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Rev. R. Douglas Fraser
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The Teachers Monthly

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

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No. 3

EDITORIAL

Easter in the Sunday School

Full use should be made, in the Sunday School, of the opportunity which Easter brings. The season is a special reminder of a central fact in our holy religion,—the rising from the dead of our Lord Jesus Christ.

Resurrection hymns should have a large place in the worship of Easter Sunday. The prayers should be full of the joy and triumph and hope springing from the assurance that Jesus, who died for us, rose again. The teaching should centre round the fact that the living Christ is loving and the loving Christ is alive.

Easter Day should be a glad day,—a day of flowers and songs and happy hearts. It should be the aim of superintendent and teachers to bring home the meaning and message of the day to every member of the School.

The Sunday School Council

This is a most influential body, although containing a membership of only about 200. These are all, however, if one may so say, leaders, being the official members of Sunday School editorial, publishing and administrative boards. These come from 30 different denominations of the United States and Canada.

The Council has been in active operation only since 1910, but through its discussion of matters of common interest and cooperative action therein, has already rendered very important service, and attained very considerable influence.

Canada Leading

In the matter of cooperative efforts, it is the simple truth to say that the Canadian churches have shown the way, and are leagues ahead of those of the other side of the line in this common work to a common end.

Three important instances may be specified :

- (a) Boys' Work, through a National Committee for Cooperation in Boys' Work.
- (b) Girls' Work, through a parallel national organization.
- (c) In general Sunday School work in the various Provinces.

The Sunday School Council for Saskatchewan is an example of this cooperative work in Provinces. This Council, made up of representatives of the various denominations, has taken over the promotion work of the Saskatchewan Provincial Sunday School; the denominations, in such cooperative effort, doing direct what had been done indirectly through the Provincial Association. Movements towards a similar cooperative organization of the churches in some of the other Provinces are in evidence.

Our United States friends in the Sunday School Council are diligently seeking to formulate a plan for cooperative effort in Boys' Work and Girls' Work similar to the Canadian plan. It will likely come soon.

How to Deal with the Adolescent

The most interesting and significant discussion of the annual meeting of the Sunday School Council, held in Boston in January, was on the report from the Education and Extension Section, on the grouping of the adolescent age, the general aim in the religious instruction of adolescents, the aims for each group, both as to knowledge and activities, and the organization by which these aims may best be accomplished.

Our own Mr. C. A. Myers, the Associate Secretary of our Sunday School and Y.P.S. Board, has taken a large part in the formulating of the plans for adolescents, which, let it once more be mentioned, provide for the training in and for active Christian service, the boys and girls from twelve years of age upward.

The Twelve-year-olds

The liveliest part of the discussion of the adolescents turned on the twelve-year-olds. The elementary workers claimed these for their group. The workers in the Secondary Division claimed that the twelve-year-olds, belonged not to the 9, 10 and 11's, but to the 13 and 14's. The net result of a whole forenoon's most illuminating discussion was that the twelve-year-age was reckoned to belong *either* to the Junior *or* to the lower Intermediate group—for the present.

As the readers of the TEACHERS MONTHLY are aware, the present accepted classification puts the 9, 10, 11 and 12-year-olds together as the Juniors, and the 13, 14, 15 and 16's as the Intermediates. The reckoning of the twelve-year-olds "optional" as between the Juniors and the Intermediate Departments, by the vote of the Sunday School Council, evidently foreshadows a change by common consent of all interested in Sunday School work, making each Department (save that of the Beginners) *three* years, the unscientific four-year Junior and Intermediate Departments—as now delimited—disappearing. The organization of a Sunday School would then become :

BEGINNERS' DEPARTMENT	Years	4, 5
PRIMARY DEPARTMENT	Years	6, 7, 8
JUNIOR DEPARTMENT	Years	9, 10, 11
LOWER INTERMEDIATE DEPARTMENT (or some such title)	Years	12, 13, 14
UPPER INTERMEDIATE DEPARTMENT (or some such title)	Years	15, 16, 17

As joint originators of the Departmental Graded Lesson Courses, we should heartily welcome a change whereby the number of years in each Department would be the same, and whereby each Department would consist of three years.

In any one of the Departments as outlined above, a lesson written for the middle year in the Department would quite effectively embrace the needs of the two other years also.

Why Sunday School Teachers Should be Trained

There are many reasons why Sunday School teachers should be trained for their work.

Training is necessary to the highest efficiency in any kind of work. No one expects to become a skilled workman without training.

The scholars in the Sunday School class are under the care of a trained teacher on week days. There should not be an unfavorable contrast between the teaching methods of the Sunday School.

No task is more important than that of the Sunday School teacher. In large measure the religious instruction of the scholars depends upon him. He cannot be too well equipped for this weighty responsibility.

The training so urgently needed, is within the reach of every Sunday School teacher. Our own church has two Teacher Training Courses, the First Standard and the Advanced Standard. Either of these can be mastered by any teacher willing to put forth a reasonable amount of effort. And such mastery will put a new zest and efficiency into the teaching.

The Colleges and Religious Education

In every one of its several Colleges, the Methodist Episcopal Church, South, has provision for training in Religious Education. Surely there can be nothing more essential in the fitting of our young ministers for their life work, than a thorough indoctrinating as to the importance of the religious training of the children and youth, and a thorough mastery of the principles which underlie such training and the best methods of putting those in practice.

What Missionary Literature Is Available?

A gentleman in the far east of our Dominion wrote the Editor, asking what missionary literature relating to our own church's work was available. He had been appointed to responsibility in his Sunday School, and wanted to give a forward lead in regard to this most vital matter of instruction in missions.

We wrote him immediately, with a list of books, pamphlets and lantern slides readily obtainable; and the reply came: "It was revelation to me to see the vast amount of literature there is on the missionary work of our church and particularly as it applies to the Sunday School institution. The problem now is—what to select."

Missionary Instruction and Missionary Giving

Last year twenty-five Baptist Sunday Schools in Toronto, in addition to their ordinary Sunday givings, provided for the entire maintenance of Baptist Home Mission work in New Ontario for the year, contributing the handsome sum of \$3,700. This year the same Schools are planning to finance a mission station in India at a cost of \$3,800.

The money thus given in alternate years to Home and Foreign Missions is a Christmas offering, but the work of raising it begins on the first of January in each year. From time to time during the year, the Schools are visited by representatives of the church's missionary interests for the purpose of giving information about the work to be supported.

An admirable example, is this plan, of the close connection between missionary information and missionary giving. The more people know about missions, the greater will be their liberality towards missions. Moreover, the training provided by the plan for the training of boys and girls and young people in systematic giving for a definite missionary object is full of promise for the future. The good habit formed in early years is likely to persist throughout life.

Why Tell Stories

By Rev. A. J. Wm. Myers, Ph.D.

Why tell stories? The story has been used by all peoples and in all ages. The mothers of the wildest tribes and of the most cultured peoples tell stories to their little ones. The Hebrews were charged to tell the story of the deliverance from Egypt. Story telling was a favorite method of the great teacher. The value of story telling is seen in the following results.

A closer companionship between the class and the teacher. No magic spell is quite so potent in producing joyous fellowship. Formalism vanishes. A new atmosphere is created. A good story seems to confer on one citizenship in the child's world and to be a passport into the child heart.

A greater alertness. Children after being told stories are keener and quicker in percep-

tion and intellect. The imagination is nourished and developed, the emotions are purer, and the moral judgment is sounder.

A new delight in literature. First, in the books from which the stories are taken. If, for example, Bible stories are used, the children are eager to read more of the Bible. Second, in other books of stories and other literature, for they have learned what treasures are to be found, and their knowledge of great stories and legends enables them to understand allusions to these which abound in literature. A visit to the children's department of an up-to-date public library after story hour, will show how this story telling has stimulated the children in their reading. Needless to say, a love for the Bible and other good books, and a delight in good reading, is one of the greatest blessings and a potent preventative of evil habits.

A broadening sympathy. The wider use of

animal stories is undoubtedly one of the chief causes of the new attitude of children to birds and animals. Boys, and men, now build houses for birds and animals and protect these creatures, where formerly they destroyed. The stories have created a deep bond of sympathy with our nearly human neighbors, and this positive method is always mightier than the negative "Thou shalt not."

It also broadens sympathy with other peoples. Children who have been told stories of the Dutch boy who saved the dykes, of clever Chinese and Japanese children, of heroic French, Belgian, Indian, Armenian and Serbian children, and those of different stations in life, feel a kinship with them which is the fundamental basis of all true missionary and social service effort.

Clearer ideals. The child is surrounded by the commonplace. The billboards, street scenes, and sometimes the homes, are not elevating. In the story, the mind can soar. Here the child has a beautiful world and good, which builds up the better self, and is a harbor of refuge always open. It lifts above the merely material and is akin to the "city which hath foundations," unseen but eternal.

The story helps the child to know, to feel and to will what is good. The story is concrete, realistic, vital. The moral issue is clear-cut. In any good story the thing that is right stands out, not abstractly, but in the life of the characters in the story. The dwarf is bad. He tries to injure the little boy. With real emotion, the child feels the injustice and wants the good to triumph. The child wishes, wills, that evil may be overcome. And the moral sense is justified, for the good princess comes. So the child learns how to mobilize his moral strength on the side of the good, to sweep back the evil.

The story goes directly to its goal. It creates the receptive attitude and insures immediate response to truth and ideals. The story itself is the truth. If it has to be explained, it is not well constructed or well told. The story comes the nearest that words can come to real life. Persons are seen in their natural relation to each other. Religion has to do with our relation to each other and to God, in real life. In the story, the child sees and feels and experiences these relationships for himself and the moral consequences of the actions.

The story stimulates the child to develop normally and naturally. It is not something to be learned by heart. It stimulates. The child does the thinking, feeling, willing. Instead of saying, "You should feel badly when any one injures another," the situation is presented, without preaching, and the child himself and from within himself, feels intensely. Then he interprets the story for himself, as will be evident to any one who will lead the

children to recreate the story. As he develops, the story has more meaning for him.

In education and religion the aim is to so develop the pupil from within towards high ideals chosen by himself, and this, the story is peculiarly successful in doing.

Toronto



Keeping Order

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

Order is rightly set down as one of the essential pre-requisites of successful work either in a class, a School or any other form of social organization.

Most superintendents and teachers are well acquainted with the evidences of what is called disorder and are apt to define order, or good order, to use the expression most frequently employed, in negative terms. That is, they think of an orderly class as one in which the pupils are *not* shuffling their feet, *not* pushing over chairs, *not* talking boisterously, etc.

The fact is, however, that good order in its essence is positive, not negative. Certain things are absent because they are incompatible with certain other things which are always present. What, then, are the positive elements in good order?

First, there must be an end or aim which controls the work of the class or of the School. Our word government, comes from a Latin word which was generally applied to the captain of a ship—the *gubernator* or governor. Now, the captain of a ship holds that office in virtue of the fact, that he understands clearly the destination of his vessel, and in virtue of the further fact, that he is under obligation to direct the movements of both vessel and crew so as to reach that destination.

There are many Sunday Schools in which, I fear, this informing and directing purpose is not manifested. The Sunday School hour is given over to a number of things, but there is no golden thread which holds these separate activities together and makes them really one.

What has been said of the Sunday School as a whole, is equally true of the Sunday School class. The teacher must have a purpose, and he must shape every class activity towards that purpose just as the captain shapes the course of his vessel towards the distant harbor.

In the second place, there should be some sort of understanding on the part of every scholar in the School or in the class, as to what the controlling purpose is. The crew of a ship may not know whether they are bound, but the members of a class should—not as clearly or as fully as the teacher, of course, yet sufficiently to make the work of the class

a matter of cheerful cooperation under competent and trusted leadership rather than a matter of blind obedience or of mechanical routine. Order in a democracy may not be externally, so complete or so imposing as order under an absolute monarchy, but it is a living and growing thing and ministers to the spiritual life of those who submit themselves to it and take part in it, in a way in which the order based upon fear or upon mere habit never can so minister.

It is not to be supposed, however, that the agencies of fear and habit may entirely be dispensed with. Fear, in the sense of the desire to avoid physical pain, still has its function in the control of children, while fear of the disapproval of one's fellows still exercises its restraining influence upon many people who are children neither in years nor in intelligence.

Habit is one of the greatest means at our command for the saving of time and the avoiding of friction. If a School of one hundred pupils takes half a minute to come to attention after the superintendent taps his bell, there is wasted a sum total of nearly an hour of some one's time. And life, if not eternity, is made up of hours. No teacher who has given any thought to his work, needs to be reminded also of the importance of every pupil's having his own seat, of orderly moving to and from class, and of observing the courtesies of good society,—all of them habits—in dealing with their teacher and with each other.

Of the negative conditions of good order, a word should be said if only because of the fact that they are woefully overlooked in many of our Sunday Schools. Children are much more susceptible to distracting influences than are adults, and yet we still put several classes together in the same room where a medley of sights and sounds conspire to divert the pupils' attention. The injustice to the teacher is serious enough; the injustice to the pupil is perhaps worse.

The whole problem of keeping order is, of course, merely a part of the larger problem of leadership, but it is that very important part which has to do with the providing of the most favorable conditions for human life and growth.

Queen's University, Kingston, Ont.



The Challenge of Childhood

By Rev. A. L. Fraser, B.D.

There is a verse in the Old Testament which has a striking lesson for all parents and mature people: "Enoch walked with God after Methuselah was born." It would seem that the advent of Methuselah made the father

think, made him, indeed, serious. There was that little boy; and the father must take it into account: an illustration of the challenge childhood makes.

First, what a challenge to the home! How childhood sends the father out in the morning to win the daily bread, and how it weaves cords of love about his heart that bring him back at night. Besides, what a challenge to a father or mother to be careful of the life they live.

Secondly, what a challenge the presence of children is to a minister, as they look up to his pulpit, with eyes into which the dust of prejudice has not yet blown. They seem to say: "Be plain, sir. Tell us what you have to say in simple, little words that our little minds may follow you."

Thirdly, to the average individual—to the bystander. Their delicate, susceptible, presence seems to say: "Be careful where you go, or how you walk down the street, or of what you say, for we are here." Did not Jesus say it were better that a millstone were tied about the offenders' necks, and they drowned in the depths of the sea, than that one of these little ones should be injured?

The little babe, at baptism, seems to challenge the congregation that stands around: "You have taken vows with my parents to bring me up; be careful how you live, and make provision, as a congregation, for my religious instruction."

Yes, truly there is a mighty challenge in childhood!

Smith's Falls, Ont.



Grading the Sunday School

By Rev. W. O. Rothney, B.D.

The ungraded Sunday School belongs to the past, not the present. It, no doubt, served its day and generation; but it can no longer measure up to the standard of an educational institution, nor can it fulfil the function of the Sunday School in our educational system. Present day education sets the child in the midst, and constantly seeks to adapt methods and material to the needs of the developing life. In other words, the modern educational ideal demands graded Schools.

The problem of grading the Sunday School is that of getting into the same class the pupils that may best be taught together. The pupil comes to the Sunday School already graded by his own nature and attainments, and the School must discover to what grade he belongs and put him in a class with other pupils of like attainments. As human life unfolds it passes through various stages of development, and the particular stage through

which the pupil is passing, determines the grade to which he belongs. The aim of the Sunday School is to so influence the pupil at each stage of his development, that he will finally grow into the all-round, efficient Christian man. Each stage through which he passes presents its own peculiar temptations and its own peculiar needs, and calls for special treatment and special instruction. Hence the necessity of confining classes in the Sunday School to pupils whose ages, attainments and spiritual needs are nearly alike.

From the standpoint of grading, there are in the main, two approved types of Sunday School; the Departmental Graded, and the Closely Graded. The Departmental System of grading divides the School into at least five grades. The grades correspond to well marked periods of mental development: Early Childhood, ages under 9 years; Later Childhood, ages 9 to 12; Early Adolescence, ages 13 to 16; Later Adolescence, ages 17 to 20; and Adult Life. These grades correspond to the various departments of the Sunday School; Primary, Junior, Intermediate, Senior and Adult. If, in the Primary Department, there are any children under six years of age who have not been to the day school, they should be put in a class by themselves, designated "The Beginners," and this would add another grade to the Departmental Grading of the School. Naturally, the Departmental Graded Lessons would be used in such Schools.

The Closely Graded system provides a grade for each year of age from 4 to 20. There may be several grades within each Department.

The degree of closeness in grading will vary with the number of pupils in each Department. For example, a School may have 50 pupils in its Primary Department and only 25 in the Junior, in which case the Primary should be closely graded, the pupils remaining one year only in a grade, while the Junior Department might be arranged in two grades, the pupils remaining two years in each grade. Either the Closely Graded or the Departmental Graded Lessons might be used in such a School.

Since the general development of some pupils is more rapid than that of others, age cannot be wholly relied upon as a basis of classification, and often it is difficult for the officers of the Sunday School to determine just the precise stage of a child's psychological development. When this is the case, it is generally wise to follow the classification of the day school. The day school has given much more attention to the matter of grading than the Sunday School, and consequently it has become much more expert at it. In most cases the classification of the day school might, with slight modifications, be transferred

to the Sunday School. Such harmony between Sunday School and day school would externally represent to both teachers and pupils the unity of education. Certainly, unless there is an expert educationist in the Sunday School, the day school classification is the best guide.

In grading pupils of ages 10 to 20 it is, in general, better to keep boys and girls in separate classes, the boys being taught by male teachers and the girls by female teachers. Moreover, a teacher should not retain the same class through more than one department of the School. Class after class should pass through the teacher's hands, while he remains, and becomes an expert in his own department.

It is well to hold regular examinations on the work done in the School, and to give credit for attendance, deportment, and other items, and to make these credits count in the pupil's standing in the School; but in no case should these markings be made the basis of promotion. The whole class should be promoted together. Only those pupils, however, who have done meritorious work should be promoted with certificate; the others should be promoted, but without any mark of distinction.

Macdonald College, Que.



The Family Bible, the Family Altar, the Family Pew

By a Veteran Pastor

The first duty of the church is to the children of the church. It is first in importance because it is fundamental. It will be the first charge upon time and strength because it will yield a sure return. To neglect it, would be to neglect an opportunity that will not come again. The time to be emphasized is childhood. The place to be emphasized is the home. The strategic point is the fire-side.

In the battle between the forces of good and evil for the child life, we can choose the time and place of the conflict. Our choice surely will be the home. If the forces of evil were consulted they would say: "We shall defer the conflict to the period of adolescence or maturity. We would rather do battle outside than inside the home." The choice is ours, and we elect that there shall be awaiting the child in the home to which he is sent, an atmosphere bright and warm with gospel truth and love. It is the Bible in the home, the family Bible read, studied and lived by the home makers, that creates this atmosphere. The church will be doing her very best work in getting the Bible, the open, read Bible, into the homes of her people,—of all the people.

The family altar is set up where the family Bible is. At the family altar where the Word is read, prayer is almost sure to be offered. God is brought into the daily life, not alone by his speaking to us through his Word, but by our speaking to him in the intimacy and fellowship of prayer.

The child who goes out to school, or to play, or to work, from the family altar, goes out strengthened for whatever service awaits him, and fortified against the temptations that are sure to confront him.

The family pew is the logical outcome of the family Bible and the family altar. Those who have "a church in the home" will be sure to have "a church home." They have always been the leaders in providing a place where

God can be publicly worshiped, and his Word publicly taught. They believe in making the home unit a unit in the congregation. The family pew is but a development of the family altar, parents and children together giving in the sanctuary the same worship and homage to the Almighty that they gave in the home, offering the same prayers and the same thanksgiving, seeking the same guidance and the same instruction.

When we have these three, the moral and spiritual life of our people will be on the highest plane. The master will be witnessed for, in a full and convincing manner, and the righteousness that establishes the home, exalts the nation and extends the redeemer's kingdom, will be more and more developed.

Steaming Ahead

Several years ago a certain Sunday School was in a bad way. It was drifting along with the current instead of steaming ahead. Some Sundays most of the scholars would be on hand; on others, the attendance was extremely small.

Among many of the boys' classes, it was considered almost a point of honor to know nothing of the lesson. The girls' classes thought it clever to draw their teacher into a discussion of something quite part from the lesson, such as the current styles in clothes or hats.

The superintendent found the teachers quite as listless as the scholars. The habit of just drifting along had seized the whole School; even the superintendent himself found that he was beginning to regard the Sunday School hour as one of his weekly routine tasks.

Then one day, when away from home, he attended another Sunday School. It was a smaller School than his,—but what a difference! This smaller School opened on time to the minute, with every one on hand. Then after the devotional exercises, they settled down to class work as if anxious not to miss a single second from that interesting work.

The superintendent was startled when he thought of the contrast between his School and this one. He fully realized just what bad shape his School was in.

How am I going to get steam up in our Sunday School, and start up stream again, was his problem, and for a solid week he wrestled with it. Finally he decided on a contest, for he knew that boys and girls are interested in anything in the nature of a contest, and the first step in getting steam up was to get their interest.

He got it, and for thirteen weeks kept it so hot that it became fused into the School. The attendance each Sunday was larger than it formerly was on special days, the scholars and teachers had grown to know and respect one another and to take a real interest in the lessons.

This is the way it was done. The School took a trip to Jerusalem, 5,800 miles was traveled class by class, each with their own steamship, as shown in the illustration.

Now, to travel to Jerusalem under their own steam was quite an undertaking for that School, but what spurred them on was that every class wanted to get there first.

Yes, it was a live contest, this trip to Jerusalem. The first step in starting it was to string a wire up all around the Sunday School auditorium, and to mark it off into 100-mile spaces, until 5,800 miles to Jerusalem were indicated.

Then every class was given a steamship which had first been carefully drawn by a boy that was clever at art work, then cut out and pasted on card board. The class number was placed prominently on each class ship, so that it could be distinguished at a glance from a distance.

Mileage was awarded for attendance, punctuality, new scholars, Bibles, church attendance, lesson preparation and offering, and to put each class on an equal footing, it was all awarded on a percentage basis.

The little folk started out ahead, but it was not long before the bigger boys and girls began to catch up; they weren't going to let the "kids" beat them. It was a pretty race. It was nip and tuck all through, and at the end of the thirteen months, each member of every class had a new feeling towards the

class. A sense of class loyalty had been developed.

The direct results of the "trip" were increased attendance, greater punctuality, better lesson preparation, larger offerings, etc. The indirect result was that the School started steaming ahead once more and is still forging on.

The fame of the contest spread, and some of the neighboring Schools tried it and found it of benefit. The superintendent, who was a printer, in response to many requests, had several "trip" outfits made up and one of these came to a large Sunday School Publishing House, who, realizing how useful the trip would be to Schools, made up a large quantity of them.

If you are ingenious, or have a handy man in your Sunday School, you can readily make up the necessary supplies for the contest from the description given above. If not, you can obtain one of the complete outfits mentioned above*. It is well worth trying if your School is not steaming ahead at full speed.



The Scholar as a Recruiting Officer

[Few Sunday Schools in Canada have a better record than that of Bonar Church, Toronto. In the following article it is shown how the scholars are enlisted in the work of increasing the School attendance.—EDITORS.]

Active he is, and will be,—I mean the average scholar. How to make him helpfully active is one of the problems that will always be calling for solution. To provide some means for "expressional activity" for every member of the School, is a task that will continue to tax the ingenuity of the most resourceful management.

For a quarter of a century, which is the lifetime, less one year, of the School, we have found a fine field of service for many scholars, in seeking and bringing to our School new scholars. The fruitfulness of such a line of service is largely conditioned by locality. In that particular we were fortunate. Beginning in what was practically a "commons," it was easy to get in touch with newcomers.

When houses were few, every new house became a centre of interest, and to the child of the neighborhood a new child was a person of very considerable importance. Children have a gracious way of getting acquainted. I can always get later and more accurate information touching the neighborhood and the

*They may be had from PRESBYTERIAN PUBLICATIONS, Church & Gerrard Sts., Toronto, at the following prices:

A trip large enough for 12 classes sent postpaid for	\$4.00
" " " " " 13-16 classes for	\$4.25
" " " " " 17-21 " "	\$4.50
" " " " " 22-26 " "	\$4.75
" " " " " 27-31 " "	\$5.00

neighbors from the child than from the parent.

The word to the scholars was: "If you find a new boy or girl on your street without any Sunday School connection, neither claiming one nor being claimed, count him as yours and bring him with you to Bonar." In the years of our history we have added at least one thousand in this way. "Literally the little one has become a thousand."

By way of encouragement, we say: "For every three *bona fide* scholars that you introduce, the School will present you with a leather-bound copy of the Book of Praise; for every five, a Bible." On special occasions lockets and chains have gone to scholars who have brought ten or over, and one sunny-faced lad, now a stalwart of six feet and a member of a battalion for overseas service; received a silver watch for bringing in twenty-five members.

The teacher of the pupil vouches that in every particular, the recruiting has been fairly done and the distinction honorably won.

In our experience, the work of the scholar has been a large factor in the growth, development and enthusiasm of our School.



A "Bad Boys" Class

A teacher writes: "Some time ago I took charge of a class in our School, of so-called 'bad boys.' Now, they want to do things, starting with the raising of a fund with which to furnish their class room."

Under the wise direction of their teacher, who has not forgotten that he was once a boy, his group of youths are headed in the right direction. They worked up a fine audience at a war lecture by Mr. Yeigh, clearing a substantial sum, and a good-sized deputation, headed by their teacher, attended an Older Boys' Work Conference, returning with new ideas and fresh inspiration.

It is no longer a class of bad boys, but a group of the liveliest lads in the church, eager for helpful service.



The Sunday School and the Stranger

By Rev. A. Macgillivray, D.D.

The series of articles, of which this is the sixth, have been written in view of the problems and opportunities of Canada in the work of readjustment, reconstruction and assimilation, when the War has ceased.

"A great multitude . . . of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb."

Such was the glorious vision given to John "in the Isle called Patmos, for the word of God, and for the testimony of Jesus Christ."

The vision is a most satisfactory answer to the question, "Are there many that be

saved?" The redeemed constitute a multitude that no man can number, and they come from all races and all climes. No matter what our nationality, no matter what our race or color may be, we are all God's offspring. Jesus himself taught us: "One is your master, even Christ; and all ye are brethren."

It is a commonplace to speak of the diversity of races and languages already in Canada. The British and Foreign Bible Society tell us that at present God's Word is circulated in no less than one hundred and ten languages and dialects within our Dominion. Nothing could prove as conclusively how many and varied are the elements that enter into our population, and when we think of what the future has in store for us, this is literally but as

"The first low plash of waves
Where soon must roll a human sea."

Here is a task worthy of the faith and genius of the statesman, both in the state and in the church.

What can the Sunday School do towards assimilating the stranger and his children as they come to our shores, for we are thinking not only of the one who speaks an alien language, but also of the stranger who speaks our own tongue but is new to our land and to whom many of our institutions and methods are unfamiliar.

Wise statesmanship will see that the strangers are not dumped into wide areas by themselves to be manipulated and exploited by the politicians for purely party ends. The part of wisdom will be to mix the nationalities and languages together. The more of the strangers that can be brought at once into touch with the native born, the better. Children attending the same school, studying together and playing together soon adopt one another's ways and become fast friends. People neighboring together and, in rural communities, exchanging work grow to be friends.

The great unifying agency will be God's Word. The Sunday School will be active wherever the door of opportunity is open, with its Lesson Helps and Illustrated Papers, teaching Christ and the duties of Christian citizenship, and the privileges of Christian service.

Not only loyalty to Jesus Christ, but loyalty to Canada as well, will lead us to the unifying and economizing of all our forces. We do not want to perplex and bewilder the stranger with too many types of church organizations. The stranger has much to learn. The lessons that we present must not be too complex. Unity and simplicity of faith, simplicity of worship, above all, an earnest and helpful spirit of brotherhood,

must be among the things with which we will appeal to him.

Those coming to us from the continent of Europe, must at once be helped to realize the larger freedom and wider opportunities to be enjoyed with us. They must also be taught that liberty is not license, and that, in this new land, it will be their privilege to enjoy in security and peace the fruit of their toil, to contribute to the prosperity and permanence of the land that has given them a home, to worship God according to the dictates of their own conscience and by love to serve one another.

The possibilities before the Sabbath Schools of Canada are such as to quicken the pulse and intensify the endeavor of every one who loves a child and the Saviour who said, "Suffer little children . . . to come unto me."

Toronto



Worship and the Offering

Rev. J. C. Robertson asked in a Regina Sunday School: "What is meant by worshipping God by our offering?"

A little scholar put up his hand: "I think we worship God in our offering, if we give it to God," the little one said. Can any grown-up say better?



Don't Burn It!

By R. Walter Wright

"Better burn up this old picture, hadn't I, Franklin? No use having it lying around," said Mrs. Wiman to her husband. She had a good housekeeper's eye for the elimination of rubbish.

"Let me see what it is."

She handed him an old group photograph, somewhat faded, of a Sunday School class of boys about fourteen years of age, with their teacher in the centre. It had been taken with the pretty shades of a clump of evergreens in the background, and Franklin was posed in one corner with a fishing rod over his shoulder. He had not seen it for some time; it had lain in the recesses of his desk for years, and was now stored with other souvenirs, only occasionally seeing the light.

"Burn it!" It certainly was not an ornamental thing as Franklin held it up to the light. He studied it for some time, and then said to himself: "Burn it! No! If I did, I could not burn what it represents—a good part of myself."

"I think I'll keep it," he answered his wife, "it reminds me of the good old days. Those boys—there were nine of us. I have lost track of Bob Sykes and Joe Ramsay, but the rest have turned out well. There is Reg.

Tallman, a minister, and a good one too; who would ever have thought of that young scamp going into the ministry? He had more fun in him than any of us. Archie Tait,—he stuck to the farm, doing well, and is Sunday School superintendent out at the old church. Fr ed Morris, high school principal; a kind of a bookworm, Fred always was. Ernest Huffman and Aubrey Goodson, both good business men; and Charlie Norris,—he could snare more rabbits than any other boy in the neighborhood; no wonder he became an inventor. And here am I still fishing in the woods," he added with a laugh. Franklin was manager of a big lumber business.

"Then there is Owen Martin, the teacher. Grand old Owen! He's dead some years ago, but he'll never be dead so long as one of those boys is alive. Owen was not a great man, not a very brainy man, but he had the kindest smile I ever saw on a human face. It seemed to come right out of the centre of his being and represented his whole soul. He knew all about sports, and was familiar with the woods and the wild animals and birds. What times we used to have!

"I was getting tired of Sunday School and beginning to drop off when I got acquainted with Owen, and he invited me to go with him and the boys one day for a stroll. I afterwards joined his class. He saved me to the Sunday School and to everything else that is good, I do believe. He did not know nearly as much as many people do, had no great education, but I tell you he knew boys and he had a heart as big as all out-of-doors. He just made a comrade of us boys, a great big boy himself, but always sensible and good. No, don't burn it. It represents me, not only as a boy but now, and you wouldn't want to burn me, would you?"

And with a smile he handed the picture back to his wife.

Toronto



Is It Worth While?

By a Bible Class Teacher

Is there a Bible Class teacher who does not sometimes ask himself the disturbing question: "Is it worth while?" "Is any impress being made on these men in the vital things of life?" "Is the class in any sense a training school in the Christian life?" "Is it uplifting, or steadying, a single soul?" "Is it all worth while?"

Answers rarely come to such questionings when they are asked. They may take years in the coming, as a rebuke to one's unfaith; they may never come at all, but that need not imply a negative reply.

The teacher may have to wait until his member friend, who never gave any indica-

tion of impress during the class days, has long since become an ex-member, and who has traveled far afield. And then one day a letter will reach him, and the letter will hold the answer, for men will write what they cannot speak.

So a teacher, who has often been guilty of the very interrogations given above, has a file of letters that are to him most precious. It will not now be a breach of confidence to let others peep into this pile of letters, since no names are mentioned.

"I want you to know," writes an ex-member who is now pastor of a large church, "that I'm trying to show the young men here 'how to play the game' as you showed it from the master's pattern years ago in the old Bible Class, and there is nothing like the game,—for you can play it at 16 or at 66 without getting fagged."

The following letter reached the teacher on the very day he received word of the death of the writer in the trenches:

"I was greatly impressed by the beautiful letter you sent me, and must admit that I feel very guilty indeed, not writing you before this. I very often think of the hospitality your Bible Class showed me just after my arrival in Canada, and shall never forget the fine fellow-members who made me feel so much at home while amongst them.

"I remember distinctly the day previous to my departure for Canada, my own minister saying to me: Remember and stick to the church, as you always find there your very best friends. I always feel that in you I have a real, true friend, and no doubt every member of your class thinks the same. I am proud to have been a member of the class, although I had to give it up owing to my business taking me away for a time."

A doctor writes from a field ambulance at the front:

"Received your welcome message a few days ago. Your letters are always welcome, and remind one of the many happy hours we spent together. Although there are many miles between us, our thoughts are still back with our friends, and the places that are still dear to us."

From a class member in an English training camp:

"You surprise me very much by the number of men who have enlisted from the ranks of the class. I consider it a mighty fine record and one to be proud of. I have met a number of the boys in England, and we are always glad to speak of the old class. The sad part about it will be the homecoming of the few, whereas so many have gone away. I am very glad the interest has been maintained in the class, and I am sure that has been ac-

counted for, by the tireless efforts of its leader."

From Shorncliffe Camp :

"I received your fine cheery letter and it was indeed an inspiration to me to read it. It brought me back to the good old time we used to have in the Bible Class."

A letter from Paris, France :

"It was very kind of you to remember me in sending out your wartime message. I am afraid I have appeared to be rather an unfaithful 'Old Boy,' but this I should like you to believe was not really the case. Although I have not written I have often thought of you and your kindness for me in Toronto."

Another writes from overseas :

"It was good indeed a couple of days ago, to receive the bundle of papers sent by you. How do you manage to remember a fellow

anyhow? I think you have remembered me in this way every summer since I first was a member of your Bible Class. You may be sure those papers are very welcome here, for Canadian news is rather scarce, but acceptable, around here."

Yet another :

"Your kind letter to the Overseas Class Boys and to me, is like one of your own gripping handshakes that I used to look forward to each Sunday. The very good showing the class has made, is especially gratifying. I am quite well and am looking forward to our Sunday afternoons together again. Thanking you once more for your prayers and good wishes and with best regards."

So the list grows, and so the evidence accumulates of friendships formed, of helpful impressions made, of results achieved in the lives of men. Is it not worth while?

Annals of a Bible Class Teacher

BY FRANK YEIGH

A BIBLE CLASS IN A WILL

Harry joined the Men's Bible Class as a matter of course. The church was his church home; he was a member of it, and had been a Sunday School scholar from the Primary Department up. So he graduated from a teen-age to the adult class as naturally as from public to high school.

He was certainly a live-wire, chuck full of life and fun, especially fun. One week night the boys had a "banquet" (as they called the bean supper), and Harry was one of the waiters. Wearing a miniature apron and a comically small hat perched on the side of his head, he was irresistibly funny and I could scarcely eat the three-course meal for laughing.

Of course he was in for everything that was going, Sunday or week-day, and his companions elected him to office after office; just the sort of chap who is worth his weight in gold.

Then came a change, in a sickness, gradual at first, dragging on for months, yes, in fact for years. The white plague, so it turned out, had picked on him, this tall, lusty, lively, lovable boy, as one of its myriad victims.

One need not linger on details. With increasing weakness, long stays in the north woods, giving up his remunerative job, a prisoner in his home, in his room, in his bed, the clock ran down. But he was still a class member, and the letters that came to teacher and class, in acknowledgment of kindnesses, were surcharged with interest and apprecia-

tion. Every Christmas time, too, a cheque came from the sick room for the Christmas tree for a hundred poor children.

Nor will the teacher ever forget the sacred bedside chats, the bedside prayers, the patient, cheerful courage of the dying man, the faith that suffering could not dim, the thoughtfulness for the ministering loved ones. He was dying a Christian, as he had lived a Christian, —that was all; but that was everything.

So we laid him away one spring day. When his will was read, it contained a bequest of one hundred dollars to his old Class—the first it has ever received, and the money went to help a home missionary in a difficult mountain field. This is the simple annal of Harry Peterson.

Toronto



The Organized Class in the Country

By Mrs. F. M. Milligan

Organization is not always feasible, and is often not necessary in villages and country districts. Usually every young person is a member of the Young People's Society or some similar organization, which carries on the work generally assigned to an organized class, and particularly a teen age class.

This was the condition that obtained in our School when I undertook the leadership of a class of girls in the Secondary Division. The Y.P.S. provided the social element, attended to church decorating, visited the sick,

and attended to all the duties that could devolve upon an organized class. There was a Mission Band to furnish additional missionary instruction, and another organization for Red Cross and charitable sewing. There therefore seemed to be no necessity for organizing, and for a time we remained as before.

As the girls of the class, however, then eight in number, lived in separate districts varying from one to three miles apart, and attended different day schools, they did not see one another frequently enough to foster a class spirit or a spirit of friendliness with one another. Also, although some were as old as seventeen, none was a communicant of the church.

Gradually, therefore, I began to see the advisability of organizing, and we organized with the name of Friendship and Service. We met as frequently as possible on weekdays at my home. At these meetings we usually merely chatted and planned some minor work for the School and the community, and discussed little home and character problems which we met.

We had a monthly missionary offering, each girl pledging herself to a small monthly contribution. With our class fees we bought frames for our class charter and some biblical pictures for the Sunday School.

Presently the spirit of our motto became more evident, but other duties called me away from the work, and for a time the class had difficulty in securing a suitable leader. They now have a competent teacher, however, and the old spirit is reviving. Every charter member has united with the church.

Glenholme, N.S.



What a Teen Age Boy Needs

Says Rev. J. C. Robertson: The boy requires a church service, and a Sunday School.

What more?

One hour a week for all that is provided in the Canadian Standard Efficiency Tests, which is a programme for a week night meeting of the Sunday School class.

Illustrating one need of the Standard Efficiency Tests, Mr. Robertson mentions the case of a bunch of Prince Edward Island boys at a Boys' Work Conference in the country, who knew no games, except baseball without rules, which was therefore sure to set them squabbling. Parts of the programme of the Conference were cut short, and all went outside and played baseball under the direction of a young man who knew the game.

The discipline of team play did those boys spiritual good.

Some Queer Ideas

By An Observer

There is still a stray Sunday School superintendent who is unsympathetic or hostile in his relation to the Adult Bible Class movement. I was introduced to one only the other day, on a business street in a small town. Afterwards, Mr. Introducer told me something of Mr. Superintendent. For two years he had thwarted frequent efforts to start an organized class, because it would tend to upset the Sunday School, lead to a diversion of finances, and altogether set a revolutionary example that would jar on the susceptibilities of this estimable gentleman and citizen. He has other queer ways that further explain the man. Teachers' meetings—none for him! Helps and supplies? I'll order them. Consult the teachers? Why? Certainly not.

But a determined little woman (she just comes up to my shoulder) who had been at a convention where the benefits of the organized class were explained, stuck to her guns for the two years during which the contest raged, and finally won, even at the cost of the resignation of the superintendent. I had the pleasure of "taking" that class on the third Sunday of its existence. Thirty members faced me, and I have never faced thirty brighter or more receptive young folk. Their eagerness to be led into active service was delightful, and my only regret was that the recently resigned superintendent was not present to be given a chance to make a public recantation of his errors.

I have observed another superintendent who insisted on a large men's class—over a hundred grown-ups—turning every cent of its offerings into the general Sunday School fund. "But we want to plan a financial programme of our own, at least in part," said they. "This is the very thing you can't do," returned he. "See page four of the church charter." The insisting policy led to a wrangle, and the wrangle led to resignations and the disbanding of the class, with a view to complete reorganization on a basis that would treat the members as men and not as children.

I also know of a teacher who persists in thinking and acting as if the class were his, that he is teacher and president rolled in one. Organization is a thing on paper when he is around. It is still a one-man affair, with results that may be guessed.

I wonder at the queer ideas of other folk. Queer because it differs from mine? Perhaps.

But why in the name of all that is sensible some people still persist in this twentieth century in—that's all.

The Interests of Beginners

BY PROFESSOR O. J. STEVENSON, D. PÆD.

INHERITED INTERESTS

Boys and girls have, to begin with, certain *inherited* interests out of which *special* or *acquired* interests grow; and, in making a study of interest, we must at the outset find out what these natural or "inherited" interests are.

INTEREST AND INSTINCT

All children begin life with certain inborn tendencies to action, which we call *instincts*. At one period in our life, for example, the fighting instinct is strong within us; at another, the collecting instinct; at another, the altruistic instinct, which makes us think of the happiness of others. For the time being, when these instincts are strong within us, they seem to us to be the only thing worth while, and this feeling that we have regarding them in each case is a natural interest. Instincts do not all appear at the same time, but develop at different periods of life when they are called forth by our bodily needs; and so, likewise, it follows that our natural *interests* change from time to time as different instincts develop. If the instinct dies out, the interest dies with it, and once the natural period for its development is past, it is difficult to create an interest.

If the instinct for hunting and fishing, for example, does not get a chance to develop at the proper period of boyhood, it is not likely that the grown man in later years will show any special interest in these things. It is of value to the teacher, then, to know just what instincts and interests to look for at a certain period in the child's growth; for, under proper conditions, it is possible, to some extent at least, to adapt the lesson to the particular interests of the child.

At the age of four or five the child begins to attend Sunday School, and up to the age of six or seven, he remains under the care of the teacher in the Beginners grade. He has, by the time he has reached his fourth year, passed the period of infancy. He is now growing rapidly, and is active in his bodily movements. His acquaintance with the world about him is limited for the most part to the familiar objects around his own home; but his senses are keen, and he is eager to know all about the people and things which he sees in the outside world.

CURIOSITY

This eagerness to examine and explore and find out for himself we usually speak of as curiosity. The child's curiosity shows itself, not only in the questions which he asks, but in his desire to touch, taste, smell and feel for

himself. And very often his curiosity leads him to imitate the actions of others, just because he wishes to know for himself what it *feels* like to do these things.

"MAKE-BELIEVE"

One of the most common forms of imitation is the one which is usually spoken of as "make-believe." When grown-up people indulge in make-believe, they speak of acting out a play or drama; and the child's make-believe is just a piece of dramatic acting in which he identifies himself with the person or thing that he imitates. The make-believe drama is the way which the child takes to satisfy his curiosity regarding the outside world. The little girl who serves make-believe tea to her dolls is, of course, merely imitating her mother. It is the same with the boy who drives imaginary horses or plays the part of a storekeeper or a policeman or a fire-engine or a runaway horse.

But, fortunately, in most cases, the child's make-believe serves other purposes besides giving free play to his powers of imitation. Most of these make-believe games provide a means both for bodily exercise and companionship with other children. Indeed, if there are no other children for the child to play with, he is pretty sure to create out of his fancy an unseen playmate who is almost as real to his childish imagination as a brother or sister in actual flesh and blood.

We often hear it said of children in this make-believe stage, that they have strong imaginations; but that is hardly the proper way to put it. The truth of the matter is, that the world is still very vague to them, and they are equally ready to listen to impossible tales of fairies and giants and talking animals and to make up impossible stories of people and things in the world as they know it.

"STORIES" AND "LIES"

The boundary line between these vivid mental pictures and their real experiences is so shadowy that the two are confused in his mind, with the result that the child tells and himself believes "stories" which staid old-fashioned grown-ups, who never were children themselves, are almost sure to denounce as "lies."

I once knew a teacher who was very angry with the principal of her school because he would not allow her to punish a six-year-old boy for telling "stories;" but the principal in this case was much wiser than she.

Just because the child lives in this world of make-believe, he requires very little in the way of toys to amuse him. It is the spirit

rather than the outward form,—what people and things do, or are supposed to do, rather than what they are—that is important, and he shows no concern at all that the actors in his drama are in many respects unlike the real things. For a make-believe tea-party a tin can is just as good as a tea pot, and a Teddy bear can be transformed into any character the hostess pleases, at will.

THE TEACHERS TASK

These two great instincts of curiosity and imitation, through which the child seeks to learn more of this outer world, are the fundamental sources of interest in the Beginners grade. If the teacher of Beginners wishes to hold the interest of her class, she must in some way adapt both her methods and the material of the lesson to meet the needs of the children. She must strive to awaken the curiosity of the child by her method of telling the lesson story or by the use of concrete material, and help the children to make it their own through imitation and dramatization.

Ontario Agricultural College,
Guelph, Ont.



Easter with the Beginners and Primaries

By Rae Furlands

Easter time with the tiny tots is an important, interesting and beautiful season.

It is not so much what we tell, as what we do, or better still, let the children do, that will impress the little ones with the true thought of Easter.

One thing to be careful of is to see that it is *Easter*,—*resurrection*, not *death*—that we impress. Of course resurrection must be preceded by death to the old, outer form, but with very young children the thought of death should be passed over as lightly as possible until the fact of resurrection has become a living, lovely thought in the mind, then that of death will be less fearful.

True teaching cannot be hurried or forced. If you have a choice plant, you supply the necessary conditions and a little bud appears, which at the right time bursts into bloom. If you force the bud open before its time, you ruin it. With the child, the choicest of all plants, if the necessary conditions are supplied, he will develop naturally, and at the right time the results, or buds and blossoms, will appear. For this reason it is important to begin with the Easter thought early.

The words "thought" and "early" are to be emphasized:—"thought," because we should start with little impressions which lead up to it; and "early," because plant growth is slow and illustrations from nature are the

very best to make the idea a living one in the child's mind.

On the bright March days (better still in February), draw attention to them by repeating the following, or similar, lines:

"March sunshine brighter grows each day,
Telling that winter soon will pass away."

At home, plant seeds of some sort in such a way as to show the roots. They will grow in dampened sawdust and may be taken out and replaced without hurt, or on netting fastened over a glass of water, the net touching the surface of the water. Also bring indoors twigs of chestnut, lilac or fruit trees and keep in water. Do both these things at intervals of a week or more, so as to have them at different stages of growth when you are ready to take them to your class.

Each Sunday say a few words about the work going on underneath the snow blanket which is covering the earth. There are Easter songs in plenty from which you may make your selection, which will supply proper opportunities for these talks.

About four weeks before Easter, take your growing things to Sunday School, also a small plate or saucer, a piece of absorbent cotton and a small package of seed for each child. Many teachers use flax seed, as this grows easily and costs little, about six cents a pound, and half a pound is enough for a large class.

Tell the children you are going to plant a little garden. Thoroughly wet the absorbent cotton and place it on the saucer. Open a package and sprinkle the seed carefully over the cotton. Produce the one you planted last at home, which should show little shoots, and then the one before that, which, of course, is further advanced.

Tell how the dry, dead-looking seeds have awakened to a new life, or got their Easter day. Show the twigs and explain how these budded because you kept them in a warm room. When the great out-of-doors gets warmer all the twigs on all the trees will bud, or have their Easter day.

Ask the scholars if they would like to make a plate garden like yours and show the packets of seed you have for them which you will distribute at going home time. After seeing you plant some, they will know just what to do,—merely telling is not enough. Emphasize that the cotton must be kept damp, and if the plates are moved about to the sunny windows, the seed will grow more quickly.

The children may be encouraged to procure twigs and watch them, if they have access to trees. Be sure to get some cocoons, and tell how the crawling caterpillar made these wonderful nests and after their long sleep will emerge beautiful moths and butterflies.

Encourage the children to be on the lookout for the first blades of green grass, snowdrop,

crocus or any other early flower. Always speak of these things as waking up, or having their Easter day.

When the thought of resurrection is fully established, then may be brought in that of self-sacrifice by such stories as: "The snow-drop is glad to go back into the ground when it has told all the people that summer is coming with its multitude of flowers." "The lily is glad to leave the mother plant, when it is going to cheer a sick child." "The raindrops love to play in the soft cloud gardens, but they are quite willing to come down and give the thirsty grass a drink," etc., etc.

After a preparation of this kind, you will find your little people ready to intelligently absorb the lessons as given in the Beginners' Lessons for Eastertide.



Holding the Attention of the Primaries

By Miss Bessie B. Maxwell

To hold the attention in the Primary class one must first have it—"first catch your hare, then cook it." And, further, it must be the attention of the whole class and not of a few members, naturally attentive or so listless as to appear attentive. Order is not always attainable.

As an unflinching register of degrees of attention, commend me to the child's eye. Watch for the "listening eye," and labor unceasingly until you obtain it. Thereafter the holding will depend entirely on your preparation, ability, and watchfulness—preparation, thorough and earnest, of the lesson; ability to present it attractively, and to meet all distractions and emergencies resourcefully, and watchfulness for the first signs of flagging interest.

Perhaps the first step is to create an atmosphere of attention. If your class has been accustomed, under your own or another teacher's regime, to bounce around, whisper, or break into the lesson with questions or remarks of an entirely foreign nature, this must be remedied. Be patient, but show by your attitude and by gentle, firm remonstrance if necessary, your disapproval.

The opening exercises must be such, and so conducted, that order and reverence will prevail at their close. Then, without giving the attention time to wander, the "point of contact" must be made through the memory, the ear, or the eye, or perhaps all three.

The appeal may be made to the memory by recalling former knowledge, to the ear by simple child-language, clothing, a story or fact of child-interest; to the eye by objects.

To teach successfully and give the child something in exchange for his attention, these

must all be relevant and connected. The attention may be gained by an appeal to the memory, it may be revived or sustained by a bright story, and still further held by an interesting picture or other object, but if these do not "dovetail" into each other, the lesson is a failure.

There must be no hesitation or search for ideas or words to express them. While you grope, the child's mind has darted off to something more easily grasped. Gropping must be done in private, in the course of proper and prayerful preparation.

At the first sign of failing attention, a question skilfully flung out, an object or picture displayed, or any quick change in procedure which is not a break in the association and progress of ideas, may restore the wanderer. But do be relevant, and do not switch off and sacrifice on the altar of attention the essential point you have started out to teach. Also, objects, pictures and stories must not be multiplied. Attention is dearly bought at the cost of ensuing "muddlement" of the child's mind.

Stories, sentences, yes and syllables, must be shortened. Long sustained attention is unnatural to a child, and the blame is ours if we expect and try to force it.

Altogether, the whole thing depends on complete, prayerful preparation, and clear, powerful presentation.

Westville, N.S.



Teaching Missions in the Primary Class

By Miss Hanna Little

The Sunday School is to-day a great missionary force. If missionary facts are presented in an interesting way to children from the age of four to nine, the results will be a generation with a knowledge of mission work and interest in it; a systematic giving generation with no more deficits but an overflowing treasury; a burning desire to send the gospel to "all nations." The children in the Primary room are not too young to understand about missions.

Dr. Duff of India traced his first thought of being a missionary to pictures of idols shown to him when four years old. Dr. Moffatt, of South Africa, owed the impulse to missionary stories that he heard at the age of seven. And our own Dr. George Leslie MacKay, before the age of ten, learning the hymn,

"While humble shepherds watched their
flocks
In Bethlehem's plains by night,"

decided to become a missionary. What splendid opportunities we have to leave missionary

impressions on these Primary class children !
The every-Sunday mission talk counts.

The teacher must carefully prepare her missionary talk. The outlines in our Departmental Graded Lesson are only a help, and they must be enlarged on. In the study of the Ruthenians which we had for the First Quarter of 1916, much reading and preparation had to be done, but at the end of the Quarter the children knew of the work and how they could help.

Not every School has mission lantern slides, but there are plenty of available pictures which, if mounted, are a great help in teaching. A mission school or hospital appeals strongly to children.

An important subject in missionary instruction should be child life. The little ones love to hear about the babies, how they are dressed and cared for. They listen eagerly to stories of immigrant children leaving their own land, settling in Canada and, after a very few years, becoming just like us. One can nearly always find curios, pictures, dolls, and sometimes even a dress, that add interest in teaching about children in India, China or Japan.

Songs help much in implanting missionary interests and in making this period bright. In choosing hymns, it is wise to keep within the child's vision. Do not sing

"From Greenland's icy mountains,"

when you may sing

"Jesus loves the little children,"

or,

"The world children for Jesus."

Both of these may be found in Carols (30c. post paid from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto). The latter hymn frequently prompts queries about "papooses," "brown babies" and "esquimaux children." Primary children love to

sing Neidlinger's Whisper Song, which may be secured printed on a card :

"I want to send a whisper song,
Across the waters blue :
And say to all the children there,
Jesus loves you, Jesus loves you.

"If they should not quite understand,
They'll wonder if 'tis true :
So I will keep on whispering still,
Jesus loves you, Jesus loves you."

This song whispered softly with the refrain accented never fails to interest.

The weekly givings may be made the occasion of missionary instruction. In one Primary room the offering was taken up in a little basket. Holding the basket filled with missionary envelopes the superintendent asked, "Where shall we send our offering to-day ?" The answer came, "To Toronto, to Dr. Somerville." "Then where will it be sent to ?" asked the superintendent, and the class replied, "To Point-aux-Trembles, Aged Ministers, Hospitals and Schools in the West, to India, China," etc. This created a deep interest and left a lasting impression.

Full explanations were given when any new departments were added or old ones amalgamated. With basket still in hand, prayer was offered in unison, this one being a favorite :

"Jesus, bless the gifts we bring thee ;
Give them something sweet to do :
May they help some one to love thee ;
Jesus, may we love thee too."

This Primary room doubled its missionary givings this year.

With a knowledge of missions gained in the early impressionable years, may we not expect in the Junior and Senior departments of our Sabbath Schools a growing interest that will bear fruit in church life for years to come ?

Guelph, Ont.

The Juniors and Decision

BY REV. JOHN MUTCH, B.D.

The Juniors are, of course, those from nine to twelve years of age. Psychologists tell us that the outstanding characteristics of this stage of human development are abounding physical energy, "gang" spirit, sharp intellects and retentive memories, the desire to be of service, and hero worship. Furthermore, it is an exceptionally important time for the formation of habit. With these characteristics of the Junior before us, it ought to be possible to find an opening for choice and a way of leading them into his service.

Take, for instance, the instinct for hero worship. If this be a fact, it naturally shows that Christ will make a strong appeal if he be presented as the Great Hero. In this connection, the teacher will bear in mind that the greatest heroism is moral and spiritual, and he will not allow himself to present Christ as some sort of wonderful magician. Take, for example, his controlling purpose, which ran so counter to so much of the prevailing prejudices, habits, and classes of his day, and

couple with this the hardships and self-denial he endured to win his end.

Nor need we stop with the historical Jesus, but may go on with the Eternal Christ and the evidence of his triumphs in the world, over different forms of evil. Or again, we may take examples of great heroes, such as Livingstone, Lincoln, Gordon, and so on, acquainting the Junior with the actions of these great men which made them famous, till the Junior sees the beauty and strength of such lives, and how Christlike they were, and how such men followed Christ as their hero. Surely it will not be too much to ask these little "hero-worshippers" to make that Christ their hero, too.

To take one more example, get at the Juniors through the "gang" spirit. At this age, both boys and girls bind themselves together in little groups, and often with some controlling purpose. Through this gang spirit they will often become loyal to one common end. Thus, a whole class might decide for Jesus, and the one who hesitates most upon being approached alone might become enthusiastic for Christ through a class decision. As a matter of fact, some of the best Christians first decided in some such manner.

Even though the Junior may think, act and speak like a child, and in maturer age may put away childish things, it is surely well to have him start, just as he is, for Christ. If he is childlike, let him be childlike for Christ. Experience seems to prove that if he is childlike for Christ as a child, when he comes to be manlike, he will be a man for Christ.

Stouffville, Ont.



Easter Activities for Juniors

By Mabel Crews Ringland, B.A.

If you wish the Easter season to have the desired effect upon the impressionable minds of your Juniors, you will do well to begin preparations in advance, so that when the time comes, their hearts and minds will be ready to receive it in the proper spirit. For the season will make its impress upon them largely in proportion to the amount of interesting and helpful activities you can find for them to do. If you have never made use of such expressional work, you will be perfectly amazed at the eagerness with which the children will take hold of it. There is plenty of variety from which to choose, and it is hoped that some of the ideas touched on here will prove suggestive to the teacher who wants to make her work count amongst the Juniors for the greatest possible good.

One of the first things to undertake is the memorization of the story of the first Easter morning as told in Mark 16: 1-7, if this has

not already been accomplished. Having the passage repeated by the whole class Sunday after Sunday, makes every child eager to learn it so that he, too, may join in the recitation on Easter Sunday. Juniors of average ability will master this sort of work very readily if given plenty of drill, for this is the period of golden memory, when the child mind is most retentive and when drilling produces the best results.

This may be followed by a Bible drill which consists in finding certain passages of scripture. Juniors who are learning the names of the books of the Bible take great delight in this exercise, as there is just enough competition about it to lend zest. When each pupil has his Bible in hand, let the teacher say: "Find one account of the crucifixion," "Where do we look for the story of the resurrection?" "Find our Easter memory passage," and so on. This may be varied by giving each pupil the verse he is to find, written on a slip of paper.

A different kind of expressional activity is found in handwork, which may be made as simple or as difficult as ability permits. Illustrating familiar hymns is one of the things Juniors love best of all, and at which they can excel most of us grown-ups. Give the class a list of suitable Easter hymns such as: "The Lord is risen to-day," and "Jesus Christ is risen to-day," from Junior Hymns and Carols (35c.); Easter Carol and Easter Song from Songs for Little People (95c.).* Juniors love all kinds of collecting, and if they know in plenty of time before Easter, will be able to get together a splendid assortment of good pictures, flower borders and conventional designs that will prove very effective for this purpose.

Best of all, perhaps, is to link up expressional work with unselfish thoughtfulness of some one else, and at Easter, of all times, the spirit of loving service should be emphasized. Let your pupils make some simple gift for a sick or lonely friend whose heart needs gladdening, and their own happiness will be complete. My class once made little bookmarks, for which I supplied narrow strips of white cardboard, about two inches wide and five high, pointed at the top. Some of the pupils decorated theirs with pictures of Easter lilies, eggs, chickens and the like, cut from magazines and colored with crayons, while others painted on the strips given to them, original borders and designs.

Many were so artistic that it was difficult to realize they were the work of nine-year-olds, and even their makers showed unconcealed delight. Each bookmark bore a Bible verse or part of an Easter hymn that would carry a message of cheer to some lonely one

* Write PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, for these collections of hymns.

and help the Juniors to feel the true spirit of the Easter season. For that is what we are all aiming at, and these different forms of activity are merely helps along the way which the wise teacher will not overlook.

Toronto



Social Evenings for the Juniors

By Miss Agnes McKim

In connection with service of a more social nature, the Junior teacher might have her class spend a social evening or afternoon with her as often as possible; and then, once in awhile, have the class invite another class, near their own age, to her home. For this evening or afternoon's entertainment, the teacher and her class should have a simple programme all mapped out, to be carried out as far as possible by the class themselves. The visiting class will be their guests, not the teacher's, and as far as possible they will entertain the guests. If thought advisable, they might be permitted to provide, or assist in providing, refreshments.

The children of both classes would be sure to enjoy such an evening, and it would be splendid training toward taking their part in social functions in later years, when these demands will be made upon them. I would suggest that the teacher of the visiting class be also invited with the class.

A programme such as the following might be suitable for this little party:

Have the parlor decorated in some simple, bright, attractive way. Have two children answer the bell, while two others see that guests are relieved of their outer wraps and conducted to the parlor.

Have numbers that have been written on cardboard squares given around, these numbers being in sets of two, thus: two 1's; two 2's, etc. After the numbers have all been distributed, No. 1 looks up his partner, who will also be No. 1. The others do likewise. When all are matched, have some simple contest. A Bible contest, somewhat after the following fashion might do:

Who was the oldest man?

Who was the wisest man?

What king hated his son's best friend?

Who went to heaven without dying?

etc., etc., etc. Have prizes (things which can be shared by all) awarded to the winners.

Next, have a few bright, lively games in which every one has something to do.

Before any one begins to grow weary, have the class who are entertaining serve refreshments, the teacher rendering whatever assistance may be necessary.

After the refreshments it might be well to

have a little music before closing; but *close early!*

Instead of a contest, some interesting story might be read together, or if these little social evenings were given often enough, some simple study could be taken up. I think, with Juniors, Mission Study could be worked in, in such a way that the children would enjoy it, and learn a good deal about missions as well.

Stellarton, N.S.



The Senior Age

By Rev. W. J. Knox, M.A.

If childhood may be compared to the blade growing up from mother earth, the Junior age to the bud, the Intermediate age to the opening flower, the Senior age will be represented by the fruit; not the ripened fruit ready for the harvest, but the fruit definitely formed upon the stock, awaiting the maturing influences of sun and rain.

Although, in this series of articles, we have been studying the outstanding characteristics of the individual in the different stages through which he passes in his normal development from childhood to young manhood, we must ever bear in mind that no single period is in any sense isolated from the rest. Each age is part of one continuous life, and is determined by the reaction of the personality upon influences which have played upon it in previous years.

In the senior age, more than at any earlier period, the individual shows what he really is. This is preeminently the age of individual expression. The decisions and tendencies more or less definitely determined in the previous period begin to assert their influences upon the active life.

With this distinct individuality, the young man expresses himself in a discriminating way towards all that surrounds him. Although he mingles in the larger social sphere, yet he selects from the mass certain ones in association with whom he lives his deepest life. Tastes now define themselves, which often remain fixed throughout life: favorite studies, life's calling, life's companionships. This selective tendency is a natural instinct. If his previous religious education has been adequate, these life commitments will be of a nature to afford opportunity for realizing his highest self. Every assistance should be given to young people so that these crystallizations of life's powers and purposes will be of the right form.

This is the age of enlistment for service. We should expect in the young man or woman during this period, more than at any other time, a readiness to train for some special work in the interests of the kingdom of God. Great good can be done by directing into wise

channels this desire to do things. From the young people in their late teens, we should select those with proper qualifications who will prepare themselves to teach in the church School, to become officers in young people's organizations, to assume leadership in boys' or girls' clubs, to conduct mission study classes, to enter upon a course of study for the ministry.

During the Senior years, the youth begins to find many interests outside the church, in the world of politics, in business, in amusement, and in industrial organization. It would be idle to attempt to restrict unduly this widening interest; but it is well to make as generous provision as possible for meeting the varied needs of the young people in well devised church activities, and thus keep them in touch with this source of inspiration for true service in every sphere of life.

This wider interest manifests itself in the intellectual and religious realm. The tendency to question the foundations of belief is greatest towards the close of the teen age. The tendency arose before this Senior period began, but now with wider experience and greater knowledge the questioning becomes more forceful, more penetrating and more assertive.

This is the time of danger for the thoughtful, independent spirit. It will be well for him if in previous years he was not built his faith upon a foundation into which there have entered elements which will not bear the light of modern investigation. Wise liberty and intelligent sympathy must be given to the youth at this time, also work suited to his capacity. "Doubt of whatever kind can be ended by action alone."

London, Ont.



Sunday Schools in Trinidad

By Rev. R. P. Mackay, D.D.

Foreign Mission Secretary

When Robert Raikes began the first Sunday School in England, he had just a few children under the shade of a tree. There is a long way between that and a modern Sunday School, with its class-rooms and maps and moving pictures. Yet Robert Raikes had a real Sunday School, because he had the two essential elements,—a class, and a teacher with a Bible message to tell. Without these two things, there is no real Sunday School, however perfect the equipment may be.

In Trinidad we can find all stages of development from the shade of a tree to congregational equipment. Perhaps I can better explain by indicating some points of contrast rather than points of resemblance.

1. In Canada, Sunday School work is entirely separated from the public school. In

Trinidad they have two kinds of public schools: *Government Schools*, in which no religious instruction is given, and *Assisted Schools*, supported by Government, but controlled by the churches. In these Assisted Schools an hour a day is devoted to the study of the Sunday School lesson, so that they have Sunday School every day of the week. There are 67 of these schools, attended by about 13,000 children, under the care of our Presbyterian Mission.

2. Our Schools in Canada are divided into small classes. Usually the classes are graded, and for every class there is a teacher. In Trinidad the whole school is one class, and the teacher is expected to teach all at the same time. In a large school where there is more than one room, and two or more teachers, the work is, of course, separately done by the teachers in their own departments. We can understand how difficult that is, and yet all depends on the teacher. I have visited schools where I could scarcely ask a question that was not quickly answered. In other cases the work was badly done, as it is in some of our own Schools, because the teachers were not efficient.

3. In our Schools in Canada, all or nearly all the children speak English. Many of the little tots in the schools in Trinidad do not know a word of English until they learn it in the school. One may see fifty or a hundred little folk with their dark faces, tousled heads and sparkling, laughing eyes, like black diamonds, sitting on little benches in the shade of a tree, their feet not reaching the ground, learning to sing hymns and recite scripture verses, and taught by a teacher as dark-skinned as themselves. It is a beautiful sight. The scholars learn quickly and readily respond to the influences of love. Some little lads who began in that primitive way, have risen through the day school and high school up to the University, and to-day hold distinguished positions as professional men.

4. In our Canadian Schools, the girls are as numerous as the boys. In Trinidad the number of Hindu girls attending school is very small. In a school of 130 children, not more than 10 or 12 would be girls. The Hindus have not yet learned the importance of educating their girls, and even when they do appreciate it, they are afraid to send their girls to mixed schools. They love their children, and are sensitive about exposing them to evil influences. We are trying to train girl teachers and Bible women who will visit the homes and take an interest in the girls and thus little by little lead them out into better conditions.

5. Our children in Canada come to school regularly and punctually and by themselves. In Trinidad the teachers have to go out in the morning and hunt them up and gather them

in. The parents have not enough interest in the education of their children to see that they attend; many of them have no clocks, and take no note of time. In some of the better schools, however, the teachers have the children so trained that they come of their own accord and are punctually in their places when the school-day begins.

6. Every schoolhouse is used as church on Sunday, and of course wherever there is a church there is a Sunday School. But the attendance is not so large as in the day school, because many of the children who go to the day school are from heathen homes and have no interest in Christianity. Others are children from Roman Catholic homes, and of course would not be allowed to come to a Presbyterian Sunday School. But as many as can be induced to come do come, and they are taught the same lesson that has been taught during the week and in very much the same way. The teacher on the week day is often the preacher on Sunday. When more people are educated, there will be classes taught by separate teachers, as we do at home. They have already begun to use such Helps as teachers and pupils require, and that will be done more and more as they are able to use them.

7. It is true in Trinidad as in Canada that everything depends upon the efficiency of the teacher. A good teacher who knows the Bible and how to teach, and whose heart is on fire with love to the Lord Jesus and love to souls, will do good work under any conditions. It is, therefore, the purpose of the missionaries to train as fast as possible competent teachers that can come up to the educational standards required by the Government, and also know the Bible and its message of love. This Training School is in San Fernando.

Besides having the necessary certificates, the teachers are assembled at the central stations one Saturday each month for special courses of study, so as to keep them intellectually and spiritually fresh, and prevent sagging and rusting in their unfavorable surroundings.

Toronto



Sunday School Work in China

By Rev. James R. Menzies, M.D.

Missions generally are paying more attention than formerly to the opening of schools. In those schools, whose curriculum is the same as that of the Government schools, the Bible is one of the textbooks, and daily worship also is conducted. Regular Sabbath School work, too, is increasing in amount and significance. It is perhaps the most important and most fruitful of all forms of missionary work.

It is very popular, too, amongst the Chinese themselves, as practically all who attend the regular church services attend the Sabbath School as well. It is somewhat livelier than the church service, and the congregation has a larger part in the service. At Hwaiking, in Honan, we have several classes of school boys and school girls, the more advanced scholars acting as teachers of the little ones. There are also several classes of women and girls, women patients, women from the Industrial School. The men, too, are divided into classes for church members, catechumens, workmen, patients, etc., with a special class for chance visitors.

After the opening exercises in the church, the classes separate to their respective places in school-rooms, dormitories, hospital wards, dispensary, etc., in fact wherever there is room, and after half an hour with their teachers, all meet again in the church for review of the lesson by the superintendent, the hearing of the secretary-treasurer's report, and the closing exercises.

Within the past few years Sunday School work in China has been organized under the China Sunday School Union, of which the Rev. E. Tewksbury is the very energetic secretary. The Union now publishes a teachers' Quarterly, with quite a variety of graded helps, picture scroll, and illustrated cards, for the different classes of pupils. An excellent monthly journal in English is also published, filled with valuable material from British and American Sunday School workers.

Mrs. Donald McGillivray, of Shanghai, has filled a much felt want, by issuing an illustrated monthly, *Happy Childhood*, for the children.

Sabbath School work for heathen children is receiving more and more attention. Different methods are used in these Schools,—“the come to my class and I will give you a cookie” by some, whilst others get the children to come for the sake of learning to read.

Some missionaries tell of having several Schools, held on different days of the week, with hundreds in attendance. In 1915 we started such a School in Hwaiking, using the magic lantern to illustrate the lessons. These have been from the life of Christ. The School is on a busy market street, where people come and go continually. A screen is drawn across the room inside the door, and behind that the School goes on.

Intense interest is shown by the little folks, who do not get fidgety very quickly, and besides, several old people too deaf to hear more than half of what is said, are helped by the pictures to understand the one lesson that is always taught, that there is one,—a strong, loving friend who came to save them.

Hwaiking, Honan

WHAT OTHERS ARE SAYING

My Teacher's Saviour

Dr. Schauffler tells of a girl who was joining the church, and was asked: "What led you to Christ?" Her reply was: "First I loved my teacher, and then I loved my teacher's Bible, and then I loved my teacher's Saviour."



Two Teacher Training Classes

Every church should have at least two Teacher Training Classes: one composed of young people in their later teens, meeting at the Sunday School hour, and the other for those who are already officers and teachers, meeting at some other time, perhaps before or after prayer meeting.—Dr. Arlo Ayres Brown, in *The Sunday School Journal*



The Unknown Workers

Most of the work done in connection with the Sunday Schools is done quietly and out of the public sight, but the world would be all the poorer without them. Is it nothing to give a boy an idea? Is it nothing to make an evil spirit gentle? Oh, the greatness of that one hour in the Sunday School on a Sunday afternoon!—W. A. Alton, in the *S.S. Chronicle*



The Cradle Roll Superintendent

Cradle Roll work demands from the superintendent:

- C**onsecration of time and talents.
- R**esponsibility for the spiritual welfare of the child.
- A**bsolute faithfulness to details.
- D**esire to help the babies in "the golden now."
- L**oyalty to the School and church.
- E**nthusiasm for the work.

- R**ecords carefully and accurately kept.
 - O**rganization complete and thorough.
 - L**ove for all in the home.
 - L**ove for Christ and the children.
- The Sunday School World*



The Teacher's Creed

I BELIEVE in boys and girls, the men and women of a great to-morrow, that whatsoever the boy soweth the man shall reap.

I BELIEVE in the curse of ignorance, in the

efficacy of Schools, in the dignity of teaching, in the joy of serving others.

I BELIEVE in wisdom as revealed in human lives as well as in the pages of a printed book, in lessons taught, not so much by precept as by example, in ability to work with the hands as well as to think with the head, in everything that makes life large and lovely.

I BELIEVE in beauty in the School-room, in the home, in daily life and in out-of-doors.

I BELIEVE in laughter, in love, in faith, in all ideals and distant hopes that lure us on.

I BELIEVE that every hour of every day we receive a just reward for all we are and all we do.

I BELIEVE in the present and its opportunities, in the future and its promises and in the divine joy of living. Amen.—Edwin Osgood Grover, in *The Graded Sunday School Magazine*



The Most Serious Obstacle

It is only fair to say that the most serious obstacle to Sunday School advance has been the attitude of the churches toward children. With rare exceptions, the child has been neglected; we have had churches organized for adults, budgets appropriated for adults, professional workers employed for service to adults. The child has been compelled to adapt himself to makeshift quarters in the basement or the room designed for adult worship (or for adult sermon consumption); he has been trained by amateur leaders; he has been given a scant hour in the week's programme and required to pay all the expenses of what the church thus does for him through petty collections, out of his own few pence or what he might beg from his parents.—Dr. Henry F. Cope, in *The Modern Sunday School*



Starting Late

An indignant father, disturbed because of the repeated late opening of the Sunday School service, called his accusation against the superintendent in essentially these words: "It is the rule at our home to have everything on time. We have a certain hour to rise and to retire. We have appointed times for our meals, and during the day we observe regularity in our work and rest. It is not an easy thing to carry through, and there are occasional slips. It is especially hard to line up the children. They naturally seem to enjoy

dilly-dallying. But my wife and I made up our mind, when we married, that our home should be orderly at any cost. In this plan the day school came to our help. Teachers don't wait there when children are late. The church is pretty good, too, though not quite as strict as the day school.

"But the Sunday School is proving a great block in our way. You pretend to start at 10 o'clock, but you don't. Our children know that you announce 10 o'clock for the opening, and they also know that you don't keep your promise. You are teaching our children bad habits, and some things that don't exactly fit into our family life. Irregular people are not dependable, and an irregular life is an immoral life."—Gerrit Verkuy, in *The Continent*



The Teacher's Self

It is never good teaching to present a lesson without the teacher's self in it. An old minister wrote to a young minister: "It is better for your people to love your heart than for them to admire your head." The remark is as just when applied to the Sunday School teacher. It is the human interest, the kindly manner, the sympathetic or enthusiastic voice, the fellowship, the sincerity, the love of the teacher which makes his message effective. With all these he will fail of accomplishing the largest results if he does not study his lesson carefully, with the needs not only of the class, but of its various members, in mind. However, though he study never so painstakingly, he must have personality to give power to his teaching.

Fortunately, personality can be cultivated. To bring to the full in ourselves, as far as in us lies, the Christian graces—love and sympathy, faith and hope, kindness and appreciation, energy and patience—is to cultivate personality. It is the application to ourselves of the lessons we teach, even before and as we try to apply them to others.—Leander Turney, in *The Westminster Teacher*



The Greatest Harvest Field

The Sunday School is the greatest harvest-field of the church.

1. Because it has a large attendance.
2. Because it seeks to bring in a large number of unsaved people.
3. Because it has the largest number of trained personal workers.
4. Because it appeals to the children and youth when they are most receptive to the claims of Christ as a friend and Saviour.
5. Because it is the time when children should naturally be brought to Christ.

6. Because in saving the child we save the life, which may be used to lead the fathers and mothers to Christ.

7. Because the child of to-day will be the leader of to-morrow.—Ohio S. S. Worker



Teacher, Attention!

Let me ask you some pertinent questions. If you cannot answer them in the affirmative, death is the penalty. I mean death to your influence and death to your class:

- Do you live the prayer life?
 - Do you know every member of your class?
 - Do you thoughtfully prepare for your class work?
 - Are you regular in your Sunday School attendance?
 - Are you always on time?
 - Are you cheerful in your disposition?
 - Are you optimistic and hopeful in your teachings?
 - Do you look after the absentees?
 - Do you look for new pupils?
 - Do you plan weekday activities?
 - Do you enter into sports and games of your pupils?
 - Do you attend the church services?
 - Do you aim to lead every member of your class to Christ and into church membership?
 - Do you visit the homes of your pupils?
- Remember what you are and what you do counts mightily in the results.—Dr. C. W. Brewbaker, in *the Religious Telescope*



A Moslem School in Egypt

Moslem young people are eager for Bible study. In the centre of the Nile delta lies Tanta, a city of 70,000—largely Moslem. In one of the poorest quarters of this city a Sunday School has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday School secretary for work among Moslems, describes a recent visit to the School:

"The upper floor of a house has been rented, and we found every class-room full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the government schools have been attending. They also are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday School. I saw a number of them with their Korans tightly clasped under their arms, listening most intently to the lesson, which was

from the Book of Acts. Some of the questions they answered with quick intelligence, although they know almost nothing about the Bible as yet."—The Missionary Review of the World



Must Study

Another habit which a teacher must not neglect is study. Just as soon as a person begins to neglect study, his development ceases and his efficiency fails to keep pace, and when a teacher fails to keep up his study, he gravitates rapidly towards "fossildom." He must, of course, study the lesson to be taught; he must have all the information obtainable; but that is not all. All authorities agree that he must study the individuals being taught. That teacher who knows the characteristics, environment, and habits of those under his instruction will be far better able to deal with the problems of life, as his hearers know them, than if he limited his study and research to the Word alone.—Rev. Paul R. Koontz, B.D., in The Otterbein Teacher



Sunday School Work in Japan

An increase of 610 Sunday Schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, a Japanese specialist Sunday School worker. This movement to hold the children of Japan for Buddha was inaugurated at the time of the emperor's coronation in the fall of 1915, and in April of this year, six months after the coronation, there were 800 Buddhist Sunday Schools in Japan with a registration of 120,000 children. The increased interest in Sunday School work in Japan, caused by the coming World's Sunday School Convention in Tokyo, has been a large factor in arousing the Buddhists to action.

The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwanji, which has a Sunday School Board that acts for all Japan. This Board gives a banner to the best Buddhist Sunday School, and confers medals for special merit. The child having the best record in each Buddhist Sunday School is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

In every detail the Buddhist Sunday School imitates the Christian School,—the same officers and committees; the same classification of departments. They have even gone so far as to organize mothers' meetings, young men's associations, and special meetings for children corresponding to our Children's Day, Rally Day, etc. In literature for children,

it is difficult to tell which is Christian and which is Buddhist, so closely do the text cards, Life of Buddha series, attendance cards, etc., conform to those used in Christian Sunday Schools.

But the climax of imitation is reached in the music. Christian hymns,—words, tunes and all—have been appropriated. Such songs as: "Oh for a Thousand Tongues to Sing;" "Jesus Loves Me, this I Know;" "Bringing in the Sheaves;" "God is Love;" are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as Heavenly Father, and to him are ascribed many of the attributes of the living God.

It is an interesting fact that the Hongwanji sect, which has been largely responsible for this great Buddhist Sunday School advance, is the sect which is most nearly like Christianity, in that its members believe in the coming of a redeemer who will have power to take away their sins.

Buddhism, however, is not the only religious sect in Japan which shows a remarkable growth in the Sunday School work. During the past two years there has been an increase of 898 Christian Sunday Schools in Japan, with an added enrolment of 41,752 scholars.

Baron Sakatani, former mayor of Tokyo, a banker, and one of Japan's most prominent business men, one of the committee which is promoting the Tokyo Convention, who has been traveling in Europe and America, visited, on October 1st last, Mr. Wanamaker's Sunday School in Philadelphia, where the mayor of the city presented Baron Sakatani with the American flag and the flag of the city of Philadelphia. In return the Baron presented the flag of Japan.

In the course of his address before the School, the Baron said he believed that the great war now raging in Europe was caused by civilization putting too much weight upon the material side and forgetting the spiritual. "Japan has been making this mistake for the past sixty years," said the Baron, "but now leading Japanese are feeling the necessity of emphasizing the spiritual side."

He expressed his opinion that the Sunday School was the best means of filling up this gap, and leading the people to see the importance of moral training. "The thing which impresses me most about the Sunday School work in America," said the Baron, "is that so many successful business men are giving so much of their time and energy to the building up of the Sunday School, and so many workers are giving free service."

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

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

Learning by Heart

The S.S. and Y.P.S. Board has always advocated that boys and girls should learn by heart selected Bible passages, and for many years has encouraged this work by granting Certificates and Diplomas free of charge to any scholars who had recited correctly the passages selected by the Board for this purpose.

This plan is still continued, and, beginning with 1917, a further step has been taken. The lists are now carefully graded to suit the understanding and the needs of the various ages, and a limited number of verses is prescribed for each year, 25 verses each year for Beginners, 35 for Primaries, and 50 for Juniors and other older scholars.

A small Card Certificate has been prepared to be given to all scholars who have done the required work for any year. These cards will be provided free for any scholars taking up this work, and the regular Certificates and Diplomas will be given as before to the scholars who take all the yearly parts of any complete list.



Juniors and Their Religious Care

This is the title of the second in the series of Five Pamphlets on Religious Education, prepared by the Board of Sabbath Schools and Young People's Societies. It follows in general the same outline as the first pamphlet which deals with Children and Their Religious Nurture (see article in February number, *TEACHERS MONTHLY*.)

In many respects the religious education of boys and girls from nine to twelve years of age is simply a carrying on of the work of earlier years. This is recognized in the pamphlet, where it is made clear that we must continue to help them to live their best life, and in the doing of this we must continue to provide for them suitable and adequate religious instruction, worship and training, with the best possible organization and equipment for doing this work.

In other ways, however, as well as in years, these Juniors are quite different from younger children. Perhaps in no respect is this change quite so noticeable or so important for the teacher to note as in the distinctive character-

istics of the Juniors. The following paragraphs from the pamphlet will make this clear, and will also explain why training should occupy a relatively larger place in their complete programme:

"Health is almost at its best, activity is greater and more varied than it ever was before, ever will be again, and there is peculiar endurance, vitality and resistance to fatigue. This tremendous energy seeks expression. This characteristic must be reckoned with in the work of the Sunday School, not with a view to repressing it, but to using and directing it."

"Reasons are sought, and the question 'Why?' is characteristic. Literal exactness is demanded. The verbal memory is at its best, hence the importance of memorizing passages of scripture and hymns, etc.; reading is enjoyed, hence the value of providing right books. The reasoning faculty is developing, and full use should be made of it in the Sunday School class."

"They delight in great deeds, in stories of heroes and heroines, and in impersonating those whom they admire. Happy the boys and girls whose parents and teachers in some sense embody their ideals. Loyalty to Christ and the church should be carefully nurtured and regular church attendance secured."

"They respond at once to any appeal of need or suffering that they really see. For this reason they should be given a definite share in the missionary work of the church through the Budget, but the appeal should be made concrete and definite. They should see the need."

Some practical suggestions are therefore given as to ways in which every Junior Sunday School class may be trained to do some definite work for others each year, and a list is added of things which many such classes are now doing. It is not necessary that there should be any additional organization or machinery for this purpose. Other things being equal, the simplest way is always the best way in this as in any other work. The Sunday School class, or all the Junior classes together where there are more than one, could easily have a mid-week meeting for this work of

training. "A convenient time would be just after the public school is dismissed, or just before the young people's week night meeting. The most convenient place might be the same room where they meet in the Sunday School, or it might be the home of some one in the congregation. The same leaders who have charge of this work on Sunday, should usually be in charge of this meeting, thus making it appear all one work to the boys and girls. Where this is impossible, other leaders should be secured for this training in service, and in the social and devotional life.

That for which we are all working, earnestly seeking the guidance of the Holy Spirit, has been summed up as follows :

"That the lives and conduct of these boys and girls should manifest :

"1. Love and loyalty to God the Creator and Father, and to Jesus Christ as daily companion, guide and king.

"Acceptance and public confession of Jesus Christ as Saviour.

"3. Reverence, love, praise, and thanksgiving through worship.

"4. Right choices and decisions in increasing numbers.

"5. Acts in accord with ideals of moral heroism.

"6. Habits of church attendance, daily Bible study, daily prayer and systematic intelligent giving.

"7. Growth in the life of service to others.

"8. An unselfish and cooperative spirit in social relations."



The Saskatchewan Sunday School Federation

The Middle West of Canada, as of the United States, is giving many evidences of leadership in nation-wide affairs. By no means the least important contribution in this respect is the movement in Saskatchewan which resulted a year ago in the creating of a Sunday School Federation for that Province.

The need has been increasingly felt in every province in Canada, for some plan by which the denominational and the interdenominational organized Sunday School work might be more effectively related and correlated; but to the leaders in Saskatchewan belongs

the credit of first finding a practical solution of the problem.

The Saskatchewan Sunday School Federation was organized to take over the work of the Provincial Sunday School Association. It includes in its membership "all denominations, Schools and persons engaged or interested in Sunday School work who wish to affiliate," and it has as its object "the correlation and standardization of the Sunday School work of the Province and the promotion and direction of cooperative work." The work of the Federation is carried on by a General Council made up of official representatives from all the cooperating bodies.

One or two concrete illustrations of what has been done during this first year of its existence will make clear its methods of work.

The Council, by unanimous consent of all the participating bodies, arranged that the various denominational secretaries would not overlap in their work in any territory during the year, and that all the Sunday Schools in each district would be invited to take part in all the Institutes held by these denominational field workers. This plan was loyally carried out and thus the available staff of workers covered the largest possible area in the most economical way.

It was found, at the end of the year, that practically every Sunday School in all the districts visited had sent representatives to these Institutes, while, so far as could be observed, no difficulty had arisen on account of the work having been mainly done by denominational rather than interdenominational field workers.

A Provincial Convention is being promoted by the Federation, to be held at Regina, March 20-22, at which it is hoped to have every Sunday School in the Province represented, and when leaders of all the various denominations at work in the Province will take part in the programme, which is planned to cover all departments of Sunday School work. This annual Convention also appoints a definite number of members on the Federation Council, thus recognizing the principle of democracy and at the same time providing that the smallest School or denomination may have a share in the plans and work of the entire Federation.

While this movement is not yet past the experimental stage, it can be said with confidence that the outlook is most encouraging.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM DECEMBER 16, 1913, TO JANUARY 15, 1917

I. FIRST STANDARD COURSE.

Chipman, N.B.—Rev. E. E. Mowatt, Minister. *The Old Testament* : Ethel R. Darrah.

Black River Bridge, N.B.—Rev. G. A. Grant, Minister. *The Teacher*: Katharine F. McNaughton, Annie McKnight, Gertrude MacDougall, M. E. Olivia MacDougall, Emma J. MacKay, Dorothy Cameron.

Ottawa, Ont., Normal School.—Rev. W. Sparling, Instructor. *The New Testament*: 13 Candidates.

Brockville, Ont. (St. John's Presbyterian Church)—*The Pupil*: Robena Buchanan, Mildred Leacock, Florence Graham, Lou Carswell, Bessie McKay.

Toronto, Ont., Normal School.—Rev. E. G. D. Freeman, Instructor. *The Old Testament*: 84 Candidates.

Timmins, Ont.—Rev. J. Macdonald, Minister. *The Pupil*: Mrs. Eva Macdonald.

Hagersville, Ont.—Rev. C. B. Pitcher, Minister. *The New Testament*: Emerson McConachie, Bessie Gailing, Margaret Dunnet, Harriet C. Harper, Elmer Lees.

Muir Kirk, Ont.—Rev. J. D. Bannatyne, Minister. *The Old Testament*: Jessie M. Thomson.

Guelph, Ont.—Rev. G. A. Little, Minister. *The New Testament*: E. M. Stockford, William McCrae, Wm. Laidlaw, Henrietta B. Parker, Jas. S. Lawson, Corp. J. C. Little.

II. ADVANCED STANDARD COURSE

Kemptville, Ont.—Rev. P. A. McLeod, Minister. *Christian Doctrine, From One to Twenty-one, The Teacher and the School*: P. A. McLeod. **Diploma—P. A. McLeod.**

Metcalfe, Ont.—Rev. A. E. Cameron, Minister. *Church History*: Janet G. Wallace.

Stratford, Ont.—Rev. Robert Martin, Minister. *Missions*: Anna M. Clarke, Clemen Macpherson, Edith G. Wilson, May H. Stewart.

Stratford, Ont., Normal School.—Rev. Robert Martin, Instructor. *The Books of the Old Testament*: 33 Candidates.

Manitou, Man.—Rev. Wm. Stott, Minister. *The Teacher and the School*: Mrs. J. S. Cramm, Mrs. E. G. Jones, W. Stott, May A. MacTavish.

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

HOW THE WORK GOES ON

Twenty-eight churches in North America have a Sunday School enrolment of 18,516,238 teachers, officers and scholars. During 1916 the net increase in enrolment was 374,239.

According to Rev. J. C. Robertson, our General Secretary for Sunday Schools, Graded Lessons are probably in more general use in Saskatchewan than anywhere else in the Dominion.

Rev. George McArthur, now a veteran minister in Saskatchewan, although preaching three times each Sunday, in addition superintends two Sunday Schools, and teaches two Bible classes.

The Junior Department of the Sunday School of Chalmers Church, Toronto, has 200 scholars and 29 teachers. Graded Lessons have just been introduced in this Department, having previously been used only in the Beginners and Primary Departments.

Principal Graham, of Moose Jaw College, gives this testimony to the value of a Boys' Work Conference: Half of the boys on the roll of Moose Jaw College were received into the church as a result of the appeal by Taylor Statten at the Boys' Work Conference in Moose Jaw a year ago.

The Sunday School of St. John's Presby-

terian Church, Toronto, in order to overcome the disadvantages of overcrowding, have been trying, since the beginning of the year, the experiment of having the School meet in sections,—the teen age scholars at 1.45 p.m., and the Bible Classes, Juniors, Primaries and Beginners at 3 o'clock on Sunday afternoon.

The Synod of Saskatchewan, through its S.S. and Y.P.S. Committee, along with the other churches in the Province, are planning to have Go-to-Sunday-School Day made an annual event. It was first observed in May of 1916, by a proclamation from the Lieut.-Governor. As one result of the observance of the day, some Schools doubled and tripled their membership.

The weekly church bulletin of St. Andrew's Church, London, Ont., gives a list of the Sunday School officers, the amount of the offering, the attendance, total and by classes for the preceding Sunday, the classes with a perfect attendance being marked with a star. A recent bulletin contains the names of 11 scholars whose attendance for the year 1916 was perfect. A list is also given each month of the boys and girls who have attended the Junior congregation every Sunday in the month.

The session of St. John's Church, Vancouver, of which Rev. Dr. W. H. Smith is

minister, has received from Mr. T. M. Henderson a bequest to be known as the Margaret Gilmour Henderson Memorial to perpetuate the memory of his late wife. By this gift the Sunday School library receives the sum of \$75 annually, and after it has been fully equipped the surplus will be available for distribution where most needed throughout the mission fields of the church.

How much the minister bulks in the eyes of the boys is evident from the fact that, of the 400 boys who signed Decision Cards at the Moose Jaw Boys' Conference last year (the Decision Card asked the name of one whom the boy signing would like to be notified), the great majority named the minister. Some said the father; some said the mother, but by far the larger number, the minister. The same was found to be the case with the great

hosts of boys who signed the cards in the recent Boys' Work Coast to Coast campaign.

The following is the fine record of the Sunday School of the First Presbyterian Church, Seaforth, Ont., for 1916. With a total enrolment of 218 scholars in 19 classes, the average attendance for the year was 175, and for three Quarters in the year, 188. There were 250 perfect class attendances during the year, and 40 pins for good attendance were given to scholars who had not missed more than two Sundays. One class of 6 received 5 pins, two of its members not having missed a single Sunday. The total weekly contributions amounted to \$323. Besides, \$123 was given to the Women's War Auxiliary and \$213 to Missions, Red Cross, Belgium Relief, Fresh Air Funds, etc. So that the total givings were \$659.

A WORD FROM THE BUSINESS MANAGER

ON SUNDAY SCHOOL GIVING

"It's the right idea but it will cost too much," is the answer frequently given to the question, "Why not use Duplex Envelopes in our Sunday School?"

Now, does it really cost too much, or does it cost more to go without Duplex Envelopes?

Our Board of Sunday Schools and Young People's Societies strongly urge the use of Duplex Envelopes in our Sunday Schools.

The Finance Board of the Presbyterian Church in the United States not only urges the use of Duplex Envelopes in its Sunday Schools, but prints special envelopes which it sells to the Schools.

More than twice as many Canadian Presbyterian Sunday Schools are this year using Duplex Envelopes than last.

These facts would seem to show that Duplex Envelopes are as great a success in Sunday Schools as in churches.

The use of Duplex Envelopes in the Sunday School has a threefold effect. It tends to increase the givings for running expenses, it increases the missionary givings, and, perhaps most important of all, it trains the boys and girls who will be our church members of the future in systematic giving.

More than 95 per cent. of our church members come from the Sunday School. If they were all trained in systematic giving, our finance problems would simply disappear.

Duplex Envelopes cost something to install, but, as you know from your church experience, quickly more than pay their way.

Can you afford to be without them in your School?

Prices of Duplex Envelopes for Sunday School use will be found on page 3 of the cover of this number.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per

quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : First Quarter

1. January 7. .Jesus the Life and Light of Men. John 1 : 1-14.
2. January 14. .John the Baptist and Jesus. John 1 : 19, 23-34.
3. January 21. .First Disciples of the Lord Jesus. John 1 : 35-49.
4. January 28. .Reverence of Jesus for His Father's House. John 2 : 13-22.
5. February 4. .Jesus the Saviour of the World. John 3 : 5-17.
6. February 11. .Jesus and the Woman of Samaria. John 4 : 5-14, 24-26.
7. February 18. .Jesus Heals a Nobleman's Son. John 4 : 43-54.
8. February 25. .Jesus at the Pool of Bethesda. John 5 : 1-15.
9. March 4. .Jesus Feeds the Five Thousand. John 6 : 1-14.
10. March 11. .Jesus the Bread of Life. John 6 : 24-37.
11. March 18. .Jesus Saves from Sin (Temperance Lesson). John 8 : 12, 31-37, 56-58.
12. March 25. .REVIEW—Jesus the Way, the Truth and the Life. Read John 14 : 1-14.

AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

—Hymn 503, Book of Praise

II. THE LORD'S PRAYER ; repeated in concert. All remaining standing.

III. RESPONSIVE SENTENCES. Psalm 121.

Superintendent. I will lift up mine eyes unto the hills, from whence cometh my help.

School. My help cometh from the Lord, which made heaven and earth.

Superintendent. He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

School. Behold, he that keepeth Israel shall neither slumber nor sleep.

Superintendent. The Lord is thy keeper : the Lord is thy shade upon thy right hand.

School. The sun shall not smite thee by day, nor the moon by night.

Superintendent. The Lord shall preserve thee from all evil : he shall preserve thy soul.

All. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

IV. SINGING. Hymn 273, Book of Praise.

God is my strong salvation,
What foe have I to fear?
In darkness and temptation,
My light, my help, is near.

V. PRAYER.

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

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

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

IX. READING OF LESSON PASSAGE.

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

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 418, Book of Praise.

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

III. RESPONSIVE SENTENCES. James 4: 6, 7, 8.

Superintendent. God resisteth the proud, but giveth grace unto the humble.

School. Resist the devil, and he will flee from you.

Superintendent. Draw nigh to God, and he will draw nigh to you.

IV. SINGING. National Anthem (Hymn 508), or Hymn 504, Book of Praise.

V. BENEDICTION.

Lesson IX.

JESUS FEEDS THE FIVE THOUSAND

March 4, 1917

John 6: 1-14. Study John 6: 1-21. *Scripture Memory Verses.

GOLDEN TEXT—Give us this day our daily bread.—Matthew 6: 11.

1 After these things Je'sus went ¹ over the sea of Gal'ilee, which is *the sea of Tibe'rias*.

2 And a great multitude followed him, because they ² saw his miracles which he did on them that were ³ diseased.

3 And Je'sus went up into ⁴ a mountain, and there he sat with his disciples.

4 ⁵ And the passover, ⁶ a feast of the Jews, was ⁷ nigh.

5 ⁸ When Je'sus then lifted up *his* eyes, and ⁹ saw a

great company come unto him, ¹⁰ he saith unto Phil'ip, Whence ¹¹ shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Phil'ip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one ¹² of them may take a little.

8 One of his disciples, An'drew, Si'mon Pe'ter's brother, saith unto him,

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

9 There is a lad here, which hath five barley loaves, and two¹² small fishes: but what are¹³ they among so many?

10¹⁴ And Je'sus said, Make the¹⁵ men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11¹⁶ And Je'sus took the loaves; and¹⁷ when he had given thanks, he distributed¹⁸ to the disciples, and the disciples to them that were sat down; ¹⁹ and likewise of the fishes as much as they would.

Revised Version—1 away to the other side of the sea; ² beheld the signs; ³ sick; ⁴ the; ⁵ now the; ⁶ at hand; ⁷ Jesus therefore lifting up; ⁸ seeing that a great multitude cometh; ⁹ Omit he; ¹⁰ are we to buy; ¹¹ Omit of them; ¹² Omit small; ¹³ these; ¹⁴ Omit And; ¹⁵ people; ¹⁶ Jesus therefore took; ¹⁷ having given; ¹⁸ Omit six words; ¹⁹ likewise also; ²⁰ And when; ²¹ saith; ²² broken pieces which remain over; ²³ So they; ²⁴ up, and; ²⁵ broken pieces from; ²⁶ Omit and above; ²⁷ when therefore the people saw the sign which he did, they said; ²⁸ cometh.

LESSON PLAN

- I. The Starving Crowd, 1-6.
- II. The Scanty Provision, 7-9.
- III. The Satisfying Meal, 10-14.

DAILY READINGS

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

M.—Jesus feeds the five thousand, John 6: 1-14.
T.—Jesus feeds the five thousand, John 6: 15-21.
W.—Elisha feeds the hungry, 2 Kgs. 4: 38-44. Th.—A friend in need, Luke 11: 5-13. F.—Bread provided, Ex. 16: 11-18. S.—God's provision for man's need, Ps. 65. S.—Satisfying the poor, Ps. 132: 8-18.

Primary Catechism—*Ques.* 17. *What are God's works?* A. The world and everything in it, the sun, the moon, and the stars. *Ques.* 18. *What do God's works tell us about Him?* A. God's works tell us of His wisdom, His power, and His love.

Shorter Catechism—Review Questions 1-11.

12²⁰ When they were filled, he²¹ said unto his disciples, Gather up the²² fragments that remain, that nothing be lost.

13²³ Therefore they gathered them²⁴ together, and filled twelve baskets with²⁵ the fragments of the five barley loaves, which remained over²⁶ and above unto them that had eaten.

14²⁷ Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth²⁸ that prophet that²⁹ should come into the world.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 418, 18, 320, 301.

Special Scripture Reading—John 4: 42-46; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 488, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson B. 1014, Feeding the Five Thousand. For Question on Missions, J. M. 50, Jewish Work—Open-air Meeting. (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—Shortly before the Passover, A.D. 29; near Bethsaida Julias.

Connecting Links—A whole year intervenes between last lesson (ch. 5: 1-15) and to-day's. This period in the life of our Lord, which John passes over in silence, was filled with a busy ministry of teaching and healing in Galilee related in the other Gospels. Immediately before the lesson, he had heard at Capernaum, on the northwestern shore of the Sea of Galilee, of the murder of John the Baptist, Matt. 14: 1-12. At the same time the Twelve returned to him from the tour of preaching and healing on which he had sent them, Mark 6: 7-13; Luke 9: 1-6, 10. In order to secure quiet and rest for himself and the disciples, Jesus crossed the lake with them to the neighborhood of Bethsaida Julias, on the northeastern shore.

I. The Starving Crowd, 1-6.

Vs. 1, 2. *After these things.* Jesus had just learned at Capernaum of John the Baptist's death (Matt. 14: 10-13), and the twelve apostles had just returned to him from a mission on which he had sent them, Luke 9: 10.

Went over the sea. See Between the Lessons. *Of Tiberias.* See Geography Lesson. It was also called Sea of Galilee and Lake of Genesaret. *A great multitude followed him.* Seeing the direction which Jesus took, they went round by land, Mark 6: 33. From Capernaum to Bethsaida was seven or eight miles. *Because they saw his miracles.* The life of Jesus was a daily ministry of healing and help.

Vs. 3, 4. *Went up into a mountain;* to find rest in some solitary spot. *The passover . . . was nigh;* the last before the one at which the Saviour died as the "Lamb of God" to take away "the sin of the world," ch. 1: 29.

V. 5. *Jesus . . . seeing that a great multitude cometh* (Rev. Ver.). Apparently this multitude came in addition to the crowd which had tracked him out. The reference in v. 4 to the Passover as being at hand suggests that this was a company en route for Jerusalem. *Saith unto Philip;* whose home was near by, ch. 1: 44. Philip was a shrewd, calculating man of business, practised in working out plans to overcome difficulties. But, at the

same time, he was too prone to rely entirely on human means, and slow to grasp the reality of help from the unseen. *Whence . . . buy bread?* From Jesus we learn to have pity on those in need, and also to be practical in giving them help.

V. 6. *To prove him*; to test his sympathy, for one thing, with the hungry people, and also his faith in the master's power to provide for them. Jesus used circumstances and events, as they arose, for the training of his followers. *Knew what he would do.* He had resources at his command which it was difficult for the disciples to realize.

II. The Scanty Provision, 7-9.

Vs. 7, 8. *Two hundred pennyworth . . . not sufficient.* The denarius, translated "penny," was about 16 cents, so that this sum would be about \$32. *Andrew . . . saith.* Andrew was a ready, serviceable man (ch. 1 : 40-42 ; 12 : 22), anxious to be of as much use as possible, —most valuable qualities in a follower of Christ.

V. 9. *A lad*; a little boy, a "laddie," but not too young to become a partner with Jesus in a great work. *Five barley loaves*; very cheap and coarse food, used by the poorest of the people. *Two small fishes*; small pickled fish, eaten with bread, as a relish. Probably the boy had this little store for his own meal. *What are these among so many?* (Rev. Ver.). So, looking at our own abilities and means, the carrying of the gospel to the world seems a hopeless task. But our business is to bring the powers we have to Jesus, that he may use and multiply them.

III. The Satisfying Meal, 10-14.

V. 10. *Make the people sit down* (Rev. Ver.). The meal was to be orderly, so that none might be overlooked. There was to be no crushing or hurrying, as they were to have a solid meal. Picture the feelings of the disciples as they went about arranging the groups. The people had enough confidence in Jesus to do as they were bidden. *Much grass*; as contrasted "with the cornlands and olive-yards of the opposite shore, where the large crowd could not easily have found a place to lie down." (Dods.) *Men . . . five thousand.* The women and children must have largely swelled the numbers.

V. 11. *Jesus . . . had given thanks.* The Jews were accustomed to pronounce a blessing at meals. A regular form was, "Blessed art Thou, O Lord, our God, King of the world, who bringest forth bread from the earth." *Distributed to the disciples . . . disciples to them . . . set down.* The provision came from Jesus; it reached the multitudes through the disciples. So, only Jesus can provide salvation; but the tidings of it must be carried to the world by human agency.

Vs. 12, 13. *Gather up the fragments . . . nothing be lost*; not that the wonder of the miracle might be more apparent, but to remind the disciples that divine gifts are not to be trifled with, that they are not to presume on the gifts of their heavenly Father. "Infinite resource does not justify waste." *Twelve baskets*; strong wickerwork baskets used for carrying provisions, fruits, etc. Some scholars think that each of the disciples may have had one. *Which remained over and above.* Emphasis is laid on the superabundance of what was left. Jesus dispenses royally.

V. 14. *This . . . that prophet*; the prophet like Moses (Deut. 18 : 15-19), through whom God had given the manna to Israel. This prophet was commonly understood to be the Messiah, and it was a current belief among the Jews that the rule of the Messiah was to be accompanied by extraordinary material plenty.

Vs. 15-21 narrate the incident of Jesus walking on the water.

Light from the East

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

THE BAKING OF BREAD—Two kinds of grain are used for food in Palestine, wheat and barley. Occasionally the ears of corn were prepared for use by roasting (1 Sam. 17 : 17), but usually a kind of coarse meal or flour was made by grinding with mortar and pestle, or more commonly with a handmill made of two stones. The meal was mixed with water and kneaded; it was sometimes made lighter by the use of leaven.

The firing was done, and is still done, in three ways: (1) A little fire is kindled in the sand or stones and when these are well heated, the ashes are scraped aside and the flat cake of dough laid down and covered with the

ashes and coals. After a few minutes these are taken off, the cakes turned and the ashes put back. A few minutes more and you have "a cake baked on the coals," 1 Kgs. 19 : 6.

(2) The Bedaween use a thin plate of iron rounded to have the shape of a dome. It is put over a fire and the bread baked by being plastered very thin on top of the plate.

(3) The commonest way is to bake in an oven, with a small oven inside the house or a large one outside. The small one consists of a great earthenware jar some 3 feet wide and 3 feet high. The fire is made at the bottom until the sides are hot. Then the dough is put on very thin around the inside where it remains until properly done.

THE GEOGRAPHY LESSON



Read the account of Tiberias in the HOME STUDY QUARTERLY. The town was built partly on the site of an old cemetery. Dr. George Adam Smith says, "Herod's plans were large. Ruins still indicate a wall three miles long. Besides the imposing citadel, there were a palace, a forum, and a great synagogue. But the buildings were the best of the town. No true Jew would set foot on a site defiled at once by the bones which had been uncovered in digging the foundations, and by the great heathen images which stared down from the castle walls. Failing to get respectable citizens, Herod swept into his city the scum of the land."

"Bethsaida Julias," says Hastings, "has usually been identified with et-Tell, a considerable ruin situated east of the Jordan, just where the river leaves the hills, and enters the plain of el-Bateiha. In the absence of any definite proof, however, it is natural to suppose that the city, 'Fisher-home,' stood much nearer the lake. This supposition is supported by the existence of an ancient site, by the mouth of the river, close to the shore, called Mas'adyeh, wherein we may detect

some resemblance to the name by which it was known in our Lord's time."

THE LESSON APPLIED

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

We may draw the following lessons from this passage :

1. *Jesus' concern for the physical well-being of people.* It was the master who spoke first about the hunger of the crowd, and wondered how it could be satisfied.

The church has a programme of medical missions in heathen countries. This is following the method of Jesus. But we are beginning to see that Christianity is vitally concerned with much else than healing dis-

ease, however important that may be. For example, the drink trade works ruin. Our religion, therefore, says: "Abolish it." We feel the need of taking care of children's eyes and teeth, and so we have physicians appointed to visit the schools regularly. We are coming to understand that the spiritual life of people is affected by the number of hours they must labor, the presence or absence of the means of play and social intercourse, the amount of fresh air they breathe

in their homes and at their work, and by countless other physical conditions. The more truly Christian we are, the more we must concern ourselves with the task of changing conditions so that it will be easy for every one to do right, and hard for him to do wrong.

2. *The disciples, Philip and Peter, were full of doubt; Jesus was full of confidence.*

A story is told of a famous artist who had been the pupil of a still more celebrated teacher. The artist struggled to express his dreams of beauty on canvas, but he could not complete his picture. Again and again he took up his brush only to put it down in despair, saying: "If only my master were here." One night the master returned, and visited the old studio in the absence of the painter. He saw the unfinished picture and understood the great idea with which his pupil was struggling. He said: "I will finish it for him." All night he painted, and left the studio at dawn. When the painter came to his studio in the morning and looked at his picture, he burst into tears, saying: "My master has been here; nobody but he could ever have finished my work."

Yes, God takes our efforts and carries them forward to completion. Even when we are full of doubt and hesitation, the doors fly open, the fruit appears, because he is watching over us. There is a fine illustration of this truth in the life of Elisha. One morning the servant of the prophet announced that the Syrians had surrounded Dothan where they were staying, and that nothing could save them from their enemies. What was the answer of the brave prophet? It was this: "Fear not: for they that be with us are more than they that be with them." In response

to the prayer of Elisha, the young man's eyes were opened, and behold, "the mountain was full of horses and chariots of fire round about Elisha."

3. We learn that *God can use our small resources and our weak attempts to accomplish mighty things.*

When Count Zinzendorf was a boy at school, he founded the Order of the Mustard Seed, and it grew into the influential Moravian Brotherhood. Robert Murray McCheyne gave a religious tract to a young man in Dundee. It led him to make confession of Christ. That young man was Dr. Alexander Whyte, the famous Edinburgh preacher. St. Theresa wanted to build a convent, but she had only three shillings. Nothing daunted, she said: "With three shillings Theresa can do nothing, but with God and her three shillings there is nothing that Theresa cannot do."

Christianity itself started as a despised belief and passed through ten persecutions at the hands of Roman emperors, but it expanded and waxed strong until it overcame all opposition. God takes the weak and foolish things of earth and they become strong and powerful under his blessing.

4. *Let us cast away all fear.* Our efforts are puny and we grow discouraged like the disciples of old. The storms of life beat about us and we cry out in alarm. But our Father is watching above us.

Do you dread each dark to-morrow?

God's in his heaven!

Nought can come without his knowing.

Come what may 'tis his bestowing.

All's well! All's well!

All's.. well!

THE LESSON GRADED

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

For Teachers of Bible Classes

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

The teachings of the lesson may be brought out by a discussion of the following points:

1. *Grace abounding.* Jesus was seeking to show the people that God was near to men, interested in every life, howsoever insignificant and unworthy it might seem to be;

God was at hand to supply every need of body and of soul. God in Christ cares for our temporal needs (Heb. 4:15); our spiritual hunger (Matt. 11:27-30); our longing for immortality (John 17:3), etc. "Thank God," said an old woman at her first sight of the sea. "Thank God, there's one thing of which there's enough." And there is no lack in God's sufficiency for us. (Read Rom. 8:35-39.)

2. *A bread Messiah.* Our friends are sometimes our worst enemies. The masses were ready to give their allegiance to Jesus, as the Messiah of prophecy. But the terms on which they were ready to espouse his cause were those which would rob him of his highest value to them. Jesus had already decided against such a Messiahship. (Read Matt. 4: 1-4.) The friend of the struggling drunkard who insists on treating him once more, is his worst foe. The friend of the artist who kills the artist's dream by luxury; the friend of the artisan who palsies the artisan's hand by ease, are friends only in name and intention, not in fact.

Even with the best of teaching, men often tend to look on religion in crude, materialistic ways. Some, to-day, regard it only as a sort of life insurance policy. Some contribute to its support because the church offers them a social centre.

3. *Religion—Why?* Philip, in a different way, was ignorant of the purpose of religion. Philip was loyal to Jesus, but, in spite of his fellowship with him, never seemed to perceive the significance of Jesus. (Read John 14: 8, 9.) He was a good business man, but he never discovered any real use for his religion. He was like those who find no blessed fellowship, no comfort, no strength in their faith, because it never enters into their mind that God has any practical value for life.

4. *A boy's lunch.* Jesus wrought on the material furnished to him by the disciples. God builds on our "utmost." Some years ago, a Toronto girl, on her deathbed, willed her all,—seventy cents—to missions. After her death, her brother, who was a missionary in India, showed to others, the pitiful little purse, with its scanty contents, and soon the seventy cents grew into thousands of dollars; and, in this way, India was blessed with the Lizzie Wanless Hospital.

For Teachers of the Senior Scholars

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

Remind the class that the story of the lesson miracle is found in all four Gospels. There was something about this incident which made a deep impression upon the minds and hearts of the disciples. Why did Jesus take his disciples across the lake, up

the grassy mountainside that day? (See Mark 6: 31.) Some good people boast that they never take a vacation, since the devil never does. There is little advantage at any time in following such an example. Jesus realized that his disciples needed rest to equip them for larger service. Show that we may do more and better work by giving ourselves breathing-spells. Our lesson is a record of what took place that day.

1. *A Great Multitude*, vs. 1-4. Why did the multitude follow Jesus into the desert? Show that an interest of some kind in what Jesus was doing had taken complete possession of them. It was a time of religious excitement, for Jesus was doing things out of the ordinary. Bring out that there was nothing sensational about Christ's methods of working, but that there was something sensational about the wonderful works which he did. Moody was not sensational in his methods, but crowds flocked to hear him because God made use of him in a marvelous way in saving sinners.

2. *A Perplexing Problem*, vs. 5-9. How could the multitude be fed in that desert place? Note that Christ's compassion for the hungry multitude created the problem. He might have left them to care for themselves. If they were foolish enough to make no provision for their physical wants, they must suffer for it. That was not Christ's way of looking at the matter. His heart was too big to be indifferent to man's physical wants. What suggestions had Philip and Andrew to make in the way of solving the problem? Discuss this problem of providing for the physical wants to-day.

3. *The Solution of the Problem*, vs. 10-14. Question out the particulars of how Christ fed the multitude, and how he feeds the multitudes to-day,—the Belgians and the Poles—how he feeds the whole world by the miracle of growth.

For Teachers of the Boys and Girls

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

A good start for the lesson will be to bring out what led Jesus to cross the Sea of Galilee with his disciples: he had just heard of the murder of John the Baptist (Matt. 14: 1-12), and they had just returned from the mission

of preaching and healing on which he had sent them. Master and disciples alike were in need of rest and quiet. It was in order to secure this that Jesus took the little band to the neighborhood of Bethsaida, on the north-eastern shore. The lesson tells what happened there. Elicit the details of the story, so as to bring out the following points :

1. *The sympathy of Jesus.* He was in search of rest, but did he get it? No, the scholars will answer to well directed questions, the day turned out to be one of busy work. For a great multitude came to Jesus, and all through the day, until evening, he taught them and healed their sick. At the close of the day he saw that they were hungry and there was no place near where they could get food. Emphasize the sympathy of Jesus, and apply this part of the story to missions, referring to the vast numbers of heathen who need the blessing which the gospel has brought to us.

2. *The faithlessness of the disciples.* Refer to Matt. 14 : 15 to show that the disciples wanted to send the crowds away. Philip can only suggest difficulties, and, though Andrew points out what supply there is, he has no

idea how it can be made to meet the need. Show that what the disciples lacked was trust in Jesus. Had they trusted him as they ought to have done, they would not have had any fear about his being able to feed the multitude out of the slenderest provision. Again make the missionary application,—speaking of the master's power to save the heathen.

3. *The gift of the lad.* The scholars will be impressed, of course, with the smallness of the boy's contribution. But point out that his giving it all to Jesus showed a trust in the master greater than that of the disciples. And when we trust Jesus with our all, it is wonderful what he can do with it. Call for other examples, from the Bible or elsewhere, of small acts, or small people, doing great things for God's kingdom : for example, the boy Samuel and the little maid in Naaman the Syrian's household.

4. *The divine power of Jesus.* This was the great factor in the miracle, as it is in Christian missions. Apply 1 Cor. 3 : 6.

5. *The human helpers.* There is a part for each to do in building up and extending God's kingdom.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where is it written in the Old Testament that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God?

2. Read the story of the miracle as told by Matthew.

ANSWERS, LESSON VIII.—(1) Luke 6 : 5.
(2) 1 John 1 : 9.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Does Jesus need our help in his work?
2. Is any one too young to serve Christ?

Prove from Scripture

That God can do all things.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of

the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for March is OUR JEWISH DISPENSARY WORK IN CANADA. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 9. Begin, in teaching the little ones, with a talk about the Jews who have come to Canada in large numbers, many of them from Russia, and live mostly in Montreal, Toronto and Winnipeg. Explain that many of them are very poor so that they cannot pay for doctors, nurses and medicines when they are sick. Make clear what a "free dispensary" is and what is done there for poor Jews who are sick. Remind the little ones that it was to the Jewish race that Jesus himself belonged. They were his people, and therefore we ought to be eager to help them.

With the Juniors, the teacher should take up four questions : 1. What is a Jewish Free Dispensary? A place where the sick poor

of the Jewish race can secure medical aid. 2. In what cities has our church Jewish Free Dispensaries? In Toronto, Winnipeg and Montreal. 3. Where are the dispensaries situated? In the very heart of the Jewish quarter. 4. Who comes to them? Jews

who are poor, sick, strangers in Canada and ignorant of English.

In classes of senior scholars, besides taking up the same points as are set down for the Juniors, discuss the special claims which the Jews have upon us.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear about Jesus feeding five thousand hungry people.

Lesson Thought—Teach the children that Jesus can use them to help him in his work.

Approach to the Lesson—Here we see a little boat landing on the shore of the Sea of Galilee (sketch). Here is a mountain close by (outline). Let us look at the men who are getting out of the boat. They are Jesus and his disciples (strokes). They

leave the boat and go away up the side of the mountain (sand tray may be used to good advantage in this lesson) and sit down to rest. Jesus came to this quiet country place, far from all towns and villages, in order that he might get away from the crowds. He had been busy teaching and healing and helping, and he needed a rest. Jesus was feeling very sad because he had just heard that his friend, John the Baptist, had been put to death by wicked King Herod.

Lesson—However, the crowds had followed him because they had seen the wonderful things which he did. They knew about the poor sick man whom he had cured (recall last lesson), and they knew of many more whom he had helped. Some came by boats and are hurrying up the mountain side. Many more have come on their way down to Jerusalem to the Feast of the Passover.

When Jesus saw the great crowd of people that had gathered to listen to him, his heart

was full of pity for them. "How tired and hungry they must be," he thought. He turned to Philip, "Where shall we buy bread that all these people may eat?" he said. Jesus knew what he would do, but he wanted

to hear what Philip would say. Continue the story. Picture the scene, v. 10. Show a real little basket. Picture the lad as he bashfully comes forward and gives the basket to Jesus.

Tell the rest of the story. Imagine the wonder of those

people at this miracle which Jesus did, vs. 13, 14.

Jesus leaves the place. The disciples cross the water. Tell of the stormy voyage (vs. 17-21) and the happy ending.

Golden Text—(Repeat.) Who gives us our daily bread? Teach the "miracle" in the way all our needs are supplied.

What We Can Give to Help Jesus' Work—Here is the little basket. Let us think of things we can put into it, to help Jesus in his work. A PAIR OF HANDS (paper). Who'll give hands to work for Jesus? (Show hands.) A PAIR OF FEET (paper). Who'll run errands for Jesus? VOICES (printed on paper), to speak and sing for Jesus. MONEY, which Jesus can use in his work. PRAYERS. Here is a HEART (paper). Here is a little GIRL and BOY (pictures). Will you not all give your hearts, yourselves, to Jesus? He will use you and your money and everything you



can give him. See what a lot of things we can give to Jesus! Let us tell him we are going to give him ourselves and all we have, and ask him to use us to help him (prayer).

Hymn—Sing Hymn 532, Book of Praise (with gestures).

What the Lesson Teaches Me—JESUS CAN USE ME TO HELP HIM.

FROM THE PLATFORM

THE MASTER MULTITUDE MIRACLE

Print on the blackboard, THE MASTER, and question about Jesus' crossing the Sea of Galilee with his disciples, bringing out his desire for rest and quiet. Picture him seated on a hillside with the disciples round about him. Next, fill in MULTITUDE, and ask about the crowd which gathered about Jesus; why they came to him,—because they had seen his miracles and knew that he was a wonderful person. Bring out the fact that the crowd was made up, partly at least, of pilgrims on their way to Jerusalem for the Passover. Now, fill in MIRACLE, and bring out, by questions, the part taken in it by Philip, Andrew, the lad with the loaves and fishes,—and JESUS. Emphasize in a closing word or two, how able and willing Jesus is to supply all our need, and also the truth that there is no one so young or weak that he cannot help Jesus, like the lad in the lesson story.

Lesson X.

JESUS THE BREAD OF LIFE

March 11, 1917

John 6 : 24-37. Study John 6 : 22-40. Scripture Memory Verses.

GOLDEN TEXT—Jesus said unto them, I am the bread of life.—John 6 : 35.

24 When the ¹ people therefore saw that Je'sus was not there, neither his disciples, they ² also took shipping, and came to Capernaum, seeking ³ for Je'sus.

25 And when they ⁴ had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither?

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw ⁵ the miracles, but because ye ⁶ did eat of the loaves, and were filled.

27 ⁷ Labour not for the meat which perisheth, but for ⁸ that meat which ⁹ endureth unto everlasting life, which the Son of man shall give unto you: for him ¹⁰ hath God the Father sealed.

28 ¹¹ Then said they unto him, What ¹² shall we do, that we ¹³ might work the works of God?

29 Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What ¹⁴ sign shew-

Revised Version—¹ multitude; ² themselves got into the boats, and came; ³ Omit for; ⁴ Omit had; ⁵ signs; ⁶ ate; ⁷ Work not; ⁸ the; ⁹ abideth unto eternal life; ¹⁰ the Father, even God, hath sealed; ¹¹ They said therefore unto; ¹² must; ¹³ may; ¹⁴ then doest thou for a sign; ¹⁵ workest thou; ¹⁶ ate the; ¹⁷ wilderness; ¹⁸ out of; ¹⁹ Jesus therefore said; ²⁰ It was not Moses that gave you the bread out of heaven; ²¹ that which; ²² Omit And; ²³ not; ²⁴ Omit also; ²⁵ yet; ²⁶ which; ²⁷ unto.

LESSON PLAN

- I. A Gracious Invitation, 24-29.
- II. A Wonderful Gift, 30-33.
- III. An Easy Condition, 34-37.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)
M.—Jesus the bread of life, John 6 : 22-27. T.—

est thou then, that we may see, and believe thee? what ¹⁶ dost thou work?

31 Our fathers ¹⁶ did eat manna in the ¹⁷ desert; as it is written, He gave them bread ¹⁸ from heaven to eat.

32 ¹⁹ Then Je'sus said unto them, Verily, verily, I say unto you, ²⁰ Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread ¹⁸ from heaven.

33 For the bread of God is ²¹ he which cometh down ¹⁸ from heaven, and giveth life unto the world.

34 ¹¹ Then said they unto him, Lord, evermore give us this bread.

35 ²² And Je'sus said unto them, I am the bread of life: he that cometh to me shall ²³ never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye ²⁴ also have seen me, and ²⁵ believe not.

37 All that ²⁶ the Father giveth me shall come ²⁷ to me; and him that cometh to me I will in no wise cast out.

Jesus the bread of life, John 6 : 28-40. W.—The life-giving bread, John 6 : 41-48. Th.—The Last Supper, Luke 22 : 7-20. F.—"Come ye, buy and eat," Isa. 55 : 1-7. S.—"Food convenient," Prov. 30 : 4-9. S.—"They shall hunger no more," Rev. 7 : 9-17.

Primary Catechism—*Ques.* 19. Who takes care of the world? A. God watches over all His works, and provides for the wants of every living thing.

Shorter Catechism—Review Questions 12-20.
Lesson Hymns—Book of Praise : Memory Hymn—
 Primary, 14 (Ps. Sel.) ; Junior, 1 (Ps. Sel.), 313, 26,
 317, 176.
Special Scripture Reading—Acts 9 : 32-43 ; given
 also in Departmental Graded Teacher's Quarterlies. (To
 be read responsively or in concert by the whole school.)

Hymn for Opening Worship—Hymn 524, Book of
 Praise ; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, B. 1430, "I Am the
 Bread of Life." For Question on Missions, H.M. 911,
 Free Dispensary, Jewish Mission, Toronto. (Slides are
 obtained from the Presbyterian Lantern Slide Depart-
 ment, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—The day after the feed-
 ing of the Five Thousand ; Capernaum.

Connecting Links—When Jesus and his
 disciples had landed on the western side of
 the lake, they went again to Capernaum.

I. A Gracious Invitation, 24-29.

Vs. 24, 25. The multitude who had been
 fed, when they found that Jesus had left the
 eastern shore of the lake, followed him in
 boats to Capernaum. Having found him,
 they asked, in wonder, how he had crossed
 the lake, knowing that the disciples had gone
 away without him.

V. 26. *Jesus Answered.* The answer is
 given, not to their question (v. 25), but to
 the condition of their minds. *Verily, verily ;*
 words used in solemn statements. *Not be-
 cause . . . miracles ;* Rev. Ver., "signs." Jesus'
 mighty works were meant to point to some-
 thing deeper lying behind them. His feeding
 of the multitude (last lesson, ch. 6 : 1-14)
 ought to have suggested his ability to satisfy
 their souls. *Did eat . . . and were filled.* They
 are impressed simply because he has miracu-
 lously supplied them with food, food which
 they have got for nothing.

V. 27. *Labour not for the meat (food) which
 perisheth.* The food he had given them had
 disappeared. There was nothing to show
 for it. Why toil for what cannot last ?
 Rather, let them earnestly seek that nourish-
 ment which endures, which builds up the
 highest life. *The Son of man shall give.* He
 who, in compassion, gave them the perishing
 bread, has the more precious gift at his dis-
 posal for those who have insight to under-
 stand. "Son of man" meant king in the
 kingdom of God. *Him hath God the Father
 sealed.* The miracle proved that the Father
 was with him. That is a guarantee that he
 can bestow the higher gift.

Vs. 28, 29. *What shall we do ?* Jesus had
 bidden them work, that is, take trouble, for
 the enduring food. The word "work" ap-
 peals to the legal Jewish instinct. "What

kind of efforts shall we make, so as to do the
 things pleasing in God's sight ?" Compare the
 exact parallel in Mark 10 : 17, etc. *This is
 the work . . . believe.* The first duty which God
 lays upon them is to put their trust in him
 who is the messenger and revealer of God.

II. A Wonderful Gift, 30-33.

V. 30. *What sign shewest thou . . . ?* Jesus,
 as the sent of God, had claimed their faith.
 This they refuse, unless he can do some greater
 thing than the miracle they had already wit-
 nessed. (See also Matt. 12 : 38 ; Luke 11 :
 16, and compare 1 Cor. 1 : 22, "The Jews
 require a sign.") Jesus invariably refused
 to gratify such curiosity. He himself was
 God's sign to humanity. The mention of the
 manna perhaps suggests that they wished
 him to repeat the miraculous feeding.

V. 31. *Our fathers did eat manna.* They
 remind him of what God had done for their
 ancestors through Moses, Ex. 16 : 15. If he
 is to win their confidence, he must at least
 come up to Moses. There was an expectation
 among the Jews that the Messiah should feed
 them with bread from heaven. (Compare
 Ps. 78 : 24.)

V. 32. *Moses gave you not that bread from
 heaven.* In his reply, Jesus corrects their
 ideas on two points : (1) It was not Moses,
 but his Father, who had fed Israel. The
 provision made for their fathers was due to
 the very God who had sent him, and whom
 he sought to reveal to them. (2) The manna,
 while sent from heaven, was not *the true bread
 from heaven.*

V. 33. *The bread of God.* A remarkable
 description of "the bread of God," "the true
 bread," follows : *it cometh down from heaven,*
 that is, has God for its source, and it *giveth
 life,* that is, does far more than satisfy momen-
 tary hunger,—becomes the permanent basis
 of enduring spiritual vigor and health. *Unto
 the world.* The bread of God is not limited
 to any particular nation : it is meant for
 mankind.

III. An Easy Condition, 34-37.

V. 34. *Lord, evermore give us this bread.* The words remind us remarkably of the Samaritan woman's entreaty, when Jesus had described to her the living water which he could bestow, ch. 4 : 15. Apparently the minds of the petitioners were fixed on bodily food. The outward and perishable blinds them to the spiritual and eternal. This has been true of all ages.

V. 35. *I am the bread of life.* The request brings Jesus to the great truth for which he has been seeking to prepare his hearers. He himself, and no other provision, is the real, all-satisfying food of the soul. He emphasizes here, not what he gives, but what he is. In him, as a living person, men can find all that they need. In him only do they reach fulness of life. This is one of the great sayings of John's gospel, to be classed with, "I am the light of the world" (ch. 8 : 12), "I am the good shepherd" (ch. 10 : 14), "I am the true vine" (ch. 15 : 1). *He that cometh to me . . . he that believeth on me.* The two actions are really the same. To come to him is to surrender ourselves to him in living faith. Believing on him is entering into real contact with him. "Unless we come and believe, we do not know that he is the Bread of God. We must take and eat."

Vs. 36, 37. *I said unto you.* Possibly this refers back to v. 26. In any case, the meaning is plain. They had seen him and seen his wonderful deeds of lovingkindness, and yet they had not yielded themselves up to him. Could there be any influence more effective than their sight of him? But, although they might hold back, his work

could not be in vain. *All that the Father giveth . . . come to me.* God's gracious purpose for men shall be fulfilled. Those whom the Father draws (v. 44) shall come. (Compare Eph. 2 : 8.) *I will in no wise cast out*; one of the most magnificent assurances in the New Testament. Christ will never put any obstacle in the way of any soul that seeks him.

Light from the East

THE BREAD "BROKEN"—In Palestine bread is made in loaves that look like big, heavy pancakes; one of them is usually enough for a meal. They are half an inch thick and nine inches in diameter. They are never cut; it is absolutely wicked to use a knife on bread. It is always broken in pieces with the fingers. The Bible never speaks of bread being cut; it is always "broken." Lamentations (ch. 4 : 4) gives a picture of desolation and penury :

"Infants ask for bread,
And no one is breaking it to them."

When our Lord fed 5,000 people with five of these bannocks, we read that after a blessing he "broke and gave the loaves to his disciples;" and he did the same when he fed 4,000 with the seven loaves. So in the Upper Room Jesus "took bread, and blessed it, and brake it, and gave it to his disciples." When he was with the two disciples at Emmaus, "he took the bread, and blessed it, and brake, and gave to them." The Book of Acts tells us about believers "breaking bread from house to house," and the Apostle Paul speaks of "the bread which we break."

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The Land of Gennesaret was on the west side of the Sea of Galilee and towards its northern end (see also HOME STUDY QUARTERLY). "This plain, which is one of the most charming spots in Palestine, is about one mile broad and two and a half miles long, having Khan Minyeh (Capernaum) on the north and Mejdal, the ancient Magdala, on the south. The Rabbis were enthusiastic in their praise of this 'garden of princes.' It was to them a veritable 'paradise.' Its

fruits were prized for their wonderful sweetness, but they were not found at Jerusalem at the feasts, and the reason given was that no one should be tempted to come to the feasts merely for the sake of enjoying those fruits."

"The Lake of Galilee is subject to violent storms. From an eminence the writer has several times seen the clouds gather above the lake, a dense black mass, not covering a great area, and sink lower and lower towards

the water as if about to smite the surface ; and even should they not actually do so, they disturb it so that the waves are strong and boats are placed in great peril."

THE LESSON APPLIED

The lesson passage yields a few commanding truths :

1. Jesus teaches us that food and raiment, and the comforts of life are of *secondary value*.

As we saw in last lesson, it is important to improve the physical conditions of human life, but to stop there is to make the hugest of all mistakes. Just a few days ago a prominent official, having oversight of the manufacture of munitions in Canada, said that we were "drunk with prosperity." The war is doing frightful harm in the world, but it is forcing us away from our worship of soft living, mere earthly comforts, and prosperity.

Jesus quite often encountered this tendency to rest in external comforts, and he never failed to show its futility. In the parable of The Rich Fool, he pointed out the folly of heaping up wealth and giving no time or thought to higher interests. The famous thinker, William James, was so impressed with the mad desire for luxury and comfort in our time that he said men should take once more the vow of St. Francis of Assisi, the vow of poverty.

Some people think that if we could only distribute all the comforts in the world quite evenly, the kingdom of God would be here. There was never a greater mistake, for "a man's life consisteth not in the abundance of the things which he possesseth."

2. *A man's value in the eyes of God is determined by his belief—not mere intellectual assent, but heart belief, v. 29.*

Does it matter what one believes? It makes all the difference in the world. Germany did not believe her solemn promise was anything more than a "scrap of paper," when it stood in the way of her onward march. The nation acted accordingly, to her ever-

lasting dishonor. Britain could not so regard her pledge and acted accordingly, to her everlasting honor.

As long as the church was under the dominion of a doctrine which taught that God would convert the heathen if and when he wished apart from human cooperation, the church acted accordingly, and the religion of Jesus did not spread. But when men understood the gospel differently, the era of modern missions began. When we believe in Christ with the whole heart, we will be much more enthusiastic about extending his influence everywhere.

3. *The indispensable food of the spiritual nature is the bread of life offered to us by Jesus.*

The Prodigal endeavored to content himself with the riotous pleasures of the "far country," but there was an incurable homesickness in his heart, that drove him back to his father's love. They tell of a traveler in the desert who was tired, hungry and thirsty. He spied a leathern sack lying on the sand. He seized it eagerly, exclaiming, "Thank God, here are dates or nuts." But when he opened it he found, to his intense disappointment, that it was full of pearls. He sank on his knees and prayed for help. Of what use were pearls? He needed food and drink. So earthly ideals fail to bring lasting peace to our hearts: we cry out for the living God. We were meant for a high destiny—to share "eternal life" with Christ.

This is the truth that Sir David Beatty and Sir William Robertson, speaking for the British navy and army, have emphasized with prophetic earnestness. As a people, they declare, we must return to sincere religious life, and cast ourselves with contrition upon the great love of God.

THE LESSON GRADED

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

For Teachers of Bible Classes

The discourse of Jesus, from which the lesson is taken, explains the significance of

the miracle of feeding the 5,000. The whole discourse may be studied under three heads: (a) The True Bread, ch. 6: 26-40. (b) Coming to the Son, ch. 6: 41-51. (c) The Appropriation of Life, ch. 6: 52-58.

Take up the following points:

1. *Dull souls.* That men should seem to feel no other craving than one for perishing meat, is a sad commentary on the oppression of the masses in those days. A missionary in India, traveling among some of the poorer classes, asked one of them, a driver, what he thought about. He answered that he thought about nothing but what he was going to eat. Social betterment may not save souls, as we are often reminded, but it gives a soul a chance to feel its existence and to decide as to its destiny, in fuller possession of its qualities.

2. *The true life.* Jesus had used the miracle to show men that life consisted not in eating and drinking, but in spiritual fellowship with one who is in sympathy with us. He expected that their souls would perceive the lesson behind the symbol. What is the difference between religion and philanthropy? What answer can we give to the materialistic view of life?

3. *The bread of life.*

(a) *Its source,*—from the Father (v. 32) through the Son, v. 27. It cannot be found in human institutions. The cult of art or science mocks the soul. Legislation alone can not create a paradise. No soul can be satisfied with things; as Thomas Carlyle reminds us, all the upholsterers and confectioners together could not make one poor bootblack permanently happy. There is the craving ever, for something beyond—God himself. Only in the face of Jesus Christ does he dawn upon the soul, 2 Cor. 4 : 6.

(b) *Its qualities.* It is personal (v. 33), life-giving (vs. 37-40), and satisfying, v. 35. The needs of the soul are satisfied not by a mere plan of salvation, but by the experience of a warm, personal presence. Christianity is to be judged as to its power to meet the hunger and the thirst of the soul. Note the epithets which Jesus applies to himself in this Gospel,—the shepherd, the life, the light, the door, etc.

(c) *The conditions of receiving it.* Note that the true bread is a gift to be obtained not by works but by faith in the giver, vs. 27-29.

(d) *Its possession assured to all who seek it.* For it is the will of the Father that it should

be theirs (v. 37); and it is the will of the Son to fulfil the will of the Father.

For Teachers of the Senior Scholars

Question the class about what happened the night after the feeding of the five thousand,—the night of prayer (Matt. 14 : 23)—the storm at sea, vs. 17-21. Point out that the lesson is a record of what took place the following day.

1. *Seeking for Jesus,* vs. 24-27. Why did the people seek Jesus? Discuss the trivial question which they asked (v. 25) when they found him, as failing to reveal any earnest purpose. Dr. R. E. Speer says that something like this occurs when, after a good sermon which has brought us face to face with Christ, we come out of church asking some trivial question about some one we saw there. What was Christ's interpretation of what these people were doing? He told them plainly that they were seeking him for the loaves and fishes,—that their aims were too low and selfish. Show how Jesus tries to lift their lives up to a higher plane, v. 27. Show that Christ did not disregard the physical wants of life. He went about feeding the hungry, and healing the sick, and making people more comfortable in many ways. We live by bread; God recognizes this in the kind of world he has made for us to live in,—a bread-producing world—but not by bread alone. Impress upon the class that it is just here that we are apt to make a mistake, we are apt to get so engrossed in making ourselves comfortable in this world as to forget that there is any part of us that is related to a higher and better world.

2. *Seeking More Light,* vs. 28, 29. Bring out the more earnest spirit, the more hopeful mood revealed in this question. Man is not far from the kingdom when the soul longs to know how to get it to right relationship with God. What is Christ's answer? The only way back to God is through Christ.

3. *Seeking a Sign,* vs. 30-37. Discuss the reference to the manna, as a sign that Moses was a man sent from God, which led to Christ's precious words about the bread of life. Question the class about how Jesus satisfies all the deepest wants of life, the longing for

forgiveness and purity and fellowship, and quote the words of the hymn :

"Jesus, Thou Joy of loving hearts,
Thou Fount of life, Thou Light of men !
From the best bliss that earth imparts
We turn unfilled to Thee again."

For Teachers of the Boys and Girls

The setting of the lesson should first be briefly brought out. Jesus is again at Capernaum, on the western side of the Sea of Galilee. The crowds have followed him from the eastern shore, where the wonderful scene of last lesson took place. They are astonished to find him with his disciples in Capernaum. How did they get there ? Vs. 16-23 give the answer. The teaching of the lesson may be brought out under the following heads :

I. A WARNING. Call for the answer of Jesus when the people asked him how he came to Capernaum. (See v. 26.) What was it that they were most concerned about ? Yes, ordinary bread,—food for their bodies. Speak of things about which people are too anxious nowadays,—dainty food, fine clothes, comfortable houses, plenty of money, pleasure, power, etc. Make it clear that all these things are right in themselves, but that we should not set our hearts upon them, or let them prevent us from seeking higher and better things. What these things are we shall learn as we go on.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does Jesus invite all to take of the "water of life" freely ?

2. Jesus said : "My flesh is meat indeed, and my blood is drink indeed." Find the verse.

ANSWERS, Lesson IX.—(1) Deut. 8 : 3.
(2) Matt 14 : 14-21.

For Discussion

1. Should we expect Jesus to supply us with food for the body ?

2. How can we feed upon Christ ?

II. AN INVITATION. This is contained in v. 27. Bring out the contrast between the enjoyments which the world about us offers,—they all perish and pass away—and the enjoyments which Jesus offers,—these are everlasting.

III. A CONVERSATION. The invitation of Jesus gives rise to a conversation between himself and the Jews which should be followed out. It contains two questions and a request from the people, with the answers of Jesus.

1. "What shall we do . . . ?" v. 28. Jesus' hearers wanted to get the blessings which he offered,—how could they do so ? Take up fully the answer of Jesus. They must believe on him. This is the very first thing they must do. By doing this they receive a new life into their souls, with all the blessings of strength and joy and peace which belong to it.

2. "What sign shewest thou . . . ?" v. 30. It was as if they had asked Jesus why they should believe on him. They wished him to work some miracle like the sending of the manna from heaven. Discuss the answer of Jesus : (1) that the manna was God's gift ; and (2) that just as the Israelites fed on the manna, so must people feed upon him,—seek from him every blessing for their souls.

3. "Lord . . . give us this bread," v. 34. Dwell on the answer of Jesus to this request, bringing out how able and willing he is to give to all who ask the blessings of his salvation.

Prove from Scripture

That we need food from heaven.

The Question on Missions

Ques. 10. Picture to the little ones a poor, sick Jew coming to one of our dispensaries. He may be unable to speak English, and so the missionary, who understands his language, has to find out what his trouble is and tell it to the doctor. The doctor does for the sick one what he needs, tells him what he should do and sees that he gets any necessary medicines. Tell about the nurse who is at hand to give any help required and who attends to the people in their own homes if this is necessary.

Here are some questions to take up with the Juniors. What does the missionary do

for the sick Jews who come to the dispensary? Interprets for them to the doctor. What is done by the doctors? Free advice, treatment and medicine are given. What do the nurses do? Attend to patients at the dispensaries and, when necessary, at their homes. How is the gospel made known to

the patients? By the singing of hymns' conversation and the giving of tracts, while they are waiting for the doctor.

With the senior scholars, take up all the points mentioned for the Juniors and discuss the opportunities which dispensary work offers for preaching the gospel.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus, the bread from heaven.

Lesson Thought—Teach the children that Jesus will give them all they need.

Approach to the Lesson—Would you like to hear what happened after Jesus had fed all those five thousand hungry people in such a wonderful way? (Recall.) The people were astonished at Jesus' power. They would have taken him by force and made him their king, but Jesus did not want to be an earthly king, so he slipped away

and went up on the mountain top to pray, and his disciples crossed the water and went back to Capernaum (recall the storm).

When the crowds saw that Jesus was not there, and that his disciples were also gone away, they got into small boats and crossed the sea to Capernaum, seeking Jesus. When they found him, they said, "Rabbi (which means master), when did you come here?" for they knew he had not gone away with the disciples. Jesus did not answer their question. He told them they were seeking him just because he had been able to give them food when they were hungry. They should be trying to get something that would feed their souls. He told them that he could give them food that would keep their souls alive for evermore.

"What can we do to please God, so that he may give us this food?" they ask. "All you have to do is to believe on him whom

God has sent." "Will you show us some sign, so that we may be sure that you are the one God has sent?"

Bread from Heaven—Do the children remember that wonderful story about the "manna," or bread, from heaven? These Jews, who were talking to Jesus, remembered that the people had been fed with manna long ago (recall Num. 11: 7). Jesus told them that God now had sent them another kind of "bread" from heaven, which was himself.



Golden Text—Jesus said, "I am the bread of life" (repeat and print). Our body, you know, is only the shell or house where our soul lives. Our soul is the part in us that thinks and feels and loves, and this is the part that Jesus came to feed and strengthen and cause to live forever. That is why Jesus is called "bread" from heaven, the true "bread of life." They said, "Lord, evermore give us this bread." Tell vs. 35, 36. Jesus said that he would receive all who come to him. He will never send anybody away. Jesus will give each soul just what it needs. Some are sad and need comfort. Some are troubled and need peace. Some are weary and need rest. He will give us all we need.

If hungry people were at our door, we would give them food. We send food to the hungry people of Belgium, made hungry by the terrible war. Let us try to help to give

the "bread of life," Jesus, to everybody. (Sing v. 3 of Hymn 567, Book of Praise.) We are going to draw a picture of a loaf (outline) of bread which feeds our body, and

a picture of the place where we will find out about the "bread of life" (outline a Bible).

What the Lesson Teaches Me—JESUS WILL GIVE ME ALL I NEED.

FROM THE PLATFORM

THE BREAD OF LIFE

Call for the Golden Text. Ask what Jesus calls himself in it. Print, THE BREAD OF LIFE. Now picture the lesson scenes as vividly as possible. Make the scholars see the crowd following Jesus and the other company of Passover pilgrims that join them; the compassionate Saviour; the puzzled disciples; the little lad with the provisions; the crowds seated on the grass; the giving of thanks, and the distribution of the food; the quantity that remained. This food was for the body. For what else do we need food? Yes, the soul. Who is bread for our souls? Jesus himself. The meaning of this must be made clear. Be sure that the scholars understand that to feed on Jesus just means to trust him for all that we need,—our daily bread, forgiveness of sin, guidance and protection. Doing this, we shall have life that will never end. Point out how completely he has given himself to us in his death on the cross.

Lesson XI. JESUS SAVES FROM SIN—TEMPERANCE LESSON March 18, 1917

John 8 : 12, 31-37, 56-58. Study John 8 : 12, 28-37, 56-59. Scripture Memory Verses.

GOLDEN TEXT—If therefore the Son shall make you free, ye shall be free indeed.—John 8 : 36 (Rev. Ver.).

12¹ Then spake Je'sus again unto them, saying, I am the light of the world: he that followeth me shall not walk in² darkness, but shall have the light of life.

31³ Then said Je'sus to those Jews which⁴ believed on him, If ye⁵ continue in my word, then are ye⁶ my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered⁷ him, We be A'braham's seed, and⁸ were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Je'sus answered them, Verily, verily, I say unto you,⁹ Whosoever committeth sin is the¹⁰ servant of sin.

Revised Version—¹ Again therefore Jesus spake unto; ² the; ³ Jesus therefore said; ⁴ had believed him; ⁵ abide; ⁶ truly my disciples; ⁷ unto him; ⁸ have never yet been; ⁹ Every one that committeth; ¹⁰ bondservant; ¹¹ the son (small "s") abideth for ever; ¹² therefore the Son; ¹³ yet ye; ¹⁴ not free course in you; ¹⁵ The Jews therefore said unto.

LESSON PLAN

- I. Jesus Giving Light, 12.
- II. Jesus Giving Freedom, 31-37.
- III. Jesus Giving Joy, 56-58.

DAILY READINGS

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

M.—Jesus saves from sin, John 8 : 12, 28-37, 56-59. T.—The servant's freedom, Deut. 15 : 12-18. W.—A pardoning God, Jer. 31 : 31-34. Th.—"He is our peace," Eph. 2 : 11-18. F.—"Free from the law,"

35 And the¹⁰ servant abideth not in the house for ever: ¹¹ but the Son abideth ever.

36 If¹² the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are A'braham's seed; ¹³ but ye seek to kill me, because my word hath¹⁴ no place in you.

56 Your father A'braham rejoiced to see my day: and he saw it, and was glad.

57¹⁵ Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen A'braham?

58 Je'sus said unto them, Verily, verily, I say unto you, Before A'braham was, I am.

Rom. 8 : 1-14. S.—Christian freedom, Gal. 5 : 1-13. S.—The law of liberty, James 1 : 19-27.

Primary Catechism—Ques. 20 *What does God do for you?*—A. God cares for me, and gives me all the good things of life.

Shorter Catechism—Review Questions 21-29.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 250, 256, 530, 255.

Special Scripture Reading—1 Peter 2 : 17-25; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 54, Book of

Praise ; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, B. 295, Jesus the Saviour. For Question on Missions, J. M. 140, Group

of Jewish Christians. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Autumn of A.D. 29 ; the temple Court of the Women at Jerusalem.

Connecting Links—About six months intervene between last lesson and to-day's. Jesus had now come up to Jerusalem for the Feast of Tabernacles, held in October, the annual thanksgiving feast of the Jews. During the feast, he taught in the temple, until the Jews, in their fury, attempted to stone him. The lesson is from this temple preaching.

I. Jesus Giving Light, 12.

V. 12. *Then spake Jesus ; in the temple Court of the Women, at Jerusalem, on the last day of the Feast of Tabernacles (ch. 7 : 37), which lasted eight days. The light of the world.* "According to the Talmud, on every night of the feast the Court of the Women was brilliantly illuminated, and the night was spent in dancing and festivity. The brilliant lighting was, perhaps, a memorial of the pillar of fire which led the Israelites in their desert wanderings. The light came from four great candelabra, 75 feet high, each with four golden bowls. With this light Jesus contrasts himself as "the light of the world." *He that followeth me ; as the Israelites followed the pillar of fire (see Ex. 13 : 21).* "Those who believe in Christ, have not a chart but a guide ; not a map on which they can pick out their own route, but a light going on before, which they must implicitly follow." *Not walk in darkness ; the darkness of sin. The light of life ; the guidance of Jesus on the heavenward way.*

Vs. 13-30 continue the conversation of Jesus with the Jews in the temple court.

II. Jesus Giving Freedom, 31-37.

Vs. 31, 32. *To those Jews which . . . believed him (Rev. Ver.).* "Believed him" does not express so much self-surrender as "believed on him" (v. 30). John's usual expression for a living, personal faith. *If ye continue in my word (Rev. Ver.) ; making Christ's word the rule of their life and accepting him as their guide and teacher. My disciples indeed ; and not merely in appearance, carried away*

for the moment. *Ye shall know the truth. It is only by putting the truth which Jesus teaches, to the test of actual practice that we come really to know it. Shall make you free.* When we really know God through the teaching of Jesus, we shall do everything through love of him, and thus we shall be "free" with "the glorious liberty of the children of God," Rom. 8 : 21.

Vs. 33, 34. *We be Abraham's seed.* "They had Abraham's blood in their veins, but not his faith in their hearts," Matt. 3 : 9. *Never in bondage.* The Jews had been in political bondage in Egypt and Babylon, and were even now under Roman rule. Slavery in a social or personal sense, however, was unknown amongst them. *Whosoever committeth sin ; who lives a life of sin. Is the bond-servant of sin (Rev. Ver.).* It is an inward bondage of the spirit to which Jesus refers.

Vs. 35-37. *The bond-servant (Rev. Ver.) abideth not . . . for ever ; but may be dismissed or sold, at the master's pleasure.* Those who, through sin, have become slaves, cannot claim the promises made to Abraham and the blessedness of fellowship with God. *The Son abideth ever ; as Isaac remained in Abraham's house, while Ishmael was sent away, Gen. 21 : 10. The Son . . . shall make you free . . . indeed.* Jesus has the authority of a son in his father's house. *Ye are Abraham's seed ; the descendants, that is, of Abraham. Yet ye seek to kill me (Rev. Ver.).* They were mastered by feelings of hate and murder towards him. To be free they must get rid of these. Merely being Abraham's seed could not make them free. *My word hath no place.* They did not obey it as Abraham obeyed God, Gen. 12 : 4.

III. Jesus Giving Joy, 56-58.

Vs. 56-58. *Abraham rejoiced to see my day ;* that is, Abraham rejoiced in the prospect of Christ's appearing. This he was enabled to do by the promises given to him. *Saw it ; not only while he was on earth, as future, but in its actuality.* The Old Testament saints in paradise were permitted to know that the

Messiah had come. *Not yet fifty years old . . . seen Abraham?* The Jews misunderstood Jesus as if he had said that he had lived, in a literal sense, along with Abraham. *Before Abraham was, I am.* Christ claims to be an eternal, while Abraham was a created, being.

Light from the East

THE SLAVE AND THE FREE MAN—The ancient world knew nothing of free labor in the modern sense. You can sell your labor where you please and to whom you please. But in ancient times working men and women could not sell their labor—they were themselves the property of others. It is easy to misunderstand this: it was really very different from negro slavery. A slave's position in the house was not altogether

unlike that of other members of the family. The head of the house had equal power over his wives and children and over his slaves. It was within a man's rights to sell a child as he might sell a slave. Nor were slaves regarded as beings of an inferior order; they were true members of the family and were often held in high esteem. And yet, as we see by this lesson, there was a whole world of difference between son and a slave. Among the Hebrews there was indeed a great difference between the few slaves who were Hebrews and the many slaves who were foreigners. The latter were captives taken in war or purchased from slave-dealers like the Phœnicians. The foreign slaves had nothing like the consideration and privileges of their Hebrew brethren.

THE LESSON APPLIED

We learn from this passage of scripture :

1. Life on earth is dependent on the rays of the sun. Similarly, *our highest life, our spiritual life, is dependent on Christ.* If the sun were destroyed and the earth left in total darkness, plant, animal and human life would soon perish. Men would go mad. Physical light is all important, but not more so than spiritual light. Moreover, Jesus' light is for all mankind, not for the Jews only. He is a real Saviour.

2. We learn the real meaning of slavery: it is bondage to error, it is to love darkness rather than light. Is there anything worse than the slavery to which thousands of Belgians and French people are being subjected to-day? Yes, the bondage to cruel and inhuman ideals in which the German military leaders stand, is worse.

The Jews were very angry with Jesus because he appeared to insinuate that they were slaves, and they boasted of their descent from Abraham. Vain boast! This pride of race may easily become a terrible stumbling block, as it did with the Jews. They so revered the past that they could not see the glory of God shining about them in the present. Jesus asserted that they were the children of Abraham if they showed their great forefather's faith and spirit. So we are true Britishers as we reproduce the faith and noblest achievements of our fathers.

We feel the temptation also to glory in our denomination, and say, "We be John Calvin or John Knox's children," and we proceed to reject the voice that calls us to new labors and mightier ventures than were heard of in the days gone by. This is an altogether wrong point of view, and we must cast it from us. The past was not meant to enslave us, but to inspire us. We cannot play our part by pointing to the great pioneers whose self-sacrifice and faith have brought us peace.

No one can acquire for another—not one,
No one can grow for another—not one.

3. *To be saved is to love the truth,* v. 32. Salvation was an external achievement with the Jews, but Jesus indicates that it is an inner spirit of loyalty to himself. John Masfield tells us about the conversion of Saul Kane, the brutal prize fighter. The darkness disappeared.

"The earth and every common sight,

... did seem,

Apparelled in celestial light."

He was saved from the old vicious life and henceforth he "brothered all the souls on earth."

4. *One form of slavery which we must oppose is intemperance.* The war against this huge evil is progressing with astonishing success. A Dominion-wide prohibition law is within sight. It is humiliating to witness the slow

progress of the mother country in this regard. It is estimated that 500,000 people are engaged in the liquor business of the old land,—just the army of soldiers that Canada is endeavoring to raise for the great struggle. A great host of the leading men of the United Kingdom have petitioned the British Government to abolish the horrid traffic, at least during the period of the war, because it is preventing the country from exerting its maximum strength. John Bull fights Germany with one arm tied behind his back.

A story is told of a French corporal who struck his superior officer, while intoxicated.

He was tried by court-martial and condemned to be shot. His colonel loved him, and finally secured pardon on the condition that if he were ever known to be drunk again, he should be shot. But the young soldier was not willing to promise, for he was afraid that he could not keep his word, so enslaved to strong drink had he become. At last, after much persuasion, he lifted his hand and said: "Never to my dying day will I touch liquor again." That lad became commander of the Imperial Guard, and it was he who said of them: "The Old Guard dies, but never surrenders."

THE LESSON GRADED

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

For Teachers of Bible Classes

Recall the incidents in the wilderness-wandering of the children of Israel, commemorated by the Feast of Tabernacles, which had given Jesus the subject of his address in chs. 6, 7. Explain the custom at the feast, which led Jesus to designate himself as the "light of life." In three ways the lesson indicates how Jesus saves men from sin:

1. *Jesus, the light of life.* Note that throughout the lesson, while men are busy seeking whence Jesus came and asking: "Where is thy Father?" Jesus is emphasizing only what he is. He is a light,—*"the light of life."* He is not one among many lights. Nor is it his teaching apart from himself which is the light of life: he himself is the light. Like the Jews of v. 31, many to-day are ready to accord Jesus a major position, but they refuse to yield him the supreme one. Now, in what sense is he light? (Compare ch. 1:9, 12.) Is it true that for whatever light there is in the world to-day, we have to look to Christ? Has Christ any relation to science?

2. *Jesus, the emancipator,* vs. 31-37. Jesus breaks the shackles of men and delivers them from the bondage of ignorance and sin. How? He shows us the truth about God, he reveals the way to God, he gives us the life of God.

As Professor Drummond says: "There is

no analogy between the Christian religion and, say, Buddhism or the Mohammedan religion. There is no true sense in which a man can say: "He that hath Buddha, hath life." Buddha has nothing to do with life. He may have something to do with morality, but there is no distinct new thing added to the souls of those who profess Buddhism. These religions may be developments of the natural and moral man. But Christianity professes to be something more. It is the mental or moral man plus something else or some one else.

Thus: (a) the shackles imposed upon men by all religions which have given up through ignorance of God are broken. When one considers in what a bondage of fear men are held by superstition, belief in magic rites, demoniac powers, etc., etc., we understand something of the freedom through the truth.

(b) Christ breaks the shackles of our past. Christianity alone knows of a God who can forgive sins and transform character. There is no liberty when we are haunted by our past selves.

(c) Christ shows us a joy that triumphs over all earth's vicissitudes, and so frees us from the bondage of circumstances. All sin is servitude.

3. *Jesus, a sufficient power.* "Before Abraham was, I am." Why do Christians refuse to accept any less definition of Jesus' person, than that of deity? "The only hope of life, of permanence, was in his being, his offer of the union of God and man, his enduring and saving person."

For Teachers of the Senior Scholars

Introduce the subject by referring to what a beautiful world this would be if it were not for sin.

"Some flowerets of Eden man still inherits,
But the trail of the serpent is over them all."

Sin is that ugly thing, hateful to God and ruinous to man, which is the source of all our ills. Show how it leads to self-indulgence in strong drink, which is one of the greatest curses of the human race. How can man be saved from sin? Discuss the influence of education and helpful environment and personal effort in moral reforms, and show how weak these are in saving a man from personal effort in moral reforms, and show how weak these are in saving a man from the power of strong drink. Make very clear that nothing but the power of Jesus can save from sin. How does Jesus save?

1. *The Light That Never Fails*, v. 12. Note that darkness is the symbol of a life of sin. Sin blinds the eyes and renders man incapable of knowing what his life is and what it ought to be. Show how the sin of intemperance destroys man's moral sense, and corrupts the heart, and degrades the life. Nothing but the coming of the divine light of life into the heart can rescue such a life from evil. Refer to the testimony of Billy Sunday, who has been the means of saving more poor drunkards than any other man of his day, that he would not remain on the job for a day, if he did not know that Jesus was working through him.

2. *The Truth That Saves*, vs. 31-37. Bring out that Christ is the truth (ch. 14 : 6), and that the truth as it is in Jesus (Eph. 4 : 21), means all his love and power to save. Nothing but the truth as embodied in Christ's life of love can set free the slaves to strong drink. Tell how John B. Gough said that he was once such a slave to drink that he could not pass a saloon, and that he was never safe till he placed himself in Christ's keeping.

3. *The Vision That Gladdens*, vs. 56-58. Note that the vision that gladdened Abraham is the vision that rejoices every heart that is living in the light, where the truth makes free. No one knows this joy better than a

person whom Christ has rescued from the slavery of drink. The vision of the brighter day which is dawning upon the world, when this great evil shall be swept away, brings joy to many hearts.

For Teachers of the Boys and Girls

A capital temperance lesson may be made of the passage for to-day's study by centring attention on three great phrases in it, as follows :

1. "*The light of life*," v. 12. Ask who spoke these words of himself, and bring out the circumstances in which they were uttered. Speak of the Feast of Tabernacles and the custom, at night, of lighting the immense candelabra, 75 feet high, each with four golden bowls, in the temple Court of the Women. Jesus calls himself "the light of the world" and "the light of life." Following him ensures safety, as following the pillar of fire in the wilderness kept the Israelites from losing their way and wandering into dangerous places. Make the temperance application, that Jesus, as the light, shows us the right and the wrong way, that we may choose the one and shun the other. Here is a way that leads to all sorts of miseries and crimes. It is the way that begins with the use of strong drink. Surely this cannot be a way in which Jesus would have us walk.

2. "*Make you free*," v. 32. Bring out who the persons were to whom Jesus offered freedom, and examine, with the scholars, their claim that they had always been free. Was it true to history to say that they had never been in bondage? And, even if that had been the case, were they really free? What had they in their hearts to do to Jesus? Why, they were planning to kill him. Bring out how this shows them to have been mastered by sin so that they were its slaves. Speak of some of the sins by which people are made slaves nowadays,—selfishness, anger and a whole long list of other sins. Lay special stress, in teaching this lesson, on the sin of intemperance. It will be easy to draw from the scholars ways in which it makes slaves of people,—driving them to do things which they would not do in their sober senses and which bring suffering upon themselves and others.

3. "My day," v. 56. Bring out briefly the true meaning of Jesus' reference to Abraham's seeing and rejoicing in his "day." Take "my day" as describing the time in which Jesus lives and rules. If every one were to love and obey Jesus as King, what a happy

world this would be! Then surely no one would make or sell or use the drink that does so much harm. Dwell on this thought.

Emphasize, in closing, our need of Jesus to guide us and to make us free, and his willingness to do these things for us.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "The wages of sin is death." Paul wrote these words. Where are they found?

2. "By their fruits ye shall know them." Find these words of Jesus.

ANSWERS, Lesson X.—(1) Rev. 22 : 17.
(2) John 6 : 55.

For Discussion

1. Is the drunkard or the drink-seller most to be blamed?

2. Does prohibition interfere unduly with personal liberty?

Prove from Scripture

That sin makes us slaves.

The Question on Missions

Ques. 11. Talk with the little ones about the good which our dispensaries have done amongst the Jews,—how these poor strangers

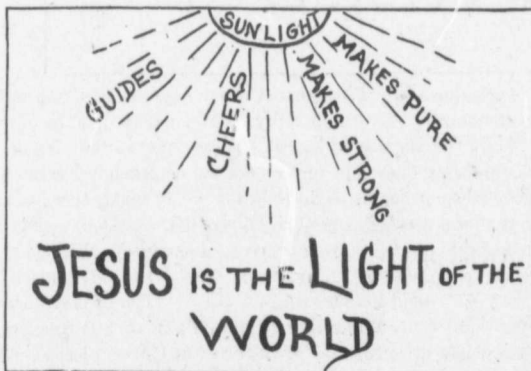
have found in the dispensary a place like home to them and kind friends to help them. Lay stress on the fact that amongst the many thousands who have been helped, have been a large number of children. Tell how a great many of the Jews have learned to love Jesus instead of hating him. Speak of the large number of Jewish children who are attending Sunday Schools, while their mothers come to sewing classes.

Some points to bring out with the Juniors and Seniors are as follows : 1. The dispensary in Toronto was established in 1908, in Winnipeg in 1910, and in Montreal in 1914. 2. Nearly 6,000 cases have been cared for by the doctors and nurses. 3. Prejudices against Christ and Christianity have been removed. 3. Through the help given in the dispensaries many Jewish homes have been opened to the missionaries. 4. Many of the Jews are studying in the New Testament, and are finding out the truth about Jesus and his religion. 5. Some have become Christians, and have become members of the Christian church.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson tells us about Jesus, the light of the world.

Lesson Thought—Teach the children that they should shine for Jesus. Make v. 12 and vs. 31-34 the subject of your lesson.



Approach to the Lesson—Ask the children to tell you some of the things which give light. "The sun" will be one of the first answers; "the moon," "stars," "fire," "electric light," "gas," "candles," "lamps," etc. Did they ever hear of a person giving light? Our story tells about a person who came to the world to give light.

Lesson—Listen to the first verse of our lesson (read v. 12), and print, "JESUS SAID, I AM THE

LIGHT OF THE WORLD." What does a light do?

LIGHT

Shows the way
Shows things and places to
be avoided
Shows beautiful things
Cheers
Warms
Causes things to grow and
bear flowers and fruit
Purifies wherever it enters
dark places
Kindles other lights

Let us see how Jesus did all these things, because he came to be a light. Explain how: he shows us God's will and shows us the way to heaven; he guides and keeps us from danger and shows us things we should keep away from; he shows us the really beautiful things in life; he cheers us in sorrow; he warms our hearts with love and sympathy to others; he helps us to grow in goodness and in the knowledge and love of our heavenly Father and in likeness to himself, and makes our lives blossom with kindly deeds and bear fruit in loving service; he makes dark, sinful lives pure and good and useful; he starts other lights shining for him.

Jesus was sitting in the temple court talking to the Jews. Some of the Jews who were

listening to him believed that he was really God's Son. He told them if they obeyed his words they were truly his disciples, and they would know the truth and the truth would make them free. This made them angry. They did not understand. "Make us free!" they cried. "We are free now. We are children of Abraham. We were born free. We were never slaves," they said.

Servants of Sin—Jesus told them they were not following the example of their father Abraham, who obeyed God's words in all things. They were not receiving God's son whom he had sent to them, but were seeking to kill him. "Whosoever committeth sin is the servant of sin," Jesus said.

Sin is a very cruel master. It is very hard to get away from sin. Nobody can get away unless somebody comes and sets him free. (Outline a chain attached to some bad habits, untruths, bad temper, strong drink, etc.) Jesus came to set people free from sin.

Golden Text—Jesus sets us free to be lights shining for him.

Give simple illustration of "shining" (being kind, patient, obedient, cheery, happy in our work, generous, telling about Jesus, etc.; a candle will help us to remember).

What the Lesson Teaches me—I SHOULD SHINE FOR JESUS.

FROM THE PLATFORM

TRUE
FALSE FREEDOM

Begin by pointing out that this is a lesson about FREEDOM (Print). Question as follows: To whom did Jesus make the offer of freedom? Give their reply. Was it true that the Jews had never been in bondage? Ask about the slavery in Egypt, the captivity in Babylon and the rule of the Romans. But, even supposing they had never been under foreign dominion, were they really free? What had they in their hearts to do to Jesus? By what, then, were they mastered? After all, we see that theirs was a FALSE (Print) freedom. Get the scholars to mention some sins that hold men in bondage now,—evil temper, dishonesty, drink, etc. What are those who yield to these? Yes, "Slaves." And what does Jesus call himself? Yes, "A Son." Was he tempted? "Yes." Did he ever sin? "No." Then he is stronger than sin. He can break its power over men. By doing this he gives TRUE (Print) freedom. Does this mean that we are to do just what we please? "No, for even Christ pleased not himself" (Rom. 15:3). He spent his life in doing God's will. And he frees us from sin to do the same thing,—to serve God out of love.

Lesson XII. **REVIEW—JESUS THE WAY, THE TRUTH AND THE LIFE** March 25, 1917

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 1-20), Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—Jesus saith unto him, I am the way, and the truth, and the life : no one cometh unto the Father, but by me.—John 14 : 6 (Rev. Ver.).

Read John 14 : 1-14.

*** HOME DAILY BIBLE READINGS ***

- M.—Jesus the life and light of men, John 1 : 1-18.
- T.—First disciples of the Lord Jesus, John 1 : 35-51.
- W.—Jesus the Saviour of the world, John 3 : 14-21.
- Th.—Jesus and the woman of Samaria, John 4 : 19-29.
- F.—Jesus at the pool of Bethesda, John 5 : 1-15.
- S.—Jesus feeds the five thousand, John 6 : 1-14.
- S.—Jesus the bread of life, John 6 : 24-37.

Prove from Scripture—*That Christ desires his disciples to be with him.*

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 1 (Ps. Sel.), 90, 100, 97, 111.

Special Scripture Reading—John 14 : 1-15 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 205, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—Use all the Slides for the Quarter. For Lesson, B. 1608, The Light of the World (Holman Hunt). (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

REVIEW CHART—FIRST QUARTER

THE GOSPEL OF JOHN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 1 : 1-14.	Jesus the Life and Light of Men.	In him was life.—John 1:4.	1. The Son of God. 2. The Messiah of Israel. 3. The revealer of the Father.
II.—John 1 : 19, 23-34.	John the Baptist and Jesus.	Behold, the Lamb of God.—John 1 : 29.	1. The Christ heralded. 2. The Christ appearing.
III.—John 1 : 35-49.	First Disciples of the Lord Jesus.	Jesus saith.—John 1 : 43.	1. Finding Christ. 2. Telling about Christ. 3. Confessing Christ.
IV.—John 2 : 13-22.	Reverence of Jesus for His Father's House.	My house.—Matt. 21 : 13.	1. A sinful traffic. 2. A stern punishment. 3. A bold challenge.
V.—John 3 : 5-17.	Jesus the Saviour of the World.	God so loved.—John 3 : 16.	1. A universal need. 2. A universal provision. 3. A universal offer.
VI.—John 4 : 5-14, 24-26.	Jesus and the Woman of Samaria.	Christ Jesus came.—1 Tim. 1 : 15.	1. Jesus' need. 2. Jesus' power. 3. Jesus' promise. 4. Jesus' teaching.
VII.—John 4 : 43-54.	Jesus Heals a Nobleman's Son.	As thou hast believed.—Matt. 8 : 13.	1. The meeting. 2. The miracle. 3. The message.
VIII.—John 5 : 1-15.	Jesus at the Pool of Bethesda.	It was Jesus.—John 5 : 15.	1. The case. 2. The cure. 3. The critics. 4. The caution.
IX.—John 6 : 1-14.	Jesus Feeds the Five Thousand.	Give us.—Matt. 6 : 11.	1. The starving crowd. 2. The scanty provision. 3. The satisfying meal.
X.—John 6 : 24-37.	Jesus the Bread of Life.	Jesus said.—John 6 : 35.	1. A gracious invitation. 2. A wonderful gift. 3. An easy condition.
XI.—John 8 : 12, 31-37, 56-58.	Jesus Saves from Sin—Temperance Lesson.	If therefore the Son.—John 8 : 36.	1. Jesus giving light. 2. Jesus giving freedom. 3. Jesus giving joy.

**THE QUARTERLY REVIEW
FOR BIBLE CLASSES : A Portrait of Jesus**

The purpose of the author of the Fourth Gospel is not to give us a biography, but a portrait, of Jesus. The teaching of the Quarter's lessons may be summed up under three headings :

I. THE TESTIMONY OF MEN TO JESUS

Lesson I. In this lesson, the author gives us his doctrine of Christ's person. He believes that the dignity here ascribed is the least that Christian experience dare assign to him. "This

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

is the best that can be done to crowd infinite mysteries into finite speech." What is the basis of your belief in the deity of Jesus, doctrine or experience?

Lesson II. The voice of prophecy hails Jesus as the fulfiller of it. John the Baptist is the expression of the best elements of Jewish religion. In what sense is Jesus a fulfilment of the hopes of this religion?

Lesson III. Unprejudiced souls accept Jesus as the Messiah. Truth enters in at lowly doors. What still draws honest, sincere men to Jesus?

II. CHRIST'S REVELATION OF HIMSELF

Lesson IV. He shows his anger at religious professionalism. Is this a symbol of anger that extends still farther against everything which defiles the temple of society, the temple of the body? Can we rightly divide life into the sacred and the secular?

Lessons V. and VI. His God knows no prerogative of race or of place. The children of God are born from above. Does the caste system still linger with us? Is God the Father of all men? Are all men brothers? Is Christian brotherhood a special relationship? What are the evidences of our belief in the special nature of Christian brotherhood?

Lessons VII. and VIII. Christ's compassion is revealed in these lessons. He banishes sorrow and death and disease and sin. He has come to give us that which enables us to triumph over weakness and mortality.

III. CHRIST'S TESTIMONY TO HIMSELF

Lessons IX. and X. The deepest and most permanent longings of life are satisfied in him. Can they be satisfied in God apart from him?

Lesson XI. The truth of life is revealed in Christ. For he not only satisfies us, he gives us a viewpoint in life. What is the difference between believing Christ and believing on Christ?

Conclude by reminding the class that the sufficiency we find in Christ is determined by the degree of our observance of the conditions laid down by him in ch. 8 : 31, 32.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Great Texts

The Review may be conducted by quoting a few of the GREAT TEXTS to be found in the lessons for the Quarter, and questioning the class about them. The following may serve as illustrations:

1. *The Word Was Made Flesh*, ch. 1 : 14. Where is this text to be found? Why was it necessary for God to express himself in this way to the world? What other ways had he of expressing himself? Bring out that it is God in Christ, not God in nature, or in history, or in providence, that makes the most tender appeal to the human heart.

2. *Behold the Lamb of God*, ch. 1 : 29. Who uttered these words? How did John know that this was the Christ? What thought is suggested by this representation of Jesus as the Lamb of God? Ask for hymns which these words have inspired.

3. *Can There Any Good Thing Come Out of Nazareth?* ch. 1 : 46. Who asked this question? What kind of a man was Nathanael? What makes us so sure about this matter? It is a great thing for us to have Jesus say a good word about us. The time will come when we may all hear him do so. (See Matt. 25 : 34).

4. *Take These Things Hence*, ch. 2 : 16. Under what circumstances did Jesus give this command? Bring out what a terrible thing it is to allow a feeling of reverence for sacred things to die out in the heart. Are we losing our reverence for God's house, or are the new uses to which we put the building a healthy development of Christian activities?

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5. *God so Loved the World*, ch. 3 : 16. How many can complete this text, and tell where it is to be found? Why is it called the greatest text in the world? Some one has said that more sinners have found salvation here than anywhere else.

6. *God Is a Spirit*, ch. 4 : 24. What influence has a revelation of this kind upon worship? Note that the world's proneness to forget this is manifested in idolatry, as if God could be represented in a material form.

7. *A Prophet Hath no Honor in His Own Country*, ch. 4 : 44. Why is this? Note that the people of Nazareth cast Jesus out because he was the son of a carpenter who lived in the village. Envy and prejudice blind the eyes of people of little souls. Is it always necessary to go away from home to be appreciated?

8. *Wilt Thou Be Made Whole?* ch. 5 : 6. Who asked this question, and of whom? Bring out that the only way for a life to be made whole is to allow Jesus to control it.

9. *Gather up the Fragments that Remain*, ch. 6 : 12. Note that we have here a lesson in thrift, and impress upon the class the wisdom of gathering up the fragments of time for self-culture, and doing good, and making life of more value to God and man.

10. *I Am the Bread of Life*, ch. 6 : 35. What wants of human life can Jesus alone supply?

11. *I Am the Light of the World*, ch. 8 : 12. Note that we have here another of the "I am's" of this book. In what sense is this true?

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES : Jesus, the Son of God

Lesson Thought—Teach the children that Jesus is worthy to be loved. Each one of them should trust and love and obey and serve him.

Introduction—In each lesson let us think of people whom Jesus helped. Ask for the Golden Text, and Lesson Thought. A large outline map of Palestine drawn on white paper, showing the Jordan River, Sea of Galilee, Capernaum, Jerusalem, Samaria, Judea, etc. Use colored crayons and make as attractive as possible, or sand tray may be used, with objects. As each lesson is recalled, place some object suggestive of the lesson, cut from bright paper (or word printed), on the map, at the place where the events occurred.

Lesson I. Jesus begins his work in the world. (A flag, JESUS IS COMING, placed beside the Jordan River.) Jesus helped everybody in the world. Where was Jesus born? Who made the world? etc. When was Jesus born into the world? Who was the messenger our lesson tells about? (Repeat G. Text and Lesson Thought.) *Jesus will come into my heart.*

Lesson II. Jesus made known by John. Jesus helped everybody who was sorry for his sins. (A trumpet, BEHOLD THE LAMB OF GOD, placed beside the Jordan.) What did John tell the people to do? What did he do for those who were sorry for their sins? By what name is John known? How did he introduce Jesus to the people? (Repeat Golden Text and Lesson Thought.) *Jesus will take away my sin.*

Lesson III. Jesus winning disciples. (A fishing boat, placed beside the Sea of Galilee.) Jesus helped Andrew and John and Peter and Philip and Nathanael. Who were Andrew and John? Why did they leave their fishing boat? Who pointed them to Jesus? What did they do? What did Jesus say? What others did Jesus call to be disciples? (Repeat Golden Text and Lesson Thought.) *I should follow Jesus.*

Lesson IV. Jesus in his Father's house. (A church, or temple, placed at Jerusalem on the map.) Jesus helped all true worshipers to worship in peace and quietness. Why had the dealers brought animals into God's house? What did Jesus say and do when he saw them? Why is God's house holy? (Repeat Golden Text and Lesson Thought.) *God's house is holy.*

FOR EASTER

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Lesson V. Jesus, the gift of God's love. (An Eastern house placed at Jerusalem.) Jesus helped Nicodemus. What did Jesus tell Nicodemus about God's love and about entering God's kingdom? How can we send this message to those who do not know about it? (Repeat Golden Text and Lesson Thought.) *God loves everybody.*

JESUS IS THE SON OF GOD

"Blessed Jesus! Kind Jesus!
the meek, lowly Jesus!
We bless Him for all He has done."

Lesson VI. Jesus teaching a sinful woman. (A water jar placed in Samaria.) Jesus helped the woman of Samaria. Where was Jacob's well? Who sat down at the side of the well to rest? Who came to draw water? What did Jesus say to her? What is "living water?" How did he help her? (Repeat Golden Text and Lesson Thought.) *Jesus helps people to be good.*

Lesson VII. Jesus healing a sick boy. (A bed, placed at Capernaum.) Jesus helped a nobleman's son, and the whole family. Who begged Jesus to cure the boy? Why did Jesus cure him? When did he cure him? What does the lesson tell us about the father and the rest of the family? (Repeat the Golden Text and Lesson Thought.) *Jesus is the great physician.*

Lesson VIII. Jesus giving strength to the weak. Jesus helped a poor sick man. (Print HOSPITAL; place at Jerusalem.) What was the name of this strange hospital? Who were there? Who came amongst them? How did he help the sick man? (Repeat the Golden Text and Lesson Thought.) *Jesus will help me.*

Lesson IX. Jesus feeding the hungry. Jesus helped five thousand hungry people. (A small basket, placed at Bethsaida.) Why has Jesus come to this place? Where have the people come from? What question did Jesus ask Philip? Who gave Jesus the little basket of loaves and fishes? Who gives us all our food? (Repeat Golden Text and Lesson Thought.) *Jesus can use me to help him.*

Lesson X. Jesus, the bread from heaven. Jesus helped everybody by giving himself to them. (Print, THE BREAD OF LIFE. Place this at Capernaum.) What happened after Jesus fed the five thousand hungry people? Where did they go? What did Jesus tell the people he could give them? What does this "bread of life" feed? (Repeat the Golden Text and Lesson Thought.) *Jesus will give me all I need.*

Lesson XI. Jesus, the light of the world. Jesus came to help everybody. (Print, THE LIGHT OF THE WORLD on a globe.) Why is Jesus a light? Where does he want to shine? What does he want each one to do for him? (Repeat Golden Text and Lesson Thought.) *I should shine for Jesus.*

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"The Canadians—yes sir, perhaps we have something they haven't got. But . . . we take off our hats to them! I tell you what, sir, they're MEN! They saved the Salient!" So said a British Guardsman to Mr. Beckles Willson after the terrific struggle of the Ypres Salient. Mr. Willson has told the story of that glorious conflict in a little book, **In the Ypres Salient: The Story of a Fortnight's Canadian Fighting** (The Musson Book Co., Toronto, 80 pages, paper, 35c.). Fittingly, the book is dedicated to that heroic Canadian officer, General M. S. Mercer, C.B., who died fighting for the empire.

Of the two books by Patrick Vaux (from Hodder & Stoughton, London and Toronto), **Sea Salt and Cordite** (189 pages, 35c., paper), and **Sea Patrols** (196 pages, 35c., cloth), the former was issued on Empire Day, 1914—just before the War; the latter since the War began. They are both stories of the roaring seas and of our men of the great warships, and submarines, and aeroplanes. **Sea Salt and Cordite** describes fighting that might take place; **Sea Patrols**, fighting that did take place. The very taste of brine and of gunpowder is in the stories. We hear so little in connection with the great doings of our navy, that Patrick Vaux's so true to life details are most illuminating.

The Mixed Division (T), by R. W. Campbell (of course the "T" in the title stands for "Territorials"), the author of **Private Spud-Tamson** (320 pages, \$1.35); **Philip in Particular**, by W. Douglas Newton (183 pages, 35c.); and **Pte. Pinkerton, Millionaire**, by Harold Ashton (187 pages, 35c.) all come from the Musson Book Co., Toronto. These books, the larger volume of Mr. Campbell and the two smaller ones, exhibit the spirit of racy, rollicking humor so characteristic of life in the British trenches. But there is pathos and tenderness and loyalty to high ideals and traditions, as well, or they would not present true pictures. And, above all, we are made to realize the devotion to duty and the set resolve to see the War through to final and decisive victory, which the soldiers of the empire have never failed to manifest. Reading these books, you will laugh, and perhaps cry, with the men in the trenches, but, chiefly, you will admire those who are cheerfully and uncomplainingly giving their lives in the sacred cause of liberty.

A Temporary Gentleman in France (Cassell & Co., London and Toronto, 189 pages, 35c. net) is a little volume of letters by one of those "temporary" officers, who, in the new and hastily gathered British army, rendered such invaluable service. And the letters will well repay the reading.

Imperial Germany, by Prince von Bulow (Cassell & Co., London and Toronto, 335 pages, \$1.50 net), is a new and revised edition of a work first published in January, 1914, that is, six months before the outbreak of the War, and was written as a section of a general work to commemorate the twenty-fifth anniversary

of the accession of the present emperor. It is of interest to note that this new edition was the first book printed in the British Empire by license of the Comptroller-General of Patents under the Trading with the Enemy (Copyright) Act of 1916. Prince von Bulow, from 1897 to 1909 directed the foreign policy of Germany, and the volume before us is a defence of his conduct during that period and an explanation of the principles by which he had been guided. Amongst the most important chapters of the book are those on Building the German Navy, and German and British Sea Power. A leading idea in von Bulow's policy was, that the world position of Germany should be built up and maintained purely by her navy. Again and again he intimates that the right policy for Britain would have been to cripple Germany before the navy had been completed. It is obvious that a nation which let such an opportunity slip could not have been a nation eager for war and seeking an excuse for beginning a conflict. As an exposition of the method by which Bismarck's successors planned to make Germany a great world power, the book of Prince von Bulow is of great and permanent value.

The announcement "Dr. Jowett's Latest Volume" commands instant attention. All who desire winning and convincing exposition of the deep things of the Word of God and of the Christian life, will welcome any new book from the pen of this world famous preacher. In **The Whole Armour of God** (Fleming H. Revell Company, Toronto, 265 pages, \$1.25 net), Dr. Jowett moves in the atmosphere of these years of the War. The Christian is a soldier, and a soldier in the fight. Each discourse—for the volume is a book of fifteen sermons—deals either with some particular part of the equipment of the Christian soldier, or with some experience of his on the hard-fought field. Dr. Jowett's fame rests on the foundation of striking success in two widely different fields, "Dr. Dale's" church in Birmingham, England, and the Fifth Avenue Presbyterian Church of New York. The sermons of this volume give more than a glimpse of the secrets of this success.

More than forty years ago, Mrs. George Churchill, a native of Nova Scotia, went to India as the wife of a Baptist missionary. The young couple were assigned to work in the Telugu district, which became the scene of their abundant and most fruitful labors. Mrs. Churchill, from her distant mission field, wrote letters of unusual interest to her friends at home. While recently on a visit to Canada, she was persuaded to allow these letters to be gathered into a volume. The work of compilation and arrangement has been excellently well done by Mrs. Grace McL. Rogers, M.A., of Amherst, N.S., to whose three soldier sons the book is dedicated. (McClelland, Goodchild and Stewart, Toronto, 305 pages, \$1.25.)

Captain R. Burton Deane, in **Mounted Police Life in Canada** (Cassell & Company, Toronto, 308 pages, map and plates, \$1.50 net), has given, out of the experiences of thirty-one years' service in the North West Mounted Police, an inside view of the workings and the work of that redoubtable constabulary. Captain Deane writes as a blunt, plain-spoken soldier. He does



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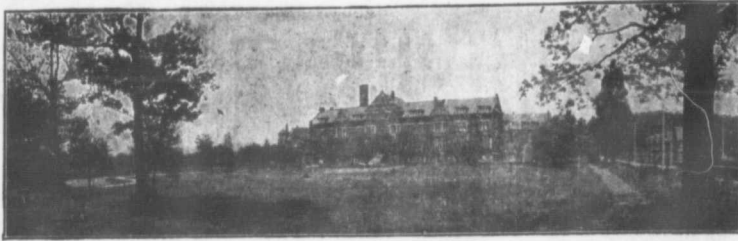
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not spare those in authority, when he thinks they need a knock. At the same time, he gives instructive and entertaining details regarding the conditions of the vast Police territory in the West and of the wonders which the small, scarlet-tunic-ed force accomplished in the way of keeping order. Many deeds of heroism are related. Altogether the reader will be thankful to us for directing him to Captain Deane's refreshingly frank work.

Rod of the Lone Patrol, by H. A. Cody (McClelland, Goodchild and Stewart, Toronto, 348 pages, \$1.25), is a capital book for boys, one which they will read with growing eagerness, from page to page, and when they come to the last page, they will wish there was more of it. It tells of a boy, who, left a waif to be cared for in the rectory of "Parson Dan," whose parish was up the St. John River in New Brunswick, grew up into a manly, true-hearted lad, won his way into the hearts of the community, and chiefly into the heart of "Captain Josh," a gruff old salt. The doings of a Boy Scout Patrol, and, above all, what they did for "Whyne," the sick girl who was the chief source of their inspiration, are woven into the tale. The climax of romantic interest is reached when Rod is discovered to be the son of Anna Royanna, the famous singer, and Alec, the dead son of the parson and his wife.

Emmy Lou's Road to Grace, by Mrs. George Madden Martin, whose earlier book, *Emmy Lou*, had so wide a vogue, is a story about a child, and a very sweet, lovable child. But it is not, for that reason, a children's story. It is rather a story for grownups who have to do with children, and especially for parents and teachers. For the book gives an account, in a gently humorous style,—which does not, however, conceal the real pathos of the situation described, of the perplexities of the little six-year-old when she began to attend day school and Sunday School. While one cannot but laugh at the fun in the book, he is brought almost to the point of weeping at the ways in which the "road to grace," that is, to an understanding appreciation of true religion, was made so much harder for poor little Emmy Lou because of the failure of her elders to see things from her point of view. Mrs. Martin's story should have a place in every Sunday School Worker's Library, and can hardly fail to profit parents, who have given to them the delightful and yet difficult task of the home training of the little ones. (McClelland, Goodchild & Stewart, 306 pages, \$1.30 net.)

Master Simon's Garden, by Cornelia Meigs (The Macmillan Company, Toronto, 320 pages, \$1.25), is a daintily told story concerning the life of a family from Old England transplanted into the New England of the Puritan times, down through the generations to the time of the Revolution of 1776, when "the old blood" tells again. The writer has caught the old-time flavor, not only of the incidents but in the way of telling them, whilst fierce Puritan bigots,—for there were some of these amongst those godly men—Indians, a Jesuit priest fleeing for his life, Simon Radpath, the sweet, strong English gentleman transplanted to these rough New World shores, and that wise little maid, his daughter Margaret, give a sufficient variety to the earlier scenes, as do the bold rovers of the sea and the gallant

soldiers of the later days. A delicious book for a quiet "read," of a long winter's evening, or a long summer day.

The frontispiece in **Miss Theodosia's Heartstrings**, by Annie Hamilton Donnell (William Briggs, Toronto, 187 pages, \$1.00 net),—there are three other full page illustrations in the book by William Van Dressler—shows Miss Theodosia Baxter, just returned from a trip to Europe, sitting on the front porch of her house, while Evangeline Flagg sits before her, holding "Elly Precious" on her lap. Now Miss Theodosia is a lonely woman who has been searching for something which would really interest her. Evangeline,—the voluble and irrepressible—is one of the quartette of Flagg children, who live in a little packing-box of a house across the way. "Elly Precious," of course, is the baby, and the other two are Stefana and the deaf Carruthers. And Mrs. Donnell's story tells how Miss Theodosia found the object of her quest in these children of her poor neighbor, through whom the romance came to her which transformed her life. It is a truly delightful tale that Mrs. Donnell has given us.

Anything that Dr. Francis E. ("Father Endeavor") Clark writes for young people is sure to be read by them, and to be well worth their reading. In **Christ and the Young People** (Fleming H. Revell, New York and Toronto, 91 pages, 50c. net), Dr. Clark has sought so to present the life of lives, that young people will see in it the exemplification of the ideals which appeal most strongly to them and the characteristics which most readily win their admiration and affection. "Modesty," "Courage," "Ready Wit," "Good Cheer," "Steadfastness,"—of all these qualities the author sees the highest degree in Christ. This little book, with its rare freshness and charm, carries its readers irresistibly to the conclusion that Christ is one before whom all should say: "My Lord and my God."

Two books of special value and interest come to us from the Fleming H. Revell Company, New York and Toronto. **Bible Studies in Vital Questions**, by H. T. Sell, D.D. (160 pages, 25c.), contains a series of discussions concerning "the things which are of supreme importance to our Christian faith." The "Questions" are grouped, according to their subject matter, under four heads, dealing respectively with the Bible, God, Man, and the Church, and a statement is given, in the form of answers to definite questions, of what one is to believe regarding these supremely important subjects. Professor A. T. Robertson, the distinguished New Testament scholar and teacher, in **The Divinity of Christ in the Gospel of John** (172 pages, \$1.00 net), gives us part of the rich fruitage of his study of a book, which, he says, "has fascinated me for thirty years." The purpose of Dr. Robertson's volume, which contains five addresses given to Sunday School teachers, is "to develop the thesis of the book," namely, "that Jesus is the Christ, the Son of God." Those who are just now teaching the Fourth Gospel in the Sunday School or are studying it in Bible Classes, will find in Dr. Robertson a guide, whose competence needs no testimony, to the deepest meaning of John's teaching concerning the Christ.

We have received from the Fleming H. Revell Company, New York and Toronto, two of the very latest

books on organized Sunday School work. **The Secondary Division Organized for Service**, by John L. Alexander (92 pages, 50c. net), and **The Elementary Division Organized for Service**, by Mary Foster Bryner (127 pages, 50c. net). Each of these writers is, or was (for Mrs. Bryner has just retired from her official position, after very honorable service), the International S.S. Association's Superintendent of the Divisions named. Mrs. Bryner deals with the organization of the several departments for the children from birth to 12 years of age; and Mr. Alexander for those for Intermediate and Senior scholars (from 13 to 20 years). Each gives very full and up-to-date information as to the aims of the Departments, methods of organization, the special training of the teachers, etc.

The writers both accept, without question, the presently prevailing allocation of the 12-year-old child to the Junior, rather than to the Intermediate (or early teen age or adolescent period). The weight of the highest and most recent educational authority is to place the 12-year-old in the latter group, each group embracing three years: the Junior, ages 9, 10, 11, and the Lower Intermediate, 12, 14, 15. We venture to predict the early arrival of the whole North American Sunday School constituency at this classification.

Mr. Alexander is extremely positive in regard to his own best plans for the week day activities of the teen age classes, and in an ill-informed and discourteous (for an International writer) note on the well known Canadian Standard Efficiency Tests, condemns these as "a curious blend of Y.M.C.A. Bible study, Y.M.C.A. educational class work, individual tests for personal

development and a few group games, a confusion of personal and group development."

Clothing and Health, by Professors Helen Kinne and Anna M. Cooley (The Macmillan Company, New York and Toronto, 302 pages, abundantly illustrated, 65c.), is one of the excellent Home-Making Series, other issues of which have been noticed on this page. The books of this series are intended for use in elementary country schools, and in the homes from which the scholars of these schools come. All sorts of stitches, and how to do them; all sorts of garments and gifts, and how to make them; how girls may care for their clothes and repair them; and how they may select their clothes; and what they should wear: these are the matters treated of. The treatment is scientific and practical, and in plain words, and the diagrams and patterns are most instructive.

A Child's Book of Holiday Plays, by Frances Gillespy Wicks, is a quite charming collection of Plays for classroom use or for home or hall. The plays are well done and well printed, and simple but explicit directions for their production are given. One or two of the nine plays are evidently for American consumption. The rest will fit anywhere. The book, 209 pages, 50c., is published by the Macmillan's, London, New York and Toronto.

God's Minute is A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship, by 365 Eminent Clergymen and Laymen, with a poem by Clinton Scollard and a prayer by Mrs. Alice Hegan Rice, author of Mrs. Wiggs of the Cabbage Patch. (William Briggs, Toronto, 384 pages, 60c.).

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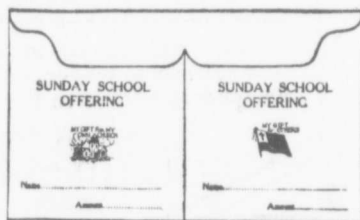
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