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January, 1917

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THE TEACHERS MONTHLY

The
Home Study
Series

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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser
Editor & Business Manager

Church & Gerrard Sts. Toronto.

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Toronto

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PUBLISHER'S NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Publications Committee of the Presbyterian Church in Canada. Single copies, 70 cents a year, 18 cents a Quarter; School subscriptions, two or more copies to one address, 60 cents a year, 15 cents a Quarter.

A WORD FROM THE BUSINESS MANAGER

ABOUT THE SUCCESSFUL SUNDAY SCHOOL

The successful Sunday School must be managed just as carefully as the successful business. If it isn't it won't do the best work.

When we remember that more than 95 per cent. of our church members come from the Sunday School, and that less than 50 per cent. of the boys and girls of Canada come regularly to Sunday School, we realize how absolutely necessary it is to make the most of our Sunday Schools.

Good equipment is just as important in the Sunday School as it is in the store or factory. It is impossible to do the best work without it.

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All these supplies and hundreds of others devised to increase Sunday School efficiency will be found in our 1917 Catalogue, which is a veritable mine of the most successful plans for effective Sunday School work.

Many workers find it well worth while to look carefully through the Catalogue often. It frequently suggests an easy method of solving some difficult Sunday School problem.

If you have not already a copy of this useful Catalogue it will pay you to write for one to R. Douglas Fraser, Presbyterian Publications, Church and Gerrard Sts., Toronto.

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;

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Alvinston, Ont.—Rev. R. G. McKay, Minister. *The Pupil*: Ina M. Turvey, B. C. McKay, Mary A. McKellar, Katharine Ferguson, Alma K. Turner.

II. ADVANCED STANDARD COURSE

North Easthope, Ont.—Rev. Peter Jamieson, Minister. *The Life and Times of our Lord Jesus Christ*: Carrie Rennie.

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The Teachers Monthly

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

Vol. XXIII.

Toronto, January, 1917

No. 1

EDITORIAL

A Larger Magazine

The readers of the TEACHERS MONTHLY will note with pleasure that this issue contains 64 pages. Up to the end of 1916, eight issues in the year contained 48 pages, and four issues 56 pages. *Every issue* is now to be 64 pages, making a total of 768 pages, an actual increase of 160 pages; whilst, by a change in a portion of the type, the amount of reading matter is still further greatly increased.

And this, *without any increase of price*. This remains at 60c. per annum or 15c. per quarter where two or more copies are sent to the same address:—768 pages of original matter especially prepared for our own teachers and Schools, for the small sum of 60c. postpaid.

The reasons for this enlargement are three in number.

First—That all the teachers and officers of our Schools may be more effectively assisted in their important work.

Second—That the needs of Schools using Graded Lessons may be better served.

And, *Third*—That there may be more space for the promotion of the plans and work of our General Assembly's Board of Sabbath Schools and Young People's Societies.

There will be found in the enlarged TEACHERS MONTHLY all the features which through these twenty-two years have been found so helpful; and new and valuable features in addition.

The best in teaching material, the latest in approved methods, and full and comprehensive information of what our church and the whole Sunday School world are doing in this great task of instructing and training the young—this is what our Sunday School teachers and officers have a right to expect in their monthly magazine, and this we shall now be in a better position than ever before to give them.

It is an appropriate occasion to say how greatly the Editors and the PUBLICATIONS Committee have appreciated the loyalty of our church to its own Lesson Helps, and to express the hope that this increased provision for the needs of those who use them will result in still larger circulations. The enlargement, especially at this time of increased costs, is an act of faith, which the Editors and the Committee trust will be fully justified.

Its justification is in the hands of the teachers and officers of our Sunday Schools.

Beginning at the Right Place

Mr. W. B. Findlay, the Superintendent of the City of Toronto Jail Farm, says:—"There would be very little trouble and few in the jails if, when the child is two years old, somebody was just watching him until he was twelve, instead of trying to put him together again at forty-five. There must be some one always at home with the growing children, or there will continue to be the stream of men and women flowing into the jails."

Words of wisdom these are for all who want to see children grow up aright. The Sunday School is so influential because it takes hold of the little child; and, for the same reason, there

is no more important position in the Sunday School than that of the teacher of the Beginners.

As for the home, Mr. Findlay would have every mother a kindergartner. "I wouldn't have kindergartens, with their flocks of little ones, but I would have kindergartners going into the homes to teach the parents how to care for their own children."

And he adds this further true testimony: "Almost nobody ever goes bad, who stays at home evenings. If a man and woman, at their marriage, make up their minds to spend their evenings at home, and if they have children and the children stay at home and they stay at home with them, they are all pretty safe."

The Ungathered Scholars

Our church and the other churches of Canada have much to be proud of in the measure in which our Sunday Schools have gathered in the children and young people available.

But the task is far, very far, from being fully accomplished. To take a single example, in the Presbytery of Prince Albert, Saskatchewan—and it is more or less typical of a wide area—there are 1,000 children enrolled in the Sunday Schools, including the Cradle Roll. There are 2,000 not enrolled. Taking that Province as a whole, the population is 750,000. There are 400,000 children and young people of Sunday School age. There are only 85,000 in the Sunday Schools—again, including the Cradle Roll; that is, only 20 per cent. of those available have been touched. Of the 96,000 Presbyterians in that Province only 28,818 are on our Sunday School rolls.

Truly, very much land still to be possessed.

A Proposed Federation

Speaking of Saskatchewan, the great needs and great opportunities of the Sunday School work there have led to a proposed Federation of the various denominations with a view to completely overtaking it. The plan provides for a Council in which the several denominations will be proportionately represented. Our Saskatchewan Synod's S. S. and Y. P. S. convener and field worker will be ex-officio members of the Council.

The purpose is that the work of each denomination will tell for all. For instance, when our field worker arranges a series of Institutes, notice is sent of their dates to the Sunday Schools of all the denominations in the district covered, and a cordial invitation given them to participate in the Institutes on the same terms as our own workers. The same procedure is followed when the other denominations arrange their Institutes: our Schools, and all the Schools are notified and invited.

Thus each denomination profits by the activities of all the others; and provision is made that Union Schools and the Schools of the denominations who find it impossible, on account of the fewness of their numbers, to hold Institutes, shall be included in the general plan, and have the "good of all that is going."

This is a method which is being talked of in other Provinces and in many of the States of the Union. It may be that Saskatchewan will show the way to a continent.

Boys' Clubs

The boy problem is amongst the most pressing of all the problems pressing upon us for solution. Boy experts are putting forth eager and earnest efforts to solve this problem.

How boys may be developed into all-round men and become model citizens,—that is the question. One of the means proposed is the formation of boys' clubs. It is a well known fact that too many boys spend their evenings on the streets and in a bad environment. All day they are, for the most part, engaged at school or at work. It is the spare time that is the time of danger.

The boys' club has proved itself an effective agency for averting this danger. It offers a bright room, congenial companionship, pleasant amusement, with opportunities of self-improvement, away from the evil influences of the streets.

It should not prove difficult to organize and work a boys' club in connection with any ordinary Sunday School. The nucleus, at least, of such a club is in the classes of teen-age boys. In most cases the necessary accommodation may easily be secured. The club will just be the boys who meet for Bible study on Sunday, gathering as a club on a week night or nights.

Long enough have Sunday School workers and others bewailed the fact that boys spend far too many of their spare evening hours on the streets. It is high time that more was being done to attract them from the streets to a more desirable place.

Handling the Scholars Graded Material

There is a puzzle in which the teachers of Graded Lessons have been finding themselves—the right way to handle some of the scholars' Helps.

The puzzle is this : Shall the scholar's Help be given out before or after the lesson is taught ?

Perhaps the following explanation will help :

In the Beginners and Primary Departments, the Leaflet is given out *after* the Lesson has been taught. The plan is—the teacher tells the Bible story in the class. The children do not know what is coming ; the teacher tells the story. Then, *after* the story has been told, the Leaflets are distributed. These contain the story that has been told. The children take them home. Mothers and fathers and older brothers and sisters read the story over again to the children from the Leaflet, or help the children to read it for themselves. Then, the next Sunday, the children tell the story back to the teacher, before the new story of that Sunday is told by the teacher.

Will the teachers of Beginners and Primaries take note ? Tell the story first ; then, give out the Leaflet containing the story you have told.

To make the proper method quite plain to the teacher, a line of direction as to when the Leaflet should be given out is printed at the top of every Beginners and Primary Leaflet.

In the case of the Juniors, the Quarterly is given to the Junior at the beginning of the Quarter. He is expected to prepare the lesson in advance of its being taught in the class. The Sunday previous, the teacher points out the leading features of the lesson for the coming Sunday, thus showing the scholars what they are expected to learn. When the Lesson comes to be taught, the teacher questions the scholars on what they have learned, smooths the difficult places, makes hard points easier, throws light on places where more light is required, and seeks to carry home the truths of the lesson to the hearts of the children.

Interest : Its Meaning and Value

BY PROFESSOR O. J. STEVENSON, D.PÆD.

"I am quite discouraged," said a young teacher the other day. "The boys in my Sunday School class do not seem to take any interest in their work. I have tried my best and I am at my wits' end. I don't know what to do."

It is always unsafe to prescribe for another person's difficulties unless you know all the circumstances of the case ; but a little conversation with the teacher in question was

sufficient to show that while she talked of keeping her class "interested," she did not know what *interest* really means and upon what it depends ; and that she had been working blindly along lines that were not likely to stimulate interest in the particular class of boys that she was trying to teach.

Some people, it is true, seem to know instinctively how to appeal to the sympathies and interest of boys and girls, and how to

present a lesson in an effective way ; but these "born teachers," as we call them, are very rare ; and even in their case some knowledge of child psychology must add greatly to the effectiveness of their teaching.

In making a study of the interests of a child, the first thing for the teacher to realize is that the child is always *attending* to something. There is no such thing as absolute inattention. The child may not be attending to the lesson, but this is because something else is occupying his thoughts. In our waking moments there are always a great many different things which seek to claim our attention.

Think, when you walk down street in the city or stand at your doorway on the farm, what a multitude of things there are to which you might attend but which you choose to disregard altogether for the time being. And as the boys and girls sit before you in your Sunday School class, there are a great many other things besides the lesson,—the sounds from outside, the objects in the class-room, the Sunday dress of their companions, the plans for to-morrow—which are all making an appeal to them. The great wonder sometimes is that they listen to the teacher at all !

It is a reassuring thing, however, for the teacher to know that even with all these stimuli there is a law which determines what the pupils must attend to, and that he needs only to work according to that law to be sure of the attention of his class. This law is a very simple one : *The attention of the pupil is always governed by his interests.*

Interest may be defined simply as the feeling of worth which any object has for us, to which we are impelled to give attention. If I do not, for example, think that stamp-collecting and amateur photography are worth while, I am not interested in them and do not engage in them ; and if I do not think that the Sunday School lesson contains any message for me, I am almost certain to turn my attention to more interesting things.

In order to get the attention of a pupil, then, we must study his interests and must know how to appeal to him. We know, to begin with, that all boys and girls have certain natural, inherited interests, and that different interests appear at different stages of a child's growth. The little girl of five is interested in her dolls ; the boy of nine or ten is a would-be pirate or bandit, while the youth of fourteen or fifteen is all aglow with lofty motives and new ambitions for the future that is opening out before him. These are natural interests which are part of the life of every healthy boy and girl.

But besides inherited interests such as these, which are common to all, each pupil has special interests of his own which depend

upon his home surroundings and the incidents of his daily life. One pupil lives in the country and is interested in life on the farm ; another lives in the heart of the city and is interested in life as he sees it, on the street, in the factory, at the ball game, or in the store. It is these interests which make up the life of the child and it is only through them that the teacher can find a point of contact with the pupil.

Ontario Agricultural College,
Guelph, Ont.



The Function of the Sunday School

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

The Sunday School is the church itself endeavoring to accomplish the salvation of human souls by means of the educational process. And this educational process is the natural, normal method of redeeming the world through Christ. The most reasonable way to produce efficient Christians is to grow them. It is comparatively easy to get and keep the child for the kingdom of God ; it is very difficult to redeem an adult who has become hardened in sin. Four fifths of the growth of the church to-day is coming from the Sunday School. The getting and keeping of the children is the church's first business.

The Sunday School is not the only educational institution which has for its aim the right development of human life. The day school is also a vital force working towards this end, and it is well to be clear as to the relationship that exists between the two. They are not antagonistic to one another, nor even independent of each other ; they are complementary. Our system of education is not identical with the public schools ; it includes the public schools and the Sunday Schools as complementary, mutually supporting parts.

It is not, therefore, the function of the Sunday School in any degree to displace the day school or usurp its task, but to accomplish what the day school cannot accomplish,—the religious education of the community. The Sunday School must carry to completion the work which the day school has begun ; or perhaps we should say, make effective the results attained through the efforts of the day school.

For example, the day school may teach certain religious literature, it may give instruction in morals, it may enforce a certain amount of right action ; but it makes no attempt to prepare, nor does it assume any responsibility for preparing, its pupils to live the religious life. It may teach *what is right*—and this is of no small importance—but it cannot furnish the *motive* for doing right. Religious education alone can do this.

The day school and college may train and develop various faculties of the human soul, but it remains for the Sunday School to complete this process of education by lifting the whole being into the realm of the religious life, thereby assuring that the trained faculties and developed powers will be used in the service of Christ and his kingdom.

The test of efficiency in the Sunday School will be, not the number of pupils enrolled, nor the buildings and equipment at its disposal, nor even the quality of the staff which mans it, but the type of character which it produces. Does it turn out men and women who have learned to live in terms of the great teacher, and to look upon life as the sublime chance to love and to serve? Are the people whom it has trained turning to the service of the kingdom of God and giving to it trained and efficient lives? Answers to these questions determine the efficiency of the Sunday School.

This view of the Sunday School as an educational institution with the educational ideal means, that in all its organization and activities the pupil must be the determining factor. Its aim will not be to teach any doctrine or any book so much as to teach boys and girls, men and women. Its first consideration will be, not that its pupils know the Bible, but that they know, and have committed themselves to, "the way of life." The Bible will be used as a means to an end.

Moreover, the Sunday School must not be content with merely instructing its pupils. Instruction is but one feature of the training of a life. Another feature, just as important, is the training to put into practice the knowledge acquired. No lesson is taught until it has been lived. No truth is possessed until in some way or other it has been practised. No lesson is learned until it has been wrought into sinew of soul. To teach pupils to know the right without teaching them to do the right is spiritually fatal. The Sunday School which would educate its pupils in righteousness, must discover modes of self-expression that will give the pupils opportunity to perform just the kind of acts of worship and service which are natural to them at their particular stage of religious development. A graded scheme of expressional activities is essential to the successful operation of a Sunday School.

Again, the adoption of the educational ideal means that the Sunday School must provide itself with trained workers, who have taken a thorough teacher training course, and passed satisfactory examinations in scripture knowledge and in the theory and practice of teaching. To say that such expert leadership cannot be secured is to say that our Sunday Schools cannot fulfil their function as such.

Macdonald College,
Ste. Anne de Bellevue, Que.

Getting the Scholars to Study

BY DEAN H. T. J. COLEMAN, Ph.D.

For some years past our Sunday School teachers have been repeatedly reminded that there is an art of teaching. Much has been said about this art and doubtless much needed to be said. But there is another art which is almost as important and about which we have heard little or nothing. This is the art of study. Of this art, I have not the space to speak in the present article beyond indicating its existence and suggesting its importance. In many Sunday School classes the difficulty is not so much the one of getting pupils to study to best advantage, with which the art of study chiefly deals; it is rather the difficulty of getting them to study at all.

The following suggestions dealing with the matter of home preparation of lessons may be of some service to that increasing number of Sunday School teachers who believe that the cooperation of the scholar in the work of Bible study must extend beyond the lesson period.

First: Children generally are interested in what they know something about. A few

minutes taken at the end of a lesson period to tell about the lesson of the next Sunday and to indicate important and interesting things which may be looked up during the week will frequently produce surprising results.

Second: Children are more interested in intellectual pursuits when those pursuits involve a certain amount of motor-activity. They learn best through doing. If questions are given bearing upon the next Sunday's lesson, pupils should be encouraged to write down the answers, and, if they have regular exercise books in which these answers can be placed, so much the better. Map drawing and coloring, the making of models from cardboard or any other easily workable material, the writing of short essays on topics not beyond their comprehension and bearing upon the lesson, all add to their interest in the work and to their sense of its importance.

Third: Children are interested in doing things for other people. In the assignment of homework, it is desirable to give each pupil from time to time his own special task.

For example, the looking up and reporting upon geographical references, the finding beforehand and the reading before the class of Old Testament passages bearing upon a New Testament lesson, are tasks which contribute to the interest of the class period and give to the pupils most directly concerned the feeling that they are doing something for the welfare of a group in which they are particularly interested, namely, their class. This feeling has a moral value which it is hard to overestimate.

Fourth: Children are interested in what is going on around them. They should study the Bible, not as a bit of antiquity, but as a modern book with a message of transcendent importance for the present day. The lives of the heroes of social and religious reform, the achievements of present day missionary activity, the work of social amelioration going on throughout the world at the present time, can all be made to have an appeal to the boys and girls of our Sunday Schools. Herein lies a rich but uncultivated field of usefulness for the Sunday School library. How many teachers, one might ask, interest themselves in the general reading of their pupils, and yet boys and girls have, as a rule, an appetite for books which amounts at times almost to a mania. A most important task lies ready to the hand of every teacher of boys and girls above the primary age, in this matter of the guidance of her pupils' reading.

Fifth: Children are interested in what their elders are interested in, more interested than these elders sometimes realize. Interest begets interest, and the teacher who is genuinely a student, has a very essential qualification for the development of habits of study in her pupils. The attitude of reverence towards the scriptures, the feeling of their supreme importance, expressed not so much in words as in manner, are almost certain to be contagious. The fulness of our knowledge on those topics of which we are masters reveals itself in various subtle ways whenever we speak of them; and if these topics are of universal human interest and value, we thereby bear convincing, though perhaps unconscious, testimony to that ideal of life which seeks power as well as freedom through a knowledge of the truth.

Queen's University, Kingston, Ont.



The Timid Child

By Miss Gertrude Bapty

Sometimes a child is so timid that he suffers real agony when he has to mingle with others. Very often he is most anxious to take his part in the different exercises of the Beginners and Primary Department, but is too self-conscious. Such a child requires the greatest

love and tact on the part of the teacher. Above all, she should never fuss over him or let him feel that she is making him conspicuous with her extra attentions.

Let her quietly gain his sympathy and try to interest him in spite of himself. When he becomes very much interested she can ask him to do something for her. Gradually he will be called upon to more and more take his part in the exercises.

When a bashful child comes for the first time he is usually accompanied by his mother or older sister, and often insists upon repeatedly bringing one of his family with him. This should never be allowed to become a habit. If the child is left alone, after the first heartbreak is over, he very soon becomes attached to his teacher, and as he watches the older children he, too, learns to depend upon his own resources.

If the teacher helps the child to overcome his self-consciousness, she greatly adds to his own happiness, and he is more able to take his proper place in his community.

Victoria, B.C.



Should I Prepare My Questions?

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

A common feature in scholars' Lesson Helps, such as our own Uniform Quarterlies, is a set of specially prepared questions on each lesson. These are intended for the use of the scholar in preparing his lesson, that he may test the fulness and accuracy of his knowledge, or, in the case of the PRIMARY QUARTERLY, to help the mother in the home to discover how much the little ones remember of the story which has been read to, or told, them.

The teacher will find that there are many advantages in his preparing at least some of the questions to be asked in the teaching of the lesson. The careful thinking out and writing down of, say a dozen questions, on each lesson will amply repay the required expenditure of time and work.

The preparation of the questions is a good thing for the teacher himself. It puts a keen edge upon his mind, and thus enables him to penetrate below the surface and get at the hidden meanings which might otherwise escape his notice. Besides, it almost compels the teacher to make an all-round study of the lesson and to see its different parts in their proper relation and balance.

The practice of preparing questions, also, will develop in the teacher the habit of keeping his scholars, with their individual peculiarities and needs, constantly before him in his lesson study. The questions are to be asked of the scholars, not thrown into the air, and the intelligent teacher, in the act of

framing them, must have the scholars in view. This constant visualizing of those who are to be reached will prove the finest kind of mental tonic, and will make the teacher's thinking definite and coherent.

It is not in mind alone that the teacher will be advantaged by the preparation of questions, but in heart as well. For, as he ponders over the lesson, striving to construct questions which will bring out its real teaching, ever new visions of spiritual truth will open up before him, and he will see endless applications of that truth to his own experience and the experience of his scholars.

For the sake of the benefit to himself, if for no other reason, the teacher should prepare his questions. But he should do this also, because it will make his teaching more interesting and effective.

The teacher who comes to his class with a set of carefully prepared questions, covering at least the main points in the lesson, will find his teaching greatly enriched thereby. Not only will the questions thus framed in advance ensure greater fulness in the bringing out of the lesson teaching, but, as they are discussed in the class, they will suggest other questions. One carefully constructed question may call up a dozen others in quick succession, which will elicit points of which neither teacher nor scholars would otherwise have thought.

Moreover, the preparation of a set of questions on the lesson will do much to steady the teaching. The teacher will go to the class with a clear and definite conception of the goal which he means to reach and the road by which he means to travel. There will be none of the discursiveness which is the fault of so much Sunday School and other teaching, and which is a chief reason why it is often so fruitless. Even if the class does get off the track a little in the course of the discussion, it will be a comparatively easy task for the teacher who has his questions well in hand to bring it back again.

The teacher who has the main questions which he intends to ask, clearly in mind, both as to substance and form, will go to his work with a feeling of mastery over the situation, which goes a long way towards making his lesson a success.



The Sunday School and Church Attendance

By Rev. A. Macgillivray, D.D.

The series of articles, of which this is the fourth, 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.

Again let it be stated that the Sunday School is an integral part of the church, one

of the institutions through which the church does her work of instruction, soul-winning and training for service. Both the church and the child have lost because some people have regarded the Sunday School as the children's church. Far too many parents are quite content if their children attend a Sunday School and make no effort to have them attend the stated services of the congregation. The family pew was a recognized and honored feature of the worship of our fathers. Parents and children came up together to the house of God.

It can be admitted without hesitation that often times the service did not recognize the presence of the child and his limited capacity to understand much of what was said or to profit therefrom, but we went without argument and without hesitation, because our parents went, and we were expected to go.

The habit was formed, the place of worship, no matter how humble, was to us the house of God, and an attitude of attention and a spirit of reverence was developed.

There is a danger that Sabbath Schools may assume too much, of its becoming an end in itself instead of a means to an end. The idea and practice of grading as to age, capacity and instruction, all admirable, may be carried, is, sometimes, carried, too far. In the home, the household, parents and children sit at the same table. They partake chiefly of the same food though in different quantities. All rise from it nourished and strengthened. Why not provide that in the service of the sanctuary, that aims to nourish and develop the soul, there be portions suitable for all and special portions suitable to each?

The church of to-morrow depends for its very existence on the presence and support of the children of to-day. Can they begin to attend it too soon? Can they learn too early to love it? Is it not their right and privilege to share in its worship and contribute to its support? To these ends the Sunday School must ever strive that the last scholar on its roll attends the church, becomes enrolled as one of its members and shares to the measure of his ability in providing its support and aids in furthering its local and missionary work.

"The church attendance movement" is in the right direction and worthy of the co-operation of the Sunday School. Let teachers be careful to set a good example. An invitation to a scholar whose parents are non-churchgoers, to "come and share the teacher's pew" will be gladly accepted.

It is the scholar who attends the church, that profits most from the Sunday School.

Toronto

Finding Leaders

By Rev. J. W. Brown, Ph.D.

On a slow-moving freight train, I overheard an animated conversation which greatly interested and instructed me. The participants in this conversation were municipal councilors. The time was at hand when road masters and other municipal officers were to be chosen. These men were discussing in a very animated way the possible selections that could be made in the different districts of their municipality. The subject of road masters seemed to give them most concern. Everybody is interested in good roads, and if they receive improper treatment, making travel difficult for the farmers, the road masters and those who are charged with the responsibility of selecting them come in for some severe criticism.

It was a marvel to me to learn how few men in each district were considered suitable for road masters by these councilors. Names of several persons were suggested, only to be rejected for one cause or another that unfitted them for the position. The most serious defect seemed to be dilatoriness—well-meaning men but putting off the work until the proper time for doing it was past.

The church is concerned with the same problem of finding efficient leaders. Many departments of Christian work languish because no leaders are found to assume responsibility. The Sunday School might become a mighty instrument in the producing of a church organized for Christian service, if the vision was made clear and those gifted with qualities that make for leadership were found, aroused, trained, equipped and utilized.

Those who choose road masters seem to be limited to the necessity of choosing those already qualified to serve, but it should not be thus with the church. The Sunday School should be the department in which suitable persons are trained for leadership for the various activities awaiting them.

Dr. Henry F. Cope in his book, *Efficiency in the Sunday School*, has a chapter on *Making Experts at Home*. He advises that the superintendent gather his teachers and officers about him, get a clear view of the difficulties which they are facing, and then choose individuals, each to make a specialty of a single difficulty or problem. These will get into touch with their own Sunday School Board in order to secure needful information, that they may become experts in their chosen fields for the Sunday School or church to which they belong. They may reasonably be expected to become enthusiasts, cranks if you will, but cranks that will make things go in the right direction.

All great corporations doing a big business take pains to secure experts or leaders to direct operations. Let us believe that we are

engaged in the biggest business on earth,—the investment of time, effort and money in the building of character in harmony with the principles and ideals of Jesus Christ. This will not only safeguard our homes and fire-sides, but will constitute the greatest bulwark for the nations. Let us put our best in this work.

Wolfville, N.S.



A Sunday School Council

By Rev. C. A. Myers, M.A.

Associate Secretary, Board of Sabbath Schools and Young People's Societies

Two grave dangers face every Sunday School. One is the danger of drifting into a kind of despotism, in which one person rules and runs everything as his inclinations may dictate; the other is an utter lack of coherence and unity of purpose in which every one does that which is right in his own eyes. These two extremes are all too prevalent, and either condition is a serious handicap to efficient work.

The Sunday School Council is a simple, yet effective, means of securing unity and effectiveness. This Council naturally consists of pastor, superintendent, secretary, other general and departmental officers, teachers and presidents of all organized classes,—teen age and adult. Here is a representative and democratic body which should regularly and systematically get together to determine the policy of the School. In this way, the wide awake Sunday School has a real chance, under the inspiring leadership of pastor and superintendent, to understand clearly what its job is, take stock of its work, face its failures, rejoice in its successes, conquer its difficulties, and improve constantly and in every way its own efficiency.

Here is a notable opportunity for the minister of the church and the leader of all its activities to be the inspirer of the Sabbath School teachers. The minister who appreciates the fundamental importance of the church School, as the educational arm of the church, cannot afford to ignore some such plan, which gives him the chance to keep his teaching staff in touch with the best things, to lay heavily on their hearts the spiritual aim of their work, to tone up the missionary and service life of the School, to encourage its social activities, and to foster the ideals of a true evangelism.

The Sunday School Council, to be vital and real, must meet frequently for the fostering of such ideals and the securing of definite action on the part of all. The best time is probably immediately after the School session. All are then present. At no other time will it be possible to get so many together so easily.

This meeting will of course be brief, twenty minutes or half an hour at the outside. Part of this time will be spent in brief, earnest prayer for definite and personal objects which the teachers will have on their hearts fresh from contact with the scholars in their classes. The rest of the time will be spent in conference on phases of the work of the School bearing on its essential spiritual purpose. It is here that careless teachers will begin to feel the pull of conscience and the

constraining love of Christ to shepherd their little flock.

In addition to their brief conference the Council will have a regular monthly meeting for dealing with the larger questions and carrying on the business of the School. A constant stream of important matters of vital interest to all the School will here be presented by the leaders, fully discussed, definitely decided upon, and then put into effect and followed up.

The Church and the Boys and Girls

BY REV. D. N. McLACHLAN, B.A.

It is an old-fashioned truism, that in the making of to-morrow, the most important factors are the children of to-day. What the church is to be, the type of Christianity it is to give the nation will be determined in a larger measure than is generally believed, by the boys and girls whose lives have been influenced by the attitude of the church towards them.

"WHEN DID I LOSE HIM?"

Dr. Dale wisely said, that "every Christian church should be an institution to render adult conversion needless." Could he not have added that every Christian church is also an institution to teach the rising generation the joy of Christian service? Certainly that is a strong church which is made up of those who were never found wandering outside her boundaries but who have always loved her faith and works. Just as the work in elementary schools, where a love for learning has been inspired, is reflected in colleges and universities, so the work of the church, done for those of tender years by inspiring a love for truth and bringing out the beauty and joy of unselfish Christian service, will manifest itself in strong faith and practical Christian lives.

Boys and girls are naturally religious. A minister, speaking to his daughter who was thought to be dying, said to her: "My darling, have you found Jesus?" She replied at once: "Father, when did I lose him?" Children are his now, and they ought to know it. The problem is to teach them how to continue in his fellowship.

THE JUNIOR CONGREGATION

Not every church, unhappily, reaches the ideal of Dr. Dale. For a long time the church has been singing: "What can little hands do to please the King of Heaven?" By this song she has been teaching boys and girls that there are things they may do which will be pleasing to God. But apart from the

work of the Sunday School, the church has not earnestly undertaken the task of training her children to begin to render service which the king of heaven is so willing to accept.

The time has come when the church must speak to her children in their own language and direct their energies to such activities as are easily within their capacity. This can be accomplished by having a carefully organized Junior Congregation with all its various departments. It will require, of course, that the minister of the senior congregation be the minister of the junior congregation. It will mean that the minister shall cease to be, what he too often is, the business manager of an organization, and become what he is intended to be, the director of spiritual forces in all sections of his congregation. It means that every Sunday he must prepare sermons for both congregations.

THE MINISTER'S OPPORTUNITIES

The Junior Congregation must have its own prayer meeting, held preferably an hour before the regular prayer meeting. Here the opportunities of the minister are boundless. He may guide the religious reading and thinking of the young, develop the missionary idea, lead into acts of practical Christian service, which children are ever anxious to perform; train committees in organization and detail work; discover and foster leadership which is the hope of the future. Thus the church with its influence, becomes a mighty factor in the life of the child. As his love for it deepens, his regularity in attendance will increase. The fact that he is supplied with duplex envelopes makes his giving delightful, generous and systematic. For him the whole work of the church at home and abroad will pulsate with new life because of personal interest and responsibility.

With the minister, the elders and others may play an important part in this work.

If by frequent visits both to the homes of the children and at the various meetings of the Junior Congregation they leave the impression that the children are doing real church work, they will cement the junior and senior work of the church and inspire continuous and enthusiastic effort.

It will be found that the Junior Congregation is the key that will open the door of the home to minister and church worker, giving them the opportunity to stimulate that cooperation between parent and worker which is so essential and which has in too large a degree disappeared. It will then be seen that, while the church is caring for and training the lambs of the flock, the little ones, on their part, are exercising that unconscious but tender influence upon their parents and friends of which Isaiah spoke when he said: "A little child shall lead them."

Winnipeg



Holdíng the Boys

Fred N. Myles, St. John, N.B., offers the following suggestions on creating and holding the boys' interest in the Sunday School:

1. Secure a teacher who understands boys and who can interest them.
2. Make the opening and closing exercises of the School interesting.
3. Organize the classes.
4. Get a separate room to meet in.
5. Hold mid-week sessions, working out some such ideas as those suggested in the Canadian Standard Efficiency Tests or Boy Scout Movement.
6. Hold other activities in which all classes participate.

These activities, if properly worked out, will lead the boy to regard the Sunday School as his club, the place where he can meet his chums and have a good time. When the boy comes to regard the Sunday School in this light, he will not mind coming on Sunday; and then the Sunday School has its opportunity of helping the boy.



Knights of King Arthur

By Miss M. A. Ellis

In the summer of 1915 a class of boys bordering on young manhood, and belonging to Carmel Sunday School, Hensall, Ont., became much interested in forming some kind of club in connection with the class. After investigating the different systems of organization, the boys decided they liked the "Knights of King Arthur" best and so the K.O.K.A. of Hensall came into existence in the early autumn. The society is based

somewhat on the plan of other secret societies, but pastor and parents may know all the "secrets."

The class soon attained a membership of 16, with a good average Sunday attendance.

Owing to the strong patriotic feeling moving the country at present, the boys were chiefly interested in work of a patriotic nature. At Hallowe'en they gave a social evening in which most of the programme was given by the boys. Half of the proceeds were donated to Red Cross work.

At the Christmas season they suggested and carried out the idea of taking a basket of Christmas cheer to some lonely person.

During the winter they raised \$60 for the Belgian Relief Fund, by means of an illustrated lecture. A banquet was held in honor of the soldiers in training in the village, a number of whom had been members of a previous class.

Four of the present members have joined the colors and the knights are very proud of their brothers in khaki.

Some of the aims of the club are self-control, honor, courage, reverence, Christian knightliness and Christian service, and the boys are striving to improve their characters along these lines.

Hensall, Ont.



Finding Time for the Teacher Training Class

"There is no time for a Teacher Training class. With our lodges, literary societies, and social clubs, and our present church organizations, it is simply impossible to consider any other kind of group meeting." Some such objection as this is likely to be provoked almost anywhere, when the training class is first proposed.

The difficulty is real enough, and yet time can be found. Here, if ever, the old adage is true, "Where there's a will, there's a way." When once the necessity of a training class is realized by a few earnest spirits, their faith and energy will remove mountains of difficulty.

The ideal time for a Teacher Training Class is in connection with the *regular Sunday School session*. Sunday after Sunday, the year round, such a class of people who are willing to fit themselves for teaching, can meet to study one of the Teacher Training manuals. To this class the superintendent will turn for substitute teachers, and from this class, ordinarily, the new teachers needed by the School will be drawn.

Where, however, the School is too small to have a corps of teachers in training during the lesson period, it is a good plan to give up

the whole or a part of the *midweek service*, for six or eight weeks every year, to training class work. This can be so planned as to make it exceedingly interesting to all who attend. In fact, in many cases, it would bring new life into the prayer meeting, and would give to the petitions which are there offered an objective which they frequently lack.

But suppose there is no midweek service, and no church, but just a Sunday School. What then? The answer is easy. Get the teachers and others interested in the School to meet for two months from house to house one evening a week to study one of the Teacher Training books. Do not make the mistake of having too many sessions in one year. Eight or ten will be enough, then drop the class till the next year.

Most standard Teacher Training courses are arranged in five parts: one on the Old Testament, one on the New Testament, one on the child, one on teaching, and one on the School. In two months one of these five parts can be covered, and an examination taken, if desired, on the part studied. Such a house-to-house training class, as has been suggested, will bring the whole neighborhood together in a social, educational, and religious way.

Furthermore, a training class *can* be held with just two meetings, a rally meeting at the beginning of a course of study, and a kind of graduation meeting at the close. At the first meeting the work is laid out, while the last meeting becomes a review and general discussion of the work which has been done during several weeks of home study.

But even yet the possibilities are not all exhausted. If no time for united study can be found, let each teacher be provided with a Teacher Training textbook, and let it be studied at home by the teacher alone.

In a progressive School a Teacher Training Class is absolutely essential, and there is no School anywhere in which at least one of these methods of finding time for a class would not be practicable.—James Elmer Watkins



The Sunday School Superintendent

Every superintendent should think ahead of his School, but should not reveal his plans too early.

The superintendent is the leader of the School, but no true leader will exalt himself or his position.

Every display of authority lessens authority. The man that struts on his job will have no following.

No one will make a good leader who has not first learned to follow. Honor will come to whom honor is due.

They govern best who appear not to govern at all.

The man who really does not aspire to occupy first place, makes the best superintendent.

It is often the little wayside ministries that count for most in the life of the superintendent.

Pastor and superintendent must be a team, always working together as one, for the Sunday School is the church engaged in one of its functions.—Marion Lawrance



Hindering "T's"

"Class discipline! It is impossible in our School. Environment and atmosphere are against it." Such were the animated remarks of a candid and consecrated young woman recently as she returned from Sunday School. That she was unduly aroused is evident. That she was correct in her judgment of conditions cannot be determined, but probably she was right.

There are times when teachers are not to blame for the bad conduct of their classes, and therefore must not inflict themselves with unnecessary pain. Frequently they are compelled to meet conditions which make their best efforts futile. A writer in a recent exchange thus enumerates what he calls the Hindering T's of discipline in the Sunday School.

The Talking Superintendent. He is usually a great-hearted, well meaning man, who loves the Sunday School as his own home, but he talks too much. For the sake of discipline this must be discouraged. It has ruined more Schools than a dearth of workers or Sunday baseball.

Temperature is another condition that deserves attention. It is almost constantly overlooked and therefore ever a serious hindrance. Belated sweeping, poor ventilation, and over- and under-heating are responsible for it. Zero temperature is liable to give some one a chill, and when the School-room is an oven, fever is bound to result. Worse than either of these, and more insidious, is foul air which always spells unrest, ennui, defeat.

Teen energy is frequently a hindrance to class discipline. Teen energy is titanic in its buoyancy and fullness. To keep energy of this kind within respectable bounds it should be harnessed to definite activities in the class. Well-laid programmes must be provided, requiring change of position, posture and movement. Nothing controls physical energy like well-defined procedure in the class.

Tone is worthy of note. Good music is essential to good order, and therefore should

be wisely selected. The hymns should thrill the heart, inspire the soul, quicken the imagination, and command the will. If well chosen, it will subserve these latter ends to the greater efficiency of the School and the honor and glory of God.

Tardiness is a common hindrance. It is a serious one when late-comers are not wisely handled while the School is in progress. Certain periods in the session should be reserved in which late-comers, at a given signal, may take their seats. Without such provision, some measure of bedlam will prevail in Sunday School sessions to the serious impairment of its lofty purposes and programmes.

Tactless distribution of books, papers and other School paraphernalia by the secretaries is another serious handicap. Sometimes not merely individual classes, but entire departments are thrown into disorder in this way.

Touchiness. A sharp, snappy, irritable attitude is effective in only one respect—it reproduces itself in those against whom it is directed. It may succeed temporarily in keeping boys and girls on the chalk-line of respectability, but it does not possess the power to keep them there.—Exchange



Developing Prayer in My Class of Girls

Teacher, have you ever heard one of your teen-age girls pray for you? More precious to me than the general prayer of pastor or Sunday School superintendent have been the faltering, quiet voices of my dear girls praying, "Jesus Christ, help Miss ———," or "Jesus, specially bless our teacher."

Two years ago the suggestion to pray in class would have been received with jeers and derision. My nineteen girls are mostly from ignorant homes, and many work in factories. They were quarrelsome, jealous, critical, selfish, suspicious, impudent. Many times the lesson was interrupted by a quarrel brought on by unkind, critical remarks and words of retaliation. One day my prepared lesson lasted just four minutes, including two interruptions. Then Bibles were closed and my impromptu lesson to them was about being loving and kind to one another.

In such a critical atmosphere no girl would dream of praying in class, for the girls had laughed at a high school girl who had volunteered to teach a five-minute supplemental lesson. So, in the development of class prayer, our first step was to wait until the atmosphere changed.

As time passed the girls gave themselves to Christ, but the habit of criticism in no case stopped suddenly. We emphasized in many lessons the need of crushing this evil. The girls always remembered the lesson on Stephen

because he did not throw stones back at his tormentors. My sharp-tongued Mabel, I nicknamed "Stephen," and called her so for many days to remind her how a Christian receives any hurt. Little by little the Christ spirit developed. How I encouraged every tiny evidence of unselfishness and loving-kindness! For weeks we prayed in concert a very brief prayer which I wrote upon our blackboard, that the spirit of Jesus would fill our hearts and overflow into our everyday life.

While talking one day after class with one of my most loving and thoughtful girls about praying in class, she said decisively, "I'll never pray in class." "Why?" I asked. "Because," she replied, "I don't know what to say."

Shortly after this, in class, we had a talk on prayer. I told the girls of three things about which our heavenly Father likes to hear girls talk to him, even as an earthly father does. He likes to hear our "thank you" for all the beautiful and good things he has given us in our lives and in nature; he wishes us to ask him for help and things we need for ourselves and others; and he likes to hear the pledge of our love and loyalty for saving us. One girl's first prayer was, "Dear Jesus Christ, we thank thee for this beautiful day which thou hast given us. May next Sunday be just as beautiful. Amen." That was all; but that prayer fixed more firmly in Helen's mind the fact that all our beautiful things in life are the gifts of our heavenly Father.

Later came a talk about faith in prayer and the "patience of unanswered prayer."

Then on another occasion I explained that a girl's prayer naturally would not sound like an elder's, or a deacon's, or a preacher's. Their written compositions would not sound alike on any subject. A public school teacher can tell at once if an adult has composed the girl's composition. The style of clothing of the body for the girl and her grandmother would not be the same, why should there not also be the same difference in the way their thoughts are clothed? Jesus Christ knows our age, our inexperience, our shyness; he is judging neither the rhetoric nor the English; he is listening to the sincere thoughts of a girl.

Another step was to convince them that by praying a girl did not assert that she was better than others. The thief on the cross prayed to Jesus, and penitent Peter prayed.

The first time a girl prayed for me, I told the class how much it meant to me, and explained how it revealed the desire to be helpful in the class. The soil was being made ready for an abundant harvest.

Not every girl will pray to-day, and yet because of the class prayers of the majority, the class has developed wonderfully. Jesus Christ

has answered abundantly those faltering voices in prayer. To-day the girls conduct the preliminary exercise in our classroom con-

sisting of scripture memorizing and prayer before my lesson is taught.—Westminster Teacher

Object Teaching in the Primary Grade

BY RAE FURLANDS

A tactful visitor in a large Primary class was asked to speak to the children at the close of a somewhat poorly taught lesson on Jesus Washing the Disciples' Feet. Naturally, the children were very restless. They had not been specially interested, and were tired of sitting. The visitor stooped down and without a word took off the shoe of a child in the front row. She stood up with the shoe in her hand and looked at it. Instantly every child was at attention, even the owner of the shoe, who was also rather indignant.

The visitor began:—"What a nice little shoe (owner mollified). It keeps all the dust and dirt away from the little child's foot. Jesus and his friends did not have shoes like this. They had," etc., etc. Here, she described an Eastern sandal, and then went on with what she had to say.

Indirectly, it was an object lesson to the teacher which she did not soon forget.

At the same time it served one of the purposes of object teaching in the Primary class,—it gained attention and excited interest. Without attention and interest there can be no real teaching. A word or phrase *may* linger, find lodgment and prove a seed; but, at the best, it is spasmodic and uncertain; but when the teacher has the interest of her class she may do what she will.

The other main purpose of object teaching is to enlighten the pupils. What we see is more easily understood than what we hear. If this is true of adults, how much more so of children who are only beginning to know the meanings of words. If you speak to a child of an entirely unfamiliar thing, it would be absolutely necessary to illustrate by object or picture. Otherwise the words might have remained unspoken for the child could gain nothing from them. From this, we see that different objects would be necessary in different localities.

Take, for example, the lesson, The Parable of the Sower. This, so easily understood as a story by a child in the country, would mean nothing to most city children without illustration. A teacher of these children, to make it intelligible to her class, would have to prepare a sandboard or something of that kind.

In nearly all Bible teaching, the country teacher has the advantage of others, inasmuch as most of the best illustrations are

found in nature and are already familiar to her pupils.

One teacher had been trying to teach her class to be grateful to God for their food. Bread and milk were particularly mentioned. What was her dismay when she found that most of the little ones thought a cow, about which much had been said, was in size something less than a cat. They had, of course, judged by the pictures. Still less could they understand how the bread came from God. This teacher felt it absolutely necessary to get up a weekday excursion to the nearest farm as an object lesson.

Laughable, yes, if you are not overwhelmed by the pathos, is the following incident from Dr. Shearer's report of the work at the St. Christopher Fresh Air Camp:

"A little girl fled in terror from a peaceful cow. 'Oh!' she screamed, 'what is it? What is it?' 'That,' replied her more sophisticated brother; 'that's what lays eggs for yer. Yer needn't be afraid of that.'"

All objects used in illustration, unless they are actually models of the thing represented, usually, of necessity, on a much reduced scale, should be of the simplest character possible.

Last Christmas a most elaborate and gaily colored cardboard arrangement, supposed to represent our Saviour in the manger with his mother, Joseph, cattle, etc., was displayed as suitable for Primary and other teachers to use as an object to illustrate the Christmas lesson.

Again, a magnificent toy steamer with the Union Jack proudly floating at its masthead, was used to illustrate the fishing boat on the Sea of Galilee.

These misnamed illustrations would be more correctly designated confusions, for they certainly confuse rather than enlighten.

A young child has a very vivid imagination, and if you take a small stick and call it a man and stand it in the sand on your sandboard (or tray) on a part you have previously called a field, the child does not see a stick in the sand but a real man in a real field. His imagination clothes the barren object.

On the other hand, if you make it too realistic by actually sticking blades of grass in the sand and having a dressed-up figure of a man, he is apt to see it as it is because it is finished

instead of being left to his imagination to finish. Thus your illustration would not illustrate, for the child knows a toy man could not do anything, whereas the real man which he finished in his mind could.



The Junior Age

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

From the point of view of religious education, there is no most important age in the child's life. At any time, he may turn aside into ways which will seriously interfere with his development. During the Junior years, from nine to twelve, we should labor for definite progress, and, that our labor may be intelligent, we should know, in a general way at least, what to expect in the Junior.

In forming an estimate of his character, we must bear in mind that his interests are largely physical. The spirit in him is concerned chiefly with making the body a fit temple for the turbulent life which is to follow, and preparing a strong base for subsequent advance. His religion naturally expresses itself in terms of this abounding physical energy. He shows the quality of his spiritual life in deeds, on the playground and in the home, rather than in a meeting where quiet and inaction are commendable features.

Associated with the physical toughening of the body, we note that this is pre-eminently the habit-forming period, the time during which fitful tendencies of earlier years crystallize into definite forms of thought, speech and action. It is well that this is so, in order that the life may stand the strain of the upheaval of adolescence. Religious education has been successful in the case of that boy who has acquired such habits as will guide this surging life in right channels, and will insure that his great life decisions will conserve all that is best in his nature. We should expect to see firmly established such habits as church-going, daily Bible reading, prayer, giving, obedience, and reading good literature.

Another striking feature of the Junior pupil is his retentive memory. At no time in life will the mind retain more tenaciously that which is taken up in its structure. In the public school, the pupils of this age are wisely drilled in spelling, mechanical arithmetic, and other elements which condition future progress. Teachers in the church school will be equally wise if their pupils are brought into possession of mental stores which will enrich their lives through their remaining years. Boys and girls passing into their teen age should have committed to memory many choice passages of scripture, the names of the books of the Bible, and some of the great hymns of the church. They should also be acquainted with the outstanding Biblical

characters and know the geography of the Holy Land, together with certain stories of our missionary heroes.

We may expect the moral sense to be reasonably well developed at the age of twelve. There will also be a spirit of independence in matters of conscience which may show itself in ways that will not always commend themselves to the adult mind, but it is ours to patiently guide the groping spirit to a truer light.

If the boy seems to think less of his home and seeks more the companionship of those outside, we must not misinterpret this tendency and try to suppress it. It is the expression of the perfectly natural instinct which seeks satisfaction in widening social interests. If his religious education has been satisfactory, his choice of companions and their group activities will be of a wholesome character.

London, Ont.



A Year's Experience With the Departmental Lessons

By Miss Jessie E. Campbell

In April, 1915, our Sunday School staff, in the country congregation of Boston Church, Esquesing Township, Ont., decided to introduce the Departmental Graded Lessons into our Junior and Primary classes.

At that time we had one Primary class, composed of children ranging in age from five to nine years. This meant that children who had been two years in the public school, those who had just entered, and those who had not yet entered, were all classed together in Sunday School. It was very difficult for the teacher to hold the attention of all these children at the same time.

As the number of children entering a country Sunday School, at the age of five years, is comparatively small, a Beginners class was scarcely thought feasible. It was therefore decided to keep children of five, six and seven years of age in one class, and form another class of those who were eight and nine years of age. The nine-year-olds could not read well enough to be promoted to our Junior Department. Some children of seven years were, however, well fitted to study with the senior division and were allowed to do so.

When thus organized, our senior Primary class had five members and our junior Primary ten members. Our time in class was occupied as follows: Recalling by means of the large picture on the roll, the story told by the teacher on the previous Sunday; a few minutes spent in repeating scripture passages learned at home or learning a new hymn or prayer; and, lastly, the new story told and papers distributed.

As to results, it is rather difficult to make definite statements. I am sure the Primary teacher finds her work of preparation much simpler than under the former system. Besides, lesson study is made much easier and more attractive to the scholar. On the first page of the Primary Bible Lessons, for example, there is a picture. The scholar has just been told a story, and when he receives his paper, if his attention is directed to the picture he is eager to study it and connect the scene with what he has heard in the story. He is anxious to hear the story again, and here is where the parents' opportunity is found. Thus the story is carried far beyond the School-room.

Milton, Ont.



A Beginners Class in the Country

A little country village of less than thirty houses, a church, parsonage, school, post-office and store, surrounded by farms, makes up this country parish.

A few years ago our Sunday School was without a Beginners class, due, it was said at the time, to a lack of children. We now know the cause was a lack of work.

About that time our county Sunday School convention was held in a large church in the nearby city. At the noon hour, as a party of us were viewing the different parts of the church, we came upon the rooms of the Primary and Kindergarten Departments, with their low tables, small chairs, and pictures. Then and there a vision came to me. And at once I began to work it out.

A secluded place must be had for the proposed Beginners class. Our church had, besides the auditorium and gallery, only one room, a large front room used for prayer meetings and for church suppers. The interest of some adult members of the Sunday School was aroused, and we secured money enough to have a large screen made to order, with four folds, each fold being three by six feet, the panels being dark green burlap. We chose that color because the church was decorated in a soft, green ingrain paper. This large screen was set across one end of the front room, thus making a well-lighted Beginners class-room.

In the past the babies of our School had sat on chairs of adult size, and swung their little aching legs, but now a little money was secured to buy four small chairs. From a tea store we secured a small stand for a Bible, and other requisites. Two large pictures in colors were pinned on the wall. In the gallery of the church we found an unused piece of ingrain carpet, which, when cleaned and tacked down, made a fairly good rug. With these preliminary preparations our new Be-

ginners room was ready. I had already ordered the lesson supplies, for I had faith to believe that they would be needed.

Within a month after the Sunday School Convention we were ready for the class. The first Sunday found two pupils in attendance: my own little boy and a neighbor's little girl. A month later we had four. This number soon increased to eight. By the close of the summer the new Beginners class had a membership of thirteen. For several years now it has had thirteen or fourteen members.

At the present time our Beginners room has the following furnishings: a dark-green burlap rug, six by eight feet, on the floor; small chairs for the pupils; a long, low table with a drawer in which we keep our lesson supplies, cards, class records, drawing paper, pencils, colored crayons, birthday cards, and other supplies. There is also a tiny white cradle tied with ribbons, a small stand, an easel with a blackboard, and a small growing fern in a green jardiniere on the window sill. The wall is hung with suitable pictures. The organization of the Beginners class proved to be a stimulus to all the work of the School. We now have six classes and, in addition, a Cradle Roll and Home Department.—Marian Ozmun Brown



For the Children in the Hospitals

One thing which the children can readily make for their unfortunate brothers and sisters is the scrap book. Now there are scrap books and scrap books. Any one who has had much experience with little children in the hospitals knows that the value of the book depends upon the following considerations:

THE RIGHT KIND OF SCRAP BOOKS

In the first place, it must be made of something that will not tear, preferably of a neutral shade of linen or cambric which will not try the child's eyes and which will form a good background for the colored pictures.

In the second place, the book must not be too large for the child to hold easily. When open, it should measure not more than about twelve by nine inches, which of course would make each page about six by nine inches. The weight of the linen used should determine the number of pages in one book. It is far better to have a number of light books than one heavy one.

In the third place, the pictures should, if possible, be those which have a story. The favorites are those representing people engaged in some form of activity. Children "doing something" are the most fascinating to these little ones in their forced idleness. If it is possible to have colored pictures, a great deal of joy will be added.

Fourth, it is well to arrange the pictures so that all those in one book will appeal to a child of a certain age and those in another to an older or younger child. It would be a great convenience also to the overworked nurses to have some mark upon the cover by which they could tell for what age child the book had been prepared.

MAKING DOLLS

Another activity in which the Sunday School children might take part, greatly to the advantage of the hospital children, is that of doll making. Dolls made of coarse white knitting cotton, dolls made of cotton batting, and rag dolls stuffed with cotton and dressed in the simplest fashion would be greatly appreciated by the recipients. One of the many advantages of these dolls is that they may be cleansed without being damaged. Another point greatly in their favor is that they are so soft that the children cannot hurt themselves or others with them.

Rag dolls may be made of children's old white stockings stuffed with cotton. Dolls of this kind have been made by kindergarten children with great success. These latter must of course be dressed.

A CLASS BOX

We have so far spoken only of such objects as the children may make. Let me also suggest that each class have a box into which materials for the sick children to use may be placed. By materials I mean such things as these children can use in their own construction work, for many of the little ones are able to sit up on bed or even at a table and make toys for themselves and for others less capable.

Fashion papers from which they can cut paper dolls, pictures which they can paste into books, cardboard, colored paper, lace paper from candy boxes, ribbon bolts, milk-bottle tops, empty boxes, spools, pieces of cotton cloth, bits of ribbon and odds and ends of worsted—all these are raw materials out of which the children will with the right suggestions construct many toys, and pass many happy hours in the process. While these seem to be objects easily collected, it must be remembered that for one or two persons to accumulate enough of such material is quite an undertaking, whereas with a class collecting it, it would be a comparatively easy performance.—Pilgrim Teacher



Tests for the Beginners Department

Do the children associate God with the common objects and duties of life?

Have they learned to talk to God in prayer, and do they know several beautiful prayers appropriate to their years?

Have they been taught to love and to sing beautiful songs, appropriate to their years?

Do they know well a large number of stories showing God's love and care?

Are they increasingly showing a tendency to control their conduct in terms of their image of the heavenly Father's will? Do they try to please father, mother and God?

Are they growing helpful, tender-hearted, considerate of others?—Professor Athearn in The Church School



The Departmental Lessons and the Home Department

The following account from an exchange shows how the Departmental Lessons work in connection with the Home Department in a rural community:

Forty per cent. of the families of our congregation, owing to distance, find it inconvenient to give actual attendance at the Sabbath School. But, if they cannot come to the School, the School can go to them. The problem of how this may be done we have been enabled to solve, thanks to our own Departmental Graded Lessons, such is the adaptability of these lessons.

Our plan is simple and easy. Suppose a family that cannot give actual attendance, of three children, a father, a mother, a grandmother and hired help. Each child is enrolled in the regular class with a duly appointed teacher; but the child, though enrolled, does not come in touch with class and teacher from Sabbath to Sabbath. The father is duly appointed associate teacher, with special charge of his own child, and so with mother and another child and so on, until each child or young person has a real class and teacher.

Thus, one class has a regular teacher and a number of associate teachers, as many, in fact, as there are pupils of that class who cannot attend. The regular class and the associate members study, usually at the same hour, the same course of lessons, so that while they cannot meet together, they have this bond of union. They are one in study, in all social and other functions and responsibilities of the class. We have found no difficulty in getting in the home itself all the associate teachers required, usually one teacher to one pupil.

I have been wondering which enjoys study hour the more,—the father or the boy—the mother or her child. A general superintendent of the Home Department of the Sabbath School procures the supplies necessary and receives the offerings from the homes and distributes the supplies of Lesson Helps and Papers to an associate superintendent in each locality regularly bounded. Over all, as a

kind of power behind, is the pastor.

Our Departmental Graded Lessons have so interested the associate teachers and pupils in each home that the pastor finds each one

anxious to come in when he calls; that the lesson plan may be discussed, that the work done by each class may be inspected, that difficulties may be talked over.

The Sunday School in India

BY REV. J. A. SHARRARD, B.D.

Sunday School work is carried on in India very much along the same lines as in Canada, and has to meet the same problems. The principal of these is to make the organization of such a character as to attract and influence the children of both Christian and non-Christian parents. This involves the questions of lesson-grading, teacher training, and equipment. But difficult as are the problems in Canada, they are infinitely more so in India.

In India, there is no community tradition, which makes it the natural thing for the children of even Christian parents to attend the Sunday Schools as such. The prevailing conception is, that every school is a religious institution, each great religion teaching in its own organizations the beliefs and practices of its own faith. This principle is actually followed in the case of the vast majority of the so-called day schools in connection with our Christian missions. Only with the introduction of Western education has the distinction of secular and sacred taken hold of the minds of the people, and it is a new idea to them to have children attending a school for only an hour or so a week in order to learn their religion. This holds in regard to the Christian homes. In the case of the non-Christians there is, in addition, the natural prejudice against Christian Sunday Schools arising out of their different forms of belief.

Within the organization of the Sunday School itself there are, in India, difficulties at present insurmountable. We are using the lessons which have been selected by the International Committee, and these are not suited to Indian conditions, largely because they take for granted a store of general Christian knowledge which is not in reserve in the Indian boy's mind. But the expense and time necessary to acquire something better have prevented improvement from passing beyond the committee stage as yet. Even a system of graded lessons such as might in a measure correspond to those recommended by the American Religious Education Association cannot be generally applicable in all parts of India, because of the immense differences in the early religious conceptions of our people; for the interpretations which the children are accustomed to make in the home are necessarily carried over to the School.

A boy who has a heritage from Mohamadanism, even though it go back for two or three generations, has not the same outlook upon the individual phases of Christianity as one who has his legacy from Hinduism, or Jainism, or Parseeism, or Animism. A practicable lesson literature will have to recognize not only differences of mental development, but these social and racial residues.

The question of a Sunday School literature might be considered a relatively insignificant matter, if we could secure competent teachers. Here and there we find a man who, by diligent application and natural gifts, has made himself to some degree conversant with the needs and methods of the Sunday School, and can adapt his lesson to his boys. As for the missionaries, even if they had the time, they are not necessarily gifted in or trained for this work. All the material that can be requisitioned has to be employed in trying to fill up a Sunday School staff,—and where there are so many languages the staff has necessarily to be large. Where there are trained men, they can help the untrained teachers; but the trained men are hard to find, and almost wholly have we to depend upon literature whenever it is available.

As for equipment, it is well within the mark to say we have none, except where, as in Indore, the day school equipment of our larger institutions can be utilized. Books, maps, charts, pictures, lanterns! What use we could make of these among these objective-minded children! The little picture cards sent out from Canada, although in English, have nearly doubled our own non-Christian attendance!

The Sunday School Association of India, an interdenominational organization, is doing much to stimulate study among both teachers and students; in the former case by sending Sunday School specialists to the various congregations to give lectures on methods of study and teaching; in the latter by holding an annual examination and on the basis of the results giving individual and School prizes. Then the local annual prize-giving entertainment and the Christmas functions are not without their value as a means, although they are so external.

However, haphazard as its methods ofte

are, wholly inadequate as its equipment is for its great task, the Sunday School is one of the greatest Christian forces in India, and its success is only another indication of how the

divine Spirit brings about results, which, to the human eye, are far beyond those to be expected with the means visibly at work.
Vancouver, B.C.

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

A New Year's Message from the General Secretary

Dear Friends and Fellow Workers :

When the editors of the **TEACHERS MONTHLY** invited me to send a New Year message through its columns to all its readers, the invitation was very promptly accepted.

During the eleven years in which I have now been your General Secretary, it has been my good fortune to meet personally several thousand of the officers and teachers of our Sunday Schools throughout Canada, and to count every one of these as a personal friend. There are, however, a good many more thousands whom I have not yet met, but of whose work I know something, and whom also I count as friends and fellow workers. It is therefore, a very real pleasure to extend to all of you, whether we are as yet personally acquainted or not, hearty good wishes for a happy and truly successful New Year.

The work in which we are engaged is the greatest that could be given to any one,—helping to develop the best in others by giving them the best we have, and, best of all, the gospel of Jesus Christ, especially, helping to mould the lives of the boys and girls at the most impressionable age, and helping to train the young people for larger service. To be a leader in this work may well be counted a great honor and a great responsibility. Our best guarantee for success will be to keep close to the great master teacher in thought and in spirit and in methods of work.

To help in transforming our good wishes into living realities here are three brief rules, which pretty well sum up all our work, and in the carrying out of which we will follow closely the example of Jesus our great master teacher :

1. Know the spiritual needs of those whom you are teaching.

The master teacher always understood people. At one time we see him taking little children up in his arms, again he is watching boys and girls at play, again he is helping a young man to solve his problems, and again

he is helping some one in great trouble. And always his intimate knowledge of the real needs of people of all ages and experiences is a constant challenge to those of us who wish to help others to be like him in this respect. It may be too much to expect any one person to know all men as Jesus did, but we should at least strive to understand clearly the spiritual needs of the little group whom we seek to guide in spiritual things. The time spent by the teacher in a sympathetic study of the characteristics and needs of the growing boys and girls in his class will yield large returns in character and life.

2. Know the Bible, the great text book of all our religious education.

The master teacher had a wonderful knowledge of the Bible. It was something much more than a mere intellectual grasp of all the facts. He had also tested its power in meeting temptations, in giving strength, and comfort and assurance, and he had demonstrated its teaching in his own life. Here, too, we should follow in his footsteps. As Dr. J. A. Marquis has expressed it in his little book, *Learning to Teach from the Master Teacher* : "The biggest realities of the universe, the facts of God and the soul, can be tested by experience ; and we really never know them until we have tried them out there. You cannot teach your class with any force that the truth, when they come to know it, will make them free, unless it has made you free. You cannot say anything worth listening to about prayer unless you pray, and, like the master, keep on praying until you prevail."

3. Know how to use the Bible to meet the spiritual needs of those whom you are teaching.

In this, Jesus is preeminently the master teacher. With all the advance that has been made in expounding educational principles and methods, during the past nineteen hundred years, when we want the best possible example of any of these principles or methods we find them in his teaching as recorded in the gospels. As we study, for example, his conversation with Nicodemus, or the woman of

Samaria, or the rich young ruler, or his parable of the Prodigal Son, or his story of the Good Samaritan, or any of his teaching on any occasion whatever, we find that from the point of view of strictly scientific pedagogy it is simply matchless.

A careful study of all the passages where Jesus directly quoted the scriptures in his teaching will show how wonderfully he was able in this way to meet the actual spiritual needs of every one who came to him, and will reveal to us the unlimited possibilities within our reach in the use of the Bible to help those whom we teach, to live their best life in relation to God their heavenly Father and to one another.

And to reassure us in undertaking this task, too great for mere human strength, to them that ask him he will give the Holy Spirit who will take of the things of Christ and show them unto us.

J. C. ROBERTSON



The Teen Age Teacher's Opportunity

"THE COAST TO COAST" tour in the interest of Canadian older boys is over. It was a great campaign, touching every province in the Dominion from Prince Edward Island to British Columbia, and bringing the vision of to-day's opportunity to men and older boys probably to the number of 3,500, inspiring them to higher ideals of Christian living, and rousin; them to the necessity for more effective training for Canadian Christian citizenship.

It had a worthy purpose, seeking to enlist the last older boy in a course of training that has ever its motto "To Live for Canada in the Jesus Way." As a result of these enthusiastic and far-reaching conferences, local churches and Sunday Schools everywhere are asking themselves how can we best conserve the results of this new interest that has been aroused on the part of men and boys. What is there that we can undertake, how are we to go about it, and where can we get help?

It is in the local church and Sunday School that the work must be done. The success of the movement, therefore, depends upon the readiness of the men and women in the local church and Sunday School to give the 'teen-age boys and girls the necessary adult Christian leadership they need. Our conviction is, that Christian men and women are to-day ready to give the necessary time and service. The following suggestions may be helpful to the local church in facing and solving the critical teen-age problem:

1. Secure the best available worker in the church, and have him or her definitely appointed as mentor or leader, and registered as such according to the form on page 91 of the

Canadian Standard Efficiency Tests Handbook. This will bring the leader at once into touch with the office of the Board of Sabbath Schools and Young People's Societies, where help can be secured from time to time. The boys' man or girls' leader will usually be the teacher of the Sunday School class.

2. Our object is to raise the standard of Canadian boys. This is not an easy matter. Boys must be shown how far they fall short of the ideal before they will want any real course of training to improve themselves. The plan proposed for doing this and enlisting men in boys' work, and showing both leaders and boys their need of training and development, is the plan of charting according to the four-fold standard, physical, intellectual, religious and social. Every member of the class should be charted in this way through a personal interview with the leader, minister, superintendent or parent, according to the plan outlined on page 12 of the Handbook.

3. The next step is to organize the class and thus place responsibility on the boys and girls themselves for the carrying on of the class activities, and the securing of others as members. The outline of the organization required will be found on page 10 of the pamphlet, Older Boys and Girls and Their Religious Needs, to be had from the office of the Board.

4. The purpose of the organization is to do something. The great task of the class is to set up and carry out this course of training for older boys and girls as outlined for boys in The Older Boys' Topic Card, and for girls in Canadian Girls in Training. The Practical Topics in the Older Boys' Programme are treated every week in EAST AND WEST. Articles on teen-age work will also be found in the Home Study Quarterly. Many of these Practical Topics are applicable to girls' classes as well as boys'. While the girls' programme is not worked out with such definiteness as that of the boys', the Board is anxious to have the names and addresses of leaders of girls' classes who are taking up some part of the work outlined in Canadian Girls in Training.

5. If leaders taking up this course of training with older boys will send in their registration now as outlined on page 91 of the Handbook, and keep a careful record of the credits, the boys at the end of the session will be entitled to the very handsome Diploma, including their Chart and Line of Balance properly indicated, and also bronze medals and bars as outlined in the Handbook.

Teen-age classes all over the country are already measuring up to these plans and are busy at the programme, but it is not too late even yet for other classes to get into line at the first of the year so as to complete at least

a major part of the course before the season is over. Those taking up any reasonable part of the course will be entitled to their Diplomas if their leaders are registered as recommended.

The Board of Sabbath Schools and Young People's Societies stands ready to help teen-age boys and girls and their leaders in every way to make their work a success.

How the Work Goes On

A Sunday School in Mokpo, Korea, has increased in membership from 240 three years ago, to 850, that is, 240 per cent.

The World's and International Sunday School Associations are planning a set of motion pictures representative of the work of the Sunday School in this and other lands.

In three months of this year there were organized in North America, and registered with the International Sunday School Association, 1,682 Secondary Division (teen age) Classes, or an average of 140 new classes every week.

Mr. B. Okura, a leading paper manufacturer of Japan, has been making a special study of religious education in North America, whilst here on business. He is keen for the World's Sunday School gathering which is to be held in Tokyo after the war, for which already the auditorium is being prepared.

About 100 teen-age boys (none under fifteen) and their leaders attended the recent Coast to Coast Boys' Conference at Charlottetown, P.E.I.; Halifax, St. John, Ottawa, and Winnipeg, each 300; 1,100 at Toronto, and so on to the Pacific. Following on this Coast to Coast series of meetings, Short Term Training Classes for leadership in Boys' Work are being carried on. In Toronto there are three classes, with an attendance of 215 men.

The Right Honorable T. R. Ferens, M.P., of Hull, England, who was recently chosen President of the World's Sunday School Association, has been superintendent of the Brunswick Wesley Sunday School, with a membership of 2,500, for forty-two years. During the sessions of Parliament, Mr. Ferens travels back from London to Hull each Friday, about two hundred miles each way, in order to superintend his School on Sunday and conduct the young people's service on Sunday evening.

Three boys, aged respectively 15, 16 and 17, from Riversdale, an entirely rural district about 100 miles from Halifax, attended the Boys' Work Conference last October. There was only one other boy in the community, aged 11, and one young man of 20, who had gone to work in the woods for the

winter. The three boys were so impressed at the Conference, that they went home resolved, with the aid of their parents, their minister and the local school teacher, a lady, along with the Week Night Practical Talks in EAST AND WEST, to carry out, as far as possible, the programme of the Canadian Standard Efficiency tests.

Philadelphia is said to be the greatest Sunday School city. There is an enrolment of approximately 300,000 people. One fifth of the city's population is in the Sunday Schools. More than 20,000 men and women are working as teachers and officers in 720 Schools. Home Departments in 356 Schools have a membership of 20,160. There are 18,200 names on the Cradle Rolls of 465 Schools. In 250 Schools there are Teacher Training Classes with 2,000 members. From 516 Schools, 14,000 persons come into the full membership of the church.

In Korea there are schools known as "Heathen Sunday Schools." These are carried on by groups of Christian young people amongst children who are not touched by other activities of the church. Another plan worked in a Korean School, with good results, is that of the Mother's Class. It was found difficult to get the little ones to leave their mothers and go into the Primary class. The difficulty has been overcome by having the mothers, and sometimes the grandmothers, come with the children, one of the very best story tellers amongst the teachers being assigned to the class thus formed.

The following Sunday Schools are reported as each contributing \$250 a year towards the support of a home missionary: Farringdon, Ont. (with help of church); Knox Church, Hamilton, Ont.; St. John's Church, Medicine Hat, Alberta; St. Andrew's Church, Moose Jaw, Sask.; Erskine Church, Ottawa, Ont.; Division Street Church, Owen Sound, Ont.; Knox Church, Regina, Sask.; St. Andrew's Church, Sarnia, Ont.; College Street Church (with the help of the Y.P.S.C.E.), Toronto; Dovercourt Road Church, Toronto; Erskine Church (1), Toronto; Erskine Church (2), Toronto; Mount Pleasant Church, Vancouver; St. John's Church, Vancouver; Augustine Church, Winnipeg.

OUR SUNDAY SCHOOL PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1917

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 : 1-1

Lesson I.

JESUS THE LIFE AND LIGHT OF MEN January 7, 1917

John 1:1-14. Study John 1:1-18. *Scripture Memory Verses.

GOLDEN TEXT—In him was life; and the life was the light of men.—John 1: 4.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that ¹ was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in ² darkness; and the darkness ³ comprehended it not.6 There ⁴ was a man sent from God, whose name was John.7 The same came for ⁵ a witness, to bear witness of ⁶ the Light, that all ⁷ men through him might believe.8 He was not ⁸ that Light, but ⁹ was sent to bear witness of ⁸ that Light.

Revised Version—¹ hath been made; ² the; ³ apprehended; ⁴ came; ⁵ witness, that he might bear witness; ⁶ the light (*small "l"*); ⁷ might believe through him; ⁸ came that he might bear witness; ⁹ There was; ¹⁰ light, even the light which lighteth every man, coming into the world; ¹¹ they that were his own; ¹² the right to become children of God; ¹³ became flesh; ¹⁴ Omit the; ¹⁵ from.

LESSON PLAN

I. The Son of God, 1-5.

II. The Messiah of Israel, 6-13.

III. The Revealer of the Father, 14.

DAILY READINGS

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

M.—Jesus the life and light of men, John 1: 1-18.

T.—Beginnings of light, Gen. 1: 1-5, 14-19. W.—Beginnings of life, Gen. 1: 24-31. Th.—Christ the light, 1 John 1: 1-7. F.—The torch-bearer, Matt 3: 1-6. S.—In him was life, John 5: 17-26. S.—The light of nations, Luke 2: 25-34.

Primary Catechism—Ques. 1. Who made you? A. God made me. Ques. 2. Who is God? A. God is my heavenly Father. Ques. 3. What kind of a father is God? A. God is a good and loving Father.

Shorter Catechism—Ques. 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to

9 ⁹ That was the true ¹⁰ Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and ¹¹ his own received him not.12 But as many as received him, to them gave he ¹² power to become the sons of God, ¹³ even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word ¹⁴ was made flesh, and dwelt among us, (and we beheld his glory, ¹⁴ the glory as of the only begotten ¹⁵ of the Father,) full of grace and truth.

keep the commandments of God, but doth daily break them in thought, word, and deed.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 25, 100, 32, 476.

Special Scripture Reading—Ps. 67; 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 24, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 133, Jesus Inviting. For Question on Missions, C. 695, Dispensary Chapel. (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.

A Foreword—The Fourth Gospel was written by the apostle John, one of our Lord's earliest disciples, when he was an old man living in Ephesus, between A.D. 80 and A.D. 95. His purpose was to convince men that Jesus was the Son of God (see ch. 20: 31). Vs. 1 to 18 of the first chapter are a preface, or as it is usually called, the Prologue, briefly summing up those truths which the Gospel was to present in detail, namely, the divine nature of Jesus of Nazareth, his human manifestation, and the effects of that manifestation, as seen in faith, on the one hand, and unbelief, on the other.

I. The Son of God, 1-5.

Vs. 1, 2. *In the beginning*; before the world

was (compare Gen. 1: 1). Eternal pre-existence is clearly implied. (Compare also Jesus' own words in ch. 17: 5.) *The Word*; a remarkable title applied to Jesus by John only. Words reveal what is in the soul—reason, conscience, will, purpose. So people of education in John's time used the term *Word* to describe the superhuman medium through which God reveals himself in the world. This medium was sometimes represented as a person. (Compare Heb. 1: 1, 2.) *With* (literally, "towards," emphasizing the intimacy of relationship) *God*; as a person with a person. *Was God*; the climax of the evangelist's thought. The nature of the *Word* was divine. *In the beginning*.. *with*

* 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.

God; but afterward, in time, he came to be with men in the flesh (see v. 18).

Vs. 3, 4. *All things were made by him.* The Word was God's agent in creation. The same thought is found in 1 Cor. 8 : 6 ; Col. 1 : 16, and elsewhere. *In him was life.* He was the fountain from which flows life in every form, physical, intellectual, moral, spiritual. "Life" is one of John's great words. It is the supreme gift of Christ (see ch. 10 : 10), and includes all the blessings of salvation (compare 1 John 5 : 12). The *light of men.* Through the gift of "life," men's eyes are opened to see and know God. Light from the Word had been guiding men, even before Jesus came into the world, by the words of Old Testament writers inspired by him, and by reason and conscience within the soul. Thus from the beginning, the Word has been revealing God to men, and guiding to holiness and heaven. "Life" and "light" lie close to each other in John's mind.

V. 5. *Darkness*; the sinful condition of the world apart from the revelation of God in Christ. *Comprehended it not*; Rev. Ver., "apprehended it not;" did not lay hold of the light and follow its guidance, because sin prevented their doing so. The translation "overcome" (Rev. Ver., Margin) means that not even the darkness of a sinful world could quench the rays of this light from heaven.

II. The Messiah of Israel, 6-13.

Vs. 6, 7. *A man sent from God . . . John*; the Baptist (see Matt. 3 : 1-12; Mark 1 : 1-8; Luke 3 : 1-14). John, himself a disciple of the Baptist, is specially impressed by his master's testimony to Jesus. *Came for a witness*; a summing up of what the Baptist said in his preaching. *That all . . . might believe.* It was through the Baptist that the first disciples came to Jesus, and it is still through the repentance which he preached that admission into the kingdom of heaven is gained.

Vs. 8, 9. *Not that Light.* There were those who thought that John was the Messiah (see vs. 19, 20 and compare Acts 19 : 2-5). *That was the true Light, etc.* John was a real light, but he was only a lamp, while Jesus was the "true" light, as of the sun, revealing all that could be revealed. "True" in this Gospel is contrasted not with false, but with symbolical or imperfect. "By lamplight we may advance

to the day." *Which lighteth every man.* Any man may avail himself of Christ's illumination.

Vs. 10, 11. *He was in the world, etc.*; like a king amongst his subjects. *Knew him not*; recognized him not as ruler and lord. *His own*; literally, "his own home" (compare ch. 16 : 32). The Jewish nation, which God had chosen for himself (Deut. 7 : 6), rejected God's Son.

V. 12. *Power*; Rev. Ver., "the right." The one who receives Christ has Christ's pledge that he will not be disappointed. *To become children of God* (Rev. Ver.). Compare 1 John 5 : 1. The new birth, by which men enter the family of God, is a central feature in this Gospel. (Compare Gal. 4 : 4-7). *To them that believe on his name.* "Name" signifies all by which Christ is marked off from others, the qualities which we connect with Christ as manifested to us. Believing on his name is the same as receiving him. It is to surrender every power of heart and mind to Christ as he has revealed himself.

V. 13. *Which were born, etc.*; a sharp contrast between birth of human parents and being begotten by God (compare 1 Peter 1 : 23). *The will of the flesh*; the lower human impulses. *The will of man*; the higher element in man, the rational will. It is through no human power or influence whatsoever, that we become children of God. *But of God.* The new birth is the work of God's Spirit.

III. The Revealer of the Father, 14.

V. 14. *Became flesh* (Rev. Ver.). "Flesh" (Latin, *caro, carnis*) here means man as he appears in actual, earthly life. The term "incarnation" is derived from this passage. *Dwelt*; literally, "pitched his tent;" as the Lord tabernacled amongst his ancient people in the wilderness (see Ex. 25 : 8; 2 Sam. 7 : 6). *Among us.* John knew the divine Word as an intimate human friend. *His glory.* In the Old Testament the divine "glory" is the revealed presence of God (see Ex. 40 : 34). So here it denotes the divine presence as revealed in the Word. This the disciples discovered in Jesus. *As of the only begotten.* Jesus is Son of God (see v. 13) in a sense true of no other. *Of the Father*; who had given him his glory. *Full of grace and truth*; the two elements of the divine glory as seen in Jesus. "Grace" is God's undeserved love to

unworthy men. "Truth" is the actual knowledge of God which Jesus brings.

V. 15 quotes the Baptist's ungrudging testimony to Jesus, and in vs. 16-18 adds his own testimony and that of his fellow disciples, based on their personal fellowship with the Saviour.

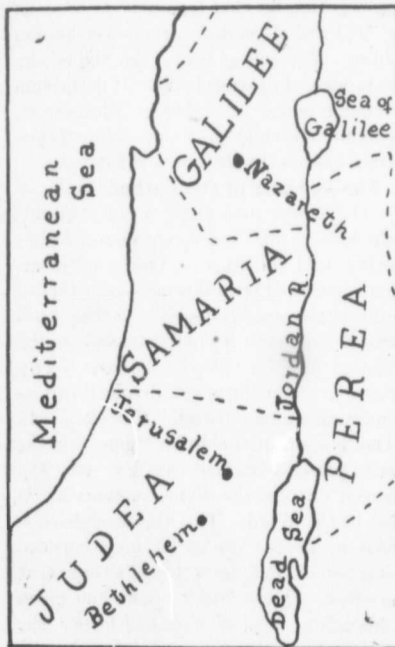
Light from the East

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

LIGHT—The Orientals found "light" full of meaning. From the beginning of things light stood over against darkness and chaos. Light was connected with God, darkness with his enemies. The light of the sky is the splendid robe of the heavenly king, Ps. 104 : 2. The Persians said their God dwelt amidst "endless lights," and so the God of the Hebrews is called the "Father of lights" (James 1 : 17), that is, the Father who dwells in perfect and never-darkened light. On the contrary, darkness always had its terrors and its dangers (Ps. 91 : 5, 6) ; and men knew

dark places that made them shudder, pits and caves and the grave. When men were in trouble they spoke of it as darkness (Ps. 23 : 4) ; to escape from it was like escaping from a dungeon into the light of day. All that men desired they associated with the light : open paths, safety and the divine presence. Darkness was full of stumbling and pestilence and demons. They were like two realms set over against each other, the one peopled with good spirits, the other with evil spirits. At the head of the kingdom of evil was the prince of darkness ; under him are the demons, "the world-rulers of this darkness," Eph. 6 : 12. When they are delivered out of the "power of darkness" (Col. 1 : 13), they come "to the light" (John 3 : 21), they come to have a share in "the inheritance of the saints in light" (Col. 1 : 12), that is, in God's kingdom. Christ's disciples are "sons of light" or "sons of God," John 12 : 36. At the heart of this kingdom stands Christ as "the light," ch. 1 : 4 ; 8 : 12 ; 9 : 5 ; 12 : 46.

THE GEOGRAPHY LESSON



Aim, in this lesson, at giving an idea, as clear as possible, of the three provinces of Palestine in our Lord's time. Begin with Galilee ; literally the "Round," once known as Galilee of the Gentiles, because the heathen hemmed it in on three sides. Its boundaries were : to the north, Lebanon, to the east, the Jordan Valley, to the south, Samaria, and to the west, the Mediterranean. This province was 60 miles long by 25 broad, and possessed all the variety of mountain, plain and valley. The activities and industries of the province focused about the lake of Galilee, which was also the centre of a great part of our Lord's ministry. Samaria, the central province, with its two outstanding physical features, Mts. Ebal and Gerizim, was an open country offering facilities for foreign trade and commerce, and also for the entrance of the idolatry and luxury which resulted in national decay. Judea, the province to the south, was more rugged and forbidding than the other provinces. Hence, she had little intercourse with other nations. This seclusion, while it made the Judeans bigoted and selfish, at the same time helped to develop their courage

and patriotism. Judea was always difficult to conquer and difficult to hold.

THE LESSON APPLIED

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

We are, during this year, to study Jesus from a new angle, from that of the other Gospels, and thus to discover in him fresh beauty and meaning. The New Testament shows how impossible it is to confine Christ within the narrow limits of any one man's mind or the thought of any age. Matthew's Gospel saw in Jesus the fulfilment of the Jewish Messianic dreams; Mark's emphasis was on the divine Son of God, the wonder-worker; Luke looked far afield beyond Jewish feeling and nationality to the Gentile world, and recognized in Christ the Saviour of all men. They had recorded the facts of Christ's ministry, but the author of the Fourth Gospel must interpret the amazing personality of Jesus. Others had traced the footsteps of Jesus through the towns of Palestine, and gathered up his sayings about his "kingdom," but on John fell the task of trying to explain to the world who this amazing and mysterious person really was of whom the others had told such wonderful things.

What was his line of thought? Was it not this: "Jesus is so sublime, so manifestly lifted above the crowd, that I cannot think of any term too lofty to apply to him. This Christ who dwelt among us has really revealed God to man."

Thus we make plain to ourselves the first two lessons to be learned from John 1:1-18: (a) The great central theme of the Fourth Gospel is not the actions of Jesus, but himself, his heavenly origin and his sonship. (b) This personality is so vast and rich that the common moulds of the world cannot contain him, —he can be no other than the revealer of God.

Consider the *world's reception of Christ*, v. 10. Very pathetic are vs. 10, 11. The eyes of the world, the religious world of Palestine, were dull and lustreless when Jesus passed along. He enraged the ecclesiastics, and they condemned him as a blasphemer. (Where do you find this charge?) Moffat translates v. 11 as follows: "He came to what was his own, yet his own folk did not welcome him." The Gospels record many instances of opposition to Jesus on the part

of his family, the priests and scribes, the Pharisees. He was even thought to be insane, and was accused of being a confederate of Satan. The rejection of Jesus by "his own folk" reached its climax in the death on the cross.

But *why did "his own folk" not welcome him?* The answer seems to be the plain one: they loved darkness rather than light. They were bound hand and foot by traditional rites and ecclesiastical regulations. They expected the Messiah to come as a "superman" of ruthless might. So they failed to recognize in the majestic purity of Jesus' spiritual outlook any revelation of God. Discuss the question: Has the ancient blindness reasserted itself in our day? Is it possible that many who ought to be leaders and prophets of the soul in Germany have determined to find God only in the triumph of the might and kultur of their land? Have we ourselves ever worshiped the things that bulk before our eyes, like fame, earthly possessions, etc., and have forgotten the supreme value of sacrifice and service?

Yet this is not the full circle of Christ's experience with "his own." Many listened with strange eagerness to his teaching and followed gladly. Many lost the burden of sin and entered into their heritage as "children of God," v. 12. Is it not the same to-day? Does not the name of Jesus stir young men and women as no other name does? What mighty movements, missionary, philanthropic, educational, have their source in Christ? It is from him that they derive the energy which alone can make them successful.

What does Jesus bring to the human spirit to-day? He brings *life and light*, v. 4. But what kind of life? He brings to us the higher life of communion with God, and love for our fellow men. As we keep close to him, the selfish, contracted life loses its control over us and the Christlike rises day by day in strength and mastery over us.

What was the "glory" of the Word? It was *the spirit of gracious help which characterized Jesus*. He walked the path of human experience, facing the fiercest antagonism.

onisms, enduring a shameful death in order to bring salvation to men. His utterances, too, were full of truth. His life was brimming over with love and sacrifice; his speech

was from the Father. These two facts constituted his "glory," and make him for us, as for those of his own day, an all-sufficient Saviour.

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

As many of the lessons of this year will be taken from the Gospel of John, the teacher should give the class some information about the Book and the author. When was this Gospel written? Where was it written? Wherein does it differ from the other Gospels? We are told in Acts 19:3, 4 that there were certain followers of John the Baptist; such a fact explains the author's care to point out that John was not the true Light, v. 8.

1. *Relation of the Word to God*, vs. 1-4. Explain the use of "Word" to denote Jesus.

(a) The Word was divine in the fullest sense. Bring out how carefully the writer defines this relation. The Word is co-existent (v. 2) and co-equal (v. 1) with God. Yet the Word is not a second God, for the Word was God.

Point out that, in the history of the church, theologians have tended to wander away from New Testament teaching in two directions: First, there are those who regard Christ as altogether deity: his humanity was only a "seeming" humanity. But v. 14 guards against this position. Secondly, there are those who regard him as divine only in the sense that though fully human, he performed a high mission for God. The Unitarians are the modern exponents of this position. Vs. 1, 2 guard against it. The church's rejection of these two positions is due to its desire to be true to the content of Christian experience.

(b) The Word mediated God in the works of creation and in the minds of men. Conscience and reason are Christ's light. Our powers of mind mature to the fullest degree only in Him. How clearly this is seen in art, which fails when divorced from Him.

2. *The Word and those who do not believe*, vs. 5-11. Men failed to follow the testimony

of conscience and reason. (Compare Rom. 1:22-32.) This is seen in the terrible perversions of heathen religions, worship of animals, sexual excesses, child-sacrifices. It is also seen in the attitude of Israel, first, to the prophets, and, finally, to John, the great witness to the Light. Above all, it is seen in the rejection of the Word when tabernacled among us. Unwillingness to see the Light had ended in insensibility to the Light. This is a fact that ought to sober nations and individuals in these days.

3. *The Word and those who believe*, vs. 12-17. He makes believers real sons by changing their nature (compare John 3:3; 1 John 5:1). Where Paul uses legal terms such as "adoption" and "justification," John uses terms such as "life" and "love" (compare John 3:16; Rom. 3:24). This gift cannot be obtained by other means: that is, (a) By birth. History shows that blood is no guarantee of likeness to God. (b) By state ideals. This war has shown us how boasted kultur can debauch the souls of men. (c) By education.

4. *The test of the gift*, v. 16. John appeals to Christian experience as the ultimate proof of all that he has laid down doctrinally. Have you a distinctly Christian experience? Does it give you any convictions about Jesus? Or, are you simply conforming to Christian custom?

For Teachers of the Senior Scholars

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

Make a good use of this day to awaken in the hearts of the scholars a divine ambition to live the new year well. If in the beginning of the year is the Word, if our lives are linked up with Christ, we shall make a good start. It is the companionship of Jesus that makes the years worth while. Remind the class that we are to spend the first half of the year in studying John's Gospel, the greatest book in the world. Question the class about John.

Why did John write this book? (See ch. 20: 31.) Bring out that our purpose in studying this book should be that we may know and love and serve Jesus better. Refer to the lesson as the most wonderful introduction to a book ever written,—full of sublime thoughts expressed with beautiful simplicity. The following outline may help to bring out some of these great thoughts:

1. *The Word*, vs. 1-4. Why is Jesus here called the Word? Remind the scholars, that it is by words that we express ourselves. Christ was God's supreme expression of himself to the world. Bring out that God had revealed himself to the world in many ways before the coming of Christ, in everything good and great, in the sunshine and the showers, in the love of human hearts; but something more was needed, and that something more was the expression of God's love in human form. Question the class about what is revealed here of the eternal divinity and power of the Word.

2. *The Word Rejected*, vs. 5-11. How was it possible for the world to fail to recognize God's love as revealed in Christ? Note that in spite of everything, in spite of the testimony of a man sent from God whose name was John, in spite of the testimony of Christ's own life of love, *his own received him not*. These have been called the most heartbreaking words John ever penned. S. D. Gordon says that John's tears must have blurred the words as he wrote them. How can we explain this? How can we explain the rejection of Christ to-day by any one?

3. *The Word Received*, vs. 12-14. Note that some eyes were open to receive the light, some hearts were open to receive Christ, and thus received that touch of new life which awakens in the heart a realizing sense of our right relationship to God. Let us never forget whose children we are, and we shall get more that is good out of life and put more that is good into life.

For Teachers of the Boys and Girls

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

A good start for the teaching of this lesson will be a little chat about beginnings. Naturally there will be a reference to the beginning of the new year and the opportunities which

it may bring. The teacher may call attention also to the beginning of a tree in its roots, of a river in its source, and especially to the beginning of life, seizing the opportunity to impress upon the scholars the importance of beginning right. After some such introductory talk, let the teacher point out that the lesson speaks of several very important beginnings, about which there is much to ask and tell:

1. There is, first, *the beginning of the world*, vs. 1-5. Guide the scholars' thoughts back to Gen. 1:1. Point out to them that John's Gospel is to tell us about a wonderful person who existed even before the world began. Call for the name of this person, as given in the lesson,—“the Word.” The scholars will tell you that this is a name for Jesus, given to him because he expresses to us God's thoughts and feelings and purposes as we express ours to one another by our words.

Now bring out, by questions, what is told us in these verses about the Word,—how he dwelt with God, how he made all things, how all the life in all the worlds comes from him, how he has given light to men through the scriptures and by implanting in them reason and conscience. Get the scholars to tell you, from v. 5, how, although this light has been shining in the world from the beginning, many, many people have not “laid hold upon it” for their guidance. Trace this failure to sin in the hearts of men.

Next, there is *the beginning of John the Baptist's work*, vs. 6-10. Have v. 6 read, and elicit from the scholars that this was John the Baptist, or “the Baptizer.” Refer to the story of his birth in Luke, ch. 1, and of his preaching in Luke, ch. 3. Bring out, from the lesson, what it was that he was “sent” to do,—to bear witness. Dwell on the duty of a witness,—to tell what he has seen and heard, and impress the truth, that every follower of Jesus should be a witness for him. Explain the relation between Jesus and John,—Jesus “the true light,” like the sun in the heavens, and John the lamp shining with a borrowed light. Do not miss the pathos of v. 10, that the Word was not known by the very world which he had made.

There is, thirdly, *the beginning of Jesus' work*, vs. 11, 12. Who “his own” were and

how they treated him, and the glorious right which he gave to all who did receive him as Saviour,—these are the points to be brought out in the study of these verses.

And, lastly, there is *the beginning of the new life*, vs. 13, 14. Make it clear that the new life which belongs to God's children comes from him. He it is who alone can change our

hearts and make them new. Emphasize, also, the truth that those who have this life, dwell with Jesus who makes God known to them more and more fully.

This New Year season gives the teacher his opportunity to urge upon every scholar to receive Jesus, and, having received him, to love and serve him with the whole heart.

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 Jesus called "A light to lighten the Gentiles, and the glory of . . . Israel?"
2. "Thy word is a lamp unto my feet, and a light unto my path." Find the saying.

ANSWERS, LESSON XIII., Fourth Quarter, 1916—(1) Job 19 : 25. (2) Luke 2 : 14.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Could we believe that Jesus was a good man if we did not believe that he is God's Son?
2. Is everybody a child of God?

Prove from Scripture

That we may become sons of God.

The Question on Missions

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

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

Introduction—Last Quarter we heard many stories about Paul, the great apostle, or messenger, of Jesus to the Gentile, or heathen, people. This new Quarter our lessons are to be about Jesus himself and about some of his wonderful works. We shall see him as the great Son of God, and shall learn how worthy he is to be loved and obeyed and served. As we study these lessons, let us love him more

and more and try to do every bit of work for him that we can find to do.

Golden Text for the Quarter—John 14 : 6.

A Look Forward—Our lesson to-day tells us about Jesus beginning his work in the world.

Lesson Thought—Jesus lived before the very beginning of all things. He wants to come into the heart of every boy and girl and everybody in the world.

Approach to the Lesson—What do we see in the sky on a bright day? What does the sun do for us? Here is some yellow chalk. One of the boys may draw a picture of the sun with rays coming from it. A little girl may draw a picture of the moon with white chalk. Somebody else may make a star. Who will draw a tree with this green chalk? Now who will draw the big round world? Here we'll put this picture of a bright flower. Out on the branches of this tree we'll put this picture of a pretty bird. Let us think of all the pretty flowers and birds and insects and animals, of the beautiful country, of the rivers and lakes and seas, and of the pretty fish that live in them. Our lesson tells us that Jesus lived before these things were made. He made everything that ever was made. When he came to earth we called him Jesus, God's Son, but in heaven he is God himself.

Golden Text—Jesus is the one who gives us our life, and he shows every one who comes into the world what God is like and what God

wants them to be. Our Christmas story told us about Jesus being born into the world a baby, just as we all began our life. A little while before this another baby boy was born in that same land. His name was John. God

had some great work for John to do and God trained him for this work. Vs. 7, 8 tell us what that work was.

A Sad Part of the Story—V. 10 tells us a very sad part of the story. Who were Jesus' own people? Why did they not receive him? (Ex-



plain.) Did this make Jesus sad?

John's Message—Vs. 15-18 tell us what John told the people about Jesus, who was about to begin his work of preaching and teaching and healing.

Where Jesus Wants to Come—Here is a picture of the world where Jesus came to live (outline). Here is a picture of the place where he will come if we ask him (outline, Our Heart).

What the Lesson Teaches Me—JESUS WILL COME INTO MY HEART.

FROM THE PLATFORM

THE WORD WITNESS WELCOME

Print, THE WORD. The scholars will tell you in answer to questions, why John used this title of Jesus, and also what is said of the Word—his existence before the world was, his divine nature, his part in creation, his giving of life and light to men. Now, ask who was sent to be the WITNESS (Print) to the Word. Refer briefly to the work of John the Baptist. Question about the way in which Jesus was treated when he came into the world. Bring out his rejection by men generally, even those of his own nation; but lay stress on the WELCOME (Print) by the disciples. Get the scholars to tell you the reward which this welcome brought—the right to become the sons of God. Picture the greatness of this privilege, using the

illustration of an earthly king, and make it clear that each one of us may become a child of God, by simply believing in Jesus, and that he will dwell with us as he did with his first disciples.

Lesson II.

JOHN THE BAPTIST AND JESUS

January 14, 1917

John 1 : 19, 23-34. Study John 1 : 19-34. *Scripture Memory Verses.

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

19 And this is the ¹ record of John, when the Jews sent ² priests and Le'vites from Jeru'salem to ask him, Who art thou?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said ³ the prophet Esai'as.

24 And they ⁴ which were sent were of the Phar'isees.

25 And they asked him, and said unto him, Why ⁵ baptizest thou then, if thou ⁶ be not that Christ, nor Eli'as, neither that prophet?

26 John answered them, saying, I baptize with water : ⁷ but there standeth one among you, whom ye know not :

27 ⁸ He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in ⁹ Bethab'ara beyond Jor'dan, where John was baptizing.

Revised Version—¹ witness ; ² unto him from Jerusalem priests and Levites ; ³ Isaiah the prophet ; ⁴ had been sent from the Pharisees ; ⁵ then baptizest thou ; ⁶ art not the Christ, neither Elijah, neither the prophet ; ⁷ in the midst of you standeth one ; ⁸ even he that cometh after me, the latchet of whose shoe ; ⁹ Bethany ; ¹⁰ On the morrow he seeth ; ¹¹ become before ; ¹² for this cause came I baptizing ; ¹³ have beheld ; ¹⁴ as a dove out of heaven ; ¹⁵ he said ; ¹⁶ whomsoever ; ¹⁷ abiding upon ; ¹⁸ that ; ¹⁹ Holy Spirit ; ²⁰ have seen, and have borne witness that.

LESSON PLAN

- I. The Christ Heralded, 19, 23-28.
II. The Christ Appearing, 29-34.

DAILY READINGS

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

M.—John the Baptist and Jesus, John 1 : 19-34.

T.—Christ's forerunner, Mal. 3 : 1-6. W.—John's consecration, Luke 1 : 67-80. Th.—John's preaching, Luke 3 : 1-9. F.—John's baptism of Jesus, Matt. 3 : 11-17. S.—Christ's witness to John, Matt. 11 : 7-19.

S.—John's noble death, Matt. 14 : 1-12.

Primary Catechism—*Ques. 4. Can you see God? A. No. I cannot see God, but He always sees me. Ques. 5. Why can you not see God? A. Because God is a Spirit, and has not a body as we have.*

Shorter Catechism—*Ques. 83. Are all transgres-*

29 ¹⁰ The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is ¹¹ preferred before me : for he was before me.

31 And I knew him not : but that he should be made manifest to Is'rael, ¹² therefore am I come baptizing with water.

32 And John bare ¹ record, saying, I ¹³ saw the Spirit descending ¹⁴ from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, ¹⁵ the same said unto me, Upon ¹⁶ whom thou shalt see the Spirit descending, and ¹⁷ remaining on him, the same is he ¹⁸ which baptizeth with the ¹⁹ Holy Ghost.

34 And I ²⁰ saw, and bare record that this is the Son of God.

sions of the law equally heinous? A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. Ques. 84. What doth every sin deserve? A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 1 (Ps. Sel.), 162, 152, 549, 151.

Special Scripture Reading—Ps. 122 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 573, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 419, Testimony of John the Baptist. For Question on Missions, C. 513, Women's Hospital Yard, Hwaking. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Probably the winter of A.D. 26 ; Bethabara or Bethany, beyond the Jordan.

Connecting Links—Read the account in the first three Gospels, of John the Baptist's ministry (see Matt. 3 : 1-12 ; Mark 1 : 1-8 ; Luke 3 : 1-18) ; of the baptism of Jesus (Matt. 3 : 13-17 ; Mark 1 : 9-11 ; Luke 3 : 21, 22) ; and of his temptation in the wilderness, Matt. 4 : 1-11 ; Mark 1 : 12, 13 ; Luke 4 : 1-13.

* 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.

I. The Christ Heralded, 19, 23-28.

V. 19. *The record* (Rev. Ver., "witness") of John ; the Baptist. John's testimony was of special value because of : (1) his appointment to the office of identifying the Messiah ; (2) his knowledge of Jesus ; (3) his own holiness ; (4) his disinterestedness. *The Jews* ; the whole nation of Israel, regarded in this Gospel, especially as represented by the Sanhedrin, their chief ecclesiastical court, as the bitter foes of Jesus. *Sent* ; as a deputa-

tion from the Sanhedrin. *Priests and Levites.* These, with the scribes, seventy-one in all, made up the Sanhedrin. *Who art thou?* "Thou," whom some believe to be the Messiah.

Vs. 20-22 give three questions asked of John and his reply to each.

Vs. 23, 24. "Who art thou?" A demand for a positive account of himself, after all these denials. *I am the voice.* See Isa. 40 : 3, and compare Mal. 3 : 1. John was simply the herald of the Messiah : he made nothing of his person ; his message was everything. *Make straight the way,* etc. ; a common incident in the East, picturing here the calling of men to repentance out of the wilderness of sin (compare Matt. 3 : 3 ; Mark 1 : 3 ; Luke 3 : 4). *Pharisees* ; the most conservative of the Jewish religious sects.

V. 25. *Why then baptizest thou . . . not . . . Christ, neither Elijah, neither the prophet* (Rev. Ver.). The Baptist had just denied (vs. 20, 21) that he was : (1) the Messiah ; (2) Elijah, who was commonly expected to reappear in bodily form before the Messiah came ; (3) the prophet spoken of in Deut. 18 : 15, and whom the Jews of Jesus' time connected with the coming of the Messiah. It was generally believed among the Jews that a general purification of the people would take place before the coming of the Messiah (Ezek. 36 : 25 ; Zech. 13 : 1), of which purification baptism was a symbol. What right, then, asked the Pharisees, had John to baptize, since he was neither the Messiah, nor one of the two persons so closely connected with him? The Jews saw in John's baptism a claim to be a national leader, which they resented.

Vs. 26-28. *I baptize with water.* John's baptism, like himself, was earthly. It was in sharp contrast with that of the Messiah, who should baptize with the Holy Spirit (see v. 33 and compare Matt. 3 : 11). *One . . . whom ye know not.* If they had known who was "in the midst of them," there would have been no need to ask John by whose authority he was acting. *Whose shoe's latchet I am not worthy to unloose.* A proverb of the Rabbis says, "Every service which a servant will perform for his master, a disciple will do for his Rabbi, excepting loosing his

sandal thong." *Bethabara* ; Rev. Ver. "Bethany." See Geography Lesson.

II. The Christ Appearing, 29-34.

V. 29. *The next day* ; after the visit of the deputation from Jerusalem. The incidents here recorded must have occurred after Jesus' return from his temptation in the wilderness. *Jesus coming unto him.* It is highly probable that Jesus and John may have had a good deal of intercourse after our Lord's temptation. *The Lamb of God.* This means, in all likelihood, the lamb provided by God. The use of the expression may have been suggested by Isa. 53 : 7. The lamb of God is the meek and lowly sacrifice for sin. He had been prefigured by the Passover lamb (see Ex., ch. 12), and possibly the Baptist's words regarding him were emphasized by the flocks of lambs which were being brought to Jerusalem for the Passover, then near at hand. *Which taketh away the sin of the world.* The Messiah was to bring blessing, not to the Jews alone, but to all mankind. This truth had been foreshadowed in such passages as Gen. 12 : 3. The word translated "taketh away," means "to carry," and also "to carry off." "To bear sin is the *method*, to take it away the *result* of Christ's sacrifice." (Reith)

V. 30. *Which is preferred,* etc. ; has a higher place in the purpose of God, and thus a stronger claim on men's attention. *He was before me.* "In the beginning was the Word," ch. 1 : 1. *I knew him not* ; did not know him to be the Messiah. It appears from Matt. 3 : 14, that John knew Jesus as a man. *Made manifest to Israel* ; God's chosen people. To them the Messiah was sent first (Matt. 15 : 24), afterwards, and through them, to the world, Matt. 28 : 19, 20. *Therefore . . . baptizing with water.* John's baptism, like all his work, was simply introductory to the coming of Christ. His whole mission was bound up with the appearance of this stranger.

V. 32. *The Spirit . . . like a dove.* This vision is described by Matthew (ch. 3 : 16) and Mark (ch. 1 : 10) as if seen by Jesus alone. In the later Jewish literature, the dove is often used as a symbol of the divine Spirit. With this image are naturally associated the qualities of purity, gentleness and lowliness.

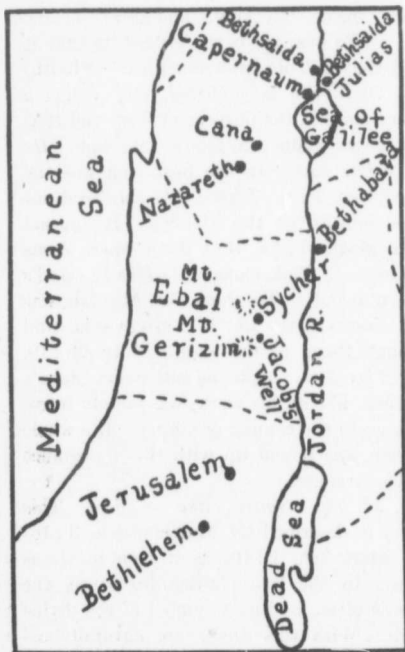
Vs. 33, 34. *He . . . baptizeth with the Holy Ghost.* This was the contrast which John drew between his own baptism and that of Jesus: The one was a symbol of repentance. The other actually produces the cleansed life. Jesus can really impart the power of the living God. *This is the Son of God*; the title which the Father had conferred on Jesus at his baptism. Its application to the Messiah had been foreshadowed in the Old Testament, Ps. 2 : 7.

Light from the East

THE LAMB OF GOD—No people were more familiar with sheep than the Jews. Their speech was full of figures drawn from the shepherd's life. They loved the lambs, Isa. 40 : 11. The lamb was the embodiment of innocence and gentleness : "What fellowship hath the wolf with the lamb?" So Jeremiah's cunning and rapacious enemies find the unsuspecting prophet "a lamb"

(Jer. 11 : 19) ; and the suffering servant of Isa. 53 : 7, is gentle and submissive "as a lamb that is led to the slaughter." But these cases do not explain our text. Christ is the Lamb, not because he is innocent, nor because he is gentle, nor because he is submissive. He is the Lamb because his death was regarded as that of a sacrificial victim. He was put to death like the lamb of the daily sacrifice to atone for sin. And he is the Lamb because he died at the Passover season, when a Passover lamb was killed. The Fourth Gospel declares that Jesus on the cross is the true Paschal Lamb. Paul implies the same when he says, "Christ our Passover is sacrificed for us," 1 Cor. 5 : 7. St. Peter thinks of sacrifice in general when he describes the Christian sacrifice as "a lamb without blemish and without spot," 1 Peter 1 : 19. Thus, three ideas converge on the title "Lamb of God : " Christ was a sacrifice, he was the Paschal Lamb, he bare the sins of many, Isa., ch. 53.

THE GEOGRAPHY LESSON



Bethabara, where John the Baptist baptized (John 1 : 28), was a ford of the Jordan. The traditional site is east of Jericho ; but it is now generally identified with the ford Abarah, much further up stream, which is not far from Cana. Instead of Bethabara, the Rev. Ver. reads Bethany. It is possible that Bethany,—a different place from the town of Martha and Mary and Lazarus (John 11 : 1)—was not far from Bethabara, on the east side of the Jordan. On the banks of the Jordan, says Dr. George Adam Smith, John "found also those vivid figures of his preaching—the slimy shingle—of which he said, *God is able to raise up of these stones children to Abraham* ; the trees with *the axe laid to their roots*, for the Jordan jungle was a haunt of wood-cutters ; and, on the higher stretches of the valley, the fires among the dry scrub chasing before them the *scorpions and vipers.*" The same author speaks of the wild beasts, which in ancient times infested the jungle of the Jordan. "Of these, the lions are the most often mentioned in the Old Testament, —there are no lions to-day, the last of them was seen eight hundred years ago—but wild

boars abound ; but there are leopards and a kind of wolf."

THE LESSON APPLIED

1. John the Baptist *revived the order of the prophets in Israel*. In him were found all the outstanding marks of a prophet: courage like that of Elijah; pity, like Hosea's, for his fellow-countrymen whom he was forced to denounce; religious faith that, in Isaiah, shone like noon-day sun in the midst of national perils.

The ancient prophet spoke in God's behalf the message that his people needed at the time. This was also John's role. He had a distinctive message for his time. Would it then be correct to say that the prophet was one who made God's purpose very plain to the people at a time of crisis and upheaval? If so, he was never a man who merely repeated the worn-out phrases of the past, but he coined new words to suit the emergency in which he was placed. What would a man who was touched with the prophetic spirit preach to-day? There is one note always struck by the prophet; it is this: "Return to God, nothing else matters." And that message is as much needed in our own day as in John's.

Attention should be called to the *difference* between John and the Hebrew prophets. The latter looked for the triumph of God's cause on earth, but the king delayed his coming. It was John's vocation to proclaim the actual advent of the king. "He is here," said John. The long-looked-for day had dawned. Such an experience belonged to no other spiritual teacher of Israel before John's time. He was living in the "day of the Lord."

2. John had a very *modest estimate of himself*. His preaching had disturbed the slumbers of the ecclesiastics. What was the theme of his preaching? (See Matt. 3:2; Mark 1:4.) Why should preaching of this type alarm them? Were they not very religious men? Shaken out of their false security, these "priests" asked, "Who is this violent man who is destroying our peace?" The deputation from the Sanhedrin asked John to define himself. Was he Elijah who had come back to earth (Mal. 4:5), or some other prophet? No, he was hardly a person at all, he was merely a "voice . . . crying in the wilderness." What humility! But his self-effacement was shown a little

later also. "My successor is among you," said he, "and I am not fit to untie the thong of his sandal." Can we not learn a very important lesson from these incidents? Even the disciples a little later disputed among themselves which of them should be accounted the greatest. It is a grievous fault in many Christians that the exaltation of self occupies so large a part in their thoughts.

3. The delegation from the Sanhedrin *asked a wrong question*. They should not have asked John who he was or why he had adopted the rite of baptism. They should have asked their own hearts: "Are these things true that this man asserts with such marvelous passion and power?" Custom and tradition are tyrannical masters, but we are learning to ask the right questions. If a missionary in China or India does notable service, we do not think of jealously asking, "Was he ordained by a bishop or by a presbytery?" We are interested only in knowing that he has poured out his life for the redemption of his fellows.

Many a man who wore gold braid and had his breast covered with badges has been retired in this War, because he could not "make good." It is the general who understands the situation and knows how to deal with it that rises to position of eminence. So it happens that many new names are swimming into the horizon of our War reading,—Brusiloff, for example—because they are real generals, not gilded ones. "Who's Who," has a certain value as a source of information about some people, but the real and fundamental question is "What are you doing?" or "What is the truth of what you say or do?"

4. What was the *meaning of John's rite of baptism*? It was the outward symbol of the new life and the new era, the "day of the Lord." It corresponded to the uniform which our young soldiers don when they enlist for the defence of the great cause. And if our gallant lads are showing such heroism and self-sacrifice in the service of the earthly king whose uniform they wear, should not the same spirit be shown by those over whom the name of Jesus has been named in baptism?

THE LESSON GRADED

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

For Teachers of Bible Classes

This lesson directly suggests the social and political background of New Testament times. As an introduction to the study of the day, the teacher should spend a short time in sketching this background, describing the different parties of Judaism, the political unrest, the Messianic hope which had flamed forth anew, the convulsions of the Jewish state as one impostor after another arose, promising the people of the new era. Suddenly, there flashed into this turbulent night the greatest beacon of the age, John the Baptist. (Read Matt. 11 : 2-19 ; Luke 1 : 5-25 ; 57-66 ; 3 : 1-20.)

1. *A voice*, vs. 19-28. The Sadducees, or, rightly speaking, the high-priestly party, were responsible to the Romans for the good order of the Jewish people. They were anxious to know, therefore, if John was to be ranked as another of the Messiah-impostors who had caused risings (compare Deut. 18 : 15 ; Mal. 4 : 5). The Pharisees, who were interested in John from a more purely religious standpoint, wished to learn why, if he were not a forerunner of the Messiah, in their sense of the term, he baptized the Jews,—a prerogative of the Messianic forerunner. John was too honest to pose as the reincarnation of a hero of the past ; he described himself as he knew himself to be,—a voice, a harbinger of a coming one. Point out that John's head was not turned by the flattery of the crowds : he knew his limitations. He wished to turn men's eyes away from himself, rather than to himself.

2. *The Lamb*, vs. 29-32. We must suppose that Jesus was returning from his temptation after his baptismal experience (compare Matt. 3 : 13 to 4 : 11). John here describes how he discovered the Messianic character of Jesus on that great day of the baptism. No doubt, John had been troubled by the problem of what true religion implies. He knew that his own conceptions were imperfect, and not until his eyes fell upon Jesus did he realize what religion is, what true living is.

"The Spirit . . . abode upon him." The study of Isa. 42 : 1-4 ; 53 : 7 ; 61 : 1-3 was a factor, but, beyond this, there was his personal wrestling with the problem of religion. Not until we are serious with ourselves and with life, can we understand the salvation of Jesus. To the frivolous, he has no meaning, no message.

3. *The age of the Spirit*, vs. 33, 34. Such a vision of holiness made John certain that he had come who could make men holy by the gift of the Holy Spirit. In other words, the age of the Spirit had dawned. The greatest that are born of women are those who can see the dawning of the ever coming new age, who can not only analyze the wrongs of the present order but point men to the better things which are to be, that are already crowding upon us.

For Teachers of the Senior Scholars

Remind the class that "preparedness" is a word which we have heard a good deal about of late. How does the national preparedness of to-day differ from the national preparedness in which John the Baptist was engaged ? Note that the work of to-day has the possible coming of an enemy in view, while John the Baptist was preparing the nation for the coming of the great friend and Saviour of the world. It is a good thing to prepare against the coming of evil, but it is a better thing to prepare for the coming of good. Bring out that the world could not understand a man like John the Baptist, v. 19. He was an enigma to the priests and Levites. What effort did the Jewish leaders make to find out who John was ? (Vs. 19-22.) What has John to say of himself ?

1. *An Interpretation*, vs. 23-28. Point out that John was able to interpret his own life and give an explanation of what he was doing. He was consciously fulfilling prophecy (See Isa. 40 : 3.) He was working out God's plan of life for him. Bring out that it is a great thing to be able to interpret our own life aright, to know why we are in the world and what we are doing, to know that we are in the line of the divine planning. Impress upon the class what a beautiful thing it is to

realize our right relationship to Christ, vs. 26, 27. Tell how Dr. Duff, the great Scottish missionary to India, visited Dr. Carey when he was dying. After Dr. Duff had talked a good deal about the great work Dr. Carey had done, the dying man said, "Do not talk about Dr. Carey, talk about Dr. Carey's Saviour."

2. *A Proclamation*, vs. 29-31. Under what circumstances was this proclamation made? What was the nature of the proclamation? Dwell upon the meaning of the divine symbolism of Jesus as the Lamb of God, the divine sacrifice for sin, the only possible way of saving a lost world. Ask the scholars to make the prayer of the hymn their own:

"O Lamb of God! still keep me
Near to Thy wounded side."

3. *A Testimony*, vs. 32-34. What did John see, and what meaning had this divine symbolism for him? What does it mean to us? Impress upon the class that our lives must be Spirit-filled and Spirit-led, or we shall find this world a great disappointment.

For Teachers of the Boys and Girls

The lesson may be linked with that for last day, by recalling, from v. 8, what the work of John the Baptist was, the work of a witness. Explain that the word "record," in v. 19, is translated "witness" by the Revised Version. To-day's lesson will tell us what this great "witness" said. There are three main points to be brought out in the teaching of the lesson:

1. *What John said of himself*, vs. 19, 23, 24. A question or two will bring before the scholars the persons to whom John gave his testimony,—the "priests and Levites," members of the Sanhedrin or Great Council of the Jews, the religious leaders of the people. Vs. 20-22 should be touched upon, as showing some wrong notions about John, and then attention should be centred on the positive statements of John about himself.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "This is my beloved Son, in whom I am

well pleased." Question about John's description of himself as a "voice," referring to the custom, common in the East, of a herald going in advance of a king, or some other great person, to summon the people to get ready for the coming of his master. So John was the herald of Jesus. Bring out, also, the meaning of, "Make straight the way of the Lord," explaining how, in the East, roads were often repaired only on some special occasion. Make sure, in passing, that the scholars know who the Pharisees were.

2. *How he prepared the way for Jesus*, vs. 25, 26a. Starting with the question, "Why baptizest thou then . . . ?" Explain how the Jews looked upon baptism as a sign of repentance and purification, which they expected to take place before the Messiah came. For the reason why they questioned John's right to baptize, see Lesson Explained. The point to make clear is, that John prepared the way for Jesus, by urging the people to repent of their sin, and that being baptized was a sign that they had repented.

3. *What John said about Jesus*, vs. 26b-34. The first thing to bring out is John's declaration that Jesus was so much greater than himself, v. 27. Point out that to say this was a proof of John's own greatness. Next, there is the great saying of v. 29. The teacher should strive to present Jesus as the great sin-bearer for each individual and for the world. Vs. 30-34 contain John's explanation of how he came to know that Jesus was the Messiah. The teacher should go over this explanation, point by point, referring to the story of Jesus' baptism in Luke's Gospel.

Is there anything in our hearts or lives that prevents Jesus from coming into them? If there is, it should be put away completely and forever. This is the lesson to press home in closing.

well pleased." God spoke these words of Jesus. Find them.

2. "Though your sins be as scarlet, they shall be as white as snow." Where is this promise found?

ANSWERS, Lesson I.—(1) Luke 2 : 32.
(2) Ps. 119 : 105.

For Discussion

1. Was John the Baptist a greater man than Elijah ?
2. Have we better proofs than John had that Jesus is God's Son ?

Prove from Scripture

That Jesus is the Son of God.

The Question on Missions

Ques. 2. The teacher of the little ones, and of the boys and girls, should picture to them two groups of small buildings, outside the gate of a city, surrounded by a high brick wall to keep away thieves. These two groups of buildings are the wards of the Hwaiking Hospital, one group being for men

and the other for women and children. Tell about the one operating-room and one dispensary, and the chapels or waiting-rooms, one for men and one for women. Talk about the ways in which children are brought to the hospitals,—in their parents' arms, in baskets, wheelbarrows and carts. Parents are allowed to wait on their children in the hospitals, and grown-up patients have friends to wait on them. Picture, also, the little patients being carried out under the shade trees in the hospital yard in the hot weather to play in the sand, while their mothers are busy with their sewing, or washing, or study.

In classes of older scholars, a full description of the hospital buildings at Hwaiking should be brought out, attention being called to the points of difference between these and Canadian hospitals. The way in which the patients are treated should also be elicited in the conversation.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear how John made Jesus known to the people amongst whom he was going to work.

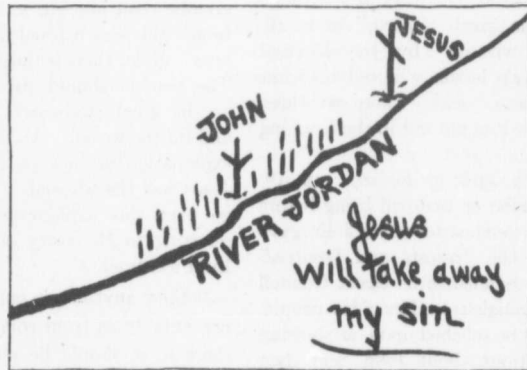
Approach to the Lesson—Can any one remember the name of that other baby boy who was born a little while before Jesus? Some one may print his name, JOHN. God had been teaching John and getting him ready to be a preacher. Would you like to know where John lived? The place was called the wilderness. There God talked with him and he had a quiet time to think and pray.

Would you like to know what John ate and what kind of clothes he wore? He wore a long, loose coat made of camel's hair, with a leather belt or girdle around his waist, and his food was the honey of the wild bees and the flesh of locusts,—insects which were very

plentiful in that country.

Let us imagine this line is a river. We will print the name RIVER JORDAN. There is a man (stroke) talking to a crowd of people (strokes) beside the river Jordan (describe the dress of the man). Yes, you know him. It is John. He is telling these people who is coming amongst them to teach them and to be their Saviour.

Soon the news about this strange preacher, John, spread all over the



country. The Jews sent priests from the temple at Jerusalem to find out who he really was, for some said that he was Christ himself, but John told them he was not Christ, nor Elijah, nor any other great one, vs. 19-21.

Preparing the Way for Jesus—In that country the roads were rough. When a king or other great person was about to pass over

the roads in a chariot, a messenger always went before him to tell the people to get the roadway cleared of sand and stones, and make ready for the coming of the king (see Lesson Explained). John's work was to go before Jesus and prepare the people for his coming amongst them. Here is a picture of the place that had to be made ready for Jesus (outline, PEOPLE'S HEARTS). John went through the country calling to people to turn away from their sins and be forgiven. "Repent! Repent!" is what he cried.

Baptism—Have you ever seen a wee baby being baptized? (Describe a baptism.) Have you wondered why the minister poured water on baby's head? That was a sign that Jesus' Holy Spirit come into the little

one, and that all its sin is washed away. In our story we see John, who was called "the Baptist," standing in the shallow water of the river Jordan, baptizing all who were sorry for their sins and wished to be ready for the coming of Jesus. (Use pictures, blackboard or sand tray.)

Golden Text—John sees Jesus coming towards them. John pointed to him and said the words of our Golden Text (all repeat and point upwards). How did John know Jesus when he came? (Vs. 32-34; Matt. 3:14-17; describe the scene.) Whose sins did Jesus come to take away? Sing or repeat verse 1, 3, 4, Hymn 596, Book of Praise.

What the Lesson Teaches Me—JESUS WILL TAKE AWAY MY SIN.

FROM THE PLATFORM

"Behold the Lamb of God"

Write on the blackboard the words from the Golden Text, "Behold the Lamb of God." Ask of whom these words were spoken, and by whom. Having brought out, that, in these words, we have a description of Jesus, question about the Old Testament passage to which they probably refer (see Isa. 53:7). Ask for the explanation of the sufferings of the person described in this chapter of Isaiah. The point to bring out is that he suffered for the sins of his people. Help the scholars to see that, when Jesus was called "the Lamb of God" it was meant that, by his sufferings and death he was to take away sin. Whose sin? The "sin of the world." Then he can take away the sin of each one. Why should we not trust him?

Lesson III. FIRST DISCIPLES OF THE LORD JESUS January 21, 1917

John 1:35-49. Study John 1:35-51. *Scripture Memory Verses.

GOLDEN TEXT—Jesus saith unto him, Follow me.—John 1:43 (Rev. Ver.).

35 Again ¹ the next day after John stood, and two of his disciples;

36 And ² looking upon Je'sus as he walked, ³ he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Je'sus.

38 ⁴ Then Je'sus turned, and ⁵ saw them following.

and saith unto them, What seek ye? ⁶ They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where ⁷ dwellest thou?

39 He saith ur to them, Come and ⁸ see. They came ⁹ and saw where he ¹⁰ dwelt, and ¹¹ abode with him that day: ¹² for it was about the tenth hour.

40 One of the two ¹³ which heard John speak, and

* 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.

followed him, was An'drew, Si'mon Pe'ter's brother.

41 He ¹⁴ first indeth his own brother Si'mon, and saith unto him, We have found the ¹⁵ Messi'as, which is, being interpreted, the Christ.

42 ¹⁶ And he brou'ght him ¹⁷ to Je'sus. ¹⁸ And when Je'sus beheld him, he said, Thou art Si'mon the son of ¹⁹ Jo'na; thou shalt be called ²⁰ Ce'phas, which is by interpretation, A stone.

43 ²¹ The day following Je'sus would go forth into Gal'ilee, and ²² findeth Phil'ip, and ²³ saith unto him, Follow me.

44 Now Phil'ip was ²⁴ of Bethsa'ida, ²⁵ the city of An'drew and Pe'ter.

45 Phil'ip findeth Nathan'ael, and saith unto him, We have found him, of whom Mo'ses in the law, and

Revised Version—On the morrow John was standing; ² he looked; ³ and saith; ⁴ And Jesus; ⁵ beheld them; ⁶ And they; ⁷ abidest; ⁸ ye shall see; ⁹ therefore; ¹⁰ abode; ¹¹ they; ¹² Omit for; ¹³ that; ¹⁴ findeth first; ¹⁵ Messiah (which is, being interpreted, Christ); ¹⁶ Omit And; ¹⁷ unto; ¹⁸ Jesus looked upon him, and said; ¹⁹ John; ²⁰ Cephas (which is by interpretation, Peter); ²¹ On the morrow he was minded to go; ²² he findeth; ²³ Jesus saith; ²⁴ of; ²⁵ of; ²⁶ Omit there; ²⁷ Omit that; ²⁸ Omit and saith unto; ²⁹ Omit the.

LESSON PLAN

- I. Finding Christ, 35-39.
- II. Telling About Christ, 40-42.
- III. Confessing Christ, 43-49.

DAILY READINGS

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

M.—First disciples of the Lor' Jesus, John 1: 35-42. T.—First disciples of the Lord Jesus, John 1: 43-51. W.—The ready disciple, Mark 2: 13-17. Th.—"Would be" disciples, Luke 9: 57-62. F.—Riches, or Christ—Which? Matt. 19: 16-22. S.—Conditions of discipleship, Matt. 16: 21-28. S.—Rewards of discipleship, Mark 10: 23-31.

Primary Catechism—*Ques. 6. Where is God? A. God is everywhere. Ques. 7. What does God know? A. God knows all things. Ques. 8. What does God know about you? A. God knows everything I think, say, or do.*

the prophets, did write, Je'sus of Naz'areth, the son of Jo'seph.

46 And Nathan'ael said unto him, Can ²⁶ there any good thing come out of Naz'areth? Phil'ip saith unto him, Come and see.

47 Je'sus saw Nathan'ael coming to him, and saith of him, Behold an Is'raelite indeed, in whom is no guile!

48 Nathan'ael saith unto him, Whence knowest thou me? Je'sus answered and said unto him, Before ²⁷ that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Nathan'ael answered ²⁸ and saith unto him, Rab'bi, thou art the Son of God; thou art ²⁹ the King of Is'rael.

Shorter Catechism—*Ques. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin? A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.*

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 560, 137, 32 (Ps. Sel.), 457.

Special Scripture Reading—John 10: 1-6; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 19, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 147, Calling of Andrew and Peter. For Question on Missions, C. 142, Patients in Front of Hospital Ward. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—The day after last lesson, during winter of A.D. 26; Bethany.

Connecting Links—The testimony of John the Baptist to Jesus (see last lesson) is followed by the testimony of the first disciples.

I. Finding Christ, 35-39.

V. 35. *Again the next day.* This accuracy of detail as to time and place is one of the proofs that the writer of this Gospel was an eyewitness of the events recorded. *John stood, and two of his disciples.* The minds of the little group were filled with expectant thoughts regarding the great person, whom John, and perhaps his companions, had seen the day before.

Vs. 36, 37. *Looking upon Jesus; fixing his eyes upon him, as if wrapt in contemplation of his sacred character. As he walked.* Jesus had remained in that district, probably for the sake of intercourse with the Baptist. *Behold the Lamb of God; a title pointing to the purity and gentleness of Jesus, and also to his taking away of the world's sin by the shedding of his precious blood. Disciples heard. . . followed*

Jesus. The Baptist, with his self-denying spirit, encouraged them to follow this new master. They were the readier to do so, because they felt, as so many have done since, the charm of Jesus' personality.

Vs. 38, 39. *Jesus. . . saith. . . What seek ye?* Possibly this question was intended to test them, while, at the same time, it would encourage them to speak out their wishes. *Rabbi*; literally, "My Greatness" (compare our title "Highness"). Originally, the title was applied to teachers; at a later time, like our "doctor," to men of learning in general. *Being interpreted, Master.* John wrote for Greek readers, and therefore explained "Rabbi," by giving its Greek equivalent, here translated "Master." *Where dwellest thou?* They wanted to go to his lodging, that they might have a convenient opportunity of conversing with him. *Come and see*; a phrase often used by Jewish teachers as an invitation to consult them. *Abode with him that day.* How much we should give for notes of that absorbing conversation!

The tenth hour; four o'clock p.m., time being reckoned amongst the Jews from sunrise to sunset.

II. Telling About Christ, 40-42.

V. 40. *One . . . Andrew*. The other was the apostle John, who, with characteristic modesty, keeps himself in the background. Andrew is best known as the brother of Simon Peter, who became more famous than himself. The special references to Andrew show him to have been a man of valuable practical qualities (compare chs. 6 : 8, 9 ; 12 : 22). John's Gospel is remarkable for its lifelike sketches of its less important characters.

V. 41. *Findeth first his own brother* (Rev. Ver.). The meaning is that John found his brother James (Matt. 10 : 2) and brought him to Jesus, but not until Andrew had found *Simon*. "Andrew finds *his* brother *first*, and afterwards John finds *his* ; but we are left to infer the latter point." What a service this comparatively obscure disciple performed in bringing Peter to Jesus ! "Andrew thrice brings others to Jesus : Peter, the lad with the loaves (ch. 6 : 8, 9) and certain Greeks, ch. 12 : 20-22." *Found the Messiah* ; the greatest discovery which a Jew could make. Messiah is the Greek spelling of the Hebrew *Messiah*, which is the same as the Greek *Christos* (Christ), both meaning "the Anointed."

V. 42. *Beheld him* ; with a steadfast look, as if reading the character of this new convert. *Thou art Simon* ; a name under which he had shown himself a man of rash, unstable character. *Thou shalt be called Cephas* (the Hebrew for the Greek *Petros* or Peter) . . . *A stone* ; a mass of rock. The day is coming when men shall think of him as a man of firm and steadfast faith. Jesus called him Peter after his great confession at Cæsarea Philippi, Matt. 16 : 18. Change of name in the Bible symbolizes change of character (compare Gen. 32 : 28).

III. Confessing Christ, 43-49.

Vs. 43, 44. *Jesus . . . findeth Philip*. Jesus has different ways of making disciples. John and Andrew approached the master. He himself definitely invited Philip. *Follow me*. Perhaps this was not yet an official call to discipleship, but means rather "accompany me." They were traveling to Galilee,

Philip's home. This Gospel shows us that Jesus became intimately acquainted with some, at least, of the Twelve, before he called them to leave all and follow him (see Mark 1 : 16-20). *Bethsaida*. See Geography Lesson.

Vs. 45, 46. *Nathanael* ; called in the other Gospels Bartholomew, "son of Tolmai" (Matt. 10 : 3, etc.), and described in ch. 21 : 2 as "of Cana of Galilee." Philip, like Andrew, became at once a missionary. *Any good thing . . . out of Nazareth* ; a village situated a little to the northwest of Cana. The meaning is not that Nazareth had a specially bad reputation, but Nathanael's words express the contempt which neighboring villages have for each other. Besides, Nazareth was so obscure a place, that it is never mentioned in the Old Testament. It seemed impossible to Nathanael that any man of mark could come from so insignificant a town. *Come and see* ; the best answer which could be given to a doubter.

Vs. 47-49. *An Israelite indeed* ; the possessor of a faith like that which won for Jacob the title "prince with God," Gen. 32 : 28. *No guile*. Nathanael had no such deceitfulness as Jacob showed before he became Israel, Gen. 27 : 18-25. *Under the fig tree*. Apparently our Lord had observed him praying, or meditating, and at a glance had penetrated his character. *Son of God . . . King of Israel* ; two titles belonging peculiarly to the Messiah, Ps. 2 : 6, 7. Jesus' supernatural knowledge convinced Nathanael that they indeed belonged to Jesus. All of these six earlier disciples afterwards became apostles.

In vs. 50, 51, Jesus assures Nathanael that he will see still stronger proofs that he is the Messiah. He, "the Son of Man," will, like Jacob's ladder (Gen. 28 : 10-12), bring heaven and earth together, so that men can speak to God, and God can send blessings upon men.

Light from the East

ST. ANDREW—The book of Acts tells us a good deal about Peter and Paul, but very little about the other apostles. The early church tried to make good the defect. There have come down to us many other books of Acts, such as, The Acts of St. Philip, The Acts of St. Thomas, The Acts of St. Andrew.

These are for the most part legendary, but they help us to understand how men thought and felt about religion in the early Christian centuries. The story of St. Andrew's martyrdom at the end of his "Acts" shows us a rapturous devotion to the cross. The consul at Patræ in Greece, we read, orders the apostle to be crucified. "He leaves them all, goes up to the cross, and says to it in a clear voice: 'Rejoice, O cross, which has been consecrated by the body of Christ, and adorned by his limbs. Assuredly before my Lord went up on thee thou hadst much earthly fear, but now invested with heavenly longing.

For I know, from those who believe, how many graces thou hast in him, how many gifts prepared beforehand. Free from care, then, and with joy, I come to thee, that thou also exulting may receive me, the disciple of him that was hanged upon thee. O good cross, which hast received comeliness and beauty from the limbs of the Lord; O much longed for, and earnestly desired, and fervently sought after, and already prepared beforehand for my soul longing for thee, take me away from men, and restore me to my master, in order that through thee he may accept me who through thee has redeemed me.'"

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

The two Bethsaidas ("fisher home," the name means) form the subject for to-day's lesson. Take, first, Bethsaida Julias. This was a town on the east bank of the Jordan, near the entrance of the river into the Sea of Galilee. It was rebuilt and beautified by Philip, a son of Herod the Great and ruler of a region to the northeast of Galilee, who named the town in honor of Julia, daughter of the reigning emperor Augustus. It was near this Bethsaida that Jesus fed the Five Thousand (see Lesson IX., John 6:1-14). Surrounding the town was a rich plain, with abounding grass, which ran up like a wave of

emerald over the eastern hills. Hence John (ch. 6:10), in his account of the miracle, remarks that there was much grass in the place.

The second Bethsaida, the home of Andrew and Peter and Philip, was probably situated in a little vale bordering on a curved beach on the northwest shore of the sea. "Copious streams of water from the warm springs on the east edge of the vale served in time past to drive several mills on the shore, being conducted thither by aqueducts, now crumbling and covered with ferns and ivy." The modern name is Ain-et-Tabighah.

THE LESSON APPLIED

According to John's Gospel, the religious revival that broke out under the Baptist was merged in the larger movement headed by Jesus. John the Baptist recognized that he was the forerunner or herald of the master, and his disciples joined the new teacher with his approval. Was this not rare and astonishing self-effacement? John toiled, and the fruit of his teaching was placed in the hands of another. Jesus knew the extraordinary and beautiful unselfishness of John, and his tribute to him was a noble one, Matt. 11:11.

Should we not learn from John's attitude to Jesus to labor not for our own ends, but for the great cause? The disciples of John ranged themselves under the banner and leadership of a new master. Our denominational connections should be used for the advancement of the larger cause and the wider movement.

The armies of the Allies are fighting for the liberty of the world under one command. Our "little systems" and our party allegiances must not be held for their own sakes and for the sake of certain "principles" but only for the good of all men.

The lesson contains a phrase which is quite important as giving the *practical test of Christianity*—"Come and see." The two inquirers stayed with Jesus the rest of that day, v. 39. They talked it all over with the master, and at the close of the interview they were satisfied and even enthusiastic. Forthwith they became recruiting sergeants for their new leader, v. 41. Is it possible to make any stronger appeal to men than this? The blind man told the jealous ecclesiastics that he was not sure about the rules of the church, but "one thing I know . . . whereas I was blind,

now I see." Our answer to all objections must be: "Give the gospel an honest trial." We must invite all who cavil at arguments to see how the heathen have been reclaimed, how nations like Korea are being re-born, and individuals who were in the grip of sin are living victorious lives in the strength of their faith in Christ. We ought to be able to point others to the life and zeal and sacrificial service of the church with more confidence than we can. We ought to be able to say: "Come and see," with assurance.

Alas, that so often we must rather hide our ambitions and actions from inspection! We are afraid to say to the world: "Come and see, and be convinced." A man may argue against prohibition in the abstract, but the best proof of its efficacy is the decrease in the number of arrests for drunkenness, the diminution of criminal cases brought before the judge, the increasing number of savings accounts in the banks, the growing prosperity of the city or rural community. So the proof of Christianity is to be found in the lives where it is being tried out fearlessly.

The first band of disciples was augmented by *personal evangelism*, v. 41. Kipling tells us about Mulholland, fierce and ungodly, making a contract with God that if he brought him safe to port, he would "exalt his name, and praise his holy majesty till further orders came." Mulholland was saved, and did not

forget. God ordered him back to his old companions.

"I never puts on my ministers no more than they can bear,

So back you go to the cattle-boats, and preach my gospel there."

And back he went to his own and witnessed without flinching for his new master.

Why should we not push the cause of the Christian church with more joy and pride and confidence? Why not commend our master to our neighbors and friends? Imagine the bounding heart with which Andrew declared to his brother Simon Peter that he had made the great discovery. "We have found the Messiah," v. 41. With what a thrill he said that!

Notice lastly, that *the divine method of advance may be full of surprise to us*. Nathanael was bewildered when he heard that Jesus, the teacher who was hailed by Philip as the "Messiah," had come from Nazareth, v. 46. The whole career of Jesus was a surprise and seemed to both Jew and Greek to be folly. But as Paul taught, God takes instruments which the world despises, and uses them for the furtherance of his cause. Paul himself was taken from the ranks of the opponents of the gospel. Luther was taken from a monastery. The salvation of the world comes by way of suffering and the cross.

THE LESSON GRADED

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

For Teachers of Bible Classes

If the Gospel of John and the other Gospels are to be harmonized, we must suppose that the crisis of the temptation had been passed before Jesus began to choose his disciples. Refer to Matt. 4:1-11; Luke 4:1-13. Briefly point out to the class the meaning and the significance of the temptation experience. To picture that contest between the way of the flesh and the will of God will be helpful to those who are waging it to-day. After Jesus had clearly perceived the course of his ministry and the character of his Messianic work, he was ready to go forth and win recruits for the gospel of the kingdom.

1. "Come and see." This invitation appears twice in the lesson, vs. 39, 46. In the first instance, it was an invitation to come and see one whose home was in some hole in the rocks, who had neither tent nor covering, yet one whose face "doth minister life to beholders." In the second instance, it was an invitation to come and see one who understands us in all this complexity of weakness and strength better than we understand ourselves. Evidently the writer of this Gospel felt that a personal test of Christ was the highest evidence of its value. How does Christianity compare with other religions in respect to the things which it does? How does it compare with other ideals of life in respect to the things which it does for the individual? Why do you accept Christ?

2. *Christ's choice of men.* (1) Discuss the characters of the different men who formed the earliest disciple band. Are any of them very promising men? What were their strong points; what were their weak ones? The writer knows of a teacher of a Bible Class who, by hard work, gained as recruits to his class, the members of a certain baseball team. None of them were models of goodness, but they understood team-play, and, in six months, they put more "ginger" into class activities and class expansion than all of the so-called "models" together. Eventually, most of them became strong Christian leaders. Clearly, those who are most conscious of Christ's work in them, become his most energetic disciples. (2) Consider the different methods by which Christ drew these diverse men to himself. The fulfilment of deep religious hopes attracts Andrew; the promise of a more steady self draws the erratic Peter; the promise of a leader wins the vacillating, irresolute Philip, type of "I-do-not-know-what-to-do" man; the promise of sympathy commands the allegiance of Nathanael.

3. *Helping Christ to win men.* This lesson ought to show how discipleship involves evangelism. Tell the class the story of the "Catch-my-Pal" movement. How would a "Win-One," or "Bring-a-Friend" campaign affect your class?

For Teachers of the Senior Scholars

Suggest to the scholars how interesting the study of beginnings is,—the beginning of the world, or the family, or the nation, or a great and good life, and show that we have in this lesson the beginning of the greatest movement the world has ever seen. As we study this passage we shall find that there was a divine simplicity in the way these first six young men became Christians. They at once cast in their lot with Jesus and allowed him to exercise a controlling influence over them. In the light of this divine simplicity, a child can understand what it is to be a Christian. If we are willing to settle all questions in life by asking, "What would Jesus do?" we know what a blessed thing it is to be a Christian. Question the class about these first six disciples.

1. *The First Two Disciples*, vs. 35-40. Who

were they? How were they led to become Christ's disciples? Note that the testimony of John the Baptist was all that was needed to lead them to follow Jesus, and bring out that it is easier for some people to become Christians than for others. How can we explain this? Is it that some are so near the kingdom that a little tug of divine love draws them in? How did they spend their first day of Christian experience? (Vs. 38-40.) How we long to know something more about that day's experience of fellowship with Jesus.

2. *The Next Two Disciples*, vs. 41, 42. Who were these and how were they brought to Jesus? What had Jesus to say to Peter? Impress upon the scholars what a beautiful thing it is to do like Andrew and John, to lose no time in winning our most intimate friends to Christ. Sometimes this is no easy matter. Christina Rossetti said that she found it harder to speak to her brothers about religious things than to any one else.

3. *The Fifth Disciple*, vs. 43, 44. Who was this? Who found Philip? Note that sometimes Christ takes hold of the heart through his Word and Spirit without using human instrumentality. Every good aspiration is a voice of Christ in the heart saying, "Follow me."

4. *The Sixth Disciple*, vs. 45-48. Who was this? Who found him? Note the question: spirit of Nathanael. What was Christ's testimony concerning him? (V. 47.) Bring out that while Nathanael was without guile he was not without prejudice. He was prejudiced against Nazareth. Warn the class against allowing some poor little prejudice to keep them from doing what God intended them to do.

For Teachers of the Boys and Girls

There can scarcely be a better way of teaching this lesson than by following the narrative step by step, making the persons named in the story to stand out clearly before the scholars and leaving them to draw the practical teachings for themselves, which they will not be slow to do. The lesson is on how people come to, and are brought to, the Saviour,—surely a lesson of supreme importance.

"Again, the next day after," v. 35. This phrase naturally suggests questions about

John's witness, to the messengers sent from Jerusalem, concerning Jesus as the promised Messiah who was to take away the sins of the world.

"*John stood, and two of his disciples.*" The scholars are familiar with the call for recruits to fight the battles of our king and country. Now, in these two disciples of John we see the beginning of the great army, which, under Christ its leader, is to conquer the world.

"*Looking upon Jesus,*" v. 36; recognizing him as the one on whom the Spirit had descended like a dove and whom the Father had declared to be his own Son. How reverently and hopefully John must have looked upon Jesus, the greatest, most wonderful person who ever appeared on earth.

"*Behold the Lamb of God!*" Think, teacher, and get the scholars to realize what this title given to Jesus means,—that his great work is to save people from sin, and to save them by his own sufferings and death. These words are the very heart of the gospel and of all gospel preaching.

"*The two disciples . . . followed Jesus,*" v. 37. They were led to do this, in the first place, by John's testimony. So the kingdom of Christ spreads by one telling another. Vs. 38, 39 tell how they were won, in the second place, by

Jesus own attractiveness and by what he taught them.

"*One of the two . . . was Andrew,*" v. 40. Why was he called "Simon Peter's brother?" Who was the other of the two? In all likelihood John, the writer of this Gospel, who always shrinks from mentioning himself.

"*He findeth first his own brother,*" v. 41 (Rev. Ver.). "First," that is, before John, who also found his brother James. The best way to begin in working for Christ is to bring to him those nearest to us.

"*Thou shalt be called Cephas,*" v. 42. Have Matt. 16 : 18 and Eph. 2 : 19-22 read. It did not seem a great thing for Andrew to bring Peter to Jesus, but Peter, after Jesus himself, was to become the great foundation rock of the church.

"*Jesus . . . findeth Philip,*" v. 43. Jesus himself calls a disciple, whereas the first four had been directed or invited to him. Talk about the different ways in which people become Christians.

Vs. 45-49 tell of Jesus calling Nathanael. Follow the story, bringing out Nathanael's difficulties, how Jesus met these, and Nathanael's full and frank acknowledgment of Jesus as the Messiah and God's Son.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where is it written that Jesus was brought as a lamb to the slaughter?

2. Jesus told his disciples to seek first the kingdom of God and all other things would be added unto them. Find the words.

ANSWERS, Lesson II.—(1) Matt. 3 : 17.
(2) Isa. 1 : 18.

For Discussion

1. Is it hard to become a Christian?
2. Is it a handicap or a help to be born in an obscure place?

Prove from Scripture

That obedience is the test of discipleship.

The Question on Missions

Ques. 3. The little ones and the boys and

girls will be interested in a description of the wards,—small Chinese buildings, brick and one-story high, with brick floors and white-washed walls; and of the beds so different from ours,—either brick or wooden platforms, with no mattress at all in summer and only a thin one in winter, the pillow often being only a brick or a block of wood. The teacher should tell, also, about the food shop, and how many of the patients prefer to cook their own food, several families sharing the use of a fireplace. Another point to bring out is the fear of the hospital which the Chinese have at first because they have been told that the missionary doctors take out the eyes of patients and cut up their bodies to make medicine,—a fear which, however, is soon overcome, so that the wards are usually crowded. The absence of white sheets on the beds should be explained,—white being a sign of mourning in China.

In classes of older scholars a detailed de-

scription of the wards should be brought out, and the prejudice of the Chinese against com-

ing to our mission hospitals, and how it is overcome, should be discussed.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson is going to tell us about Jesus winning his first disciples.

Lesson Thought—Teach the children that Jesus is calling them to follow him.

Approach to the Lesson—Let the children watch you as you fold a paper boat or cut one

out of paper or sketch one.

What do the children know about fishing boats or fishermen? Take the children first away up to the sea of Galilee (map). Here are some fishermen mending their nets. Their boats are drawn up on the shore. They

are talking about some great news they have heard. Somebody has come back from the river Jordan and has been telling them about a strange preacher who has been saying that Jesus is coming amongst people to teach them; coming to take away the sins of all who come to him. "Let us go down to the river Jordan and see and hear for ourselves," two of the fishermen say. Their names were Andrew and John. They left their boats and away they went to hear the strange preacher. We know who he was and all about him, don't we? Some of you may tell me his name.

Lesson—The two fishermen heard John preach and they believed all that he told them about Jesus. Picture them standing and talking with John the Baptist. Suddenly John turned and pointed. "Behold the Lamb of God!" he said. And they looked and saw Jesus passing by. They followed him (strokes).

Jesus knew that they were following him. Describe his kind face and voice as he turned and asked, "What do you want?" "Master, we want to know where you live." "Come

and see," Jesus said, and they went with him to the home where he was staying. All day they stayed talking with Jesus and learning to love him.

Bringing Others to Jesus—Andrew went away and told his brother Simon, "We have

found Jesus, the Christ," and he brought Simon to Jesus. John also brought his brother, James. Jesus gave Simon a new name, PETER, which means a stone or rock.

Then Jesus and his friends started up to Galilee. Jesus wanted to gather

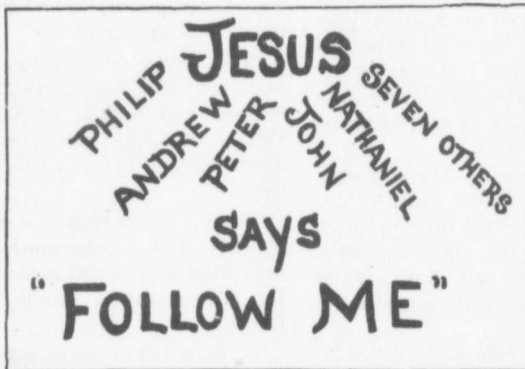
a few friends around him who would go about with him, and he would teach them so they would be able to teach others. Jesus met Philip, who was from the same town as Peter and Andrew and John and James, and Jesus asked Philip to be one of his followers.

Golden Text—"Follow Me," Jesus said to Philip. Repeat Golden Text. Philip brought a friend of his named Nathanael, and afterwards Jesus asked six others to join them. These twelve men were called disciples, or learners. (Repeat the names of all the disciples.) Jesus knew all about these men before he called them to be his friends.

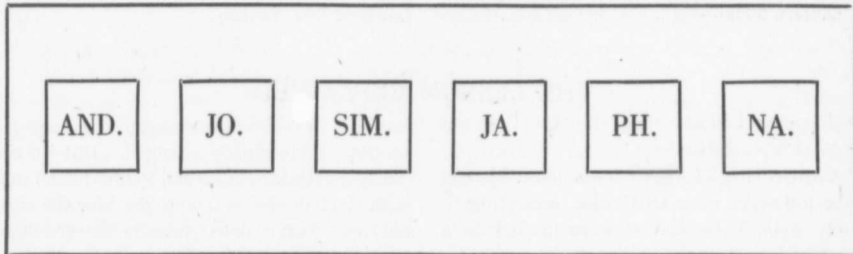
Following Jesus—Do you know the game, "Follow the Leader?" Everybody has to go just where the leader goes and do just what the leader does. That is the way Jesus wants his followers to do. Always think, "What would Jesus do?" and try to do what you think he would do. Jesus expects his followers to do his work in the world after he went back to heaven.

Hymn—Sing Hymn 534, Book of Praise.

What the Lesson Teaches Me—I SHOULD FOLLOW JESUS.



FROM THE PLATFORM



Draw on the blackboard six squares. Call for the names of the first two disciples of Jesus, and print in the first two squares, AND. and JO., respectively. Ask how these two men became disciples of our Lord. The answer to this question will bring out the story of John the Baptist's pointing out Jesus to his disciples and their visit to Jesus. Ask for the names of the next two disciples. Print SIM. in the third square and JA. in the fourth. Elicit, by questioning, that each of these two was brought to Jesus by his brother. Call for the name of the next disciple, and print PH. in the fifth square; then for the name of the sixth, and print NA. : bring out the story of each. Press home the duty of following Jesus ourselves and getting others to follow him.

Lesson IV.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE

January 28, 1917

John 2 : 13-22. *Scripture Memory Verses.

GOLDEN TEXT—My house shall be called a house of prayer.—Matthew 21 : 13 (Rev. Ver.).

13 And the Jews' passover was at hand, and Je'sus went up to Jeru'salem.

14 And ²found in the temple those that sold oxen and sheep and doves, and the changers of money sitting :

15 And ³when he ⁴had made a scourge of ⁵small cords, ⁶he drove them all out of the temple, ⁷and the sheep, and the oxen ; and ⁸poured out the changers' money, and overthrew ⁹the tables ;

16 And ¹⁰said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

17 ¹¹And his disciples remembered that it was written, The zeal of thine house ¹²hath eaten me up.

Revised Version—¹passover of the Jews ; ²he ; ³Omit when ; ⁴Omit had ; ⁵Omit small ; ⁶and cast all ; ⁷both the sheep ; ⁸their ; ⁹to them that sold the doves he said ; ¹⁰Omit And ; ¹¹shall eat me up ; ¹²The Jews therefore answered and said ; ¹³The Jews therefore said ; ¹⁴raise ; ¹⁵raised ; ¹⁶spake this ; and they.

LESSON PLAN

- I. A Sinful Traffic, 13, 14.
- II. A Stern Punishment, 15-17.
- III. A Bold Challenge, 18-22.

DAILY READINGS

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

M.—Reverence of Jesus for his Father's house, John 2 : 13-22. T.—His Father's business, Luke 2 : 41-52. W.—Begins in a synagogue, Luke 4 : 14-22.

18 ¹³Then answered the Jews and said unto him—What sign shewest thou unto us, seeing that thou doest these things ?

19 Je'sus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 ¹⁴Then said the Jews, Forty and six years was this temple in building, and wilt thou ¹⁵rear it up in three days ?

21 But he spake of the temple of his body.

22 When therefore he was ¹⁶risen from the dead, his disciples remembered that he ¹⁷had said this unto them ; and they believed the scripture, and the word which Je'sus had said.

Th.—Right use of the temple, 1 Kgs. 8 : 37-43. F.—Teaching in the synagogue, Acts 18 : 1-11. S.—The courts of the Lord, Ps. 84. S.—Joy in God's house, Ps. 122.

Primary Catechism—*Ques. 9. What can God do ?* A. God can do all that He wishes to do.

Shorter Catechism—Review Questions 82-85.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 1 (Ps. Sel.), 358, 388, 387, 389.

Special Scripture Reading—Matt. 6 : 24-34 ; given also in Departmental Graded Teacher's Quarterlies. (To

* 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.

be read responsively or in concert by the whole School.)
Hymn for Opening Worship—Hymn 404, Book of Praise; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson B. 1562, Jesus Cleans-

ing the Temple. For Question on Missions, C. 501, Patients in Chapel of Hospital. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Probably the Passover of A.D. 27; Jerusalem.

Connecting Links—Jesus and his six new followers went to Galilee, and immediately upon their arrival were invited to a marriage in Cana. It has been supposed, from the part which our Lord's mother Mary took in the proceedings, that one of the families may have been related to her. The supply of wine at the feast fell short. Failure in hospitality was an indelible disgrace for an Eastern household, and Mary appealed to her Son, who, in response to the appeal, turned the water brought to him in six waterpots into wine and thus removed the shadow which had fallen upon a happy gathering of friends. (See vs. 1-11.) After this first miracle, Jesus, with his mother, his brethren and his disciples, went to Capernaum, v. 12.

I. A Sinful Traffic, 13, 14.

V. 13. *The Jews' passover*; the central feast of the Jews, held late in March or early in April, which all devout Jews, whether in Palestine or beyond its borders, desired to celebrate at Jerusalem, the holy city, as they were required to do by the law of Moses. The law commanded them to go to the holy city also for the Feast of Pentecost, fifty days after the Passover, and of Tabernacles, in October. *Jesus went up to Jerusalem*; whither he had gone, seventeen or eighteen years earlier, with his parents, a boy of twelve, to celebrate his first Passover, Luke 2:42. Visitors to Jerusalem "went up" because that city was the capital and because it was 2,500 feet above sea level.

V. 14. *Found in the temple*. See Geography Lesson. *Sold oxen and sheep and doves*; which were used in the sacrifices required at the Passover. The temple sacrifices had become a mere form. In earlier days, the best animal in the herd was dedicated to God. Now it was a case of bargaining, with true Jewish instinct, for the cheapest beast. Doves formed the offering of the very poor. *Changers of money*. For their purchase of animals for

sacrifice, Jews from foreign countries required to have their money changed. But particularly, every worshiper had to provide himself with the half-shekel (about 28c.) for the temple tax. These money brokers charged commission. The selling of animals for sacrifice and the money changing were perfectly right and lawful, when carried on in a proper place and honestly. But it was going on in the outermost court of the sacred building itself. Jewish writers hint that there was a large amount of cheating.

II. A Stern Punishment, 15-17.

V. 15. *Made a scourge of small cords*; like a Roman flagellum or scourge, with several lashes. *Drove them all out*. Conscious guilt filled them with fear. From Mal. 3:1-3, the Jews commonly believed that the Messiah would begin his work by a thorough cleansing of the temple. Jesus' actions here were, therefore, a claim on his part to be the Messiah. *Poured out the changers' money . . . overthrew the tables*; making thorough work.

V. 16. *Them that sold doves*. These would be in cages, and so could not be driven out. Besides, Jesus would not terrify these timid creatures. *My Father's house*. Compare Luke 2:49 (Rev. Ver.), where the same words for the temple are used. The love and loyalty of the boy of twelve were even stronger and deeper in the man of thirty. *House of merchandise*; a place for ordinary worldly traffic. No wonder that the holy soul of Jesus was shocked and indignant at this unseemly spectacle of a noisy rabble, more concerned about successful bargains than the worship of God, the supposed occasion for their presence.

V. 17. *Disciples remembered . . . it was written*; in Ps. 69:9. This Old Testament description of a man who stood firm in his loyalty to God, in spite of reproaches and sufferings, seemed to the disciples to be paralleled in the actions of Jesus. *Shall eat me up* (Rev. Ver.). So intense was Jesus' love for God and devotion to his service, that they consumed his strength, burned up all other aims and ambi-

tions, and impelled him to the cross itself, where he yielded up his life in utter self-sacrifice.

III. A Bold Challenge, 18-22.

V. 18. *What sign, etc.* The Jews demanded some miracle to prove that he was indeed sent of God. Had they had but eyes to see, his very grappling with religious abuses would have been to them the most convincing proof of his divine authority.

Vs. 19, 20. *Destroy this temple . . . in three days I will raise it up.* The Jews took these words literally, and (Matt. 26 : 61 ; Mark 14 : 58) brought them up as a charge against Jesus at his trial before Caiaphas. *Forty and six years ;* calculated from the commencement of the work by Herod the Great in B.C. 20, up to their own day, A.D. 27. This was the third temple, the first having been built by Solomon and destroyed by Nebuchadnezzar, and the second built by Zerubbabel, the leader of the Jews, in their return from captivity in Babylon.

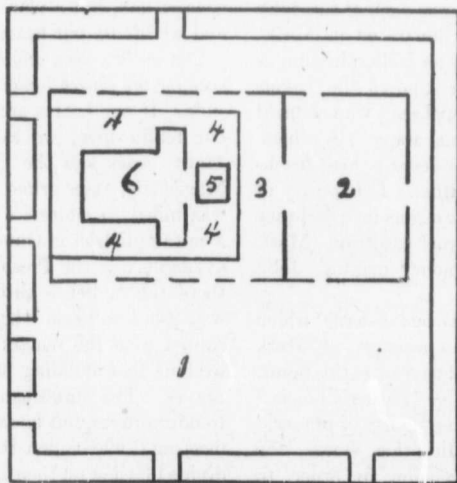
Vs. 21, 22. *He spake . . . of his body.* This was the temple which he would raise up, after it had lain three days in the tomb, and this resurrection would be the supreme proof that he had been speaking and acting in God's name.

Light from the East

HEROD'S TEMPLE—The first temple at Jerusalem was built by Solomon ; it stood till Nebuchadnezzar's soldiers destroyed it in B.C. 586. For a time the site was covered with ruins, but in 520 the reviving community with Zerubbabel at its head set about rebuilding the holy house. It was finished in 516. This second temple fell far short of Solomon's magnificence, the bare rock served instead of a brazen table as an altar of sacrifice ; and Zerubbabel's Holy of Holies was empty for the ark was gone. This simple temple lasted till Herod was king of Palestine (B.C. 39-4). Herod was a splendor-loving and showy monarch and he wanted to tear down the old temple and build a new and splendid one in its place. The Jews did not trust him and opposed his plan ; in deference to them he undertook to repair the old temple piece by piece. His restoration was so thorough, however, that when it was done the temple was an entirely new building. Herod began it in B.C. 19, and it was not completed till between A.D. 62 and 64. Herod spared no expense in enlarging the temple area, in surrounding it with a solid wall round which ran a great open colonnade (or Porch, as it was called), and in adorning the building itself.

THE GEOGRAPHY LESSON

The teacher should try in this lesson to give a clear idea of Herod's temple and the area in which it stood. The whole area was approximately a square, with sides, according to Sanday's Sacred Sites of the Gospels, about 1,000 feet long. The temple proper was approached through a series of courts. Of these the outermost was called the Court of the Gentiles, which was se-



1. Court of the Gentiles. 2. Court of the Women. 3. Court of the Men. 4. Court of the Priests. 5. Altar. 6. Temple.

parated from the inner enclosure by a low wall or screen, with pillars at intervals bearing inscriptions forbidding Gentiles to go further towards the sacred house. Next came the Court of the Women, then the Court of the Men, and last the Court of the Priests.

The temple itself was a building of great beauty and splendor. Its walls were of gleaming marble, enriched with golden plates,

and its roof of burnished gold, while gold and silver and brass were also freely used in the gates and approaches. "In ancient times it was held to be one of the wonders of the world; and he who had not seen it, felt that he had left one of the greatest sights unseen."

It was in the 18th year of his reign (B.C.

20-19), that Herod the Great set about the rebuilding of the temple. In his day there was, among the Romans, a great rage for restoring Greek cities and their temples, and Herod probably caught the prevailing spirit. Josephus, the Jewish historian, says that the king's real purpose was to raise for himself an everlasting memorial.

THE LESSON APPLIED

John uses the incident of the temple cleansing to give us the key to the teaching of Jesus, and also to illustrate at the outset his superhuman majesty and authority.

In what way does this incident supply us the key to the teaching of Jesus? It shows us how the *whole soul of Jesus rose in revolt against the insincerity of the religious system of his time*. Priests studied the dividends of the temple rather than the number of human hearts that received comfort there. Their eye was on the revenue rather than on the discouraged and beaten sons of men who sought the temple with their poor sacrifices in their hands if perchance they might find God there.

The Saviour loathed the hard bargaining in the court of the temple. What had this to do with pure and undefiled religion? Nothing. It was the very opposite of religion and should be swept out of existence. The passionate hostility of Jesus against this false appearance of piety is illustrated in Matt., ch. 23. The whole chapter is illuminating as showing how fiercely he exposed the "pious frauds" or "whited sepulchres" who claimed that they were religious above all others. Communion with God,—Jesus is here teaching—is inward and spiritual. It is purity of heart and motive, and it means love and pity for one's fellows, not cruel extortion (Matt. 23 : 25) and heartless money making, John 2 : 16.

What was the *actual wrong-doing* which Jesus denounced? The account in Mark (Mark 11 : 15-18) should be read at this point. The priests had made the "Father's house," or, as it is also called, the "house of prayer," a "den of thieves." In other words, the ecclesiastics traded in religion in order to swell their illegal gains. The teacher might ask the pupils for modern illustrations of this

principle. Sometimes a church catches the fever of speculation and builds an expensive structure. Then comes the financial worry. Minister, managers and elders begin to look at all things from the point of view of the dollar. The crowd must be beguiled into coming to the sanctuary not so much to receive spiritual inspiration, as to give their money for the mortgage, and keep things going.

Let us turn to the other side, so rich and consoling. The sanctuary is our "Father's house." There we meet him, learn his will, feel his presence, know his voice. As travelers visit the home of Shakespeare in Stratford-on-Avon, they carry home photographs of it as a precious souvenir, shall we not feel that there is about our "Father's house" a presence that imparts to us life and spiritual cheer? It is a "house of prayer," not a playhouse, or house of entertainment, not a concert hall, but a place where spirits blend, and we lift up our hearts in devotion.

Can we lay down any rule to show our reverence for the church building? No rule is possible. If our hearts are loyal to Christ and our fellow men, we cannot go far astray. Many years ago the Honorable Alexander Mackenzie, then prime minister of Canada, was billed to address a political meeting in a certain district in Ontario. The only place available was the Presbyterian Church, and there the audience gathered. The meeting was about to begin when the minister interrupted with the remark that every meeting held in that building must be opened with prayer. The statesman asked the minister to offer prayer, but he said, "No, this is our meeting," whereupon the premier asked the divine blessing on their gathering. The chief thing is to have the religious spirit strong and pure in our lives and then we shall be able to

use the edifice for the welfare and happiness of the community without any rule at all.

The drastic action of Jesus raised the question of authority, v. 18. There were other actions of Jesus for which his critics demanded his authority: the act of forgiveness (Mark 2:7); his use of the Sabbath day (Mark

2:24); his indifference to tradition and certain church regulations, Mark 7:5. The priests leaned on outward rule and authority. Jesus drew his authority from his own spirit and from the depths of his communion with his Father, and he exercises that authority now as in the days of his flesh.

THE LESSON GRADED

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

For Teachers of Bible Classes

Jesus had revealed his character to his disciples through conversation and fellowship. He had also, according to the writer of this Gospel, given a "sign" to a small group in Cana. Now, he presents his credentials for moral and religious leadership in Jerusalem at the seat of the national religion. The following suggestions may serve to guide the class discussion:

1. *Commercializing religion*, vs. 13, 14. The use of religion as a means to attain material ends appears in many forms. It appears, sometimes, in the attempt to wheedle God into bestowing blessings, by lavish gifts (Hosea 6:6); sometimes, in the desire to discharge religious obligations as cheaply as possible (Mal. 1:6-9); sometimes, in the effort to make riches, a criterion of religious respectability (James 2:1-5); at other times, in the attempt to improve our social or financial ambitions through the service of religion.

However it appears, this abuse does two things: (1) It vulgarizes the soul, destroying religion in the sanctuary of the heart. (2) It chills the ardor of those who seek the truth; the stench and the uproar of our lives drives away the "worshipers at the gate." Read 1 Cor., ch. 12. What diversities of spiritual power were manifest in the early church! Is the sermon, to-day, the only evangelizing power in the church? Is the prayerfulness or the silent, spiritual influence of believers a contributing factor in a church service? What makes a church "cold"? One minister demands of his young converts that from the moment he begins to preach, they shall begin to pray for the conversion of certain persons. "Is our Father's house a house of prayer, or what are we making it?"

2. *The young reformer*. Was Christ wrong in exhibiting anger? (Compare Num. 25:11; Eph. 4:26.) This cleansing of the temple was a virtual sign of Jesus' Messiahship (Mal. 4:1-3), but it was so in more than a formal sense for it was a moral challenge, a revelation of spiritual ideals. Those who failed to follow the young reformer proved themselves spiritually unworthy. By this one act, Jesus judged the moral qualities of Judaism. Some, no doubt, felt that things were not so bad as he made them appear; others thought that he was taking the wrong method,—a favorite way of damning a good cause. But all who felt so, were rejected. Our alignment in moral matters both reveals and determines our spiritual character in the eyes of God who sees all things.

Note, further, that all the great advances in religious life have been made by young men kindled by this enthusiasm of Jesus,—the young Paul, the young Luther, the young Melancthon, the young Patrick Hamilton, the young Knox, the young students at the haystack meeting in Virginia, who began the great modern missionary movement, etc., etc. "Who follows in their train?"

3. *The invincible kingdom*. "Such a kingdom as I now manifest," said Christ, "is indestructible." "Attempt to destroy it, and in a short time I will raise it up again." Such a promise should inspire his followers. Present events may raise the question whether the world is growing better.

For Teachers of the Senior Scholars

Remind the class that we lose much when we lose out of life reverence for sacred things and sacred places. Let us learn to-day what Jesus thought about this matter.

1. *Cleansing the Temple*, vs. 13-17. Question the class about the condition of things when Jesus came to the temple that day,—

the cattle-dealers and money-changers were carrying on their dishonest traffic. The house of prayer had become a den of thieves, Mark 11:17. Show how the soul of Jesus flamed with righteous indignation as he drove the disgraceful hucksters out. Dwell upon the exceptional character of anything like this in the great, loving life of Christ, and bring out that a feeling of righteous wrath in face of wrong-doing is necessary to the highest type of character, and tell how Robertson of Brighton, one of the most Christlike men that ever lived, used to grind his teeth and clench his fists when he saw a man bent on ruining an innocent soul.

Remind the class that it is possible for us to take the world to church with us. In the little world within us we may live over the Saturday sports, or work out our own plans for the week, instead of taking a helpful part in the service. Make clear that Christ can drive out worldly and evil thoughts and make our hearts a place of prayer instead of a place of sports and merchandise, and that the time will come when Christ will cleanse this whole world of evil things and make every place holy ground.

2. *A Sign Demanded*, vs. 18-22. Why did the Jews demand a sign? What answer did Jesus give? How did the Jews interpret this answer? What did Jesus mean? Remind the scholars that it takes time to interpret many things aright (see vs. 17, 22). What seems dark to-day will be bright to-morrow, what we know not now we shall know hereafter.

"So forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad."

Impress the importance of the resurrection of Jesus to which he here refers. Dwell upon this fact as the crowning proof that he is God's Son, and therefore has a supreme claim on our homage and service.

For Teachers of the Boys and Girls

The teacher of the boys and girls should not miss the beautiful little story of the wedding at Cana in Galilee which comes between

last lesson and this. Much should be made of the kindness of Jesus in coming to the help of his friends who were in trouble because the supply of wine had given out and of his power shown in changing the water into wine. This miracle "manifested forth his glory," that is, revealed his character. From Cana he went to the busy seaport of Capernaum, where he spent a little time with his family and his disciples. In the lesson we see him going up to Jerusalem. The main topics for conversation in the lesson are:

1. *Why "Jesus went up to Jerusalem,"* v. 13. Bring out why the phrase "went up" is used (see Lesson Explained). Question about the Feast of the Passover and the other great Jewish feasts. Recall the story of Jesus' first Passover (see Luke 2:41-47).

2. *What Jesus found in the temple,* v. 14. Question about the various courts which enclosed the temple building (see Geography Lesson), and bring out that the scenes described in this and the following verses took place in the outermost court of all, called the Court of the Gentiles. Help the scholars to picture what was going on,—the selling and buying of oxen and sheep and doves (question as to what these were used for) and the changing of money (further questions should bring out what this money changing was and why it was necessary). Bring out that this traffic was in itself all right, but that the wrong lay in carrying it on in a holy place, and often dishonestly.

3. *How Jesus showed his anger,* vs. 15, 16. The scholars may be startled, for the moment, at the thought of Jesus being angry. But they should be shown that anger against wickedness is right. For example, who should not be angry at the atrocious deeds of the Germans in Belgium and France? Ask about the way in which Jesus showed his anger, making the scene live. Must there not have been something out of the usual in the face and manner of Jesus which made these temple traffickers obey him without a word?

4. *The effect upon the disciples,* v. 17. Bring out how what they saw reminded them of the saying in Ps. 69:9. Dwell on the zeal of Jesus for his Father's honor and glory. Should we not have a like zeal?

5. *The Jews' demand for a sign*, v. 18. Recall how, in v. 16, Jesus had claimed to be God's Son. Because he was so, he had the right to do what he did. But the Jews wanted this right proved by a miracle.

6. *The sign which Jesus promised*, v. 19. Take up the answer of Jesus, and the Jews'

misunderstanding of it, and lead the scholars to see Jesus' real meaning, that he would show himself to be God's Son by rising from the dead.

Clearly, the lesson to enforce is that of reverence for God's house to be shown in all our behaviour while in it.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "A day in thy courts is better than a thousand," said the psalmist. Give Psalm and verse.

2. Read in Matthew how Jesus' words about destroying the temple was used against him at his trial.

ANSWERS, Lesson III.—(1) Isa. 53 : 7. (2) Luke 12 : 31.

For Discussion

1. Is it ever right to be angry? If so, when?

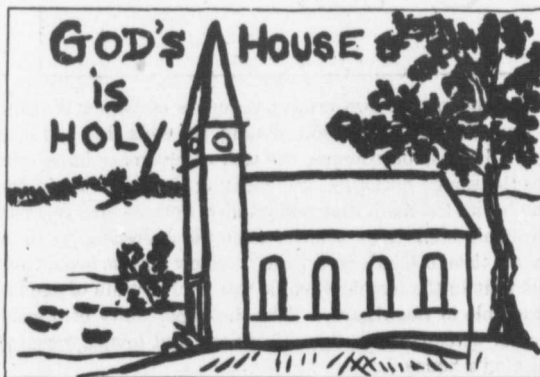
2. Are there any ways in which God's house is defiled nowadays?

Prove from Scripture

That God's house should be kept holy.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson tells us about Jesus in his Father's house, which was the great temple at Jerusalem, a very beautiful and wonderful building.



Lesson Thought—Teach the children that God's house is holy.

Approach to the Lesson—Show a model or picture or outline of the temple at Jerusalem. Describe the Passover Feast. Amongst the worshipers were many boys and girls. (Recall the time Jesus was taken to the temple, when he was twelve years old.)

Offerings—A little boy went to church for the first time one bright Sunday morning with his mother. When the collection plate was passed, what do you

think Bobbie did? He reached out his chubby hand and took a copper off the plate. Mother whispered to him, and at last Bobbie put the two coppers on the plate. You all know why the collection plate is passed. (Some one explain.)

The Treasury—In the great temple at Jerusalem they did not give money to God in the way we do. They dropped their money into a great big "collection box" which stood in the temple. Everybody who came in dropped a bit of silver "temple money" into the "treasury."

Moneychangers—People came there from all parts of the world. They had different kinds of money, but only temple money must be put into the "collection box," so there were men called "moneychangers" in Jerusalem, who gave them temple money in exchange for theirs. Explain also about the sacrifices offered in the temple. If you had been there you would have seen everybody going up to the temple carrying a pair of doves or leading a pretty white lamb or perhaps an ox, to be offered as a thankoffering to God. People who came from far away places could not bring these things with them. So they had to buy them in Jerusalem, and at last the sellers took the animals right into the temple courts to be sold.

Buying and Selling in the Temple—Picture the scene that Jesus looked upon that day. Listen to the noise of the animals! (What do the lambs say? What do the doves say? What do the oxen say?) All their noise besides the shouting of the sellers and the quarreling over prices, etc., etc.! (See vs. 13, 14.) What do the children think about this? Was it right to make God's house a "selling place?"

Jesus Angry—Our lesson tells us what Jesus thought about it, vs. 15, 16. The Jews were very angry when Jesus drove these people out of the temple. They asked him what right he had to come into their temple and do this. "Give us a sign to show us that you are really the one you say you are," they said. Jesus told them something they did not understand, but this is what he meant: "If you kill me, I shall become alive again in three days." Then they would know that he was really God's Son.

Golden Text—Repeat Jesus' words. Outline a church. Why is the church a holy place? The brick and stone and wood are just the same as other buildings are made of. What is the difference? How should we act in God's house?

Hymn—Hymn 385, Book of Praise, vs. 1, 2.

What the Lesson Teaches Me—GOD'S HOUSE IS HOLY.

FROM THE PLATFORM

GOD'S WORSHIP SON

Group the teachings of the lesson about the two central thoughts of God's WORSHIP (Print) and God's Son. Draw out from the scholars, by questioning, the evils that had crept into the temple worship in our Lord's day, as, for example, the lack of reverence in carrying on business for worldly gain within the sacred enclosure, the cheating that went on in connection with this business, etc. Emphasize the truth that God requires now, as always, reverence and purity in all who seek to worship him. Now ask the name which Jesus gives to the temple ("My Father's house"). Jesus, then, is God's SON (Print). Show how he loved God's house and its worship. Refer to his visit to the temple when he was twelve years of age (see Luke 2:46). Present him as an example in this regard. Take the opportunity of pressing home the duty and privilege of regular attendance in church services, and loving, reverent, earnest attention in the worship of God's house.



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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 con-
nection with each lesson given (also in the
DEPARTMENTAL GRADED QUARTERLIES).

VII. READ RESPONSIVELY. See SCRIP-
TURE 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 Secre-
tary.

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

III. RECITATION. 1. Scripture Memory
Passages. 2. Catechism. 3. The Question
on Missions. (See TEACHERS MONTHLY, in
connection with each lesson, and all QUAR-
TERLIES and LEAFLETS, both Uniform and
Departmental, except the BEGINNERS TEACH-
ER'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 Depart-
mental 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.

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THE BOOK PAGE

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Matching's Easy at Ease; Matching's Easy at War; The Testament of Matching's Easy, are the titles, severally, of Books I., II. and III. of Mr. H. G. Wells' newest and already most famous story, **Mr. Britling Sees it Through** (The Macmillan Company of Canada, Toronto, 443 pages, \$1.50). It is a story of the Great War. Matching's Easy is a typical English country neighborhood in Essex, only a step from "the centre of things" in London, but isolated from it by "two great barriers, the East End and Epping Forest." The neighborhood jogs along in an easy-going, casual sort of way, with its sports and week-end parties, and that whole delightfully informal and happy intercourse which only the secluded country place provides. Mr. Britling, philosopher, theorist and student of affairs, who is also a Times leader writer and country gentleman, is the central figure; and how he and all the circle of Matching's Easy were waked up by the sudden swoop of the War, makes up the tale. It is a story, not of the War in the field, but of how England thought and felt and did, when the War came; and especially of how Mr. Britling found himself, and found God, in the tragedies which the war brought upon his country and upon his home. The story leaves the War but well begun, but it depicts the Matching's Easy and the Britain which has so magnificently risen to the awful demands—of courage and self-sacrifice and labor which are now winning the War. No present day writer is more vivid and searching and convincing than Mr. H. G. Wells at his best; and he is at his very best in Mr. Britling Sees It Through. It is the story of the season.

Shortly before war broke out, Rupert Brooke, the young English poet who gave his life early in the War, had made a tour in Canada and the United States, going on to Samoa and other South Sea Islands. **Letters from America** describe this journey in a country so new and strange to the young poet, and covered so rapidly, that we cannot but feel he frequently skimmed only the surface. Yet if there are trenchant—and probably merited—criticisms of our cities, there is an appreciation of the wonder and distinctiveness of Canada's natural beauties seldom equaled. (McClelland, Goodchild and Stewart, Toronto, \$1.35.)

The poem which gives the title to a little book of poems by an American woman, Helen Gray Cone, is called **A Chant of Love for England** (J. M. Dent & Sons, Toronto, 103 pages, 75c. net). It is supposed to be a reply to the virulent German Hymn of Hate, and voices in no uncertain tones the homage of the world to England's heroes and poets. The volume also contains a number of miscellaneous poems, songs and sonnets.

The reader of the sermons by Rev. Professor Law, D.D., Knox College, Toronto, gathered into a volume under the title of **The Grand Adventure** (McClelland, Goodchild and Stewart, Toronto, 219 pages, \$1.25), is charmed, from the outset, with the utter simplicity and clearness of the preacher's style and language,—

we say the "preacher's" rather than the "writer's" because these sermons now appear in print just as they were preached. As one reads on he finds himself in the grip of one whose vigor of thought never for a moment slackens, and who speaks with the confidence of the painstaking and thoroughgoing student. But the outstanding merit of Dr. Law's sermons is their unswerving fidelity to the fundamental verities of the gospel. He has no new gospel, but presents the old gospel in fresh and attractive forms. The volume bears the touching dedication: "To My SOLDIER SONS, ROBERT, RALPH AND RONALD AND THEIR COMRADES IN THE 19TH AND THE 187TH BATTALIONS, C.E.F."

The Tutor's Story (The Copp, Clark Co., Toronto, 371 pages, \$1.25) is an unfinished novel by the late Charles Kingsley, revised and completed, after a lapse of fifty years, by his daughter, best known under her pen name of Lucas Malet. The "tutor" is a lame Cambridge man, who narrates, in his own words, the career of the son of an English peer whose education was for a time under his care. The tale has for its earlier setting the life in Hover, a great English country house, from which it moves, in the course of events, to London and Cambridge. The narrator shows us how the young Lord Hartover comes through the perils peculiar to one of his wealth and station, until he takes his place, at last, as a worthy custodian of the traditions of a great family. And the reader cannot help seeing how much the wise and unselfish influence of the tutor himself had to do with this happy result. The characters of Braithwaite, the sturdy and uncompromising radical, and his daughter, Nellie, are exceedingly well drawn, as is that of Waroop, the "stud-groom" at Hover, who, next to the tutor, was truest friend of the young lord in the days of his reckless youth. The admirers of Charles Kingsley will recognize in this story which he began, but did not finish, the true Kingsley touch, so skillfully and sympathetically has the work of revision and completion been done.

Donald Pendleton, Jr., a young Harvard graduate, who knew nothing about earning money, and had been accustomed all his life to spend money as easily as it came to him; Frances Stuyvesant, a millionaire's daughter, whose dress allowance was \$10,000 a year; and Sally Winthrop, a stenographer earning ten dollars a week, are the chief characters in **The Wall Street Girl**, a charming little romance by Frederick Orin Bartlett: with illustrations by George Ellis Wolfe (William Briggs, Toronto, 334 pages, \$1.35). How Young Pendleton, left, by his father's peculiar will, with a Fifth Avenue house and nothing a year, goes to work in the same office with Sally Winthrop, being at the same time engaged to Frances, how the brave little stenographer helps him to make good, how his wealthy fiancée refuses to face life with him on his comparatively small income, and how Pendleton and Sally, at last, set up their home in the big house left by Pendleton Senior's will, makes an altogether pretty and wholesome story.

Georgina of the Rainbow, by Annie Fellows Johnston, is a thoroughly delightful Cape Cod story (George J. McLeod, Toronto, 348 pages, illustrated, \$1.25 net) for grown-ups and young folk alike. There



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Every one who knows the keen, gay, whimsical, wise essay writer, E. V. Lucas, will welcome this new volume from his pen—**Cloud and Silver** (S.B. Gundy, Toronto, 233 pages, \$1.50). There are forty-six essays in all, the first bunch describing life in the villages of the Marne since the invasion; the second is miscellaneous; the third is a series of fantasies from Punch under the title "Once Upon a Time," and the fourth "is designed to increase the homesickness of Englishmen away from England." A capital little book for railway train or winter evening fireside.

One is always sure of something dainty from Frances Hodgson Burnett's pen. This expectation is fulfilled in **The Little Hunchback Zia** (Copp Clark Company, Toronto, 55 pages, illustrated, cover illustrated in

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The sixth edition of **The Child: His Nature and Nurture**, by W. B. Drummond, M.B., C.M., M.R.C. P.E. (J. M. Dent & Sons, London and Toronto, 216 pages, with Bibliography and Index, 75c.), has been thoroughly revised and considerably enlarged. Two most important chapters have been added on Children Who Never Grow Up, a study of the problem presented by the feeble-minded, and The Montessori Method. The book is entirely up-to-date, and is written in a clear and charming style. Another recent issue of Dents' is **Green's Short History of the English People**, in Everyman's Library (2 vols. cloth, 30c. each postpaid).

Every Sunday School Teachers' Library presumably has a copy of Marion Lawrance's How to Conduct a Sunday School. His new book, **Special Days in the Sunday School** (Fleming H. Revell, Toronto and New York, 248 pages, illustrated, \$1.25 net), should now be added to the shelf. Mr. Lawrance has been secretary of the International Sunday School Association since 1899, and is one of the great authorities in Sunday School matters. It is rather appalling to learn that there are "more than two hundred 'Special Days,' being observed in the Sunday Schools of North America, and that at least one hundred of these come into more or less prominence." Mr. Lawrance's strong common sense leads him to add, that it would be folly for any

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School to observe any considerable number of these days in a given year ; Christmas and Easter, of course, and Children's Day or Rally Day, and the others as may be thought wise. He deals with them all, however—Departmental Days, Patriotic Days, Missionary Days, Evangelistic Days, and a host besides, with hints and programmes, and samples of suitable music and recitations. The outcome is like a ripe fruit orchard of many varieties ; pick what you can digest and leave the rest for another time.

Missionary Programme Material : For Use with Boys and Girls, compiled by Anita B. Ferris (The Missionary Education Movement of the United States and Canada, New York, 97 pages, 50c. postpaid), will be found helpful by parents and teachers who are seeking to interest and instruct boys and girls in missions. A feature of special value is "Stories to Tell," in connection with each country and people dealt with in the book.

Four new volumes in the King's Highway Series are published by the Macmillan Company of Canada, St. Martin's House, Toronto, namely : **The Way of the Mountains** (277 pages, 65c.) ; **The Way of the Stars** (272 pages, 65c.) ; **The Way of the King's Gardens** (280 pages, 75c.) ; and **The Way of the King's Palace** (283 pages, 75c.). The purpose of the series is to provide "a graded system of elementary moral and religious training for the home and private school ;" and the method is that of the story.

A collection of games and entertainments for use in the home or church makes up this little book **Just for Fun**, by Helen J. Currier (The Griffith and

Rowland Press, Philadelphia, 165 pages, 50c. net). There are guessing games for social gatherings, simple drills and plays for entertainments, novel suggestions for table decorations ; in fact, almost everything one needs to know to plan an interesting party or entertainment. Of special note is the fact, that all the plans call for the minimum of expenditure and labor.

It is only necessary to mention a new fully revised (sixth) edition of **The Modern Sunday School** : And its Present Day Task, by Dr. Henry F. Cope (Fleming H. Revell Company, Toronto, 247 pages, \$1.00 net), to ensure a welcome for it. The book has had a continuous circulation since it was issued eight years ago. It is now brought up to date in regard especially to educational principles and methods. Dr. Cope's book should certainly be in every Sunday School Teachers' Library. As secretary of the Religious Education Association, its author is exceedingly well informed on all phases of the subject.

The Christian According to St. Paul (129 pages, 50c.), by John T. Faris, the successor of the very widely known J. R. Miller as editor of the Presbyterian Board of Publication, Philadelphia, and himself prominent as a writer of devotional works, is the first to appear of the **Everyday Life Series**, to be issued by the Association Press, New York and London. It is a handy little volume, which will slip easily into a breast pocket and consists of brief comments and illustration for each day of the week for thirteen weeks, and longer ones for the Sundays, of the great sayings of the great teacher concerning the Christ and his gospel of salvation and service.

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