which there is in the knowledge that God is far from being indifferent to the use which we are making of the talents which he has bestowed upon us.

2. *The character of God's rewards*, Matt. 5 : 3-10. It might be well to quote here the words of Dr. A. B. Bruce : ". . . Seven golden sentences called the Beatitudes, in which the felicity of the kingdom was represented as altogether independent of the outward conditions with which worldly happiness is associated."

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isted." Are the qualities mentioned in the Beatitudes laid down by Jesus as conditions of entrance into the kingdom, or are they qualities which are to characterize those who are already in the kingdom? Take up each one of the Beatitudes, and seek to show how

the reward which is linked to each has a close relation to it, and may be said to grow out of it. Encourage the class to review frankly their outlook upon life, and the rewards for which they are striving, and to compare the result with the teaching of Jesus here.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Alexander Pope says that happiness is our being's end and aim. How much truth is there in this saying? How does it fall short of the statement of man's chief end in the Shorter Catechism? Bring out that the quest for happiness away from God is always a failure, for man was made for God, and his heart must be restless till it rests in him. What does the lesson teach us about this matter?

1. *The Blessedness of Being What We Ought to Be*, Matt. 5:3-10. Question the class about the Beatitudes, and show how they reveal to us what life ought to be,—humble, penitent, meek, spiritual, merciful, pure, peaceable—and the blessedness of being what we ought to be, and the consequences of living in this way. It was said of a distinguished man of God that his life was a beautiful illustration of the Beatitudes. The only perfect illustration of these wonderful words is to be found in the life of him who spoke these words; but we must live up into this life, if life with us is to be worth while. In some homes and in some churches these words are recited in concert every Sabbath day in order that this divine ideal of life may be forever fresh in the mind and heart. We cannot know too well that happiness consists, not in what we have, but in what we are.

2. *The Blessedness of Doing What We Ought to Do*, Matt. 25:14-30. Question the class

about the three men of the parable. Note that although they were unequally endowed, each received something which he was required to make a good use of. It does not matter very much whether we belong to the five talent class or to the one talent class, if we make the most of our opportunities and privileges. If we do our best we shall enjoy all that we are capable of enjoying and receive from the master all that we are capable of making use of. "The tragedy of life is not in possessing only one talent but in making no good use of it." How can we find out what talents we possess? We are not always the best judges of ourselves. (See Ex. 3:11 and Jer. 1:6.) Bring out that, as a general thing, a divine revelation comes to us in our likes and dislikes. Others may help us, and experience may teach us to know ourselves. Show that the greatest blessedness comes when life is made perfect in the great beyond.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Can a Christian become a soldier?
2. Is it right for a two-talent man to get as much as a five-talent man?

### Prove from Scripture

That Christians should bear fruit.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

To lead up to the thought of the lesson develop the story of a child who was walking through a Gallery of Mirrors at a world's fair. Seeing faces multiplied everywhere, she cried, "How happy every one looks!" But it was only her own happy face reflected in the many mirrors.

Suggest that our lesson to-day is about the happiness of doing right, and ask what story Jesus told to illustrate this teaching. Let any one who can, tell of the events that led up to the lesson, and ask how much money the master gave to the first, second and third servants. Ask why he gave one more than

another,—according to their “several ability,” Matt. 25 : 15 says.

Choose a scholar to represent each of the servants and another the master, and have them read the speeches of each as they occur in the lesson. Ask what a “talent” was, and how the wise servants doubled the amounts given them. Discuss the reason why the two men received the same reward—they had both done their best and been equally faithful. See if any one knows what the third servant did and what happened to him (vs. 24-30), and discuss the fairness of the treatment he received.

Apply this parable to the use of our talents, or the ability God has given us and ask if we can expect to keep these if we do not use and develop them.

Ask in what part of the New Testament Jesus tells who are “blessed” and what this word really means, if it meant more than just happiness. Have the pupils in turn repeat one of the Beatitudes and explain in each case who is blessed and what reward is promised to all such. Ask if it was easy for a Jew to be “poor in spirit” or humble (ch. 5 : 3), and why those who mourn should be considered blessed, v. 4. Ask which of all the promises appeals to the class the most, and it will surely be v. 8. Have them repeat it in unison and strive to strengthen in every boy or girl the desire for a pure heart. Refer to Tennyson’s

Sir Galahad, of whom it was said, “His strength is as the strength of ten, because his heart is pure.”

Dwell on v. 9 and ask how many know by experience what it is to be a peacemaker. Juniors have ample chance to practise this virtue every day of their lives and can furnish plenty of illustrations from real life.

Discuss the subject of rewards and whether we should cultivate these virtues just because of the reward they bring. Juniors are at the mercenary age when they are inclined to ask, “What is there in it for me?” Try to rouse in them the ambition to do right because it is right and because of the satisfaction it brings the doer.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. “Be thou faithful unto death, and I will give thee a crown of life,” is a promise of reward. Find these words.
2. “The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.” Find this saying in Proverbs.

ANSWERS, Lesson XI.—(1) John 8 : 12.  
(2) John 3 : 16.

### Prove from Scripture

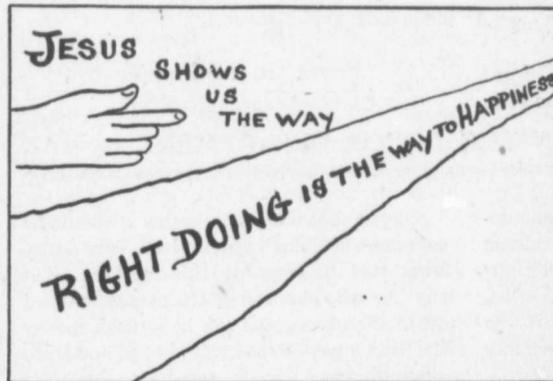
That Christians should bear fruit.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

*A Look Backward*—Our lesson teaches us that Jesus’ followers will be happy in doing right.

*Aim of the Lesson*—To teach the children that they should seek to do right always.



True happiness comes from right-doing.

*Approach to the Lesson*—Talk about happiness. Let some of the children tell you about the “very happiest time” they have ever had. Show a picture of a boy or girl crying or “pouting.” This boy (or girl) has been doing wrong. He (or she) told a lie and has been punished for it. Here is another picture of a very laughing-faced boy (or girl). Why does he (or she) look so happy? (Tell a short story of unselfishness or some other

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"right-doing.") Lead the children to see that wrong-doing brings sorrow ; right-doing brings happiness.

Lesson—Our lesson tells us of the happiness that comes to those who do right and follow Jesus' laws. Jesus told his disciples a story or parable. A rich man was going away on a journey. He left all his money in care of his servants. To one he gave five talents, to another he gave two talents, and to another he gave one talent. He knew that some of his servants were better able to take care of his money, etc., than others were.

After a long time the rich man came back from his journey. He called his servants to him and asked each one what he had done with the talents that had been given to him. (This story may very easily be acted and can be made very real.) Those servants who did their best for their master received their reward, and they were very happy because they had done right, but the servant who did nothing received the punishment he deserved and there was no happiness for him.

The Beatitudes—Another time, when Jesus was on a mountain top with his disciples (outline), he told them about many ways of becoming happy (or blessed). We call this the

"Sermon on the Mount" and these happy things are called the "Beatitudes." Tell ch. 5 : 3-10 and give simple illustrations of each.

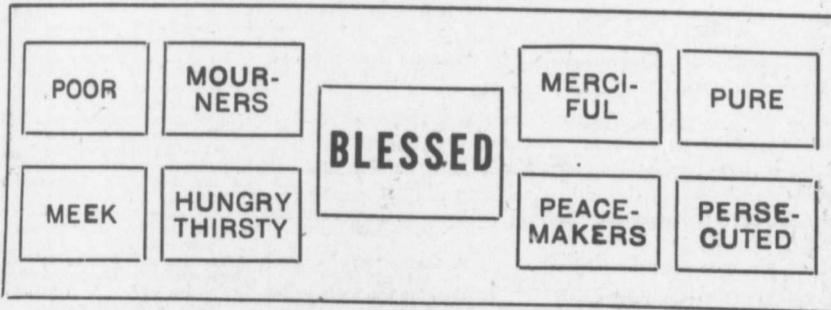
Golden Text—Repeat Golden Text.

Well Done—Repeat Matt. 25 : 23. How you love to hear father or mother or teacher say, "Well done, Jack (or Jennie)," when you have tried to do well some task they gave you to do. Would you like to hear Jesus say, "Well done, Jack (or Jennie)?" Can you think of some things Jesus would like to see you doing? If you do these things you will be sure to hear his "well done" and will receive his reward.

The Warning Hand—Have you noticed automobile drivers putting out a hand when turning corners, or slowing up, to warn others behind them to be careful? At night a hand could not be seen, so a man has invented a hollow celluloid hand made so that it fits over an electric lamp. This illuminated hand can be extended instantaneously, giving warning to cars in the rear. We have a warning, guiding hand stretched out before us always. Ask him to keep you in the right way. Outline a hand.

What the Lesson Teaches Me—I SHOULD ALWAYS DO RIGHT.

FROM THE PLATFORM



Print on the blackboard, in a large central frame, the word BLESSED. Ask the scholars how many times this word is found in the second lesson passage. They will readily tell you eight times. Draw eight smaller squares surrounding the one in the centre. Bring out that the verses which begin with this word are called the Beatitudes,—and why. Discuss the word "blessed" for a little, bringing out that it includes all the benefits and joys belonging to the kingdom of God. Next, point out that the Beatitudes tell us who are blessed. Bring out the description given of these in each of the verses, and fill in the smaller frames as above. Bring out by brief, pointed questions, just what is meant by each description. Close by pointing out that in order to get the qualities which are the condition of true blessedness, we must yield our hearts and lives to Jesus Christ.

Lesson XIII.

## REVIEW—WHAT IT MEANS TO BE A CHRISTIAN

September 29, 1918

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 102-115), Shorter Catechism (Questions 21-29), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—My little children, let us not love in word, neither with the tongue; but in deed and truth.—  
1 John 3: 18.

Read 1 John 3: 1-24.

### HOME DAILY BIBLE READINGS

M.—The Father's love, 1 John 3: 1-8. T.—Beginning the Christian life, John 1: 35-51; Reading God's Word, Acts 8: 26-39. W.—Praying to God, Luke 11: 1-13; Obeying God, Matt. 4: 18-22. Th.—Growing stronger, Luke 2: 42-52; Helping others, Luke 10: 25-37. F.—Working in the church, Acts 2: 31-47; Seeking for Christ, Luke 12: 8-12. S.—Christian giving, Luke 6: 30-38; Conquering evil, Eph. 5: 6-21. S.—Winning the world to Christ, Matt. 5: 13-16; Fruits of the Christian life, Matt. 25: 14-30.

**Prove from Scripture**—That God wants our hearts.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 509; Junior, 111, 162, 108, 525, 223.

**Special Scripture Reading**—Rom., ch. 12. (To be read responsively or in concert by the whole School.)

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

### LESSON CHART—THIRD QUARTER

STUDIES IN THE CHRISTIAN LIFE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 16: 13-15, 25-34.	Beginning the Christian Life.	He that will, let him take.— Rev. 22: 17.	1. How Lydia began the Christian life. 2. How the jailer began the Christian life.
II.—Acts 8: 26-31, 35-39; Ps. 19: 7-11.	Reading God's Word.	Ye shall know the truth.— John 8: 32.	1. Reading the Word. 2. Explaining the Word. 3. Praising the Word.
III.—Luke 11: 1-13; Ps. 145: 18, 19.	Praying to God.	Let us therefore draw near.— —Heb. 4: 16.	1. Prayer's model. 2. Prayer's persistence. 3. Prayer's reward.
IV.—Matt. 4: 18-22; John 14: 22-24; James 1: 22-27.	Obeying God.	If ye love.—John 14: 15.	1. The call to obedience. 2. The reward for obedience. 3. The tests of obedience.
V.—Luke 2: 42-52; Peter 1: 5-8.	Growing Stronger.	The path of the righteous.— —Prov. 4: 18.	1. The Father's business in the temple. 2. The Father's business at home. 3. The Father's business in life.
VI.—Luke 10: 30-37; Gal. 6: 1, 2, 9, 10.	Helping Others.	Bear ye.—Gal. 6: 2.	1. Passing an opportunity. 2. Using an opportunity. 3. Creating an opportunity.
VII.—Acts 2: 41-47; 4: 32-35; 6: 2-4.	Working in the Church.	Enter into his gates.—Ps. 100: 4.	1. A praying church. 2. A sharing church. 3. A practical church.
VIII.—Luke 12: 8-12; Acts 1: 1-8.	Speaking for Christ.	Every one who shall confess.— —Luke 12: 8.	1. Confessing boldly. 2. Waiting quietly. 3. Witnessing universally.
IX.—Luke 6: 30-38; 21: 1-4.	Christian Giving.	Remember the words.— Acts 20: 35.	1. The Golden Rule. 2. The golden reward. 3. The golden gift.
X.—1 Kgs. 21: 11-20; Eph. 5: 11-18.	Conquering Evil.	Have no fellowship.— Eph. 5: 11.	1. Plotting evil. 2. Rebuking evil. 3. Avoiding evil.
XI.—Matt. 5: 13-16; 28: 18-20; Acts 16: 9-15.	Winning the World to Christ.	Go ye.—Mark 16: 15.	1. The missionary plan. 2. The power of missions. 3. The progress of missions.
XII.—Matt. 25: 20-23; 5: 3-10.	Fruits of the Christian Life.	All things are yours.— Cor. 3: 21, 23.	1. The rewards of Christian service. 2. The blessedness of Christian character.

### THE QUARTERLY REVIEW

**FOR THE SENIOR AND ADULT DEPARTMENTS: Aspects of the Christian Life**

Remind the class of the purpose of this Quarter's lessons, to give a general view of what is involved in the living of the Christian life. It might not be out of place to secure opinions from the members of the class as to the helpfulness of a course like this, in which we have

gone from one part of the Bible to another in order to get light upon the different topics treated. Now proceed to review the lessons as follows :

Lesson I. *Beginning the Christian life.* Remind the class that in this lesson we studied the case of two persons who were brought into the Christian life by Paul. In how far are they to be regarded as typical of others? In what way was their entrance to the new life much the same? In what way did the conversion of the one differ from that of the other?

Lessons II., III. *Nourishing the Christian life.* In the natural world, if there is to be growth there must be nourishment. Does this also apply to the spiritual life? What means are open to us by the use of which we may nourish our souls? Secure from the class some reasons for a regular rather than a spasmodic study of the scriptures. What do we mean by prayer? Are there any conditions attached to the answering of prayer? Is it natural that there should be such conditions? What would happen in a world where prayers of all sorts were answered literally? Ask for some of God's promises in regard to prayer.

Lessons IV., V., VI., X. *Exercising the Christian life.* Point out that if there is to be physical growth there must be not only nourishment but exercise as well. Is this true also of the spiritual life? Question the class as to the suggestions which we have received in our study together as to the ways in which the soul is to be exercised. Speak of the way in which physical growth went hand in hand with intellectual and spiritual growth in the experience of Jesus. What bearing has obedience to God upon this matter of growth in the Christian life? What is to be said of the person who professes belief in Christ, but is not concerned about following the commands of Christ? Recall the fact that a very large number of the commands of Christ have to do with our service of others, and emphasize the value of such service as a means of exercising the soul, and as an offset to pessimism and doubt. Call attention to the opportunity which is given by the common experience of temptation for helping the soul to grow. Is it true that the temptation which is overcome is an added source of strength? What good hope of victory has the Christian in the hour of temptation? Ought we to learn from our failures as well as from our successes?

Lessons VII., VIII., IX., XI. *Propagating the Christian life.* Has the church any justification for its existence which has no sense of responsibility for spreading the gospel? Is the gospel of Jesus a private possession or a trust? How did Jesus propose to effect the spread of his gospel? Say something about the influence which we all possess over other lives, and the importance of deciding whether that influence shall be good or bad. Is it likely to be entirely negative? Did Jesus ask too much of his followers when he commanded them to preach the gospel to the whole world? In what ways can we help to carry out his orders? Dwell upon the place of Christian liberality in the missionary enterprise. What broad principles ought to govern us in our giving for the cause of Christ? Is the amount of our giving a safe standard by which to judge it?

Lesson XII. *The results of the Christian life.* Point out that we have a right to expect results of some sort from such a life as Christ commends to us. Question the class as to the results which Christ has promised will flow from the Christian life.

### THE QUARTERLY REVIEW

FOR THE INTERMEDIATE AND JUNIOR DEPARTMENTS : What It Means to Be a Christian

Quote the saying that we should know a little of everything and a good deal of something; and remind the class that the one thing about which we should know most is the subject which we have been studying for the quarter, WHAT IT MEANS TO BE A CHRISTIAN, and bring out in the review that it means :

1. *Loving Fellowship with Jesus, Lesson I.* Who were the first disciples, and how were they brought into loving fellowship with Jesus? What place does fear have in making disciples? Quote the man who said that nothing made him so religious as a thunderstorm. Note that the loving voice of the apostle was needed to supplement the earthquake at Philippi. Love is the great persuasive in winning souls to Christ.

2. *A Wise Use of the Means of Grace, Lessons II., III., IV.* What are the means of grace indicated in these lessons? Can a man be a Christian and neglect the Bible and prayer? If so he will have a very poor, starved, stunted soul. He might as well try to live without eating. In what sense is obedience a means of grace? Doing is knowing. (See John 7:17.)

3. *Growth, Lesson V.* Note that if there is a wise use of the means of grace there will be growth. What illustration of ideal growth have we in this lesson? What are some of the graces essential to ideal growth? When does growth in grace begin? When does it cease?

4. *Service, Lessons VI., VII., VIII., IX.* What beautiful illustration of helping others have we in the lessons for the Quarter? (Luke 10:30-37.) How can we bear one another's burdens? How can we serve in the work of the church? Make clear that there is something for each of us to do in making Jesus known to others. Refer to Hymn 447 in the Book of Praise. We cannot be Christians without wanting to do something for him who has done so much for us, without wanting to contribute of our means to every good cause.

5. *Success, Lessons X., XI.* Note that the only kind of life which is sure of success is the kind that is lived in Christ. In this way we overcome the evil in our own hearts, and do something to make the world a better world to live in. We always like to be on the winning side. In the great world conflict between good and evil, Christ is the leader of the win-the-war party.

6. *Happiness, Lesson XII.* Note that while happiness is not the great end of life, it is a blessed accompaniment of living for Christ. It comes to us here and hereafter. When we know by personal experience what it is to be a Christian we can sing:

"O happy day that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

## THE QUARTERLY REVIEW

### FOR THE PRIMARY DEPARTMENT: What Jesus' Followers Should Be Like

*A Look Backward*—Can you count a dozen? Let me hear you. Show me your ten fingers and then two thumbs. We have had a dozen lessons about what Jesus' followers should be like. His followers are called Christians, so we have been hearing what it means to be a Christian.

*Golden Text for the Quarter*—1 John 3:18.

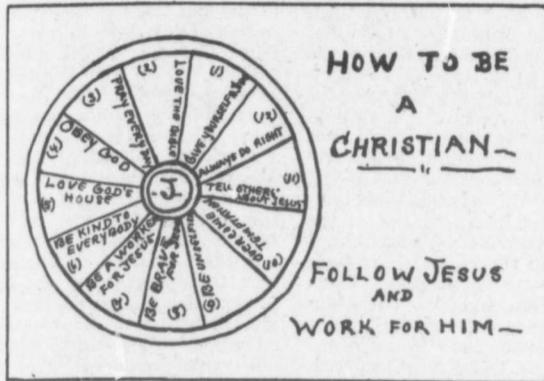
*Aim of the Lessons*—To teach the children to serve God in deed and in truth, to love him with their whole heart and to love and help those who need their help, for Jesus' sake.

*Outline*—Outline a wheel with twelve spokes. (Ask the names of the different parts.) We are going to let this wheel represent the life of Jesus' followers,—your life, for you are all "little wheels" that help to make up the great machinery of God's world. At the centre of this wheel (hub) we'll print JESUS, for he is the centre of our life, and all we do should start from love to him. We'll make the spokes stand for his followers, and on each spoke we'll print what Jesus' followers should be like. The rim or tire will represent Jesus' love encircling

his followers, and the whole wheel will make us think of "going" and "doing" the things Jesus has told us to do.

Lesson I. Trusting Jesus. What two people learned to trust Jesus? Who told them about him? *I should give myself to Jesus.*

Lesson II. Hearing and heeding God's Word. Whom did Philip teach God's Word? How did the Ethiopian heed it? *I should love the Bible.*



Lesson III. Praying to God. What prayer did Jesus teach us? What story did he tell the disciples? *I should pray every day.*

Lesson IV. Obeying God. What four fishermen followed Jesus? What else should we do besides hearing God's Word? *I should obey God.*

Lesson V. Loving God's house. Where was Jesus taken when he was 12 years old? Why did he stay after the others had gone home? *I should worship God.*

Lesson VI. Helping others. What did the Good Samaritan do? Who is your "neighbor?" *I should be kind to everybody.*

Lesson VII. Working in the church. Where did the first followers of Jesus worship? Who looked after the church work? *I should be a worker for Jesus.*

Lesson VIII. Standing up for Jesus. What does Jesus want his followers to say about him? How can we best "speak for Jesus?" *I should be brave for Jesus.*

Lesson IX. Willing to give. What did the poor widow give for God's work? What should we give? *I should be unselfish.*

Lesson X. Choosing what is right. What did King Ahab do that was very wrong? Who will help us to do right? *I should overcome temptation.*

Lesson XI. Helping others to know Jesus. What last orders did Jesus give his disciples? How did Paul know where God wanted him to go? *I should tell others about Jesus.*

Lesson XII. Happy in doing right. What story did Jesus tell about a master and servants? What brings people blessing and happiness? *I should always do right.*

Will you each try to be like little wheels working for Jesus, helping others to work? Remember his love is all around you and he wants to be the centre of your life. *I should love God and those about me.*

## AMONG THE BOOKS

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

By the time this issue of the **TEACHERS MONTHLY** appears in print, it is hoped that the Revised Edition of **The Book of Praise** will be on the market. The revision was completed some time ago, but the issuing of the new book has been delayed by the War conditions. Notwithstanding all the hindrances arising from these, the book, in various editions, with and without music, is now ready, and is likely to meet with instant approval and use throughout the church. A few of the improvements may be noted. The selections from the Psalms and the Hymns have been merged into a consecutive numbering. There are 134 Psalm selections, and the hymns begin with 135. The former confusion of a split numbering has been overcome. New versions of some of the Psalms, which have met with popular approval, are given. A number of ancient hymns and canticles add richness and variety to the material for praise. Recent modern hymnology is well represented. The section of Hymns for the Young is enlarged, as also that of national and patriotic hymns. In every section of the work, indeed, new sources and old have been drawn upon liberally, making a valuable book greatly more valuable, for public, social, family and personal worship. The new Book of Praise, as was the former, is published by the Oxford University Press, London, and Toronto. It is safe to say that in mechanical perfection no books in print excel those from this famous press. The setting apart by the General Assembly of Rev. Alexander Macmillan, for a term of years, to give special attention to Church Praise has been fully justified in this fine collection of sacred song. Mr. Macmillan, with loyal and expert colleagues, literary and musical, both in and outside of the Assembly's Committee on Church Praise, has done a piece of work, in the compilation and editing of this new hymnal, which will bear fruit in the uplifting and strengthening of the devotional life of the church for many, many years to come.

Dr. W. T. Gunn, the author of, **His Dominion**, has once more put the Canadian churches under obligation by his **Talks on the Land of the Maple: The Story of Canada for Juniors** (36 double-size pages, price, including large outline map of Canada, sheet of handwork, and copies of all dialogue material given in the book, 50c.; without these

accessories, 25c.; in each case postpaid. Send orders to Rev. J. H. Edmison, Board of Home Missions and Social Service.) These 6 "Talks," with the additional material of bright suggestions for teaching, pageants, recitations, etc., afford material for 12 meetings. The aim is to give boys and girls of Junior age, in Study Classes and Mission Bands, an understanding from a Christian standpoint of the great facts of the story of Canada, that they may be led to "do their bit" towards making the Dominion of Canada the Dominion of Christ, as well. The fact that these talks are founded on Dr. Gunn's now well known book, **His Dominion**, gives teachers or presidents of classes the advantage of a plentiful supply of additional illustrative material. We trust that the Canadian Mission Boards which have combined in the issuing of the **Talks on the Land of the Maple** will find a rushing demand for it. It is what many teachers and heads of Mission Bands have been long looking for.

Few War books are likely to do more to increase confidence in God and earnestness in Christian service than **The Heart of A Soldier**, by Lauchlan Maclean Watt (Geo. H. Doran Co., New York, The Upper Canada Tract Society, Toronto, 258 pages, \$1.35). Before the War the author was a well known Presbyterian minister in Scotland and a writer of some prominence. He served as chaplain with those two famous fighting regiments, the Gordon Highlanders and the Black Watch, at the Somme, the Ancre and Ypres. His book does not pretend to narrate the outward form and incidents of the War. His purpose is to get at the underlying soul of the soldier's visible efforts and to show what his spirit really is. "I leave others to write of battles and horrors. I wish to show, from inner knowledge, the lives of the men, and what they really are like out in the circumstances of war, away from home," says the author in a foreword. He knows all sorts of men. At the same time he skilfully leads us into great spiritual realities which nerve and strengthen, which warm and cheer. Not the least attractive feature of the book is its verse. For instance, one poem entitled **In the Highlands**, which tells of those who are left at home gathering about the "lamp in the gloaming" and silently thinking of the loved one whose "dust is asleep in Flanders," ends,—

# It's a Matter of Taste



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## Presbyterian Publications

The Board of Publication of the  
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'Tis not a long road to the meeting,  
 When the world's deep pain is o'er.  
 We'll patiently toil till the shadows  
 Sink over the sea and shore ;  
 And then, when the last hour's sinking,  
 And we wait for the Love we knew,  
 We'll light our lamp in the gloaming,  
 And silently think of you.

A book which any Sunday School teacher may take pleasure in presenting to his class of stirring boys is *At His Country's Call*, by Albert Lee (Fleming H. Revell Co., New York, 285 pages, \$1.25). The author's purpose does not end with giving a boy a hair-raising tale that will afford him some few hours' excitement. Back of the story runs a moral and religious purpose that makes the book one that should be conducive to manly character and to a reverence for God and religion. At the same time the story is told in a way that will interest and hold any red-blooded boy till the very end. From start to finish it is cram full of adventure. As may be expected, the story is about the War. The hero, Maurice Millard, a Boy Scout when the War breaks out, renders his country valuable service in which is involved the discomfiture of some German spies. Reaching the age limit he enlists, and, after narrow escapes from death, is taken a prisoner of war into Germany whence he and a chum rescue Maurice's sister and make their escape in an aeroplane.

"To-day—O God—my son—my only son—my gift child, my hope, my life, my boy—volunteered, gave himself, his young life, to the Service, to fight for liberty, justice and humanity. O Father forgive me for looking far into the future, the future for me without him, forgive me, for the selfishness, the jealousy, the fear, and make me as brave as he, as loyal to the right, as truly responsive to the call from over the seas of women and little children who cry for deliverance from a cowardly enemy—grant me, O God, a vision of the need and help me to look over the head of my boy into the stricken and dying world.—I ask in the name that is above every name. Amen." This is the first of thirty prayers in *With God and the Colors: Prayers by a Mother for her Soldier Boy*, by Mrs. Leila Atwood Foust (The Vir Publishing Co., Philadelphia; William Briggs, Toronto, 64 pages, 50c.). The book is neatly arranged and printed with specially designed cover, and fleur-de-lis, khaki colored border about each page.

A more timely volume could hardly be imagined, in view of the renewed interest in Teacher Training, and of the Teacher Training "Drive" for the early autumn of this

year, than Emilie Fairchild Kearney's, *The Teacher Training Class and How to Conduct It* (Fleming H. Revell Company, New York and Toronto, 126 pages, 75c. net). Mrs. Kearney writes out of a triple experience,—as a Teacher Training Secretary for the great county which includes the city of Philadelphia, as instructor of a "coaching class" for training class leaders, and as registrar of a Training School for Religious Teachers. She has, besides, in an unusual degree, the sympathetic touch with the awkwardness and timidity of the inexperienced, which incites them at least to "make a try." The "why," "what" and "how" of Teacher Training are discussed in a most informing and practical way, including how to arouse local interest; the organization and equipment of the Training Class and class room; how to find the right teacher for this class; the programme of the class session; the presentation of Lesson material; all about enrolment, examination, diplomas; the social life of the Training Class (a quite unusual feature); the history of the Teacher Training movement; and a list of books for collateral reading. We cannot imagine any minister or Sunday School Superintendent reading Mrs. Kearney's volume without seeing how simple and practicable it is, after all, to get a Teacher Training Class going and to carry it through successfully. This book and the Teacher Training "Drive" go naturally together.

Miss Moxcey says in her preface to her *Girlhood and Character*: By Mary E. Moxcey (The Pilgrim Press, Boston, 400 pages, \$1.50), that the most illuminating facts that entered into her consideration in the writing of the volume, were "those acquired during nearly twenty-five years' intimacy with girls." Surely an excellent preparation for the task. The book is the work of a scholar and scientist; also of the practical teacher and guide of girls. Professor Coe speaks of it as "at once scientific, insightful, and practically helpful" towards the production of happy, wholesome young womanhood.

Miss Moxcey is something in the way of a pioneer, for girlhood has not yet been adequately studied. The "adolescent" has meant the adolescent boy. Now that womanhood is sharing so largely in public and national life—women have long taken a perhaps more than equal share in the life of the home and of the church,—the responsibility of parents and teachers, of state and church alike, for the proper training of the growing girls has been made conspicuously evident. If we fail here, we shall greatly fail. Miss Moxcey deals with this training in the periods of early, middle, and later, adolescence, discussing for each of these periods, the physiological, and psychological factors, and the

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**RALLY DAY**  
Invitation Post Cards  
if you are going to have a  
large attendance

Rally Day is Sunday  
September 29th



FORM 28

**Form 28**—Lithographed in bright colors with printed invitation on reverse side. Particularly suitable for little children.

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FORM 36

**Form 36**—Reproduction in colors of child phoning the Rally Day Invitation. Printed invitation as illustrated.

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social and educational (including religious education) problems and methods. Leaders of girls will be greatly enriched in their work by a careful reading of this thoroughgoing discussion. A group of mothers and teachers would find it a fine winter's reading. It ought to be in every School, and Sunday School, library.

**Fragments of Philosophy**, by John McQuarrie (The Musson Book Co., Toronto, 116 pages, \$1.00). The author gives some short, homely reflections on various subjects of everyday interest. He presents aspects of a common sense view of things. These subjects include, amongst other things, matters which are economical, political, ethical and religious. Educational Reform, Money, Farm Land Value, Snobbishness, The War, and Christianity are the titles of some of the seventeen short chapters. Following these seventeen chapters there remains nearly half the book devoted to "miscellaneous" which is composed of short paragraphs giving thoughts provoked from time to time by the author's observation and reflection. These fragments have appeared serially in such journals as Manitoba Free Press, the Daily Mail and Empire, and the Buffalo Courier.

"What scientific efficiency experts have preached to American factory owners for ap-

plication to the arts and crafts of peaceful pursuit has here reached its last degree of practical interpretation for the maintenance of the War of wars. It expresses the genius of organization of a hundred United States Steel Corporations, Standard Oil Companies and International Harvester Companies rolled into one. It is a super corporation, knit by iron discipline, fed by fire and driven by an energy that would kindle and keep the Empire. Apply it to a purely commercial enterprise and it would yield a well nigh fabulous profit." Thus Isaac F. Marcossan in **The Business of War** (J. M. Dent and Sons, Toronto, 319 pages, \$1.50), speaks of what his book shows, namely, the army within the army, the wonderful organization and energy employed in the supplying of the British army with its thousands of necessities all the way from nails to tanks, from hard tack to strawberry jam. The business ability of the heads of this organization and the heroism of their men in the field, things about which we have not heard too much, are brought to light. At the close of this book the author gives his character studies of Sir Douglas Haig, Viscount Northcliffe and Sir Eric Geddes—of which the last two especially are well worth any one's time to read.

Any Sunday School teacher who gets **The Dramatization of Bible Stories**, by Elizabeth

Erwin Miller (The University of Chicago Press, Chicago, Illinois, 157 pages, \$1.00), merely to obtain some little plays for the scholars to learn and act line by line, will defeat the main purpose of this capital little book. For the plays it gives are the result of the spontaneous expression of a Sunday School dramatic club of some 20 or 30 pupils ranging from 6 to 14 years of age; and it is just the steps which led up to such completed expression that are valuable to the teacher. These steps are given. By following them the teacher discovers how he may present suitable Biblical material to his scholars and how he may arouse their interest sufficiently to get them to express intelligently the incidents for themselves. Dramatization is one of the most helpful means of religious education. Amongst other valuable results, it arouses the child's love for Bible stories; gives him thorough knowledge of the customs, habits and circumstances of the men, women and children of the Bible; and, above all, lets him into the spirit of Biblical characters. Because the book before us enables the teacher to secure dramatization that is free and natural, rather than forced and formal, it is most helpful.

The ever recurring question of religious teaching in the public schools is the subject

of *Creed and Curriculum*, by William Charles O'Donnell, Jr., Editor, Educational Foundations (Eaton and Mains, New York, 119 pages, 75c.). Something of what has been done in religious education in primitive and pagan society, in the church before and after the Reformation, and in some present day public school systems is stated. On all hands he finds leaders of education admitting the desirability, but lamenting the impracticability, of such teaching. While the author realizes the difficulties involved, he believes that it can be done, and makes some suggestions in the direction of a solution of the problem.

*Guiding Boys Over Fool Hill: Studies in Adolescence*, by A. H. McKinney, Ph. D., D.D. (Fleming H. Revell Company, New York, 228 pages, \$1.25 net), is a valuable discussion of the difficulties and dangers which surround boys during the period of early adolescence,—say from twelve to sixteen—with many wise suggestions, drawn from long observation and experience, as to how boys should be dealt with by parents and ministers and teachers during this critical age. Fool Hill is the heading of the first chapter, and the chapter headings which follow are: Self-Consciousness, Day-Dreaming, Doubt, Conscienceless, Some Other Characteristics, Misunderstanding, Preparation for the Hill, At the Other Side of the Hill, Looking Back.

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