

Vol. XXV., No. 4

April, 1919

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THE TEACHERS MONTHLY



• Presbyterian Publications •

✻ Presbyterian Church in Canada ✻

Rev. R. Douglas Fraser,

Editor & Business Manager,

Church & Gerrard Sts. Toronto

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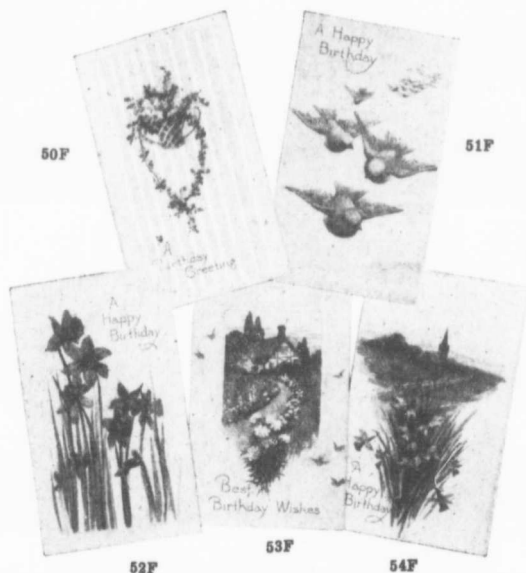
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PUBLISHERS NOTICE

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

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The Teachers Monthly

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

Vol. XXV.

Toronto, April, 1919

No. 4

EDITORIAL

Mothers' Day

It seems likely that Mothers' Day will be more widely observed this year than ever before. The War has made us all think more than ever about our mothers—God bless them ! It has helped to awake all Christendom to a sense of the influence of the mother in the training of her boys and girls. On another page of this issue of the TEACHERS MONTHLY will be found the announcement of our Mothers' Day Programme for this year. The date is May 11. We have striven to make the programme more attractive and helpful than any of its predecessors, and entirely worthy of the special interest in Mothers' Day which our nearly five years in the War has created.

Making Use of the Materials

Our church has now, from its own Publishing House, a full series of Lesson Helps for teachers and scholars, both in the Uniform and the Graded Series.

It is up to Schools and homes to utilize these to the utmost. Dr. J. C. Robertson, our Church's General Secretary of Sunday Schools, says, for instance, that our Beginners and Primary Bible Stories in the Graded series "have solved the problem of bedtime stories," and he adds : "These leaflets form the best book of Bible stories in print. They are the very kind of help the homes are looking for. Their educational value in the formative years of a child's life is inestimable. The bedtime story is an immense factor in religious education. If the leaflets are preserved from week to week and bound in a paper cover, the stories for the five years covered by the Beginners and Primary Departments, they will make a wonderful book." Again, says Dr. Robertson, "the best on the market ;" and once more, he adds : "The biggest thing in our whole work to-day is the familiarizing of the little children with these Bible Stories."

The above is only a specimen of the utilizing of materials already provided. We may return to the subject again with further examples.

The Right Lesson Help

It is not uncommon to see a boy or girl of twelve carrying home a HOME STUDY QUARTERLY from the Sunday School ; sometimes this Lesson Help is given even to younger children. And it is not to be wondered at if they find nothing in it for them, and so grow careless about

their lesson. The HOME STUDY QUARTERLY is intended for scholars of 15 and over and for the Home Department ; not for the younger ages.

Such misapplication of Quarterlies and Leaflets should be immediately rectified. Our Lesson Helps, both Uniform and Graded, are carefully adjusted to the varying ages of the scholars. Here is the schedule :

- For the little ones of 4 and 5 the Beginners Bible Stories (Graded Series only).
- For the ages 6, 7, 8, the Primary Lesson Helps (Uniform or Graded).
- For the ages 9, 10, 11, the Junior Lesson Helps (Uniform or Graded).
- For the ages 12, 13, 14, the Intermediate Lesson Helps (Uniform or Graded).
- For the ages 15 and over, the Home Study and Senior Lesson Helps (Uniform or Graded).

It will be a very real service to the scholars, and will make the work of teachers and parents possible in aiding the scholars, if this schedule is observed in providing the Lesson Helps. Unless it is observed their religious education will go limping.

When the Home Missionary Reaches His Field

Most of them reach their fields in this month of April, or in May.

For many of them it is a new adventure ; for they are largely young men from the Theological Colleges or students in their Arts course who are looking forward to the ministry. The mission field is their training ground. If a suggestion may be offered, it is that the most promising line of effort during their summer is in the line of Religious Education, by the organizing and encouraging of Sunday Schools and Home Departments and Young People's Societies. To as many of the missionaries as PRESBYTERIAN PUBLICATIONS has been able to reach, we are sending samples of our periodicals and our 1919 Catalogue. Along with the S.S. and Y.P.S. Board, we stand ready to assist them in every possible way to make this part of their work a success. We invite them, one and all, to write to us freely for sample copies of our periodicals, 1919 Catalogue, and for any other information in our power.

So much for the missionary's end. The summer is also the great opportunity of the Home Mission fields. They should make every possible use of these workers ; and, again, we stand ready to help in all ways open to us. We shall gladly send sample copies of our periodicals and copies of the 1919 Catalogue of periodicals and supplies to all who will take the trouble to drop us a post card, telling us what they desire. Let us hear from you.

Victories Still to be Won

The Great War is over. The victory has been won over the brutal enemy who aimed at nothing short of the world's enslavement. Under the good hand of God, the cause of freedom and justice has triumphed over the forces of tyranny and oppression.

But there are victories still to be won. We shall not be worthy of those who nobly laid down their lives for our liberties, unless we battle, with the same courage, against everything that made the War possible.

The War, after all, had its roots in the selfishness and greed and ambition of the human heart. These are the real enemies of mankind. Wherever they are permitted to raise their evil heads, war, with all its horrors, will still be possible. No truce can be made with these forces of wickedness, if the world is to be made and kept safe.

Into the conflict still upon us must be carried the War spirit,—the spirit of unselfishness and self-sacrifice and undaunted courage. And where are these qualities to be found, if not in the hearts of the boys and girls who are of the same breed as those who won the War ?

This is the glorious opportunity of the teacher,—no greater can be coveted by any one who seeks to influence others for the best things,—to develop and direct, in those most sus-

ceptible to the appeal of all that is noblest and highest, the spirit that will drive the very possibility of war from the imagination of mankind.

Concentrating the Forces

On every hand Christian workers are "getting together," with the double purpose of saving power and increasing efficiency; and, may it not be added, from the very desire to get together, which is a cardinal Christian virtue—"That they all may be one," was the prayer of our common Master and Lord.

A late example is the amalgamation of the Sunday School Associations of Nova Scotia, and of New Brunswick and Prince Edward Island, under the name of the Maritime Sunday School Association. The headquarters are to be at Moncton, N.B., an important railway centre. Rev. W. A. Ross, M.A., the well proven secretary of the New Brunswick and P.E.I. group, is the secretary of the amalgamated organization.

The larger movement towards the coordination of the efforts of the various Church bodies and of the International Sunday School Association in the States and Provinces of the United States and Canada is making progress. No movement could be more timely. Sunday School organizations are active as perhaps never before; but notwithstanding this there is, one fears, a growing number of children and young people whom the Sunday School is not reaching. To fail to reach every child and young person, is to fall tragically short of what, by united and consecrated effort, might surely be done.

A United "Forward Movement"

Our Church is not alone in the "Forward Movement." A Joint Forward Movement Committee of the Anglicans, Baptists, Methodists and ourselves has been formed. In each of these bodies the Movement has its distinctive features, but all are united in the efforts for a deepening of the spiritual life, a quickening of interest in Missionary, Educational, and Social Service work, the enlisting of more men for the ministry, and the endeavor that the givings of the churches shall match with the responsibilities that rest upon them at home and abroad.

In unity there should be and, please God, will be strength, in this Canada-wide Movement.

Tokyo, 1920!

There are likely a number of the readers of the *TEACHERS MONTHLY* who will take advantage of the holding of the convention of the World's Sunday School Association in Tokyo, Japan, to see that wonderful Island Empire of the Pacific, and to get into closer touch with the Sunday School work and workers in mission lands.

The Convention will be held either in May or October, 1920. Full particulars may be had by corresponding with Mr. Frank L. Brown of the American Branch, 216 Metropolitan Tower, New York City. The British and the American Branches are working together to make the Tokyo Convention a historic event. The Association is seeking to cooperate with the churches in their Sunday School work in all mission lands, and amongst the delegates will be a world wide representation from foreign mission fields. Join to this, the thousands of Sunday School workers from both sides of the Atlantic, who will make the pilgrimage to Tokyo, and there will be such a Pentecost-like gathering of Christ's fellow-workers as has not occurred since the World Missionary Conference in Edinburgh in 1910. The cause of Christ in both Christian and non-Christian lands should greatly profit by this assembling of workers in perhaps the greatest and most hopeful of all causes, that of the religious education of the young.

WITH OUR CONTRIBUTORS

A Letter from Florence Nightingale

[Captain Mutch sends us from Seaford Camp, Sussex, England, the following letter written by Miss Florence Nightingale to the father of an officer in Seaford Camp, through whose courtesy we are permitted to publish the letter.

It is interesting, as Captain Mutch points out in an accompanying letter, to note the rounded out view which the "Lady of the Lamp" had of education, as a matter not of the intellect alone, but of the feelings and actions as well, and as including, along with study, recreation, physical development and the cultivation of moral and religious poise; her sense of the importance of the relation between the school and the home and her conviction as to the duty of the teacher to study the psychology of the child and interest himself in community welfare. In all this, the famous originator of modern nursing methods shows herself surprisingly up to date in her educational ideas.—EDITORS.]

July 20, 1888,
10 South Street,
Park Lane W.

Dear Sir :

I believe I may claim a very old acquaintance with your father who was, I think, a farmer of Lea, and I am a daughter of Mr. Nightingale of Lea Hurst.

We are now assisting the School Board of Lea and Holloway to look for a schoolmaster, and Mr. Arthur Clough of the Education Department, grandson of the present owner of Lea Hurst, has kindly seen, among others, Mr. Burton of Linton School.

Might I ask you to be so very kind, confidentially—if you prefer it—as to give me your opinion of Mr. Burton of Linton School, both as a school master who would not only bring the children on for examinations and grants: but who would lead the boys' games and care for their being vigorous and happy, and, yet more, interest himself in their character,—in what they will be in their future lives, here and hereafter—and in the tone of themselves and their families? He would have girls as well as boys under him.

Might I also ask you for your opinion as to whether he would like to keep the parents in touch with him and with their children's progress, and to take his place in all plans for the moral improvement and pleasure of the people you know so well, for instance, in the

Lea and Holloway Institute, of which the schoolmaster is secretary?

Also, there is a Trust Fund for Scriptural Knowledge, and the Diocesan Inspector is examiner. Would he not only care for the children standing well in the examination but for their really following out in their conduct and showing in practice the religion and moral lessons of love and truth and peace in scripture? And would he do it all with good tact?

I trust you will not think me very troublesome in my questions.

Pray believe me,

faithfully yours,

(Signed) Florence Nightingale

The Personal Touch in Teaching

GETTING NEXT TO THE SCHOLARS

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

It is rather unfortunate that we so often use the word sympathy as if it meant merely condolence. We sympathize with our friends in their afflictions, we say. It is unfortunate, also, that when we have extended the term to include felicitation, or sympathy with the joys of others, we feel that we have given to it as full a meaning as it can be made to carry. But the fact is, that there is no moment of life from which sympathy in the real meaning of the word is necessarily excluded, no circumstance of life in which it is not possible and in which it may not conceivably be helpful.

The whole trend of modern philosophy is away from the point of view, once thought unassailable, that man is in essence an intellectual being and that his conduct is determined by intellectual considerations. The fact is, that intellect in and of itself does not play the part in human life that at first glance we might suppose it would. There is some measure of truth in the rather cynical remark, that men use their reasons to justify rather than to control their actions. It is certainly true to the extent that the reasons men give, in the utmost sincerity, for their actions are not always, perhaps not generally, the real motives for those actions. Men act oftener from sympathy or aversion than from reasoned conviction.

But what have generalizations about sympathy and motive to do with such a matter-of-fact affair as teaching boys and girls in Sunday School? Perhaps more than we think.

The first qualification of a successful teacher is, that he shall understand his pupils, but this understanding has nothing about it of the detachment of the chemist in the presence of a familiar reaction or of the mathematician in the presence of a problem which he has solved many times ; it is rather the understanding which the master musician has of his instrument. The skilled violinist uses his instrument as part of himself, and his understanding of it consists in this very fact. As he plays, what he knows of musical theory and what he has learned of musical technique are wholly in the background.

Is it too much to say, that the teacher who understands his pupils uses them also as a part of himself ? As he teaches, he and they become as one, with a common interest and a common enthusiasm, and, one might almost say, a common mind. Here we have an instance of sympathy in its purest form, for in all genuine sympathy, the many barriers which in more ordinary moments separate us from our fellow men, dissolve. We feel not only that we are like them, but that we are for the moment one with them. And yet this feeling never rises into clear consciousness ; the moment we reflect on the uniqueness of the situation that moment both situation and uniqueness disappear together and we realize that a something *has been* which no longer *is*.

In these moments of complete sympathy between teacher and pupils it might appear

to an onlooker that both teacher and class were dealing with ideas (which as we know are intellectual constructions), that the one was teaching and the others learning and that there was nothing more of it. A full account of the situation, however, would note the large elements of feeling and of activity which clustered around the ideas to which we have just referred. The sparkling eye, the heightened color, the alert pose, the eager question, the apt remark arising from a sort of inner compulsion to speak, all combine to show that here we have an instance of soul touching soul without the restraints which the more formal moments of life impose upon us all.

So sympathy, or the personal touch, if one may call it by another name, is not something for occasional use only ; it is a constant necessity in the equipment of the teacher. When he ceases to employ it, he ceases to teach in any real sense of the word. And only through employing it can he continue in possession of it.

To separate sympathy from thought and activity is to make feeling an end in itself and to produce that most unlovely state which we call sentimentality. Wisely to use it as a support for thought and activity is to add to the warmth of character which comes from feeling, the reasoned harmony of character which comes from intellect and the strength of character which comes from will.

Queen's University, Kingston, Ont.

How to Excite Interest

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

How to excite interest is an old problem—as old as teaching itself. Yet it is ever new ; you face it each time that you meet a class.

About A.D. 400, one Deogratias, a deacon in the Christian Church at Carthage, was much troubled by this problem. One of his duties was to instruct the candidates for baptism. But he seems to have been rather lengthy in discourse and prosy in manner, so that his lectures became tedious, he confessed, even to himself. In distress, he wrote to the best teacher that he knew—Augustine—and asked his advice.

Augustine answered with a little book, *On the Catechising of the Uninstructed*, which is full of insight and good sense. It is a teacher's duty to be interesting, he urges ; and he proceeds, out of his own experience, to show Deogratias how to go about it. Not only to know his subject thoroughly, but to prepare it carefully, and in due perspective, for the purpose of teaching it to each separate group ; to take account of his pupils' previous

knowledge and varying types of ability and motive ; to understand their points of view and to adapt his teaching to these ; to be himself cheerful in manner and interested in what he is doing ; to keep continually alert to any signs of misunderstanding or lack of interest on the part of his hearers, and to be prompt and resourceful in meeting such exigencies,—these are some of Augustine's counsels.

"It often happens," he says, "that one who at first listened to us with all readiness, becomes exhausted and gapes and yawns and even unwillingly exhibits a disposition to depart. When we observe that, it becomes our duty to refresh his mind by saying something seasoned with an honest cheerfulness and adapted to the matter which is being discussed, or something of a very wonderful and amazing order, or even, it may be, something of a painful and mournful nature. Whatever we thus say may be all the better if it affects himself more immediately, so that

the quick sense of self-concern may keep his attention on the alert. At the same time, however, it should not offend his spirit of reverence by any harshness, but rather win him by its friendliness."

This is good pedagogy. When the pupil's attention wanders, the teacher's first concern must be to win it back. And his appeal must be, not to compulsion, or to mere effort of will, but to interest. For modern psychology has made it clearer than it was even to so good a teacher as Augustine, that no pupil does his best, except when his whole mind is engaged in interested attention.

But how, some Deo-gratias will ask, how can I set to work not merely to excite, but to hold and direct the interest of my pupils? There can be no set recipe. Each teacher faces, for each lesson, his own problem. But certain general counsels may be given, in the light of which the problem of each day may be solved.

1. *Get interested in the lesson yourself.* Study it until you find something which sets your mind aglow. You cannot hope to arouse enthusiasm within your pupils if your own attitude toward what you are teaching is one merely of dutiful routine.

2. Ask yourself just why you are interested in that particular thing. It is because of previous experiences or present purposes, native temperament, education, or reading, or travel? Then ask yourself the all-important question to which this introspection is but preliminary: *Will what has interested me in this lesson interest my pupils also?* Is their experience enough like mine to make this same angle of approach as interesting to them as it is to me? Sometimes you can honestly answer, Yes; and then your way is easy, unless you find, when you actually confront them, that you have made a mistake. But sometimes your answer must be, No. What is interesting to yourself, you can see even in anticipation, will not be interesting to your pupils. Its value to you depends too much upon characteristics or experiences which they do not share.

3. *Find the angle of approach that will interest your pupils.* You can do this only by understanding them well enough to share their point of view. You must know what experiences they are having; in what occupations, or work or play, they are engaged;

what their ambitions are—what, in short, are the things that actually do interest them, from day to day. And you must let these determine your avenue of approach to the new things in which you seek to enlist their interest.

THE ETERNAL PROBLEM

The eternal problem of the Sunday School to-day is not its attendance, nor its administration, nor its grading, though all these are important, but it is the efficiency of the Sunday School teacher.—From *The Teacher in Training*, by Emilie F. Kearney

4. *Have something new to give to your pupils.* If you do no more than repeat familiar things, however attractive these may be, you will be sure to lose their interest and attention. We human folks, old and young, are incurably curious. We are eager for new knowledge and fresh experiences. And to these we pay full attention, while we accept the old and familiar in a matter-of-course, habitual and

more or less unthinking way. You should always be prepared, therefore, with more material than was in the textbook; always bring something to class that was not accessible to your pupils. Know more than they do, and use your knowledge to feed their interest.

5. *Make your pupils feel their need of what you bring them.* Beginning as you do with their own ideas and interests, you should so shape your questions as to reveal to them the incompleteness of what they already know, and so give them a motive to seek the new knowledge which the lesson offers. Every lesson should begin, in a sense, by raising a problem in the pupils' minds, which they then set themselves to solve. A class of sixteen-year-old boys was apathetically droning over the account of the three Hebrew princes whom Nebuchadnezzar threw into the fiery furnace, when the supervisor, who had "dropped in," asked: "Do you think that those three princes knew that God would deliver them from the fiery furnace?" "Of course," was the unanimous reply. "Then what was there heroic in their action?" "Why—I never thought of that," said one boy. "Take your Bibles, and read it all over again carefully, then answer." The question had shown the boys a defect in their own body of ideas. They set to work with a will, and soon found the "But if not," which attests the moral heroism of the three Hebrew princes; and there were no lagging minds throughout the rest of that lesson period.

6. *Teach as concretely as you can.* That is a familiar counsel, which needs no elaboration. Many teachers do not realize, however, how much more interested pupils are

in a map or diagram or picture that is constructed right before their eyes, in immediate connection with the bit of teaching that it is meant to illustrate, than in other maps or diagrams or pictures that may be far more perfect, but are ready-made, or constructed beforehand, and brought in for exhibition. Every class ought to have its own blackboard, which the teacher should use freely and effectively.

7. *Make your teaching direct and practical.* Teachers of religion are handicapped, in comparison with public school teachers, because their work brings less immediate and obvious results. A boy of six, who had attended Sunday School for two years with eager and happy interest, surprised his father one Sunday, some two months after he had entered

public school, by saying, "I don't want to go to Sunday School." "Why?" the puzzled father asked. "Because you don't learn anything there." His little mind was busy day after day with such fascinating, practical arts as reading, writing and figuring; and in comparison with these, he felt that the Sunday School had nothing to offer.

Here is a real handicap. We cannot wholly escape it, for the Sunday School seeks to develop motives, ideals and obligations rather than to train in particular habits of skill. But we can do much to minimize it; and we can overcome it, if we will only teach vitally and practically enough, and if we will lead our pupils in living and doing as well as in learning.

Yale University, New Haven, Conn.

Notes from Two Synods

BY REV. JOHN W. LITTLE, B.D.

S.S. Field Worker, Synods of Manitoba and Saskatchewan

ORGANIZING NEW SUNDAY SCHOOLS

At McIntyre, near Port Arthur, there existed a public school centre which received no church service and had no Sunday School. The evident need appealed to the sympathies of the Young People's Society of St. Paul's Church, who began to hold services there with good results. At their request, some months ago Rev. Mr. McLeod of Knox Church, Port Arthur, our Sunday School Convener for Superior Presbytery, preached there one Sunday and organized a Sunday School. Before he left, he secured the consent of a capable and enthusiastic man to act as superintendent, and so the School was a success from the first. During the past year, it contributed \$25 to the budget besides meeting local expenses.

More recently Mr. McLeod visited Current River and found a public school with an attendance of 41, most of whom were living beyond reach of any church. He secured permission to address the pupils and urged them to attend a meeting on the following Sunday called to organize a Sunday School. He also visited the homes of the children and solicited the cooperation of the parents. When Sunday came, 19 were present. The name, age and address of each child was taken, and the School was graded on the following Sunday with a teacher for each class previously secured. Mr. McLeod, recognizing the importance of interested and aggressive leadership, before he called the pupils together, secured a superintendent in Mr. W. H. Lillie of Port Arthur. In this way the organization got off to a good start, and the promise for its future is bright.

If every western congregation would make a survey of the territory just beyond its bounds to ascertain where Sunday Schools are needed and would proceed to organize them, with the help of interested laymen who have had the experience and who could easily serve a district some distance from their homes in the summer through the use of the auto, it would mean the enrolment in a short time of hundreds of children who are at present getting no religious education of any kind.

OLDER GIRLS' WORK IN REGINA

In Regina, as elsewhere, the winter's activities in religious education were seriously disorganized by the epidemic of influenza. The special worker placed at the disposal of the churches by the Y.W.C.A. was forced through illness to resign. But the members of the local advisory committee for cooperation in girls' work felt that just because so much time had been lost and so many discouragements faced them, they should give themselves to the task of organization and promotion with all the more vigor. Hitherto the midweek meeting for the city had centred in one building. It was decided that this winter there should be at least four centres established.

In the west end the classes from Metropolitan Methodist, First Baptist, St. Paul's Anglican and Knox Presbyterian meet in Knox Church for supper at six o'clock, and take the regular Canadian Girls in Training programme afterwards. There is an average attendance of 125. Each month they change the place of meeting to the next church.

In the south end, the older girls of Rae Street Methodist meet weekly for supper at six o'clock, and have their practical talk in common, then divide into groups for Bible study. The average attendance is 45. The interest is keen. St. Andrew's Presbyterian musters an average of 25 girls. They meet at eight o'clock and emphasize the intellectual and devotional aspects of the work.

In the east end, the Carmichael Presbyterian group meets at the home of their teacher and are doing real work. Wesley Methodist has a mixed young people's meeting, taking a general programme of studies and activities. Possibly 30 girls are reached in this centre altogether.

The Cooperative Committee for Boys' and for Girls' Work have united in renting a rink

and all the winter sports of the teen age Sunday School pupils and their friends centre here. This provides clean sport under Christian supervision, and affords a place and opportunity for community social gatherings under proper auspices.

Occasionally the skaters meet after their fun together on the ice in a local church for light refreshments. In this way all the needs of the young people not met elsewhere are being met by the churches in a very comprehensive and satisfactory manner. The Canadian Girls in Training programme is justifying itself splendidly in Regina. Almost 200 more girls are taking an active interest in the midweek meeting this winter than last year.

Regina, Sask.

A Student on a Mission Field

By REV. E. R. McLEAN, B.D.

S.S. Field Worker, Synods of Alberta and British Columbia

It was a mission field of two appointments about six miles apart, both of them a considerable distance from a railway. It had lost the optimism of youth, for it had once enjoyed the services of an ordained minister but, owing to many reasons, had gone back instead of forward, and many of the people were firmly convinced that no improvement could be expected. In addition to a weekly service at each place, the only other meeting was a Sunday School at one, and even there the Bible Class had an attendance of only 7.

The student immediately set himself to the task of getting a School started at the other appointment. The people were asked to meet and appoint the teachers and officers, and soon the School was a going concern. At the other appointment, the student secured a speaker from the nearest town to come out and speak on Sunday School work—particularly on the Adult Bible Class.

As a result, two classes were organized,—one for men and one for women. There were no separate class rooms, but curtains were put up, and soon the attendance of the combined classes went up from 7 to 30.

Of course there was difficulty securing teachers; so the missionary made a personal canvass, and found about 10 who were willing to meet once a week to study one of the Teacher Training books. It meant a drive of three or four miles and back for nearly every one, but the class persevered, and continued its studies after the student had gone in the autumn until six were able to write the examination successfully.

On this field, as other places, there were many who never came to church. Some of these had children. So a motherly woman was found who was able to get the names, ages and birthdays of all the children, and on their birthday send them a card. Within ten days after this Cradle Roll was started, a birthday remembrance was sent to a little child whose parents had never been known to come to church. The very next Sunday both parents were at church and continued to be regular attendants, showing that it is still true, "A little child shall lead them."

Thus, in one summer, one School including Bible Class, had been revived, two new Adult Bible Classes started, some teachers had received training and indifferent homes had been interested.

Vancouver, B.C.

Workers in the Sunday School will be interested to learn that one of the most recent developments of the work of the League of Nations Union in Great Britain has Sunday Schools and kindred societies in view. An Educational Sub-Section has been formed which will make work among young people a special study. Suitable literature will be provided, and every effort will be made to assist teachers in bringing before young people in classes, literary and debating societies, the principles of a new movement which will go far to disestablish war as a means of settling international differences and disputes.

THE Mothers' Day Programme and Order of Service, for Sunday, May 11th, has a beautiful and suggestive frontispiece, designed by Mr. C. W. Jefferys, O.S.A., the well-known Canadian Artist and Illustrator.

It embraces a panel half-tone reproduction of Whistler's famous painting of his Mother.

Sample copies sent on request. Place order for your full supply early to give ample time for rehearsal.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS. TORONTO

When Pupils Are Uninterested

BY ALFRED WHITE

When pupils are uninterested in a lesson, there is evidently something wrong. When the majority of the class are uninterested, the problem is quite serious. When lack of interest is confined to one or two, the problem may be an entirely different one.

If the absence of interest is general in the class, one might almost safely conclude that either physical conditions such as heat, light or ventilation, are seriously defective, or the fault is with the teacher. The public school teacher is familiar with occasions when physical conditions in the schoolroom have been such that good work has been impossible. Experience tells him to look at the thermometer or test the ventilation before going further.

Sunday School teachers and officers have in many cases, perhaps from lack of that larger experience, failed as yet to realize the fundamental importance of having favorable physical conditions in which to teach. A room heated to too high a temperature, with perhaps insufficient moisture or with defective ventilation, provides conditions that invite poor teaching results.

It would hardly be a safe conclusion to reach that inattention is always due to defective physical conditions. It is always "in order" to examine the lesson itself and its method of presentation. Too often, for the teacher's own peace of mind, the defect will be found right here, and yet strange to say this is the last place where the trouble is usually looked for. It is so much easier and convenient to put the blame on the bad, inattentive children.

This, however, will not do. Teachers must, above all things be honest with themselves, and if they are so, they cannot fail to realize that they themselves are too often to blame when children are uninterested. If a general lack of interest is evident early in the lesson, there is only one thing to do, either change your method of teaching this lesson,—no easy thing to do without previous thought—or drop it and take something else. Before next Sunday comes very close scrutiny of this particular lesson and of the method of teaching will be needed so that the same mistake may not be made twice.

Perhaps there is only a solitary child who shows no interest in your lesson. In this case you have at least the satisfaction of knowing that your lesson is appealing to the great majority. But what about that unfortunate minority?

There may be several possible explanations. The child may be out of sorts physically, on account of defective health (temporary or chronic), lack of sleep or some other cause. He may be of such a type of mind that the particular lesson of the day may not appeal to him. There may even be a lack of harmony in tempera-

ment between him and the teacher. He may be out of humor from causes quite apart from class conditions.

Nor do these suggestions exhaust possible causes. If this lack of attention is a common occurrence with this child, some investigation is certainly needed in order to ascertain the cause. It is evident that before a cure can be found the cause must be discovered.

JESUS AS A TEACHER

Jesus was preeminently a teacher. He had the spirit of the true teacher, the desire to expand, to educate the life of every person, to free it of its limitations and constraints. He taught with a peculiar power and authority, because he embodies in his own personality the things he undertook to teach. Indeed, we may say that Jesus anticipated very nearly all that has since been advocated in educational method and illustrated it in his own teaching; the importance of personality, the grading of pupils, the appeal to interest, the use of the story, the stimulation of the observation by the laboratory method, the study and interpretation of facts, the use of questions, the organization of ideas, the development of the power of discrimination toward differing values, the enlistment of self-activity, the encouragement of initiative, and the providing of opportunity for motor expression—all these may be found, together with an earnest admonition not to neglect the child, in the teaching of Jesus.—Dr. B. S. Winchester in *Religious Education and Democracy*

Even if the cause is discovered, it is not always easy to find the cure. So much depends upon the temperament of the child. We can go back, however, to the foundation truth, that the key to every child's heart is loving, sympathetic interest expressed in a way that appeals to his particular temperament.

Little children are often affected by personal contact, such as drawing the child close and putting one's arms around him. With older pupils other means must necessarily be adopted. It works out usually, that the spontaneous expression of a teacher's genuine sympathetic interest, however expressed, will reach the heart of the recipient and do its work.

If the case of inattention is an individual one, it may still be the lesson, so far as the scholar is concerned, but the likelihood is that the cause may be found elsewhere. In this case you will probably need to gain the scholar's confidence and get to know him much more thoroughly, if you may hope to discover the causes underlying his lack of interest. This will itself lead to a relationship that always tends to make interest easier, for when a friendly intimacy has once been established, the interest in the person of the teacher is in part transferred to the lesson and so good results.

Brandon, Man.

Open Letters to a Sunday School Superintendent

LETTER No. IV.

Dear Friend :

I am so encouraged by your generous consideration of my suggestions regarding our responsibilities as "General Managers" that I am going to offer still another idea for you to think about.

I was reading recently about the business head of a great shipbuilding plant. It was said of him that he was so well acquainted with every detail in the construction of one of those gigantic liners that he knew, as some one jocularly said, how many rivets it took to build one.

Great leaders have always been men capable not only of planning the broad lines of work, but also of keeping in touch with the details. Such is one of the important tasks that falls to us superintendents. We must not only think and plan broadly and see that our plans are carried out but we must keep in intimate touch with the detail work.

There should not be a department of our School that we are not in close touch with. To illustrate what I mean : If by chance a visitor should come along interested in church School work we should be able to post him accurately regarding the lines of work being carried on in any one of our departments whether it be cradle roll, home department, teen-age boy's work, Chinese department, or any other that he may be interested in. Not only so but any particular phase of our work such as the Canadian Standard Efficiency Tests or Canadian Girls in Training programmes, organized class work, missionary instruction, through-the-week activities of our School, all should be familiar to us. It is our business as superintendents to know what is going on. That is what the name implies. More than that, it is quite within

the scope of our responsibilities to know very definitely the work that each department ought to be doing, so that we may be able to stimulate progress along the best lines.

But to come back once more to the work of keeping in touch with all departments, it occurs to me that probably one of the most effective ways of doing this is by having an executive made up of heads of departments. If such an executive meets regularly and each head of a department reports regularly one has a splendid chance of knowing pretty thoroughly what is going on.

Yours for efficiency,

A FELLOW SUPERINTENDENT

Preparation and Power

By Rev. Thomas W. Pritchard, B.A.

The writer once heard Mark Guy Pearce say, when giving advice to some divinity students, that he found it a good rule when writing a sermon, to act on the assumption that everything depended on his own exertions, and when preaching it to act on the belief that nothing counted but God. In other words, in the study the preacher was to be supreme ; in the pulpit God was to be all and in all.

It would be a good thing if that rule was adopted in preparing and teaching the Sunday School lesson. One cannot feel too strongly how much depends on one's own initiative, and how much depends on the blessing of the Almighty. One cannot be too painstaking in the work of preparation. The contents of the various Lesson Helps should be known and mastered. Every aid, near and remote, should be made to contribute its quota to the general result. But after this is done it would

be well both for teacher and scholar, when starting out on Sunday for the Sunday School, to leave all extraneous aids behind.

With mind stored with fact and illustration, with heart in tune with its message, one could then safely repose on Christ and his gracious spirit to do the rest. The British soldier was quite right in crying out for guns and ammunition to beat down the fire of the Germans, but his courage and steadfastness

of purpose were never more in evidence than when he had only his bare breast to expose to the enemy.

The lesson helps are simply invaluable in the home when teacher and scholar are pondering over the lesson for the coming Sunday; but the too frequent use of them in the classroom detracts from the ease and grace, personality and power of all concerned.

Dumas, Sask.

THE DEPARTMENTS

Easter Gifts for Primary Children to Make

Easter affords an excellent opportunity for teaching children how to share their good things with others. Every shop window, from florist's to confectioner's, from stationer's to the large department store, carries its token of Easter tide, and, whether one would spend dollars or cents, it is easy to purchase a gift to convey a message of love and cheer. The teacher may, by wise instruction, as the season approaches, by quiet suggestion and guidance in discovering needs, and by advice in selecting gifts, make the natural outcome of the children's Easter joy a sharing with others.

The Primary child will think first of his own family circle; next, of his teacher and playmates. He may easily be led to think, too, of those in his reach whom others may forget—the lonely, the shut-ins, the children in hospitals, the pupils in isolated home mission fields. To any or all of these, Primary children, as individuals, as classes, or as a department, may send Easter gifts as money and taste may permit, and may strengthen the feeling of brotherhood and friendship between recipients and givers. Cards, booklets, hair ribbons, neckties, pads and pencils, and a score of similar things are welcome gifts in any mission station, and their need and use are so well appreciated by our pupils that it is quite possible for them to give themselves in the selection and preparation of such Easter remembrances.

There is undeniable worth to the child in giving the purchased gift. There is un-

doubtedly more educational value in the gift which he makes, for, in determining what the gift shall be, selecting the material, deciding upon form, color, and size, and in overcoming the difficulties of the problem, the child puts more of himself into the work than is possible when the gift is purchased outright. Of course, very elaborate gifts are not within the power of the primary child to create, and such should not be expected.

Such simple cards as numbers 1, 2, or 3 in the picture on page 207 may be easily prepared by any child six, seven, or eight years old.

Select a heavy pretty cover paper

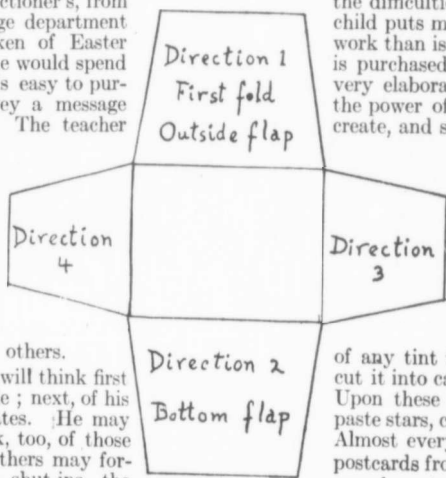
of any tint that taste may decree, cut it into cards of any desired size. Upon these cards let the children paste stars, crosses, flowers, or birds. Almost every child will have used postcards from which such pictures may be cut. The Easter sentiment

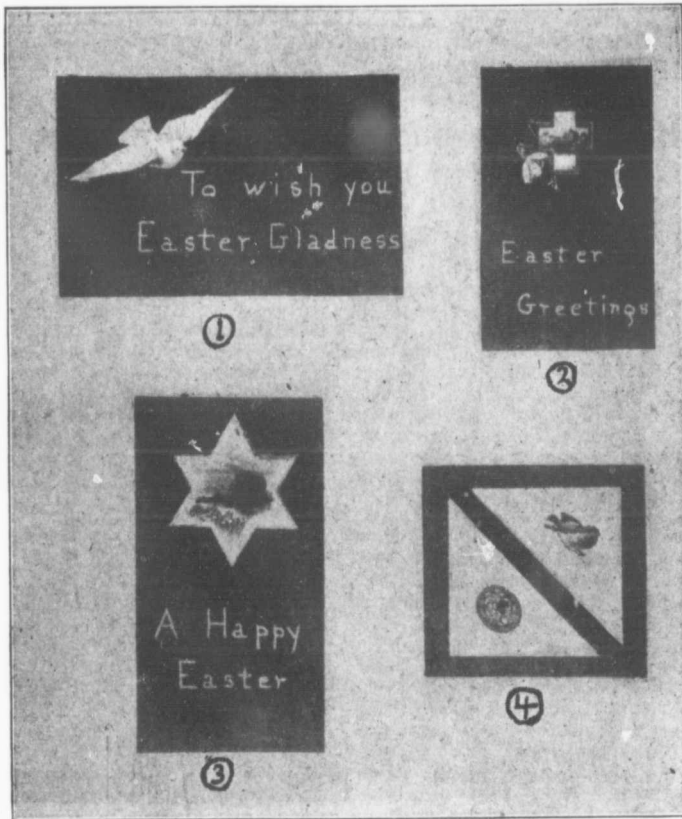
may be outlined lightly in pencil by the teacher and colored with crayon by the child, or some older person may help with the printing.

Envelopes may be made by the child from paper to match the card or from heavy white or cream wrapping paper. To make the envelope, take a piece of paper a little less than three times as wide as the card and a little more than twice as long. This paper should be given to the child cut to this size. The directions for folding, cutting, and pasting are as follows (see drawing above):

1. Lay the card on the paper, and fold up one long edge evenly till it just covers the card; this is for the outside flap.

2. Fold the other long edge down evenly





over fold 1; this will form the inner, or bottom, flap.

3. Unfold 1 and 2, and fold, with the card in the middle of the sheet, the right short side over the card.

4. Fold the left side over as in 3.

5. Unfold 3 and 4, and cut out the four corners. Locking at an ordinary envelope will help here, though the cuts should be simpler, like those shown in the drawing.

6. Paste the end flaps in place, insert card, and seal with an Easter seal.

Cards and envelopes like these may be made by the dozen and sent to hospitals, to friends, or to pupils of mission stations.

An Easter gift the children will enjoy making for father is a clippings case. Use either the ordinary "commercial" envelope or the longer "official." Place an Easter seal on the flap of each envelope; cut a cover from stiff, tinted cover paper; decorate this with Easter seals, with flowers, or figures cut

from post cards; and tie the cover to the envelopes with a white, gold, or purple cord.

Mother or sister will like a bookmark, which may be made from a small envelope, cut diagonally in half. (See design number 4 in the illustration on this page.) This is to be decorated with an Easter seal or with a bird or flower cut from a card. The bookmark is to be slipped over the corner of the page.

One other gift will be interesting to make, and will delight the children in an orphan's home or crippled children's home. To a square of pasteboard fasten with strong glue the half of an egg shell which has been washed and dried. When the glue hardens, coat the outside of the shell and the card with a thin coat of glue, and before this dries press into it short bits of straw or raffia. If these cannot be obtained, use the shredded tissue paper so common at Easter time. When this has dried, fill the nest with candy or chocolate eggs. Older children can easily make a tiny

chicken from cotton wool, using two black beads for eyes and a bit of yellow sealing wax for the bill. The chicken gives the finishing

touch to the nest, though it is cunning without it.—J. Gertrude Hutton in Graded Sunday School Magazine

Recognitions and Incentives for Juniors

BY MRS. ROBERT MCBROOM

Love of recognition is a strong characteristic of the human race. The home makes provision for this desire in the life of the little child. The school, by various devices, meets the larger craving of the boys and girls, while society and state shower gifts and honors on those of maturer years. Since then recognition of effort is so important for the promotion of happiness and satisfaction, should it not be one of our aims to provide for this need in our Sabbath School work? Particularly in our Junior Department, where always the goal to be reached must be worthy the effort expended; in those plastic years when habits that will last a lifetime are being formed, choices being made for good or ill, ideals established and heroes chosen, how necessary it is to provide every incentive that will help to develop true Christian character. That is our aim, is it not—the building of Christian character?

To what extent and in what form may we wholesomely use prizes and rewards in connection with our work in the Sunday School? In religious education, it must never be forgotten that we need rewards that are nutrients rather than stimulants? Recognition should be given for study and for work done as an incentive to further effort. Careful records should be kept and marks given for everything that is of value, such as ATTENDANCE, PUNCTUALITY, SYSTEMATIC GIVING, DAILY BIBLE READING, HOMEWORK, HANDWORK, MEMORY WORK and CHURCH ATTENDANCE.

The first and greatest incentive to regular attendance and punctuality is a bright service or worship expressing the true needs and interests of the boys and girls. The teacher must always be present ahead of time, else the pupils will not recognize punctuality as a necessary virtue. Class and Department records should be kept of the attendance and punctuality of every pupil, and credit marks given. An absentee should always be made to feel that he or she is missed. What is better than a note or personal call from the teacher? Banner classes, that is, classes having full membership present, should be carefully recorded. Thus boys and girls may be led to see that the class standard depends upon each individual member.

Every child should be encouraged to give regularly, and as far as possible out of his own resources, to the maintenance of the School

and to missions. Duplex envelopes and other interesting means may be used to encourage the child's desire to give. In the matter of missionary effort a definite objective must be chosen. This might be the education of some particular child in home or foreign mission field of our own church. Reports of progress made from time to time in class or department will increase and stimulate interest.

Those of us who are so fortunate as to have the intimate friendship of the Juniors are quite familiar with their insatiable appetite for reading. Is not this our golden opportunity to help them become daily readers of God's Word? Give credit marks that the child may be encouraged to establish the habit. Encourage the boys and girls to tell something of what they have read during the week and the new thought or purpose it has brought into their lives. Also tell them some help you have received from your reading. Always let them know that you are doing these same things because you think them worth while, that, in fact, you could not do without them.

From week to week you assign work to be done at home. Is it always performed? If not, why not? Do you always call for the work at the end of the time specified? Do you do the specified homework yourself to show its worth-while-ness? Is your lesson always presented in such a way that it is a pleasure to reproduce it? The completed work for the week may be rewarded by a star pasted on the page of the book, and by marks given. An especially neat book might be exhibited as an incentive to greater effort on the part of some careless or indifferent pupil. An Honor Roll may be placed in a conspicuous place and the names recorded of all who have attained 80% or over.

Some one has called the Junior age "the golden memory period." Does not this suggest another opportunity? Similar credits to those mentioned above might be used in recognition of memory work. Could we not also use class recitations such as are used in the day school? Often the highest honor we can pay a Junior is the privilege of reciting some special piece of memory work in class or before the School.

We might show our appreciation of the best handwork done in class by asking the worker to help some other. Seek to show

always that our highest reward is the privilege to help another.

Are our Junior boys and girls frequently found among the regular church worshippers? If not, I wonder if it is because we fail to ask them to attend, or fail to attend regularly ourselves? The teacher's own example is often the only incentive a boy or girl needs.

Social activities are often a welcome form of recognition of certain work completed. Plan to meet your pupils socially in your home, in their homes, or take them for a picnic. You will learn more in one such ex-

perience of the habits and dispositions of your boys and girls, and of the influences that surround their daily lives than you would learn in a year if you meet them only on Sunday afternoons. Try it and prove it for yourself.

Besides, we have our special days. Let us make much of Rally Day, when we bring our School under the special notice of the church and the parents. And that day of days, Promotion Day, when the boy and the girl who have done their work faithfully are promoted by Honor Certificate or Diploma.

Toronto

Winning the Intermediates

BY REV. WILLIAM SCOTT, B.D.

If there is a particular period in which the Sunday School can well afford to specialize, it is that of the early teens, for there is no other period so fraught with dangers, or so filled with possibilities. Many a teacher has become discouraged because his pupils of this age have shown a lack of consideration and loyalty which to his mind is evidence of depravity.

Let no one be discouraged when he encounters the yeastiness of extreme youth. The Intermediate is a very undeveloped individual, and lacks the stability and decision of purpose which are characteristic of mature life. Unlike his elders, he is not likely to be loyal to an institution for its own sake, for he lacks their point of view. The Sunday School and church must command his loyalty by an appeal to his inherent interests, or he is not likely to have much to do with either. The youth will not belong for the sake of belonging, and herein lies our problem and our opportunity. We must meet him on his own ground; we must try to understand him and sympathize with him, so that we can make our School of real value to him in satisfying his needs.

What does the Intermediate need which it is within the power of the Sunday School to supply?

1. *Personal guidance through friendship.*—Of the utmost importance to the young is the friendship of some man or woman a little older than themselves, to whom they can talk freely, who can help them over the difficult places of experience into the new facts of life. The young have an insatiable appetite for friendship, nor is it sufficient to have friends of their own age and experience. They crave the right to be intimate with persons they can look up to,—teacher, friend or parent.

About the greatest good that a Sunday School teacher can do is to bestow this gift

freely and naturally upon his class. The adolescent is keenly susceptible to the friendly approach of an older person who is really interested in his welfare. To be with young persons in a natural way, under normal conditions, is to do the most that can be done for them; the rest is but incidental. They will gladly respond to such an approach, for they are in quest of life, and friendship means life to them. Under the impulse of personal fellowship and loyalty, the pupil may be led to the wider loyalty of the deeply religious life which we covet for him.

2. *Acknowledgment of his rights as an individual.* The Sunday School may meet this need by giving him a share in running his School. It is not sufficient to ask boys and girls to come and be instructed, however excellent that instruction may be. Provision must be made in some way so that they will feel that they really belong to the School. Educational institutions of all kinds are rapidly introducing a measure of self-government, and testify to the beneficial effects of the system. It must be so with the Sunday School. The pupils never realize membership until they have a share in the work; but only give them a share in deciding its policies, taking part in its eventive work or deciding what lessons shall be taken, and they at once feel that it is *their* School, and they begin to take a pride in its success.

3. *Expression in some form of activity.* The Sunday School may meet this need by enlisting him in worthy service on behalf of School, community or the wider "kingdom." The youth of 13 or 14 is developing mentally as quickly as physically. He looks out upon the world with different eyes,—short-sighted eyes, it is true, but capable, too, of seeing great visions. From his new point of view, he beholds the world as the arena of great and unselfish deeds. As a child he was self-centred,

but he is now awake to the nobility of sacrifice. He wants to be enlisted in service that will mean something to the world. It will not do, simply to have him busy at something. He must be convinced that what he does is valuable—a part of the world's work. He is an idealist and wants to be linked up with great enterprises.

Sometimes it is difficult to think of forms of service which such young members can perform with any degree of satisfaction. But let us remember that youth is susceptible, and if the form of service appeals, even though it is small, his enthusiasm is easily aroused. Youth measures the greatness of a task, not by the work itself, as we adults are disposed to do, but by the vigor and glory one can put into it. The class secretary may have very trifling duties to perform, but he associates his duties with the highest ideals of service

he knows.

There is a strong emotional background for his task, and he wisely regards it as of the greatest importance. In providing forms of service for Intermediates, we must make the tasks real, but not necessarily great, as judged by adult standards.

At this age the struggle between self-interest and altruism begins in earnest. He experiences the pull of opposite forces in his moral nature. He is liable to make decisions, which will determine his whole future course of life. This is the teacher's golden opportunity. By providing a religious training along lines of the pupil's own natural development, he can make very strong the appeal to be loyal to Christ, who is, in every age, youth's great ideal.

Moose Jaw College, Moose Jaw, Sask.

The Older Boy and His Religious Needs

BY REV. C. A. MYERS, M.A.

IV. THE TEACHING

"It is the moral function of the school not to teach ethics but to get right things done."
Nathaniel Butler

The first and all essential distinction that must be made in our Sunday School teaching is that our business is not teaching lessons but boys, as Professor Coe puts it, "the test of the efficiency of the Sunday School will be not, how much of the Bible the child has learned, but what he has become." This will be considered more fully in another article but the point of view necessary here for a discussion of teaching. It is an infinitely harder task to teach boys and help to change their lives from character to character than merely to teach a course of lessons. This, however, is not to minimize in any degree the place and value of this lesson as such but merely to put the emphasis where it belongs on its value for the boy. The Sunday session is the main teaching session of the group or class. There will be teaching in various forms, practical talks, etc., at the midweek session but expressional activities will bulk more largely. Other matters will, it is true, find a place at the Sunday session, prayer minutes, offering, reports, etc., but these will not be allowed to consume more than ten minutes of the precious time of the class session. The main concern of the Sunday session will always be for the wise teacher the study of the scripture lesson.

Here two main concerns meet us, first, what lessons or courses of Bible study are most suited to our boys? And secondly, what is the best method of teaching in these grades.

Margaret Slattery, in her questionnaire among boys and girls who had dropped out of Sunday School, found that one of the main reasons given by the boys and girls themselves, was "the lessons were not interesting." Is the Bible then not interesting to older boys? Or is it because the lessons were not such as to be adapted to their life interests? We think assuredly that the latter and not the former is the case.

It follows then that: (a) The lessons should be chosen to suit the needs and interests of the boys, for the need of the boys is the law of the Sunday School. (b) They should be intellectually appealing and therefore interesting. (c) They should meet his spiritual needs and therefore be helpful. (d) They should be concrete and personal—centering around great personalities and setting forth high ideals. (e) They should be progressive, growing each year in scope and content as the boys grow.

Fortunately very full provision is now being made by our Board of Publications for such suitable lessons for boys in the Departmentally Graded Lessons for Intermediate grades (ages 12-14) and in the new Senior Lessons being published this year on Jesus Entering Upon His Life Work. Ages 15-17.

The second consideration is as to the best method of teaching. Here the essential principle is the "self activity of the pupil." "Teaching is not telling." Teen age boys are keen intellectually and critical. They no longer accept truth on the authority of parent or teacher. Hence the "Research and

Discussion Method" is best for this period. This involves preparation at least one week in advance on the part of the teacher and the assignment of definite tasks to the boys ahead, giving them the suitable book reference for research and home study.

Let no teacher think that this is too difficult, until he has tried it. Once taste the joy of a session of the class in which the boys themselves are tingling with excitement and interest as they eagerly discuss and debate some theme arising out of the lesson, carefully assigned a week in advance, and he will not

again go back to the old lecture method with its dull, listless, inactive attitude on the part of the class. Give the boys a chance to be active participants in the Bible study period by some better method than the mere answering of an occasional routine question and they will show a new and keen interest in the work and indubitably real home preparation, when it means a definite share in the discussion of the lesson. In this plan also the unused reference library as well as the ministers and others will become a vital necessity as sources of information.

The Forward Movement

BY FRANK YEIGH

The Presbyterian Church in Canada has launched its great Forward Movement, which, in the weighty words of the resolution of the General Assembly, "is a call to prayer and to such individual consecration of wealth and life as will serve to conserve and perpetuate in the service of Christ the spirit of sacrifice and devotion so nobly exemplified during the War."

The Movement should and no doubt will win the sympathy and cooperation of our army of over 31,000 Sabbath School officers and teachers. They are already pledged to and engaged in an individual consecration, and are already living the life of devotion in their Christ-like work, and it will therefore be more of a privilege than a task to contribute to making this or any Forward Movement in the church the success that is hoped for and expected.

How best can Sabbath Schools do this? Suggestions may be made among the many that readily occur to one.

A special Forward Movement session of the School could be made a distinctive feature of its programme, either by itself or as one of the services suggested on the eight-day programme for individual congregations. Such a gathering could be made intensely interesting by an address from some one who would speak on the aims and scope of the Movement. Or the School itself could do this by assigning to a leader in each class the presentation of one of its outstanding features, such as:

The Forward Movement: Its Purpose and Objective.

The Call to Prayer and Penitence.

The Church's Missionary Opportunities and Obligations, Home and Foreign.

The Women's Work in the Church.

Recruits for the Ministry, and Other Workers.

Our Colleges and Their Place.

A Financial Objective to Carry on More Adequately the Work of the Church at Home and Abroad.

The subject also lends itself to effective presentation by blackboard, to one familiar with that method, by outlining the needs of the church that are reducible to figures.

Yet another plan would be to use the series of excellent Charts issued by the Forward Movement Committee on Literature and Publicity and the Women's Missionary Society, sets of which, printed on paper, may be had at cost price on application to the Forward Movement, Room 256, Confederation Life Building, Toronto. These charts specially lend themselves to a pictorial presentation of the many-sided aspects of the Movement. Smaller Charts and Posters are also available for display in Sunday Schools and classrooms, while a varied range of leaflets and other printed matter may be had free on application.

The question has been asked: How can the Forward Movement be vitally related to the Sabbath School? The answer lies with the Sabbath School itself.

A unique feature of the Sunday School work in China is that the children are taught to read in connection with their Sunday School lesson. The China Sunday School Union issues a Lesson Primer, which has upon it Life Problem Pictures from Chinese life. The lesson is begun by a discussion of some point of conduct suggested by the picture; class discussion follows, and the whole class session brings itself to a decision regarding some "specific act" which they are urged to "will to do" during the week following. One of the simplest things a member of the class may do is to take this little Lesson Primer and teach the big characters inside to some one in his own home or elsewhere.

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

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

Spring Time Rallies

A good many Sunday Schools close for the winter months, and reorganize in the spring. This is, of course, only a second-best to being in active operation every month of the year, but it will be much better than not starting at all, and the earlier in the spring any such Sunday School gets under way the better. April is none too soon, and as that is the beginning of a Quarter, it is the most opportune time from the point of view of ordering Lesson Helps, etc., and getting under way.

To encourage the leaders and to provide an opportunity for the boys and girls to get together in an inspirational way a Spring Time Rally is strongly recommended. It will be helpful not only for new Schools, but also for those who have been steadily at work during the winter. An attractive service for this purpose has been prepared by the Board and may be had free of charge in any quantities desired on application.

Summer Training Schools

During the War owing to the demands for increased food production plans were not pushed for Summer Schools. Only the older established Schools were carried on. With the return of peace conditions a new emphasis will be placed on this most important phase of work. The War could not have been won but for the hard work done by our men in the Military Training Camps. Our work of establishing the kingdom in the lives of our boys and girls cannot be successfully accomplished unless similar training is provided for our workers.

It is hoped that such Schools this summer will be within the reach of all. More and more these Schools and camps are being planned to suit the special needs of various classes of leaders as follows :

1. *Leadership in General Church Work* : Such as our own Presbyterian Schools at Geneva Park, Grimsby, etc. At these schools, Missions, Home and Foreign, and Social Service as well as Sunday School and Young People's work are discussed.

2. *Leadership in Special Sunday School and Young People's Work* : Such as the Cooper-

ative Schools at Sackville, Knowlton, Kingston, Geneva Park and the West.

3. *Leadership in Boys' Work* : Such as is provided at the Leadership and Older Boys' Summer Training Camps, one or more of which will likely be held in every Province.

4. *Leadership in Girls' Work* : Similar plans to those for Boys' Work are being made for Training Camps for Leaders and Older Girls in most of the Provinces.

5. *Leadership in Missions*. Old and well established schools are held each year in this important phase of work at Wolfville, N.S., Knowlton, Que., and Whitby, Ont.

It is expected that a fairly complete list of these Schools will be available next month in the **TEACHERS MONTHLY** and **PATHFINDER**. Look for your nearest School. Arrange your holidays so as to be able to attend, and thus get into Training for Active Service.

The Teacher's Study of the Life of Christ

This is the title of one of the books in the first year's work in the new Standard Teacher Training Course. While including an outline study of the content material of the four Gospels, it places the emphasis on bringing out more clearly than in previous books of this kind the *teaching value* of the material for each of the various ages and departments in the Sunday School.

The following examination paper used last year will illustrate more fully what is meant by "teaching values."

EXAMINATION PAPER

NEW STANDARD TEACHER TRAINING COURSE

The Teacher's Study of the Life of Christ

(One hour and a half)

1. What is the distinctive purpose of each of the four Gospels ?
2. Outline briefly four of the principal subjects of Jesus' teaching.
3. Indicate some important considerations in estimating the personality of Jesus.
4. In what ways is the life of Christ specially adapted to meet the needs of little children?

5. Show how the Gospels appeal to the interests of young people (18 to 24 years of age).

6. How did Jesus train the Twelve? What guidance does this afford in planning study courses for adults to-day?

The Hustlers

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

S.S. Field Worker, Manitoba and Saskatchewan

No visitor could be long in that portion of Saskatoon served by St. Thomas' Church and not hear of The Hustlers. They are a class of Tuxis boys, ten in number. They were not always interested in the Canadian Standard Efficiency Training programme. They had been meeting under their very energetic and sympathetic leader, Mr. William Champ, for some five years for Bible study on Sunday. But two years ago four of them went as delegates to an Older Boys' Conference at Moose Jaw, and caught "the vision." They came back full of ambition to organize and serve. Their leader was quick to seize the opportunity, and soon the class was meeting during the week as well as on Sunday with a splendid programme of activities before it.

Their meeting came to order at 7.30 sharp. Twenty minutes was given to Bible study. Then followed a practical talk, sometimes by an outside speaker, sometimes by one of the boys or by their teacher. The usual tests were then made and credits given. The homes of the boys in turn were opened for the midweek sessions and the mothers vied with

one another in providing lunches and making the gatherings as sociable as possible. They had delightful times together.

But they longed for a club room all their own. So each member advanced two dollars to form a fund to buy seed potatoes, and a plot of ground was put under cultivation. In spite of the hard work of the summer the autumn yield just met the expenses. Meanwhile arrangements were made with the Sunday School to operate the booth in connection with the annual picnic. This netted \$80.00. From other sources funds were collected in addition sufficient to buy a three-roomed cottage. A friend loaned a piece of ground free, near the church, on which to place the building. There was difficulty over a local by-law relating to water connections, but a visit to the City Council smoothed matters out.

Of course no Tuxis group would consider its season's programme complete without a fortnight or more in camp. The Hustlers were no exception. How the boys enjoyed their outing together. And their leader was the biggest and most enthusiastic boy in the bunch.

The life values of the course of training are conserved. Christ is kept central. Six of the boys joined the church at the last communion. Until somewhat scattered through removals to other parts leader and class sat together in the same pew on Sunday mornings and it was an exceptional thing when the record was not perfect. No wonder the people of St. Thomas' love to tell visitors the story of this class, and invariably add: "We are proud of the boys."

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

JANUARY, 1919

I. NEW STANDARD TEACHER TRAINING COURSE

Ventnor, Ont.—Rev. A. W. Drysdale, Minister. *The Pupil*: Bertha Lockerbie, Lola McKee.

Moncton, N.B.—Rev. T. P. Drumm, Minister. *The School*: Annie E. Little, Grace Harper, Elsie M. Blakney, Mrs. W. A. Ross, Beulah J. Gibson, Ruby E. Young.

II. ADVANCED STANDARD TEACHER TRAINING COURSE

Halifax, N.S.—Rev. J. G. Mackinnon, Minister. *Church History*: Bertha M. Hiltz.

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

HOW THE WORK GOES ON

The date of the Eighth Convention of the World's Sunday School Association has been fixed for May, 1920, at Tokyo, Japan. This Convention had been appointed to meet at Tokyo in 1916, but had to be postponed because of the War. All who desire to learn about the "Tokyo-1920" Convention should write to the World's Sunday School Association, Metropolitan Tower, New York City.

Mr. E. K. Warren, of Three Oaks, Michigan, who died on Jan. 16 last, had been for 60 years actively connected with one Sunday School in Three Oaks, as scholar, teacher, superintendent, and finally was elected superintendent for life. Mr. Warren was a leader in County, State, International and World Sunday School Associations. For twenty-five years he was a member of the Executive Committee of the International S.S. Association, and had held the presidency of that organization. From 1898 to the time of his death he was a member of the Executive Committee of the World's Sunday School Association, of which he had also been president.

Rev. P. N. Murray, B.D., writes as follows from Killarney, Man.:—"When the health authorities found it necessary to put the ban on all public gatherings in Killarney, Man., a wire to our publishers brought a parcel of Home Department envelopes, which were personally delivered by the pastor, together with the regular supplies, those in the country being reached by mail. In this way the church through the Sunday School Home Department was able to keep in touch with its members, and many reported that they

had been blessed by the home study and by the service in the home. The envelopes kept up the records and offerings and added much to the interest."

Special attention has been given by Sunday School leaders in China, to a system of phonetic reading. By means of 39 signs the alphabet can be produced on a typewriter. Different typewriter companies are preparing to introduce machines with this special type. The writing does not need to be backward: the characters as they appear to one writing on the typewriter, will be reclining on their right hand sides, so that when the paper is taken out of the typewriter, the column will read from right to left in regular Chinese style. This will make it much easier to learn to read in Chinese and it is hoped will promote Bible reading in the Chinese Church. The new alphabet is being used in our mission in Honan.

Mr. H. J. Heinz, one of the Vice-Presidents of our Union, and Chairman of the World's Sunday School Association Committee, is anxious to gather together a Sunday School library to form a section of the library presenting to the University at Pittsburgh. He is particularly desirous of including books dealing with the early days of the Sunday School Movement, such as class lesson books, Sunday School magazines, books on method, etc. He will be grateful if any of our readers can enable him to secure such literature and will communicate with him as follows: H. J. Heinz, Esq., Pittsburgh, U.S.A. Mr. Heinz is willing to purchase the books for his library.

A WORD FROM THE BUSINESS MANAGER

MOTHERS' DAY

Some one has said: "When God opened the gates of heaven and gave to the world my mother, it was His greatest agency for my good in after years."

How true this is!

Mother! the one, and only one who can divide your love with several children, and each child still have all of your unselfish love—what a wonderful woman you are!

No task is too difficult—no steps too many—no sacrifice too large—no fault of ours too great for you to forgive. Your love is that indescribable something that tugs at our

heart when all other influences fail. We can never repay you for this love you lavish on us.

During these war worn years our heroes have felt your influence. It has been immeasurable. You, who have so unselfishly given your son for the cause of right, have been, all through the terrible stress and strain, an inspiration to him.

For what you have been—for what you are, on Sunday, May 11th, we Canadians will show you honor. It will be Mothers' Day.

The opportunity for making this Mothers' Day a gripping one to each mother, rests with each Sunday School. Every School should

avail itself of the opportunity for paying a tribute to mothers on Mothers' Day, and an effort made to have every mother present at the service.

AN ORDER OF SERVICE for Mothers' Day has been specially prepared for use in our Canadian Sunday Schools (20c. per dozen ;

\$1.50 per 100) and with Mothers' Day INVITATION POST CARDS, to invite the mothers to the service (\$1.00 per 100) and WHITE CARNATION CELLULOID BUTTONS (new patriotic design), for souvenirs (\$2.25 per 100) may be had from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

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

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

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

MISSIONARY INSTRUCTION

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

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

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

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

Lesson Calendar : Second Quarter

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

*AN ORDER OF SERVICE

Opening Exercises

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

All hail the power of Jesus' name !
Let angels prostrate fall :
Bring forth the royal diadem,
To crown him Lord of all.

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

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

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

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

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

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

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

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

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

V. PRAYER.

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON

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

ON MISSIONS. 4. MEMORY Hymn.

IV. LESSON STUDY.

Closing Exercises

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

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine!

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

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

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

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

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

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

V. BENEDICTION.

Lesson I.

GOD OUR HEAVENLY FATHER

April 6, 1919

Matthew 6 : 24-34. Scripture Memory Verses.

GOLDEN TEXT—Our Father which art in heaven, Hallowed be thy name.—Matthew 6 : 9.

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mam'mon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gen'tiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

THE LESSON PLAN

- I. The Father's Claim, 24.
- II. The Father's Care, 25-32.
- III. The Father's Kingdom, 33, 34.

HOME DAILY BIBLE READINGS

M.—God our heavenly Father, Matt. 6 : 24-34. T.—Prayer to the Father, Matt. 6 : 1-15. W.—God our Creator, Gen. 1 : 24-31. Th.—Our Father's mercy, Ps. 103 : 1-14. F.—Our Father's gift, Eph. 1 : 1-14. S.—Knowing the Father, John 14 : 6-21. S.—Sonship with God, 2 Cor. 6 : 14 to 7 : 1.

Primary Catechism—Ques. 21. *Who were the first man and the first woman?* A. Adam was the first man and Eve was the first woman.

Shorter Catechism—Ques. 51. *What is forbidden*

in the second commandment? A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Lesson Hymns—Book of Praise: 111, 17, 24, 76 (Ps. Sel.), 518, 19.

Special Scripture Reading—Ps. 103 : 1-14. (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 the reading, which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 886, Our Father, Who Art in Heaven. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., 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.

Foreword—To-day's lesson begins a six months' course on Some Great Teachings of the Bible. For each lesson a main passage setting forth an outstanding fact or truth or principle is selected for printing. Other passages are indicated which throw light on the teaching of the main passage.

Time and Place—Summer of A.D. 28, about the middle of our Lord's ministry. According to tradition, the Horns of Hattin, two or three miles west of the Sea of Galilee. Professor David Smith says: "No special hill, but the high land which bounded the plain of Geunesaret on the west."

Lesson Setting—Matt. 6: 24-34 belongs to the Sermon on the Mount, which extends from ch. 5: 1 to ch. 7: 29. (Compare Luke 6: 17-49.)

I. The Father's Claim, 24.

V. 24. *Can serve*; be the slave of *two masters*. Each claims him as his property, and one or the other he must serve with absolute devotion, either from love or from self-interest. *Hate . . . love*. He will prefer one to the other, as well as other men, for a slave may have his likes and dislikes; and his preferences will be shown in his service; or (*hold . . . despise*), he will find it in his interest to cleave to the one rather than to the other. He may not in his heart care for either master; but he must seem to care. *Mammon*; a word from the Syriac originally meaning wealth, but really including every thing that estranges us from God. "The meaning is not, 'ye cannot serve God and have riches,' but 'ye cannot serve God and make an idol of wealth'" (Bruce). "He did not say, who *have* riches, but who *serve* riches" (Jerome).

II. The Father's Care, 25-32.

V. 25. *Therefore*; "seeing that you must choose between the two cease to be anxious about worldly riches and devote your energies and affections to your Heavenly Father." For those who do this he will surely provide. *Take no thought*; Rev. Ver., "Be not anxious." The Greek verb is derived from the word which means "to divide." The reference is to that which divides and distracts the mind.

Unnecessary anxiety is forbidden, not prudent forethought. This counsel against care was more suitable to the circumstances of the disciples than the counsel against amassing treasures, vs. 19-21. "Why speak of treasure to those who are not even sure of the necessities of life? It is for bread and clothing we are in torment." What is condemned here is not work but worry, which has been called "unbelieving work." *The life more than meat*. Since God has given the greater gifts of life and the body, may we not trust him to supply the smaller things—food and clothing?

V. 26. *Behold*; "fix your eyes on so as to take a good look at" *the fowls*; flying about the group on the hillside with free, careless movements. *They sow not*. The birds provide for the future, and search for their food; but they are apparently free from worry. It is true that many of them perish in the winter from cold and hunger, but on the whole they fare well, these humble creatures of God. *Better than they*; for you are not only like the birds, God's creatures; you are also men, God's children. If God provides for the humblest of his creatures will he not care for his children?

V. 27. *Which of you . . . can*. Anxiety is unreasonable. If God cares for the less, will he not care for the greater? *One cubit*. This may refer to adding a foot and a half to the height of the body, or a short space of time to the length of one's life,—both alike impossible. "Anxiety is useless. It does not avert trouble."

Vs. 28, 29. *Consider*; observe well, that you may learn thoroughly the lessons which they teach. *The lilies*. Jesus pointed to some of the richly colored flowers that abound in Palestine. Canon Tristram says: "If in the wondrous richness of bloom which characterizes the land of Israel in spring any one flower can claim preeminence it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hillside." *Solomon in all his glory*. See 1 Kgs., ch. 10. *Cast into the oven*. The oven

was a round earthen vessel, narrow at the top, heated by a fire within, the dough being spread on the sides. Wood being scarce, grass was used for fuel. The lovely flowers of yesterday are to-day mere grass used to prepare food for men.

Vs. 30-32. *Therefore*; pointing back to God's care described in v. 25. *The Gentiles seek*. In v. 7 (last lesson), the vain manner of heathen prayer was referred to; here the things they ask for—material goods. "Anxiety is irreligious. It is practical heathenism, natural in Gentiles but inexcusable in the heavenly Father's children."

Plummer says: "We can count seven arguments against over-anxiety about providing for the future. 1. There are more important things to think about. 2. Look at the birds, which God feeds. 3. Life cannot be prolonged beyond the allotted time. 4. Look at the flowers, which God clothes. 5. This over-anxiety is heathenish. 6. God knows what your needs are. 7. Sufficient to each day is its evil. Sufficient, but not excessive. Each day, as it passes, proves that the previous anxiety about it was unnecessary, for by God's help we have got through it."

III. The Father's Kingdom, 33, 34.

Vs. 33, 34. *Seek ye first the kingdom*. Spiritual blessings are to be the first object of Christian prayer and effort. If righteousness is our chief care, God will look after our happiness. The material necessities of life may legitimately be sought, but their place is not "first." *These things*; not riches, but food and raiment, that is everything necessary to life and well being. *The morrow shall take thought*. The morrow will bring its own "evil," that is, anxiety or distress. It is the future that calls forth worry and hoarding; therefore let us restrict care to the present. Thus we shall completely conquer it

"Troubles that never come make most gray hair"

THE GEOGRAPHY LESSON

Palestine has a most wonderful wealth and variety of flowers. The known species exceed three thousand, and probably there are many others not included in this large list. The variety is due to the remarkable diversities of soil, surface and climate found in this little

And backs are bent by loads they never bear."

Gen. 1:1-27 teaches that God, who made the world, also made man in his own image. That is, man stands in the same relation to God as children to an earthly father. In Ps. 103:1-14 the fatherly love of God is set forth.

Light from the East

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

BABYLONIAN DEMONS—Your religion depends altogether on the character of your god or gods. The old Babylonians seem to have lived a life of terror. The pathways of their life were infested with demons. At any moment the demons might snatch away what a man prized most,—his wealth or his health, his wife or his children. The one thing men knew about these spirits was that they were malicious. One cowering wretch prays:

"Who art thou, demon,

Who carriest away the word of my misfortune in thy heart,

Whose tongue brings about my destruction,

Through whose lips I am poisoned,
In whose footsteps death follows?"

Then he spends himself in passion:

"O demon, I seize thy mouth, I seize thy tongue,

I seize thy piercing eyes,

I seize thy restless feet,

I seize thy active knees,

I seize thy outstretched hands,

I tie thy hands behind thee.

May the moon-god smite thee a fatal blow!"

Even the great gods of the Babylonians were strange and unaccountable; you did not know what to expect of them. The helpless Babylonian was forever reciting incantations or praying to unknown gods. To our God we draw near without fear; we know his character. He is our Father.

land. Amidst the heights of Lebanon, for example, the flora is Alpine in its character, while, at the other extreme, in the gorge of the Dead Sea, it is tropical. Amongst the beautiful flowers of Palestine may be mentioned anemones, crocuses, cyclamens, glad-

ioli, hyacinths, poppies, roses and tulips.

The "lilies of the field" in the lesson may be a general name for a variety of flowers of brilliant colors. Dr. George Adam Smith says of Sharon, the beautiful plain along the

Mediterranean Sea: "Over corn and moorland a million flowers are scattered—poppies, pimpernels, anemones, the convolvulus, and the mallow, the narcissus and blue iris—*roses of Sharon and lilies of the valley.*" These two flowers are always found together.

THE LESSON APPLIED

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

Jesus was the great affirmer. Like the universe which he created, he was gloriously positive.

In this lesson there are two mighty and far-reaching positives. First, our Lord affirms the impossibility of a divided and contrary allegiance of the heart. Secondly, he affirms the wisdom and practical worth of a single-hearted allegiance to God.

It is as easy to square a circle, or to discover the philosopher's stone, as it is to be loyal to God and in bondage to the world at the same time. The combination has often been tried, but it won't work. Carlyle, in sardonic mood, nominated some man as a suitable president for what he called the Heaven and Hell Amalgamation Society. In the nature of things there is no such society. Under the constitution of the universe such a society has no status; and consequently there was no official niche for Carlyle's fancy-begotten men.

In like manner, the experiment of a split patriotism, so often tried since the War began, has invariably fallen into disrepute; and the same thing is true of a nation or individual refusing to take sides in a conflict between opposing and mutually exclusive moral ideals. "We have ceased to be neutral, and have become human," was the ironical but frank avowal of a leading American journalist recently.

We must not confuse between the semblance of godliness and godliness itself. "Is that fellow a member of this church?" was asked of a certain official. "Yes," he replied. "Does he come regularly?" "Yes, every Sunday." "That's a surprise to me. I've had several business deals with him and I'd never have suspected that he was ever inside a church." Churchianity and Christianity

are two distinct things, even though they enter into close combination, and the first must not be made to take the place of the second. We are not to reduce life to sections and sub-sections, one for things secular and another for things sacred, but every day and in every place we are to yield ourselves to God not only for pardon and cleansing, but for protection and safety and supply.

This is precisely what many who write themselves down as Christians find it hard to do. Hence worry, anxiety, building dungeons in the air, filling the future with spectres and forebodings. "Anxiety and ennui or listlessness," says a great writer, "are the Scylla and Charybdis of human happiness." To this quotation we add the words of Matthew Arnold, who says: "Depression and low spirits, when yielded to, become a species of death." There is more than a grain of truth in the Oriental proverb: "The plague killed 5,000 people; 50,000 died of fear." I have read of a woman who had the habit of putting down in a notebook every worry and vexation of her life. She formed that habit until it became so strong that she ventured a step further, and anticipated things to worry about and put them in her notebook, until she woke up one day to find she had one hundred things in that note book that had never occurred and never likely would; and there she was brooding over those things and fretting her life out.

Now Jesus put the full weight of his authority against anxiety about worldly matters in his people. He organized them into a "Don't Worry Club," and he gave three reasons for not worrying which are as valid to-day as they were two thousand years ago. First, such anxiety is unreasonable; secondly, it is useless; and thirdly, it is irreligious. If it accomplished anything of advantage there

would be some justification for it; but is it wholly unhelpful. It empties to-day of its strength without emptying to-morrow of its sorrows.

Why is this carking care unnecessary and irreligious? Because God is our Father, and he has his children in his constant keeping. I heard of a great preacher once concerning whom it was said that every time he preached he made God great. Jesus did this, and more. He made God winsome and heart-conquering and fear-subduing by unveiling his fatherliness. Than this no more welcome vision could be. "Show us the Father, and it sufficeth us." He showed the Father, and it sufficed.

"God's in his heaven, all's right with the world,"—such was one main source of Browning's optimism. The optimism of Jesus was more intimate and satisfying. It was the fact that God was in the earth, so that the ravens were fed and the lilies were adorned—a pledge through nature that our Father will provide for his children's needs, and that our affair is to seek God's realm and his goodness, and abide in trust and radiant quietude. Let the lilies and the birds fulfil their wayside ministry to us, and then we will love them, not only for their beauty, but even more for the spiritual and sacramental significance with which the divine seer has clothed them.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Remind the class that Jesus built upon the Old Testament in his teaching about God, and yet it would be far from true to say that he left the Old Testament doctrine of God where he found it. Point out that he developed and expanded the doctrine of God. What is the usual title applied to God in the Old Testament? Have some one read Ps. 5:2; Ps. 24:10. Jesus referred to God as a king (Matt. 5:35), but this was not his usual practice, in spite of the fact that he spoke so much about the kingdom of God. His favorite title for God was Father.

Point out that the idea of God's fatherhood is not unknown in the Old Testament, but there it almost invariably suggests a special relationship of God to the Jewish people or their kind. Call attention, however, to the beautiful passage in Ps. 103:13, where God is compared to a father. Now turn to our passage for to-day:

1. *The folly of worry*, vs. 25-29, 34. Emphasize the fact that the Greek word, rendered by the word "thought" in our Authorized Version (v. 25), does not mean thought pure and simple, but anxious, worrying thought. It is against worry that Jesus is warning his disciples. Is it not the experience of the class that one of the worst enemies of a full, free, happy life is the demon of worry? Call attention to the lesson which

Jesus draws from the world of nature. Just what is that lesson? Take just a moment or two to speak of Jesus' evident love for nature, and his conviction that he was living in his Father's world.

2. *The cure for worry*, vs. 30-32. What is Jesus' cure for worry? Is it not a whole-hearted faith in the God who is our Father? Point out that it is the teaching of the whole of scripture that God is interested in men and in all that concerns them. How is this teaching brought home to us specially in what Jesus says about the fatherhood of God? Did Jesus give evidence in his own life that he lived in such a constant sense of dependence upon the father's care as he here commends to his followers? Ask the class to suggest illustrations of this from the Gospels.

3. *First things first*, vs. 24, 33. Seek to make clear the connection between these verses and the rest of the passage we have been studying. Show how the service of mammon is almost certain to bring with it that worry and anxiety about material things which will usurp the place which God's kingdom ought to have in our attention. Is it a right deduction from the words of Jesus to say that if we are giving the first place to the affairs of God, we can safely leave the future to God?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

The attention of the scholars should be directed to the fact that to-day's lesson begins a six months' course on Some Great Teachings of the Bible. Refer to Ques. 3 of the Shorter Catechism in which the contents of the Bible are briefly summed up. Point out that the first four lessons of the present Quarter fall under the first division, namely, "What man is to believe concerning God," while the remaining lessons belong to the second division, namely, "What duty God requires of man."

State the subject for discussion in this lesson thus: **WHAT THE BIBLE TEACHES ABOUT GOD AS OUR HEAVENLY FATHER.** The following are the main points to be brought out.

1. *The heavenly Father has made us in his own image*, Gen. 1 : 27. Discuss man's place as the head of creation, and then take up the question, In what does the image of God consist? Eph. 4 : 24 and Col. 3 : 10 throw light on this question. The divine image is not a matter of physical likeness, but likeness in moral and spiritual character.

2. *The heavenly Father is one who cares lovingly and constantly for his children*, Ps. 103 : 1-14. Dwell on the numerous statements and illustrations of the divine care in these verses. Call special attention to v. 13 as a description of God's relationship to mankind.

3. *The heavenly Father claims our service*, Matt. 6 : 24. Discuss this great verse carefully. Bring out clearly the meaning of "mammon," as including everything that estranges from God. Make it clear that it is not "having" riches that interferes with our service of God but "serving" riches,—giving them too large a place in our hearts and minds.

4. *The heavenly Father is one whom we should trust*, vs. 25-32. The connection of v. 25 with the preceding verse should be brought out,—namely, that if we give ourselves to the service of God, he will see to it that all our real needs are met; we should not, therefore, torment ourselves with worry (it should be made clear that it is anxious thought against which Jesus warns) about such things as food and clothing. Surely, Jesus goes on to teach, he who has bestowed the greater gift of life, even God, will not fail to bestow the lesser gifts of food and clothing.

Dwell on the beautiful illustrations of God's care (taking care to call attention, in passing, to our Lord's love of nature and readiness to draw lessons from it) :

First (v. 26), from "the fowls of the air," which do not "sow" nor "reap" nor "gather into barns,"—things they cannot do—but simply search for food, as their instincts bid them, and the "heavenly Father feedeth them," does for them what they cannot do for themselves. "Are ye not much better than they,"—God's own children—will he not, therefore, do for you what he does for the birds?

Secondly, from the lilies of the field (for a description, see *The Lesson Explained*). Bring out the details of the illustration and the lesson drawn from it.

5. *The heavenly Father is one whose will should be our will*. Bring out that seeking "the kingdom of God" is just striving that he shall rule in our lives and in the lives of others. For those who do this, God will surely care.

In closing, emphasize service, trust and self-surrender as our debt to the heavenly Father,—a debt in paying which our highest joy will be found.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

"What shall I try to do with these pupils in my thirty minutes for teaching?" This question will be in the mind of many who have learned to have a definite aim in each

lesson taught. Will this lesson meet some present need of your boys or girls, and have a share in producing the Christian attitude towards God for future helpfulness? With

a few questions, find out your pupils' ideas about God. See to what extent their thoughts have been quickened by the INTERMEDIATE QUARTERLY material, particularly the Daily Readings and Questions. Notice how Jesus started with the things the people knew. Perhaps you can take a flower to point the truth about "the lilies."

1. *God as heavenly Father.* The child who has any idea of God at all, will think of him as like some *thing* or some *one*. One man tells of his boyish thought of God as a great eye, eternally watching, quicker to detect the bad than to appreciate the good. Jesus knew how some fathers, and most likely Joseph, too, showed patient care and loving sympathy and kindly helpfulness. Then, as he wanted to give the true idea of God, he called him "Father." The Lesson Title and the Golden Text select this as the underlying truth of the passage.

But human fathers are not perfect. Their power, and wisdom, and love are limited. Be careful to guard the loyalty of the boy or girl whose father is far from ideal. Also point out that an earthly father at his best merely gives the direction for the idea of our Father in heaven.

2. *What the heavenly Father does.* Have the pupils tell you how the birds are fed, and

the flowers dressed. Who provides for them? If some boy suggests that occasionally birds die of hunger, here is Jesus' answer: "Are ye not much better?" V. 26. And what perfection of fit and color in the dress of the field flowers! Even the gorgeously attired Solomon is outclassed. Yet these beautiful flowers are classed with the mere "grass" that to-morrow will be raked up for fuel (question about the "oven"). V. 30.

3. *Anxiety is foolish.* The Greek word translated "stature" in v. 27 is rendered "age" in John 9:21. Many prefer that reading here, as in Rev. Ver. Margin. In any case, anxiety will neither increase height nor lengthen life, rather the opposite.

4. *Anxiety is pagan.* It ignores the Christian idea that God the Father, who cares for his *creatures*, will much more provide for his *children*. Moreover, fixing our whole attention upon food and clothes and such material things is copying the heathen. The Christian is to be primarily concerned with the Father's work. He seeks the kingdom, God's righteous rule, in his life, and that of others. They who seek this first have the lesser things "added." "They buy goods, and have paper and twine thrown in" (Matthew Henry). We *children* owe trust and cooperation to our heavenly Father.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Jane Stuart

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

Ask the scholars what name is given to Jesus' talk to his disciples recorded in Matt., chs. 5, 6 and 7. Why is it called the Sermon on the Mount? Why did Jesus go up to the mountain? (Ch. 5:1.)

Ask the class what person among all those who have ever lived on earth has been most fitted to give us an idea of what God is like. Explain that the portion of the Sermon on the Mount which forms the lesson gives Jesus' description of God. What name does he use for God here? (V. 26.) Find another verse in which the same name is used, v. 32. What does the name in itself tell us about God? Questioning will bring out the fact that the Juniors associate with the name "father," one who loves them, looks after them, and

requires obedience from them.

First, dwell upon the thought that God demands the whole service of his children. Question as to the meaning of "mammon," and what it may stand for in the lives of the pupils themselves.

Let your chief aim be to show that the scholars can trust God to keep them even more implicitly than they trust their earthly father. The Junior child, from the normal home, believes firmly in his father's ability to provide for him and protect him.

Picture what Jesus saw around him as he sat telling his disciples about God's care. How do the birds get their food? Emphasize that while they work for it, they do not worry about where it is to come from. What lesson

do we learn from the way God feeds the birds? Have a pupil read v. 26. What words does Jesus use to tell us that worrying does no good? V. 27. Question as to the meaning of "cubit" and "stature."

Have the scholars describe some of the flowers they know. Who provides the beautiful dresses for the flowers? Which are more important to God, his flowers, or his children? When we see how wonderfully he clothes the flowers, what lesson is this for his children. What verse tells us we need not be anxious about clothing? Have a scholar read v. 30, and ask any one who can to tell about the use of Eastern baking ovens.

Point out that Christ did not wish our main thought to be about food and clothing, but he would have us think chiefly about pleasing God, by being good, unselfish, loving, helpful to others, etc. This is what Christ means by the first part of v. 33. Have a scholar read the entire verse. What is meant by "these things?"

Conclude by asking the scholars to repeat the Golden Text in unison. Who taught us to say the prayer of which this is the beginning? It shows that when we come to God in prayer, we are to think of him as a kind and loving Father who watches over our welfare.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

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

AIM OF THE LESSON. To inspire the children with trust in the heavenly Father.

SUGGESTION. 1. If possible, it would be excellent to develop this lesson with the aid of a globe; if, however, the globe is not easily obtainable, we might substitute by drawing a circle on board with chalk and string, and in it make the two continents, North and South America (the two easiest to draw). Color the land brown, the oceans light blue.

2. Current magazines show large, very effective drawings of airships, one of which would be an addition to the lesson. Large pictures of the ocean, pictures of animals, or trees may also be displayed.

INTRODUCTION. How many of you have seen an airship? (If none of the class has seen one, bring out picture.) Now if an airman could fly miles and miles higher than any airman has yet been able to go, and if the clouds were not in his way, and if he had a strong, strong spyglass to look through, then he would see our world in a different way. It would look something like this (uncover blackboard drawing or bring out globe), a huge ball floating in the air; and here (place dot), is the spot where we live—, a tiny speck on the big earth, you see.

LESSON TAUGHT. But once upon a time in the long, long ago, there were no men nor women, and no world at all. That seems very strange, but it is true. But God

had a beautiful thought in his mind. He was going to make our world.

First of all, he made the light. Everything before had been dark, but now there was a daytime as well as night, not a really bright and beautiful day, such as we have, with the sunlight streaming down. Thick clouds were overhead, and the light was dim, but it was light. (Print **GOD MADE** at top of board and underneath **DAY AND NIGHT**.)

Next God formed the **SKY** (write in list), and underneath, the **OCEANS** (Print) with their rolling waves.

"Let there be dry **LAND**" (Print), God next commanded. And behold, land appeared. (Point to continents.)

"Let the earth bring forth **GRASS** (write) and **TREES**" (Print), God said. And it was so; green blades began to push up through the brown earth, just as you see them these spring days.

"Green things a-growing everywhere you pass," only with this difference: the grass blades that grew at that time were the very first that had ever come upon our earth.

"Let there be lights in the sky," God said. And he made the **SUN** (Print). Then, for the first time, the sunshine we love to see, burst through the clouds; it shone down on the grass and made it glisten and grow ten times faster than before. It warmed the blossoms on the fruit trees and made them open. And

God saw that it was good.

And when God made the sun to light the world by day, he made THE MOON (Print) to shine at night. He made THE STARS (Print).

Next God commanded FISH (Print) to appear in the waters; and they did so, great whales among them. Birds, also, at God's bidding, began to fly about; eagles soared across the sky; sea-gulls skimmed close to the waves.

God placed animals on the land, as well as in the sea. Deer roamed in the forests, cattle grazed in the green fields, horses galloped over the plains, squirrels and rabbits scampered about, honey bees and butterflies buzzed in the blossoming trees.

And God saw everything that he had made, and, behold, it was very good. And God blessed the world.

That is the story of how God made our earth with the good things in it, and all, everything was for his children. You see, "He careth for you" (Print).

And God wants his children in return to love and trust him and believe in him. God watches over and cares for every little bird that sings in the tree tops, he guards every flower that grows in your garden or out in the big fields. Then surely he will watch over the little boys and girls. He has promised, and God always keeps his promises.

The following may be read from board:

TEACHER: "O praise the Lord, all ye nations: praise him, all ye people.

CLASS: "For his merciful kindness is great toward us: . . .

ALL: "Praise ye the Lord." Ps. 117.

(The class may copy last line.)

FROM THE PLATFORM

THE CHOICE

GOD

MAMMON

Picture a traveler making his way along a road and desiring to reach some city, and before taking each step, wondering and questioning as to whether it will help him on towards his goal. The scholars will easily see that the time to settle such doubts and questions is not after one has started on his way, but at the starting point. If the right road has been chosen, then all that is required is that he move steadily onward. Now speak of THE CHOICE (Print) spoken of in the Lesson. It is the choice between GOD (Print) and MAMMON (Print). Be sure that the scholars understand that "mammon" stands for earthly riches, and, further, that it is not the getting of riches by right means that is condemned, but the allowing of riches to become one's master. Help them, also, to see that the right time to make the choice is at the beginning of life's road. Then, when any difficulty arises as to what is right to do, it is necessary only to ask what God would have us do.

Lesson II.

CHRIST OUR SAVIOUR

April 13, 1919

John 1: 35-51. Scripture Memory Verses.

GOLDEN TEXT—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 16 (Rev. Ver.).

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

Behold the Lamb of God!

36 And looking upon Jesus as he walked, he saith,

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was An'drew, Si'mon Pe'ter's brother.

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

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: thou shalt be called Ce'phas, which is by interpretation, A stone.

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

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

45 Phil'ip findeth Nathan'a'el, and saith unto him,

We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'areth, the son of Jo'seph.

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

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

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

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

50 Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

THE LESSON PLAN

- I. The Saviour Found, 35-39.
- II. The Saviour Announced, 40-42.
- III. The Saviour Confessed, 43-49.

HOME DAILY BIBLE READINGS

M.—The Saviour foretold, Isa. 53:1-12. T.—Christ's reign, Isa. 35:1-10. W.—The Lamb of God, John 1:35-42. Th.—Christ our Saviour, John 1:43-51. F.—Saved by grace, 1 Peter 1:1-9. S.—A present Saviour, 1 John 1:1-10. S.—An exalted Saviour, Heb. 1:1-9.

Primary Catechism—*Ques. 22. In what way did God make man to differ from the animals?* A. God gave

man a soul, or spirit, that can never die.

Shorter Catechism—*Ques. 52. What are the reasons annexed to the second commandment?* A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Lesson Hymns—Book of Praise: 100, 80, 560, 152, 151, 562.

Special Scripture Reading—Acts 16:9-15, 25-34. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1627, Christ on the Cross. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto.)

THE LESSON EXPLAINED

Time and Place—During the winter of A.D. 26; Bethabara or Bethany (v. 28, Rev. Ver.), possibly a ford of the Jordan, about 12 miles below the outlet of the Sea of Galilee; Galilee, the northernmost of the three provinces of Palestine west of the Jordan; Bethsaida, a town on the northwestern shore of the Sea of Galilee; Nazareth, 18 miles west of the Sea of Galilee; the hill country; Cana, an hour's distance southeast of Nazareth.

Lesson Setting—The section of John's Gospel to which the lesson belongs (ch. 1:19 to 2:11) contains a series of testimonies to Jesus. There are the testimonies of John the Baptist to a deputation from Jerusalem (1:19-27), to the people (1:29-34) and to Andrew and John; the testimony of the first disciples of Jesus (1:35-51); and the testimony of the first miracle, 2:1-11.

I. The Saviour Found, 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. The Saviour Announced, 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 before this 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. The Saviour Confessed, 43-49.

Vs. 43, 44. *Jesus . . . findeth Philip.* Jesus had 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. John's 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 Time and Place.

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 in 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.

The lesson passage, Matt. 20 : 27, 28, sets forth the cost to the Saviour of the salvation offered freely to us, and Rom. 8 : 31, 32, the sacrificing love of God the Father in sending his own and only Son to be our Saviour.

Light from the East

THE LAMB OF GOD—Dean Stanley said : "Judah is the land of the desert, the vine and the sheepfold." It was in the wilderness of Judah our Master was tempted ; it was in Judah that he described himself the true vine, as the good shepherd. The speech of Judah was full of figures drawn from the shepherd's

life. The Jews loved the lambs, Isa. 40 : 11. The lamb was the embodiment of innocence and gentleness. The unsuspecting Jeremiah is to his enemies a lamb (Jer. 11 : 19) ; and the suffering servant of Isaiah 53 : 7 is gentle and submissive "as a lamb that is led to the slaughter." It is not quite clear whether Jesus was "the Lamb" because he was innocent, and gentle and submissive. He may be "the Lamb" because his death was regarded as the death of a sacrificial victim. He was put to death like the lamb of the daily sacrifice to atone for sin. Or he may be "the Lamb" because he died at the Passover season, when the Passover lamb was slain. Paul says (1 Cor. 5 : 7) : "Christ our passover is sacrificed for us." Peter is thinking of sacrifice in general when he describes the Christian sacrifice as "a lamb without blemish and without spot," 1 Pet. 1 : 19. Perhaps all these ideas converge in the title, "Lamb of God : " Christ was gentle, innocent, submissive ; he was a sacrifice ; he was the true Paschal lamb ; he bore 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 woodcutters ; and, on the higher stretches 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 ; there also are leopards and a kind of wolf." Galilee was the northern of the three Roman provinces of Palestine west of the Jordan. Bethsaida, the early home of An-

drew and Peter and Philip, was on the north eastern shore of the Lake of Galilee. Nazareth, where Jesus lived till the beginning of his ministry, is in the hill country, 18 miles west of the lake.

THE LESSON APPLIED

Some one calls the first chapter of John the "Finder's Chapter." This word of description applies most of all to the closing part, which is our lesson to-day. John found Jesus, Jesus found Philip, Philip found Nathanael, and Andrew found Peter.

Taking the record as it stands, the finding of Jesus comes first. This is indeed the great discovery and it is the very essence of religion. The old revival meeting phrase, "to find Christ," is quite undeserving of the almost disrespectful attitude which it has often met with. Indeed it gets very close to the heart of Christianity as an experience, and it also clears away theological cobwebs. It makes religion simple,—a thing that is greatly needed. This is a story told of the late Bishop Westcott. One day he had been preaching before the University of Cambridge. It was a very profound discourse. Two professors were returning together from the service. One of them said to the other : "Well, what did you think of the bishop's message this morning?" "I was just thinking," the other made answer, "that Christianity must be a good deal simpler than that."

It was Moody, I think, who once said to a certain preacher, "Put the gospel where the lambs can nibble at it, and where the calves can get a bite. Most of you fellows put it so high that only the giraffes can reach it." Yes, even the best meaning people may confuse and mislead the earnest soul when they mean to do quite the reverse.

When Thomas de Quincy was a boy, he asked his mother the meaning of the familiar phrase, "to appropriate Christ." She replied that it meant to trust in the blood of Christ. His keen mind at once went off on a theological quest which spent itself in metaphysical speculations, and in these the young enquirer lost his way. It might have been otherwise if the appropriating act had been directed to the person of Christ, as it is in our lesson.

John the Baptist didn't theorize about

Christ. He pointed his followers to Christ himself, and Christ endorsed John's method by inviting them into a more heart to heart relation with himself. "Come and see," was his gracious reply to the enquiry about where he dwelt. Finding Jesus and seeing him solves the problem of the seeker after truth. Like many others Nathanael had a prejudice against Jesus as the possible Messiah. His home town was too obscure and in ill repute. It lacked historic prestige. Nazareth was no suitable place, so he reasoned, for the Messiah to hail from.

Now how were his difficulties to be met and overcome? "Come and see" for yourself—that was the remedy proposed for his doubts and objections ; and it proved to be a complete remedy. A long and labored argument based on Old Testament prophecy would not have driven away Nathanael's prejudices and urged him to the Christian position. The vision of Christ, open-minded, heartfelt fellowship with him, seeing Jesus for himself—that brought to him a light, a joy, an understanding that could have come in no other way. It made him a loyal disciple of Jesus.

And the man who has been made a whole hearted disciple of Jesus goes out to make a disciple of some one else. Such is the spirit and inner impulse of Christianity. The Christian cause did not start with a mass meeting. It started as a "Man and Religion Movement," rather than as a "Men and Religion Movement." It began in personal approach between one and one. A few years ago a little book was published, entitled *Winning Men One by One*. We talk about new methods in Christian work. There is only one method, and that is the method of Andrew and Philip in reaching out after the next man. Henry Ward Beecher once said : "The longer I live, the more confidence I am coming to have in those sermons where one man is the minister and one the congregation, and there is no doubt as to who is meant." The sur-

geon does not deal with hospitals in bulk. He operates on patients one at a time.

No matter how many thousand bricks go into the building, each brick is handled as if it were the only one. Men do not come to Christ as crowds, but as individuals. Happy the man who touches another life to highest issues. What a place of heavenly distinction belongs to the little known Joel Stratton, who laid his hand on the shoulder of John B. Gough, a drunkard in the gutter, and said to

him, "Man, there is a better life for you than this." In the great beyond when we learn more about the secret of Spurgeon's wonderful ministry it seems sure that one man to receive everlasting praise from God will be an unfamed Primitive Methodist preacher, Robert Eaglen, who, in a simple gospel message, enabled young Spurgeon to get that view of the Lamb of God which remained with him as a precious memory and a growing inspiration in his whole after life.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Tell the story of the African missionary who had for long been seeking for the proper native word for "Saviour." At last one night he overheard a native telling of how he had been saved from a lion. The missionary had the word, and was able to explain, as he had not been before, that Jesus is the Saviour of men. And, the missionary tells us, he would gladly have gone again through all the hardship and suffering which life in Africa had meant for the sake of teaching those black men that Christ is a Saviour.

1. *Jesus, the lamb of God*, vs. 35-42. Encourage the class to make a mental picture of the incidents recorded in this passage. Was Jesus seeking an official recognition of his Messiahship from these young men, or was he seeking such a personal friendship with them as would enable him to reveal to them the "grace and truth" of God? Is it true to say that Jesus becomes our Saviour through being first of all our friend? What did the Baptist mean by calling Jesus "the Lamb of God?" Is it likely that the Baptist had in mind such an Old Testament passage as Isa. 53:7-12? Point out that by the time the Gospel was written, and the sacrificial aspect of Jesus' death was recognized, these words would have a wider meaning than they probably had for John when he uttered them.

Draw attention, in passing, to the action of Andrew in finding Peter, in order that he, too, might share in the friendship of Jesus. What is the lesson for us?

2. *Jesus, the promised Messiah*, vs. 43-51. Whom did Philip believe Jesus to be? In what practical way did he overcome the prejudice of Nathanael? Point out that Philip's method with his friend is full of suggestion for us in our efforts to induce others to follow Jesus. The great thing is to get them acquainted with the Saviour. Is it likely that Nathanael had been passing through some spiritual experience under the fig tree, of such a nature as to prepare him to recognize the Messiah? Point out that when Nathanael used the phrase, "Son of God," he probably used it as one of the titles of the Messiah. But, like the other phrase, "Lamb of God," it came to have a wider significance later on. What idea is conveyed by Jesus' use of the title, "Son of Man," in v. 51?

3. *Jesus, the Redeemer of the world*. Go over the whole lesson passage again in such a way as to show the different ways in which these five men found Jesus, or were found by him. Then emphasize what was common to all their experiences. What common need of men everywhere is met by Christ?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The teacher may begin by running rapidly through the lesson passage with the class, bringing out the salient points in the narratives. After this has been done, the teaching

of the lesson may be discussed under the following heads:

1. *Jesus the Saviour*. Take up the three titles which are here applied to Jesus.

First, there is the title used by John the Baptist in v. 36, "the Lamb of God." Discuss the significance of this title. Follow out its suggestion of purity and gentleness, getting the scholars to recall examples of these qualities in the life of Jesus. Go on to bring out the deeper meaning of the title (compare v. 29), as pointing to the truth that it was by the sacrifice of himself that Jesus became the world's Saviour and our Saviour. Dwell upon Jesus' death on the cross as the outstanding proof of God's pardoning love and the price paid for our redemption.

A second title used for Jesus in this passage (v. 38) is "Rabbi," that is "Master," or "Teacher." Jesus is our Saviour, because he is our great teacher, as well as the one who died for our sins. Remind the class of the great place of teaching in the earthly ministry of Jesus.

The third title is (v. 41) the "Messias," or the "Christ." See The Lesson Explained for the meaning of this title. It is our Lord's royal title. He who died for our sins, and is our

supreme Teacher, is also our Lord and King. Emphasize this feature of Jesus' character.

2. *Finding the Saviour.* This first chapter of John (see The Lesson Applied) has been called the "Finders' Chapter." It will interest the class to go over the lesson again, following out the way in which each of these first disciples found Jesus as his Saviour. Use the story to illustrate the way in which the Saviour is found now.

3. *Telling About the Saviour.* Point out how each of the disciples, John, Andrew and Philip, when he had found the Saviour for himself, immediately found some one else to bring to the Saviour. Talk about ways in which we may follow the example of these missionary disciples, missionaries as soon as they become disciples, missionaries as the evidence that they were disciples.

Let the teacher count it his highest privilege to be able, like John the Baptist, to point his scholars to Jesus, that they may find in him their personal Saviour and become witnesses for him to others.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

From your pupils' Notebook Work, as outlined in the INTERMEDIATE QUARTERLY, you will learn their present ideas of Jesus as Saviour. This lesson should lead them into the experience expressed in *our Saviour and my Saviour*.

1. *The "Lamb of God."* Certain men had attached themselves to John the Baptist, in his preaching mission. To two of them, Jesus was pointed out as "the Lamb of God." Get reasons from the pupils why Jesus should be called a "lamb." (See Isa. 53 : 7.) "In Isaiah, the lamb is a symbol of patient endurance, here it is the symbol of sacrifice" (Dods). The fuller significance of this title is given in v. 29. How can sins be "taken away?" The Baptist belonged to a priestly family on both sides of the house; and so was very familiar with Jewish sacrifices. He was doubtless, also, of those whose conscience was not satisfied. Another "lamb" was needed. As a lad watching the daily sacrifices (Ex. 29 : 38-42), and that of the Passover (Ex. 12 : 3), he must often have ques-

tioned their value. Evidently he had learned one truth. It costs something to remove sin's penalty and power. This cost God bore himself. The underlying principle of all sin is opposition to and, consequently, estrangement from, God. This is "taken away" when, through an appreciation of Christ's sacrifice, we make the divine moral judgment upon it our own, and turn again to the Father in a spirit of penitence. Have the boys and girls contrast the effects on men of animal sacrifices and Christ's. This "Lamb of God" is God-provided; not merely accepted as an afterthought to accomplish salvation.

2. *The first disciples.* The testimony of John to Jesus bore immediate fruit. These disciples of John were ready to follow Jesus because evidently they had been looking for the promised Messiah. Get from the pupils reasons for our thinking that John the evangelist was of the two. What words of this account indicate that the writer was there? This record makes it clear that *following* is the path by which we learn about Christ.

The two disciples appreciate Jesus sufficiently to call him Rabbi—"My greatness," which John translates as "Master." But, like many, they sought to escape any decision then. "Where dwellest thou?" Likely that means they will come around later. Jesus encourages present investigation. Emphasize Andrew's action, and its far-reaching results for the kingdom. In Christ's school, Simon is to become the "Rock-man." V. 44 suggests other "witnessing." Then Philip findeth Nathanael. The *found* became *finders*.

3. *How Nathanael was Won.* From v. 45 it is clear that he was a student of the scriptures. On Philip's invitation, he was prepared to lay aside prejudices. "Under the fig tree" was a place of privacy at home. Jesus revealed his knowledge of Nathanael's honest search for the Messiah. Perhaps his look said more than these words. In any case faith is evoked; and it has promise of being increased. "Heaven's power is to touch earth's need," v. 51. Show the pupils how Jesus discerns their highest desires, and is able to satisfy them.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Introduce the lesson by a short talk about the Messiah whom the Jews expected. Explain that they were always on the lookout for him, and question as to why they were so anxious for him to come. What new and popular preacher did they think might be he? What did John the Baptist tell the messengers sent to ask if he were the Messiah?

To-day's lesson tells how John pointed out Jesus to two of his disciples as the one for whom they were all looking. What were the names of these men? Have one scholar read Jesus' question to John and Andrew, and another the question they asked in return, v. 38. Why did they ask this question? The pupils will probably suggest that they wished to talk to him, and get better acquainted with him in some quiet place. Have a scholar read v. 39, which shows that their wish was gratified.

What shows that John and Andrew believed Jesus was the Messiah? (V. 41.) What was Andrew's brother's name? Can any one tell what name we know him by best? Who was the fourth disciple?

Now Philip had a friend, Nathanael, to whom he told the good news. What was Nathanael's reply to Philip's announcement? (V. 46.) Explain why he thought it unlikely

that the Messiah should come from Nazareth. Philip did not waste any time trying to persuade him he was wrong, but just said, "Come, and see." He was sure that if Nathanael talked to Jesus, he would believe in him, too. To Nathanael's surprise, Jesus appeared to know him, though they had never met before. Have a scholar read Jesus' words (v. 47), and ask for an explanation of "Israelite," and "guile." What convinced Nathanael that Jesus was no ordinary man, and that he really did know him? (V. 48.)

Ask a scholar to name all those mentioned in the lesson who believed in Jesus, telling how each came to know him. Then refer to what John the Baptist says in v. 36, "Behold the Lamb of God," and explain why he used this name for Jesus. Show that Christ's work was much more wonderful than anything the Jews expected of the Messiah, though he did not come with all the pomp of an earthly king, and he did not deliver their country from the Romans. By his death he delivered from sin all those who believe in him, and by his life of service he left a pattern for all of us to shape our lives by. Call for opinions from the class as to what we owe Christ for giving his life for us, and point out that living for Christ is really living for others.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To present to the children a summary of the purpose of Christ's life, to show him as their Friend and Saviour.

AN OPENING EXERCISE AND INTRODUCTION

CLASS: "Bless the Lord, O my soul: . . . bless his holy name." Ps. 103:1.

TEACHER: "Bless ye the Lord, all ye his

hosts." Ps. 103 : 21.

CLASS : "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16.

LESSON TAUGHT. Last week we learned that "in the beginning God created the heavens and the earth." We heard how our heavenly Father made the wonderful sky, the oceans ; how he formed the earth we live on, and made it beautiful with trees and grass and birds and animals. God did it all to make his people happy.

But then, sad to say, it turned out that, as the years went by, his children were not happy after all. They found it hard to do right, and when they did wrong they were most unhappy.

God saw and understood : he was sorry for his people. He often had to punish them, and then he was sorer than ever. But, all the while, God was planning to save them. This was the most wonderful thing that God ever did. More wonderful even than making our world. For God so loved the world that he sent his own dear Son, Jesus Christ, to live on earth, and at last to die that we might be saved from our sins.

* * * * *

So Jesus Christ was born a baby like other dear babies. You know the Christmas story we all love to hear : how long ago in the little town of Bethlehem, he lay wrapped with swaddling clothes in a stable manger ; how the shepherds came and worshiped before him, and the wise men brought their gifts—for the baby who was to bring "peace on earth and good will toward men."

The years went on, Jesus became a man. One day as he was walking along, not far from the river Jordan, he saw that two young men were following him.

"What are you seeking?" Jesus turned and asked them.

"Master, where are you living?" they

asked. These two young men, whose names were (Print on the blackboard)

ANDREW AND JOHN

were among those who had been told who Jesus was, and they wanted to come and learn of him.

"Come and see," Jesus answered.

It was at four o'clock in the afternoon that the two went with Jesus, and they stayed the rest of the day asking questions and listening. When they left, they had made up their minds to believe in him and work for him all the rest of their lives. They became JESUS' FIRST DISCIPLES (write above the names). A disciple means "a learner," "a follower." And Jesus became their friend and by and by their Saviour. That was the work he came into the world to do, the work that God, the heavenly Father, wanted him to do, to be the Friend of every one, to come among the people of the world, to teach and help them, and then by and by to die that you and I and all of us might be forgiven and live and be happy.

Now Andrew had a brother named PETER (Print), and he went immediately and brought him to Jesus. John brought his brother JAMES (Print) also. And so Jesus now had four disciples, four followers. Let us read their names together, and let us place two red brackets around each pair of names to help us remember which were brothers.

Jesus had other disciples. He had twelve, and I want you to learn the names of two more.

PHILIP NATHANAEL

(Drill on these and then on all six.)

CONCLUSION. Jesus became the friend and Saviour of each of these men. He will become our friend and Saviour if we believe in him and try earnestly to keep his rules.

"With thee, Lord, I would arise,
To thee look with opening eyes,
All the day be at my side,
Saviour, Pattern, King, and Guide."

FROM THE PLATFORM

This is a Lesson about FINDING. Let us begin with the two disciples of John the Baptist, John and Andrew. To whom did their master point them? They found A SAVIOUR. Now, we are going to follow these two disciples. Andrew went to find some one else and bring him to the Saviour. Whom did he find? He found a BROTHER. Whither did Jesus go from the Jordan? Into Galilee. And whom did he find? What did he say to Philip? So

we see that Jesus found another FOLLOWER besides those who had already come to him. This follower did just as the others had done, he went to find some one else. It was not a brother

FINDING A SAVIOUR BROTHER FOLLOWER FRIEND

this time, but a FRIEND. We have learned, have we not, that Jesus is always seeking to find some one he can help, and he wants all his friends and followers to join him in this work.

Lesson III.

OUR RISEN LORD—EASTER LESSON

April 20, 1919

Matthew 28 : 1-10. Scripture Memory Verses.

GOLDEN TEXT—He is risen, even as he said.—Matthew 28 : 6 (Rev. Ver.).

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mar'y Mag'dalene and the other Mar'y to see the sepulchre.

2 And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Je'sus, which was crucified.

6 He is not here : for he is risen, as he said. Come,

see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Gal'ilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Je'sus unto them, Be not afraid : go tell my brethren that they go into Gal'ilee, and there shall they see me.

God, and to be happy with him forever.

Shorter Catechism—*Ques. 53. Which is the third commandment ?* A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Lesson Hymns—Book of Praise : 97, 59, 61, 58, 541, 583, 64.

Special Scripture Reading—Ps. 24. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 918, He is not Here, He is Risen. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto.)

THE LESSON PLAN

I. The Empty Grave, 1-8.

II. The Risen Saviour, 9, 10.

HOME DAILY BIBLE READINGS

M.—Christ crucified, Mark 15 : 25-38. T.—Christ's body in the tomb, Mark 15 : 39-47. W.—Our risen Lord, Matt. 28 : 1-10. Th.—After th' resurrection, Luke 24 : 13-31. F.—The resurrection a fact, 1 Cor. 15 : 1-11. S.—Christ the firstfruits, 1 Cor. 15 : 12-24. S.—Victory over the grave, 1 Cor. 15 : 50-58.

Primary Catechism—*Ques. 23. For what purpose was man made ?* A. Man was made to love and serve

THE LESSON EXPLAINED

Time and Place—Sunday, April 9, A.D. 30 ; near Jerusalem and in Galilee.

Lesson Setting—Matthew (see Matt. 27 : 62-66) tells us that the chief priests and Pharisees, on the Sabbath (our Saturday) following the crucifixion of Jesus, went to Pilate and asked that the sepulchre be made secure until the third day. The ground of this re-

quest was the fear that the disciples of Jesus would steal the body and so be able to persuade the people that the saying of Jesus about his rising on the third day had been fulfilled. As a result of this request the seal of the Roman Government was placed on the sepulchre, and a guard of Roman soldiers was set to watch it.

I. The Empty Grave, 1-8.

V. 1. *End of the sabbath . . . first day of the week.* According to the Jewish mode of reckoning the day from sunset to sunset the first clause would mean Sabbath (our Saturday) evening. But from the second clause we learn that it means Sunday morning. Matthew evidently follows the mode of reckoning the day from sunrise to sunrise. *Mary Magdalene*; that is, of Magdala, a town half-way down the western shore of the Sea of Galilee. Out of this woman Jesus had cast seven evil spirits, Luke 8 : 2. She was "evidently the heroine among the women" (Bruce). *The other Mary*; the mother of James the Less, Mark 15 : 40. There were the two women who, Mark tells us, had watched the sepulchre on the Friday evening. According to Mark, a third woman, Salome, the mother of James and John, sons of Zebedee, accompanied the two Marys. *To see the sepulchre.* Mark says they came "that they might . . . anoint him" with the "sweet spices" which they had brought for the purpose. (Mark 16 : 1.)

V. 2. *Earthquake.* This is recorded only in Matthew. *An angel of the Lord* (Rev. Ver.). Mark says, "a young man" (Mark 16 : 5); Luke, "two men" (Luke 24 : 4); John, "two angels," John 20 : 12. Such minor differences are what one would expect of independent witnesses. *Rolled back the stone*; which was used to close the entrance into the sepulchre. The perplexity of the women (Mark 16 : 3) was thus removed.

Vs. 3, 4. *Countenance . . . lightning.* Compare ch. 17 : 2. *Raiment white as snow*; the dress of dwellers in the heavenly regions, Rev. 3 : 4, 5; 7 : 13-15. *For fear of him*; recognizing him as a visitant from another world, with power, perhaps, to do them harm. *Keepers did shake*; literally, "were shaken as by an earthquake." *As dead men*; stupefied and helpless, utterly incapacitated for action, and also for testifying as to what had taken place. The particulars in vs. 2-4, peculiar to Matthew, are: first, an earthquake; second, an angel descending from heaven; third, the angel rolling away the stone; fourth, the angel sitting on the throne as guard.

Vs. 5, 6. *Fear not ye.* "Ye" is emphatic,—"Don't you be afraid like the guards." *Ye*

seek Jesus. They are recognized as friends of Jesus, and therefore need fear no harm from heaven. *Was crucified.* His death was real. *He is not here . . . he is risen.* The essential part of the story is the same in the three Synoptic Gospels (compare Mark 16 : 6 and Luke 24 : 6). *Come, see the place*; to make sure that he is no longer there. *Where the Lord lay*; in the hands of death, but only till he should put forth his mighty power and come forth from the rock-closed, soldier-guarded tomb.

Vs. 7, 8. *Go quickly.* The news is too important for loitering. *Tell his disciples*; and so bring comfort to their sad hearts. Mark adds "and Peter" (see Mark 16 : 7),—a beautiful touch, for Peter, more than the rest, would be longing for the Lord's return, that he might win forgiveness for his denial. *Goeth before you*; literally, "leadeth you as a shepherd." The risen Shepherd is already going before his sheep to the appointed meeting place (compare ch. 26 : 32). *Shall ye see him*; and so satisfy yourselves of his resurrection. *From the sepulchre.* Matthew does not say that they had been in the tomb, but compare Mark 16 : 5-8. *With fear*; because they had been in the presence of the supernatural, which always produces awe (compare Rev. 1 : 17). *And great joy*; gladdened by the good news with which they were entrusted.

II. The Risen Saviour, 9, 10.

Vs. 9, 10. *And behold* (Rev. Ver.). Another surprise is in store for them (compare v. 2). "They are on the way to tell the disciples that they are to be favored with a meeting in Galilee, and lo, they are privileged to meet the risen one themselves." *Jesus met them*; the Master whom they thought was lost to them, but who would be with them forever. *All hail*; literally, "Rejoice," the customary Greek salutation both in meeting and parting. *Held him by the feet*; in a sudden rush of love and adoration. *Worshipped him*; as their Lord and Master. *Be not afraid.* The risen Saviour brings to his friends not fear but joy. *Go tell my brethren*; the same missionary message as that of the angel in v. 7. This is the first use of the term "brethren" by Jesus for his disciples (compare John 20 : 17; Heb. 2 : 11).

Light from the East

THE CHURCH OF THE RESURRECTION—The Greek Christians call the great irregular building in the heart of Jerusalem the Church of the Resurrection; western Christians call it the Church of the Holy Sepulchre. There men think they have an epitome of sacred history: the place where Adam was buried, the spot where Abraham was to offer Isaac, even the olive tree by which he caught the ram; and many more. But the memories of the site converge on our Lord. There he stood and wept; at that pillar he was scourged; here he was crowned with the crown of thorns; over yonder he was crucified; down there he was buried. Each event and each actor in the tragedy has a separate chapel inside the big church,—the chapel of

the crowning, the chapel of the nailing to the cross, the chapel of Longinus, the chapel of the angel, the chapel of the tomb. Armenians and Copts, Greeks and Roman Catholics have long competed jealously for the control of these spots, and the settlements made by diplomats at Constantinople did not prevent angry disputes among the followers of the Prince of Peace. To prevent these outbursts of religious zeal, the Turks kept a company of soldiers on police duty at the doorway of the church. In such circumstances, it is not every Protestant who can look away past the superstition and confusion of the place and catch a vision of the fair form of him who here, or very near here, died and rose again from the dead.

THE GEOGRAPHY LESSON

The common people of Palestine, in our Lord's time, as now, excavated a shallow grave in the rocky soil, laid the body in it without any coffin and then covered it with a large slab counter, sunk until it was level with the ground. But, as the limestone rock was easily worked, well-off people made an opening in the side of a perpendicular rock, and cut out a chamber eight or nine feet square and six feet high. Along three sides of the chamber recesses were cut at right angles to the wall, six or seven feet deep and two feet wide, and into each of these a body was inserted

with the feet towards the opening, which was then closed with a slab and sealed with plaster. Sometimes the recess was cut like a shelf lengthwise along the wall, and the body laid in it. Even the floor of the chamber was sometimes utilized for graves. The door of the outside opening was usually a circular slab which rolled in a groove before it. Members of the same family were buried together. To allow a stranger to be buried in the family vault was a sign of the very greatest magnanimity and love.

THE LESSON APPLIED

"God's Word Suited to Man's Sense of Wonder,"—such is the title of a magnificent sermon by John Ker, that master in the great art of spiritual preaching. "I had rather," said Ruskin, "live in a cottage and wonder at everything, than live in Warwick Castle and wonder at nothing." "I shall be as a wonder unto many,"—how true this word of the Psalmist in its application to Jesus Christ; and never more obviously true than on that first Easter morn. Christ risen from the dead compelled wonder. Angels wondered. The visiting women wondered; and nature itself expressed its astonishment in a great earthquake.

And what a wonder it was to his enemies. They thought of Jesus as the death-wrecked

prisoner of the rock-hewn sepulchre. Justin McCarthy remarks in one of his books: "It is a curious fact that Mr. Disraeli, Gladstone's life-long rival, happening at one time to meet Gladstone in London society, and hearing people talk about him, wrote to his sister and gave her his opinion that, 'that young man has no future before him.'" So thought the Jerusalem religious leaders about Christ. But how misguided they were; how utterly lacking in historic vision and perspective.

An unbeliever has said with a sneer: "It is upon an empty tomb that the Christian church is founded." Not exactly so, rather, upon an empty tomb that became empty in a new and wonderful divine way. An emptying such as some of the disciples

feared, namely, through the stealing of the body,—that would have been no foundation for a vital and lasting church. But an emptying such as the angel of the Lord announced—that was a foundation firm and sure and glorious.

It was also an ever-increasing inspiration. A French infidel was determined to uproot Christianity and found a system of his own that should supersede it. His efforts proved a disappointment. He came to Tallyrand and asked his advice. "O," said Tallyrand, "Go and be crucified and then raise yourself from the dead on the third day." Yes, Christ crucified and Christ risen—this is the gospel of sufficiency for a world that would be saved from sin; and it is also the gospel of encouragement for the man who would be a co-worker with God in the world-saving enterprise. Said an aged peer to Wilberforce: "So you intend to be a reformer of men's morals, young man. That," said he, pointing to a picture of the crucifixion, "is the end of reformers." "Is it?" said Wilberforce. "I have read in an old book this: 'I am alive for evermore.'"

Concerning one of the great personalities of the 18th century, it was said: "He was so utterly alive himself that he filled the whole era with life." To an incalculably greater extent was Christ a life-giving spirit in the days of his flesh—but that is not all. He is the world's hope and spring of vitality to-day. Dr. Dale has told in memorable sentences how he came to write his most widely read book, *The Living Christ*. He was writing

an Easter sermon, and when half way through the thought of the risen Lord broke in upon him as it had never done before. "Christ is alive," I said to myself; "alive! and then I paused; alive! and then I paused again; alive! Can that really be true? living as really as I myself am? I got up and walked about repeating, "Christ is living! Christ is living." At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure about it. I then said: "My people shall know it; I shall preach about it again and again until they believe it as I do now." And he did so.

This was the message that both Christ and the angel told the women to carry to the other disciples. A little girl once said Christianity was "going errands for Jesus." The two Marys were sent on an errand for Jesus, to tell the disciples that he was risen and would meet them in Galilee. Christ still keeps this appointment with his people. At a great reception once given to Dr. Talmage in the city of Brooklyn, General Sherman marched to the platform under military escort and spoke some welcome home words. One sentence uttered by Sherman as revealing his very soul, was this: "The same God which appeared at Nazareth is here to-night." And why could Sherman say that? Why can we say it here to-day? Because Christ is universally and eternally and splendidly alive.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

In introducing the lesson, let the teacher say something about the prevailing interest which men feel in the question of a life beyond this one. Question the class as to why men feel this interest,—the desire to see our loved ones again, the longing for an existence which shall be free from the handicaps of sin and sickness and disappointed hopes, etc. Now ask the class for a brief summary of what we as Christians believe about a future life. Be sure to emphasize the fact that our belief is founded chiefly upon the great fact of the

resurrection of Jesus Christ from the dead. Turn now to the lesson passage:

1. *The empty tomb*, vs. 1-6. What do we know about Mary Magdalene? What special reason had she to be grateful to Jesus? (See Luke 8:2.) The other Mary was likely the mother of James the Less and Joses. (See Luke 24:10.) Mark and Luke tell us why the women had come to the tomb—to anoint the body of Jesus according to Jewish custom. Draw attention to the fact that they fully expected to find the dead body of the Saviour.

What great surprise awaited them? In what way is their surprise a proof of the reality of the resurrection? Point out that the writers of the gospels appear to be so certain of the resurrection of Jesus that they do not feel called upon to establish a body of ordered evidence in favor of it. Call attention to the significant words of the angel in v. 6,—“even as he said.”

2. *The mission of the women*, vs. 7-10. What was the duty immediately laid upon the women? Was it a good thing for them that they were given something definite to do after the surprising news that had come to them. Does it generally turn out that fresh revelation of truth brings with it some corresponding duty? Remind the class that in Matt. 26 : 32 we are told of a promise of Jesus

to meet with the disciples in Galilee. Show how natural it was that the women's feelings should be a mingling of fear and joy, v. 8. Why fear? Why joy? What crowning surprise awaited the women? What is involved in the statement that the women worshiped their risen Master? Point to the significance of the fact that Jesus did not repel their worship of him.

3. *The practical meaning of Christ's resurrection*. Try to make the class see that the resurrection of Jesus has a very practical bearing upon our lives. If we really believe in his resurrection, we shall believe in our own immortality, and if we believe that we are immortal, how should we live? Have some one read the significant words of Paul in Col. 3 : 1, 2. Are we living in the spirit of those words?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

A good beginning for the lesson will be the story of Dr. Dale, told on page 237. Dwell upon the importance of the fact of Christ's resurrection, and then start a discussion of the question: How do we know that Christ is living? In answer to this question, bring out the following:

1. *The story of the resurrection morning*, Matt. 28 : 1-10. Question about the women named in v. 1, and their companions (Luke 24 : 10), eliciting the purpose that brought them to the Lord's sepulchre, the difficulty they anticipated (Mark 16 : 3) and their firm belief that Jesus was dead. Would they have been easily convinced by a false story?

Follow out the description in vs. 2-4 of what had happened at the sepulchre before the women came to it,—the descent of the angel, the earthquake, the rolling away of the stone, and the smiting of the Roman guard into utter helplessness. Surely it must have been some wonderful event which had all these great signs as an accompaniment. The resurrection of Jesus explains them all. Can they be explained otherwise?

Go on to consider the words of the angel to the women in vs. 5-7. The women are not to fear; they are the friends of Jesus, not his foes, like the soldiers. But unless Jesus had risen, what was there to calm these fears? Jesus, the angel had said, “was crucified.”

He had died, there could be no doubt about that. But he had risen, and for proof, there was the empty tomb. More than that, Jesus would appear to his disciples in Galilee. With that message the women were dismissed.

But as they go, Jesus himself met the women, greeted them with the ordinary Eastern salutation, and confirmed the words of the angels about the meeting in Galilee.

2. *The belief of the early disciples in the resurrection*. Refer to the preaching and witness-bearing of the disciples, as recorded in the Acts of the Apostles, pointing out what a large place they give the resurrection of Jesus. He was to them no dead Christ, but a Christ who was ever living and ever present.

3. *The belief and practice of the church*. Emphasize the fact that from the very beginning the church has believed in the resurrection of Jesus, and that this belief has been a real power in her life and work. Point to the change from the Jewish Sabbath to the Christian Lord's Day as a proof that Christ rose from the dead.

Take time, in closing, to discuss the influence that a belief in the living Christ should have upon us. If he rose from the dead, then he is proved to be the Son of God, and has a right to our worship and service. Is he receiving these?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

How would things be different if Jesus had not risen; if he were a dead, instead of a living Christ? The answers to that question will show the value of this lesson for your class.

1. *Gratitude takes a chance.* Joseph gained fame by his kindly offices to the body of the crucified. Your pupils should know the significance of this sepulchre in the crusades. Let them see its importance during the first Easter season. Matt. 27:66 tells of the Roman seal and the guard. To this burial vault no one of the eleven came. The opponents of Jesus were triumphant, and the mob might go any length with its aroused appetite for persecution. Even the presence of any of these followers of Jesus, near the tomb, might serve as a pretext for securing their extermination. But the great love of certain women takes a chance. Why had Mary Magdalene such gratitude to Jesus? Her life had been redeemed from evil powers. A grateful love drew her towards the tomb.

2. *A moment of dismay.* The lesson will become a part of the pupil's experience if they have the feelings of these women reproduced. Picture them going forth quaking in the dim light, "as it began to dawn," their dread as they drew near to the place of burial—their perplexity as they see that the guard has disappeared, the seal has been broken—and their *dismay*, as they find the lifeless mutilated body gone.

3. *A glad surprise.* Have the pupils suggest the questions that would rush through the minds of these women. The angel's, "Fear not ye," sheds some light upon their mental condition. Evidence of the supernatural always awakens fear. Then the thought of possible indignities to the beloved form of Jesus would chill the heart. But the stranger reassures. "He is risen . . . as he said." How stupid they all had been. Why had they refused to believe such words as of Matt. 16:21? Do our prejudices often shut out the truth, and cause needless anxieties? Now with mingled feelings of awe and joy they hasten to tell the dispirited disciples.

4. *The old leader.* If these women had wondered whether Jesus could be the same to them again, they now have their answer. The old considerateness is there: "Be not afraid," v. 10. They still receive a word of friendly greeting: "All hail," v. 9. The former authority speaks its command: "Go tell," v. 10. He is to resume his interrupted leadership, and carry out the earlier plans, v. 7. The Galilee appointment is recorded in Matt. 26:32. And to the disciples in Galilee the Great Commission is given, and the needed assurance of continued leadership. To achieve the rule of God in their own lives and in the world is your challenge to these boys or girls. The call is to do it under the leadership of the living Christ.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Tell the class that in Jerusalem is the place believed to be the exact spot where our Saviour's tomb was,—the Holy Sepulchre, we call it. For hundreds of years, Jerusalem belonged to the Turks who are not Christians, and who have no reverence for the holy places. Many times the Christians tried to take it from the Turks. In fact, one time, long ago, an army of children,—50,000 boys and girls—left their homes in Western Europe, and started for Palestine in the hope of winning the Holy Land from the Turks. This was called the Children's Crusade. But the children never reached the Holy Land, and no

crusade of grown-ups had ever succeeded either, till last year a British Army, under General Allenby, captured Jerusalem, and the city is now in the hands of Christians. If you have any pictures of the British entry into this city, show them to the class.

Although we are not usually happy when we think about graves, why are we glad when we think of the Holy Sepulchre? The children are all so familiar with the meaning of Easter, that they will readily tell you that it is because we know Christ has risen.

Briefly touch on the burial of Christ. Why were the priests so anxious that the grave

should be sealed, and soldiers placed on guard? Who were the first of Jesus' friends to visit the place where he was laid? (V. 1.) Have the scholars tell anything they know about these two women. What did they want to do when they got to the tomb? Discuss the difficulties they thought might keep them from anointing their Master's body. Have a pupil read v. 2, which shows that there was no trouble in getting into the tomb after all. But in spite of this they did not anoint Christ's body. Why was this? (V. 6.)

Ask one scholar to read v. 3, describing the angel, and another to read v. 4, telling the effect of his appearance on the guard.

But the angel did not wish any friends of Jesus to be alarmed. How does he calm their fears? (Vs. 5, 6.) What does he tell them

to do? (V. 7.) As they went quickly to tell the disciples the good news, the women met Jesus. Explain the Jews' use of "All hail," and the fact that the attitude of the women toward Jesus held even more reverence than formerly. Have one pupil read v. 10, telling what Jesus said to them. In what verse was a similar command given them? By whom?

Dwell on the fact that we have as much cause for joy over the resurrection as had those friends of Jesus so long ago, for it means that we all have a friend who is alive forever.

There are many pictures illustrating this lesson. The teacher should show the class any that she has, at the points where they fit in, as they will help the pupils to visualize the situation, and make the events seem more real to them.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To tell the Easter story.

A SUGGESTION. If possible let us have an Easter lily plant and also a bulb ready in a prominent position as the children enter.

Why is it that Easter is such a happy day? Why do father and mother give us pleasant surprises of bunnies filled with tiny eggs, why do we see rows of Easter lilies in the church, and flowers in the windows of the houses we pass?

This is the answer to all those questions, because Easter Sunday is one of the blessedest, happiest days in the whole year, the day when our hearts ought to be filled with joy and thanksgiving. And why is that? Here is the wonderful story that tells.

THE EASTER STORY. We learned last Sunday that Jesus died to save us. One dark night long ago, cruel men, who would not believe that Jesus was God's Son, followed him into a lonely garden, the Garden of Gethsemane. Jesus had gone there to pray, and, as he turned back to join his disciples, a distant glimmer of lights appeared among the shadows. Startled, the disciples stood still and watched. Who was it? Who could be following them at that hour of the night?

But Jesus knew. He knew that the hour, when he was to suffer for you and me and all of us, had come.

A moment more and the crowd burst into the Garden. Some of the men were armed with clubs and staves; some were soldiers and carried spears. They quickly seized Jesus and bound him fast. They hurried him away to Jerusalem to Governor Pilate.

And wicked Pilate listened to them. He knew that Jesus had done no wrong, yet he let those men lead him out to a hill beyond the city gates and take away his life. He let him suffer and die upon the cross.

And yet Jesus did not have to die. If he had asked, the heavenly Father would have sent twelve legions of angels to save him. No, he died because he loved us, you and me and everyone in our big world. He died that we might be forgiven and live and be happy for evermore.

That was on Friday afternoon, and a sad, sad Friday it was. Jesus' disciples thought it would never end. Their Master gone! The Master they had loved so dearly had left them and they were alone. It seemed as though their hearts would break.

You see they had forgotten the promise Jesus had made to them. He had told them that he must indeed leave them and die. But he had said, too: "I shall return. After three days I shall rise again." But the disciples had forgotten.

Friday passed. Saturday passed, and Jesus, body still lay in the rock tomb where his friend Joseph of Arimathea had tenderly carried it. A great rock had been rolled in front to seal the door.

And now it was almost Sunday morning. The first streaks of dawn were coming into the sky as two women entered the Garden. They also were dear friends of Jesus, and now were on their way to his tomb to lay more sweet spices on his body. Both were named Mary.

"How shall we roll the rock away?" one said to the other. The stone, they knew, was too heavy for them to move alone.

But behold, as they drew nearer, they saw that their question was already answered. The great rock that had sealed the door had been moved aside, and an angel sat upon it. His face shone like lightning and his robes were white as snow.

The two women started back in terror, but the angel stopped them. "Fear not," he said, "for I know that ye seek Jesus, who was crucified.

"He is not here : for he is risen, as he said. Come and see the place where the Lord lay."

The women looked, and yes, it was true. Jesus was gone. He had kept his promise. He had risen.

"Go quickly and tell his disciples," the angel said.

And the two Marys, their faces radiant with joy, hurried away to spread their news—Jesus had risen !

That was the first Easter. And ever since that day Easter Sunday has been a happy day for all the world : church bells ring ; lilies and tulips and daffodils and hyacinths fill our windows ; boys and girls and men and women sing songs. Every one is happy. For Jesus Christ is risen !

FROM THE PLATFORM

1919

Ask the scholars what year this is. They will at once answer, "1919" (Print on the blackboard). Bring out, by questioning, what is meant by this numbering,—that it is the nineteen hundred and nineteen years since Jesus was born, in a far away province of the great Roman Empire. Point out that the Hebrews number the years from what they believe to have been the time from the founding of Rome ; and the Greeks from the first of the famous Olympic games, which were regularly held. Call attention to the wonder that the birth of a little child in an out-of-the-way village of Palestine should have changed the reckoning of time throughout the world. Show how our lesson accounts for this wonder. This little child, when he became a man, died and rose again. That is why we count our time from his birth and that is why we have the Christian church and all its blessings. Close by pressing home the truth that we may all find in the risen Jesus, a living, ever present friend and helper.

Lesson IV.

THE HOLY SPIRIT OUR HELPER

April 27, 1919

Acts 2 : 1-8, 14-18. Scripture Memory Verses.

GOLDEN TEXT—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?—Luke 11:13 (Rev. Ver.).

1 And when the day of Pen'tecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house

where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jeru'salem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

14 But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jeru'salem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Jo'e'l:

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

THE LESSON PLAN

- I. Power Bestowed, 1-4.
- II. Power Manifested, 5-11.
- III. Power Explained, 14-18.

HOME DAILY BIBLE READINGS

M.—The Holy Spirit promised, Joel 2: 21-22. T.—Coming of the Holy Spirit, Acts 2: 1-13. W.—Receiving the Holy Spirit, Acts 19: 1-7. Th.—The Holy Spirit our helper, John 16: 7-15. F.—Helping the apostles, Acts 2: 37-47. S.—Helping in prayer, Rom. 8: 16-26. S.—Spiritual gifts, 1 Cor. 12: 1-13.

Primary Catechism—*Ques. 24. What kind of persons were Adam and Eve when God made them?* A. God made Adam and Eve holy and happy.

Shorter Catechism—Review Questions 51-53.

Lesson Hymns—Book of Praise: 195, 103, 105, 108, 552, 320.

Special Scripture Reading—Luke 24: 36-52. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 98, The Gift of the Holy Spirit. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. E., Toronto.)

THE LESSON EXPLAINED

Time and Place—A.D. 30: Jerusalem.

Lesson Setting—The risen Saviour, before his ascension, commissioned his disciples to preach the gospel throughout the whole world, Matt. 28: 19; Mark 16: 15; Luke 24: 46, 47. In Luke 24: 49, they were commanded, before entering upon this work, to tarry in Jerusalem until they were "clothed with power from on high" (Rev. Ver.). In the first chapter of the Acts, a book written by Luke, the author of the Third Gospel, the commission is repeated, and the power of the Holy Spirit is emphasized as the secret and assurance of success.

The Lesson Passage, John 16: 7-15, contains the promise of Jesus to send the Holy Spirit to his followers. Acts 2: 1-8, 14-18, tells how that promise was fulfilled.

I. Power Bestowed, 1-4.

V. 1. *The day of Pentecost*; the second of the great feasts of the Jews, coming fifty days (hence the name Pentecost, literally "fiftieth") after the offering, during the feast of the Passover or Unleavened Bread (Lev. 23: 10, 11), of the barley sheaf to indicate that the whole of the coming harvest belonged to God. Other names for the feast of Pentecost

were "the Feast of Weeks" (Ex. 34: 22; Deut. 16: 10), because a week of weeks separated it from the Passover; "the Feast of Harvest" (Ex. 23: 16, first clause), as marking the close of the wheat harvest in May or June; and "the Feast of the Firstfruits," from the offering of the two loaves baked from the new wheat (Lev. 23: 17; Num. 28: 26), which meant the consecration to God of the actual harvest in sample. It was associated with joyful gratitude. Josephus estimates that as many as two and a half millions were accustomed to attend this feast at Jerusalem. *Was fully come*; and therefore all the visitors purposing to keep the feast at Jerusalem had come to the city. *All*; the 120 referred to in v. 15. *Together in one place* (Rev. Ver.); probably the upper room used by disciples as a meeting place.

Vs. 2, 3. *As of a rushing mighty wind*; no wind such as is known in nature, but it seemed like wind to those who experienced it. Wind was often used as the symbol of the divine presence (Ps. 104: 3; 1 Kgs. 19: 11), and Jesus had likened to it the working of the Holy Spirit (see John 3: 8, and compare John 20: 22). *Cloven tongues*; Rev. Ver., "tongues

parting asunder." *Like as of fire*; no more the fire known in nature than the "wind" was the wind of nature. Fire also was a figure of the divine energy, Ex. 3 : 2 ; Matt. 3 : 11. The "tongues" resembled flames, as the sound resembled that of the wind. Both appearances,—the resembling wind and that like fire—were supernatural. One of these flames sat upon each of the company, to indicate the special inspiration whereby they were able to speak.

V. 4. *All*; apostles and disciples, men and women. "The gift was for the whole body and for each member." *Filled with the Holy Ghost*. The spiritual endowment, rather than the physical wonder, was the leading feature. To be "filled with the Holy Ghost (or Spirit)" is to receive this divine person, with the fullness of his power and gifts, into a vital and abiding union with our spirits. *Began to speak with other tongues*; languages different from those which they ordinarily employed. The twelve apostles shared this power with the 120. *As the Spirit gave them utterance*. The language which each speaker should employ was determined by the Holy Spirit.

II. Power Manifested, 5-11.

Vs. 5, 6. *Dwelling at Jerusalem Jews*; not only visitors come to Jerusalem for the feast, but also many religious Jews from foreign parts who had become permanent residents. It was to the Jew a thing much to be desired that he might die and be buried near the holy city. *Devout men*; "God-fearing men," a description of those who were pious according to Jewish standards. (Compare Luke 2 : 25; Acts 8 : 2.) *Out of every nation*; not literally, but as we say, "from every part of the world." *This sound was heard* (Rev. Ver.); the sound of v. 2. It was heard beyond the circle of the assembled brethren, and was therefore not the creation of their own minds. *Multitudes came together*; led by the sound to the meeting place of the apostles. *Confounded*; confused or perplexed. *Every man heard . . . his own language*. This is not a description of jargon or incoherent speech; the utterances were tested by those who had spoken the language from their youth.

Vs. 7, 8. *Galileans*. All the apostles, with the exception of Judas, and probably the most of the 120, hailed from Galilee. They were

people who had traveled little, and had therefore had no opportunities of learning the language of other countries than their own. *Every man in our own tongue*; clear testimony from the hearers that the apostles had received power to speak foreign languages.

III. Power Explained, 14-18.

Vs. 14-16. *Peter*. Chrysostom, the great Christian preacher of the fourth century, noticed how changed a man is Peter of Acts,—changed yet the same. He is the same in his instinctive leadership; but he has now a disciplined courage which contrasts with his impulsive self-confidence before the Passion and Resurrection (see John 21 : 15-19). *Standing up*; having taken his stand. It was an important occasion. *Ye men of Judæa*; literally, "Men, Jews," with a touch of respect in the tone, as if he had said, "Fellow Jews." *Ye that dwell at Jerusalem*; some of whom were not Jews. *Be this known . . . hearken*. What Peter had to say was worthy of earnest attention. *Not drunken*. See vs. 12, 13. *Third hour*; 9 a.m. Wine was drunk by the Jews only with meat, and, founding the custom on Ex. 16 : 8, they ate bread in the morning and meat in the evening, and so took no wine till late in the day. *Spoken by the prophet Joel*. See Jo. 2 : 28-32.

Vs. 17, 18. *In the last days*; an expression used in the Old Testament to signify the coming of the Messiah. *Saith God*. Joel calls his prophecy "the word of the Lord that came to Joel" (see Jo. 1 : 1). *Upon all flesh*. By this Joel means "all Israel" as distinguished from prophets or other favored individuals. "Peter as yet thought of Gentiles . . . as destined to share in the Messianic blessing only as proselytes within Israel." *Daughters shall prophesy*; like the four daughters of Philip, ch. 21 : 9. *My servants . . . my hand maidens*. The outpouring of the Spirit was to know no limit of condition, worldly position, or sex. *Shall prophesy*; speak as inspired by the Holy Spirit.

Light from the East

"FROM EVERY NATION UNDER HEAVEN" (v. 5)—For more than twenty-five hundred years the Jews have been a "scattered nation." This is the Dispersion spoken of in the New Testament. Some say the scatter-

ing began in David's time, some, in Ahab's time; at all events the Assyrians carried away thousands of Israel in the eighth century before Christ. The great deportation that left Judea weak and dejected was the work of Nebuchadnezzar in B.C. 597. The Jews whom he took to Babylon, lived on there, or were scattered farther eastward to Persia, to Media, or up north to Armenia and the Black Sea coasts. Comparatively few ever got back to live in Judea. Jewish settlements in Babylonia continued till the eleventh century after Christ. Peaceful dispersion carried Jews likewise to the west, to Egypt on the one

hand, and to Syria, Asia Minor and Europe on the other.

Yet Jerusalem remained the religious home of all, and every pious Jew sought to make the pilgrimage to the holy city, if he lived at a great distance, at least once in a life time. He would come for one of the great festivals, —Passover, Pentecost or Tabernacles. He would look forward to it for years; he would look to it all the rest of his days. The memories of the holy city and the temple knit his soul with the souls of his fathers of all generations. He experienced the power of the "communion of saints." Read Psalm 122.

THE GEOGRAPHY LESSON

The Jews of the Dispersion, as foreign settlements of Jews were called, were divided into these classes: (1) Babylonian including those dwelling in Parthia, Media, Elam,



Mesopotamia and Arabia. These Jews of the far East were descendants of those who remained in Babylon, when small bodies returned to Palestine under Zerubbabel (see Ezra 2 : 1, 2) and Ezra (see Ezra 7 : 6-8). (2) Egyptian, including the Jews in Egypt and Cyrene, a district in the north of Africa, or, as it was anciently called, Libya. Jews had migrated to Egypt as early as B.C. 586, when Johanan, son of Kareah, conducted a small body of them, including Jeremiah, to Tah-

panhes, Jer. 43 : 4, 7. Less than ten years after our Lord's death, two entire quarters of Alexandria, the metropolis of Egypt, were known as "the Jewish," and many

more Jews were sprinkled over the rest of the city. (3) Syrian. This class embraced the Jews living in Palestine and the neighboring districts to the northeast and northwest. (4) Roman. To this class belonged those Jews who had settled in Asia Minor, with the Roman provinces of Cappadocia, Pontus, Asia, Phrygia and Pamphylia, and those who had gone as far as Rome itself. In this last class must be counted also the Jews in Crete, a large island southeast of Greece.

THE LESSON APPLIED

"That vital age,"—such is the phrase used by John R. Mott to describe the apostolic period. "Vital" is the word that expresses its innermost quality, and this quality of vitality was in supreme evidence on the day of Pentecost. It was a great day, perhaps the very greatest day in the history of the

kingdom of God on earth. 3,000 souls converted and turned to God in faith and love and worship and service—that was indeed an event of the first order, especially in a religious movement that had neither prestige nor patronage of an earthly or imperial kind.

What was the secret of it all? This transformation in the realm of human life was not the result of mere apostolic eloquence or persuasion. It was the result of an intimate partnership between God and man, and because of this partnership or alliance, man, God-indwelt and God-empowered, became a medium through whom heavenly treasure and heaven-born impressions could and did flow. When Lord Shaftesbury was eighty years old, a holiday was declared in his honor, and great multitudes kept it. From the Lord Mayor of London to the girls of the Watercress and Flower Missions, all offered him their congratulations. In reply, Lord Shaftesbury said: "You have heard that which has been said in my honor. Let me remark with the deepest sincerity,—ascribe it not, I beseech you, to cant and hypocrisy—that if these statements are partially true it must be because power was given me from above. It was not in me to do these things."

Neither was it in Peter, the man who had recently denied his master, to be the all-efficient cause of this Pentecostal revival. Back of it all was Christ's promise, the promise of the presence and power of the Holy Ghost that would come upon the disciples. Also Christ's instruction to tarry in Jerusalem until the hour of fulfilment came. They claimed the promise, they believed it, they prayed for its fulfilment, they waited patiently day after day for God to interpret himself, they waited not in a skeptical mood, but in more and more eager expectancy, and in the attitude of surrender and dedication. This advent of the Spirit was not a case of, "I was found of them that sought me not." It was a case of "Seek and ye shall find."

The same desiring and seeking and waiting and expecting to-day will secure the same blessing. Then why is the church of to-day not more inspired? Why is it not more meet for the master's use? Is there not some neglect? Is the twentieth century Christianity not being weakened through its failure to get into more living touch with the ministry of the Spirit? There is indeed too much ground for having to admit that this is the "forgotten gospel," as has been mournfully charged. It should be the remembered gospel, and if Christianity is to regain its old-

time apostolic power, it must be remembered and be reinstated as the central plank in the Christian programme. If Christ is the head of the church, it is equally true that the Spirit is the heart of the church.

"Come as the fire," so we sing. This is precisely what took place. Beethoven defines genius as "divine fire." The spirit in the soul is a still diviner fire. It is a fire that warms the heart. It changes lukewarmness into devotion. It means a great infusion of love. There is a Romish tradition concerning Mary Margaret, called the Well Beloved of the Sacred Heart, that Christ took out her mortal heart, placed it inside his own and inflamed it and then replaced it in her breast. The reality of experience is better than what this pious travesty affirms. Christ's spirit performs no surgical operation, but comes into the soul, and sheds abroad there the love of God, which is far better than the Mary Margaret fiction.

This "divine fire" changed cold feelings, cold ideas, dead beliefs into burning convictions. It makes the truth first glow in the heart and then drives that truth into glowing, fiery, mighty utterance. Josiah Strong said that the ministry of to-day lacks enthusiasm and the reason is because it lacks a message. It needs more than a message to produce best enthusiasm. It needs a message warmed into ardor and energy by the spirit of God.

Such a message becomes a conquering force. At Pentecost it became an invasive and aggressive moral state that won and compeled 3,000 souls into Christian discipleship. The Spirit descended meant the tongue of fire as well as the heart of fire. It meant all-prevailing expression as well as impression. Dr. Clifford was described as a live thunder bolt of moral fire. This is what Peter was. His words were more than half battles—they were complete triumphs. In the cement caves of Indiana the men were drilling. One man would hold the drill, while another beside him, with a great sledgehammer would strike it. Thus one would place the drill and the other strike until the cement had been pierced and was ready for the blast. The Christian witness-bearer needs but hold the truth in place, and the Holy Spirit will drive it home.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin to-day by calling attention to the fact that the guidance of the Holy Spirit experienced by the early disciples was the fulfilment of certain promises of Christ made before his departure. Remind the class especially of the words of Jesus in John 14 : 15, 16. Is it correct to say that "Christ promised to his friends a new presence, different from his own, yet really his own?" Have some one read John 14 : 18, and some one else John 16 : 22. Was Christ's promise limited to the apostles, or to the disciples of the first Christian generation? What bearing has John 14 : 16 upon this question? Secure the opinion of the class as to the following definition: "The Holy Spirit is God working in the spirit of man, and accomplishing the results that are sought in the mission and work of Christ." Now discuss:

1. *The pentecostal blessing*, vs. 1-8. What was the significance of the day of Pentecost in the Old Testament dispensation? (See Lev., ch. 23.) Was there anything appropriate in the fact that a feast connected with the harvest should have witnessed the giving of the Spirit? What spiritual harvest awaited the infant church? Call attention to the circumstances under which Christ's promise

was fulfilled to the apostles. Is unity of spirit a desirable thing for the church? Call attention to the outward manifestations which accompanied the coming of the Spirit? Was there any significance in these outward manifestations?

2. *Peter's first sermon*, vs. 14-18. What task did the apostles immediately set themselves to as soon as the gift of the Spirit had been received. Point out that a blessing from God usually places upon us a corresponding responsibility toward others. What explanation did the crowd give of what they saw and heard? How does Peter explain it all? What was his object in quoting from the prophecy of Joel? Suggest that the class study the whole of this sermon of Peter's and remark upon the note of courage which runs through it. How are we to account for that courage on the part of one who had denied his master? What had the gift of the Spirit to do with it? Can we rely upon that same spirit for courage in witnessing for Christ? How was Peter helped by his knowledge of the resurrection of Jesus? How can we be helped in our work for Christ by realizing that we are serving a conqueror?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The lesson for to-day falls into two parts :
I. THE COMING OF THE HOLY SPIRIT. II. PETER'S SERMON.

I. THE COMING OF THE HOLY SPIRIT, vs. 1-8.

Bring out, in connection with this epoch-making event, the following points :

1. *The time*. This (v. 1) was "the day of Pentecost" (literally "the fiftieth"), fifty days after the Passover. For other names given to the Feast of Pentecost, see The Lesson Explained. Refer to the immense number of people who gathered to Jerusalem from all parts of the world at the Pentecost season.

2. *The church at prayer*. The class should

be reminded of promises which Jesus had previously made of the Spirit's coming. (See especially John 14 : 15, 16.) Doubtless the praying disciples remembered these promises, and in their prayers would earnestly plead for their fulfilment.

3. *The accompaniments*, vs. 2-4, 6-8. Go over these one by one : a sound like the rushing of a mighty wind ; tongue-like flames parting asunder and resting upon each of the disciples ; the speaking with other tongues as the Spirit gave them utterance.

4. *The filling with the Holy Spirit*, v. 4. It should be especially noted that the disciples all received this new endowment. It was not merely for a chosen few, but for every believer.
II. PETER'S SERMON, vs. 14- 8.

It is only the part of this wonderful sermon referring directly to the outpouring of the Holy Spirit that falls to be studied to-day. Point out how Peter puts his explanation of the speaking with tongues over against that given by some in v. 13. Run through the whole of Peter's sermon, suggesting the proofs of courage found in it. Raise the question: Where did Peter get this courage? Not very long before this he had been cowardly enough to deny that he had ever known Jesus.

Now he stands up for Jesus against his bitterest foes. How is this to be explained? Is it not a reasonable explanation that the risen Saviour had sent the Holy Spirit to the help of his disciples.

Emphasize the thought that we, too, may have this help. Refer to the title of "Paraclete" for the Holy Spirit. A "paraclete" is one called to the side of another as a helper. This helper will come to all who ask the risen Saviour for him.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The hymn referred to in the INTERMEDIATE QUARTERLY Notebook Work admirably expresses in vs. 5 and 6 the work of the Holy Spirit, which every pupil may recognize.

Waiting for reinforcements, v. 1. Question the pupils for an instance of waiting for reinforcements parallel to this tarrying in Jerusalem, for example that of Marshal Foch. The command to wait is clearly given in Luke 24:49. Why was this waiting necessary? Have the pupils contrast the courage of Peter with the eleven (v. 14) in openly accusing the great crowd (v. 36), and the cowardice of these same men, when Peter denied and "all forsook him and fled." Every one who faces a new and difficult work feels the needs for divine reinforcements. Your boys and girl have had this sense of need. Try to interpret it for them, and to so point the way to Christ as our helper, that they will learn to wait upon him. But there is necessary activity in our waiting. How did the disciples *prepare* as they waited? Read Luke 24:53; Acts 1:14-26. They used the known means of strengthening and enlightenment. They also filled the gap in the circle of the Twelve.

A *memorable day*, vs. 2-4. Interest may be aroused in this harvest home festival of Pentecost. What significance would this have for the day on which the Christian Church was to be born? Have the pupils tell the impressions made on the waiting apostles. The impressions are emphasized rather than the physical events. "As of" is a significant phrase. Why did a sound of wind suggest to the Hebrew mind the Spirit? Men called upon to be witnesses would see

heartening significance in tongues "parting asunder" (Rev. Ver.), and sitting upon each. Would these "tongues" also call to mind Isaiah's "live coal?" (See Isa. 6:6.) However meaningless "speaking with tongues" may be to us, to these apostles it meant evidence of the awaited divine presence. Now they take up the task of witnessing for the crucified Messiah. Christian church history begins.

Contrary effects, vs. 5-18. The immense crowds addressed by the transformed apostles were all impressed, but differently. Some had minds open for new experiences. Perhaps some spiritual longings were stirred. Doubtless many of them would become believers in later days. It was a great opportunity to prepare a seed plot for future missionary harvests in distant fields. Get the pupils to point out similar openings for the gospel in Canada's situation, and in the War's congregating of the distant peoples. But while some were receptive, others, with sealed minds, interpreted the new experiences on the old lines of their shallow natures. Are we sometimes like inclined to new truth? Peter and the eleven are able to go beyond both of these groups. Their apostles' knowledge of the forward-looking scriptures gave the key. God is to quicken the life of all who believe in the living Christ. The Holy Spirit is not to provide abnormal powers for a few; but gradually to lead all believers into an enriched and useful life. Have some one tell the story of the Secret Man in the Cabin (see INTERMEDIATE QUARTERLY.)

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have a talk with the scholars about the Last Supper, when Jesus told the disciples he was going to leave them. Ask how they would feel on hearing this news. He promised them a comforter, however. Have a scholar read John 14 : 26. Call to mind the events following,—the crucifixion, the resurrection, and the ascension, pointing out that Jesus renewed the promise just before he ascended into heaven, Luke 24 : 49.

On this account, the disciples did not feel unhappy when their friend and teacher left them. They returned to Jerusalem to wait for the fulfillment of the promise, and in ten days it came. Explain the meaning of "Pentecost," and why it was natural that the disciples should be together on this day. There were about 120 of Jesus' followers in one place. It was then the wonderful thing happened. Describe the scene as graphically as you can, and then have one of the pupils read the description given in the Lesson Text, vs. 2, 3. This meant that God had sent his Holy Spirit to these men and women. What was the first difference people noticed in them after the Holy Spirit came? V. 4.

Tell the class that in Jerusalem there had gathered for the feast, Jews from almost every country then known, each speaking the language of the place he came from. Discuss the surprise of these people when they heard

Jesus' followers speaking many other languages as fluently as they did their native tongue. They would be very much astonished, especially as most of the disciples were poor people, who had just a common education. How did some of the onlookers account for it? V. 13.

Which disciple explained what had happened? Have one scholar find the prophecy in Joel 2 : 28, 29, and read it while the others compare it with Peter's quotation in the Lesson Text.

Why was this "gift of tongues" a great help to disciples? The scholars will probably be able to answer that it enabled them to preach the gospel to different nationalities, as Jesus had commanded them to do, Acts 1 : 8.

Compare the Holy Spirit to the wind, and have some one read John 3 : 8. Try to make the children realize that the Holy Spirit is a reality as much as the wind which has such tremendous power, although we cannot see it. Point out that the Holy Spirit is with us today, helping and teaching us, as much as he was with the first disciples 1900 years ago. We are prompted by God's spirit when we answer the call of duty, or do an unselfish act, or try in any way to live better lives. Through our consciences his Spirit speaks to us, telling us what we ought to do, and what we ought not to do.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To arouse a desire in the children earnestly to ask God's Spirit to come into their lives.

INTRODUCTION. Jesus stayed on earth only a very little while after he rose from the dead. One day he and his eleven disciples walked quietly out of the city gates, crossed over the brook Kedron and started to climb the Mount of Olives. It was to be Jesus' last day on earth, for he had finished the wondrous work God had sent him into the world to do. Now he was going home to heaven.

How tenderly he talked to his disciples on that last walk, telling them some last things

that he wanted them always to remember. And when he had finished speaking, he lifted up his hands and blessed them; and it came to pass, that, as he blessed them, he was carried up into heaven and a cloud of glory hid him from their sight.

The disciples stood gazing up into heaven until they could no longer see Jesus, their Lord. Then they turned and went down the hill, back to the city, for Jesus had said: "Go to Jerusalem and wait." He was going to send them each a wonderful gift and they must be there ready to receive it.

The Eleven went to a house where Jesus'

mother Mary was staying. They told her and the others gathered there how they had seen Jesus' ascending to the heavenly home. Then they prayed together.

The days passed ; and still Jesus' disciples waited in Jerusalem. I suppose each one kept wondering : "Just what will the wonderful gift be ? And when will it come ?"

At last one day when they and some other new disciples were all gathered in an upper room suddenly a sound like a mighty rushing wind was heard in the house. A beautiful light like a flame of fire came and rested on each disciple's head. It was the gift of God's Spirit.

As the beautiful light rested upon them, a wonderful change came to the disciples' hearts. They became braver and truer and nobler.

I want to explain to you a little about the gift of God's Spirit. The night before Jesus died upon the cross, just before he left his disciples, he called God's Holy Spirit the Comforter. "In my Father's house (Jesus meant heaven) are many mansions . . . I go to prepare a place for you . . . that where I am, there ye may be also. And when I am gone, I will pray the heavenly Father and he will send the Comforter to you." The light like a flame of fire that rested on the disciples'

heads, the sound of the rushing wind, were signs that showed that God's Holy Spirit had come.

Jesus told **WHAT THE COMFORTER WILL DO** (Print) for us as well as for those first disciples ; for God's Spirit will come to us as well as to them if we ask in the right way. Then if we will let him, he will (Print under the above heading) :

TEACH US HOW TO BE WISE AND TRUE AND BRAVE.

HELP US TO DO RIGHT.

TEACH US ALL THINGS. (Permit individual children to read the sentences.)

The Holy Spirit can do all these things for us, because he is really, Jesus himself. Jesus has gone to live in the heavenly home, but in his own marvelous way, which we cannot understand, he is still watching over us and living with us, and if we will let him, in us.

Shall we not ask God to send his Holy Spirit into our hearts ? He will not come with a light upon our heads as he did in those olden times, but he will come into our hearts in the same way. He will help us to be wise and truthful and kind and brave, and to understand God's Word which speaks to us through the Bible. (Let children read from the black-board.)

FROM THE PLATFORM

HOW TO GET POWER

Ask the scholars about the various kinds of power with which they are familiar, such as steam power, water power, electric power, etc. They will be eager to tell about the various uses to which these are put. Recall the great enterprise which was laid upon the first disciples of our Lord—the work of spreading his gospel throughout the world. The scholars will readily see that they needed power for this great task. Now print, **HOW TO GET POWER**. This is what the Lesson teaches. Bring out, by questioning, that the disciples did just what Jesus told them to do, that they spent much time in prayer, and they were ready to witness for Jesus when the time came. Then the power of God's spirit came upon them—question about the manner of his coming, and what he enabled the disciples to do. The points to press home are, that we need the same power in our daily lives, and that we can get it in the same way.

AMONG THE BOOKS

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

Rev. Charles C. Whiting, M.A., B.D., has done a most interesting and effective piece of work in **The Revelation of John: An Interpretation of the Book with an Introduction and Translation** (The Gorham Press, Boston; also the author, Knox Church, Gainsborough, Saskatchewan; 259 pages, \$1.50). He sets out with the common sense principle, which, by the way, is not always kept in mind by interpreters of Scripture, that "in order to obtain a proper understanding of any book of the Bible, it is absolutely indispensable to know the circumstances surrounding it." He, therefore, gives a careful and well informed survey of the period preceding the coming of Christ, called the Apocalyptic age, and of the apocalyptic literature produced therein, the great aim of which, in the troublous times in which it was written, "was to give comfort and encouragement to God's suffering people by bringing them some message from him and some hope for the future." This definition applies to the Apocalypse of John, the real purpose of which "is to strengthen the faith of the Christians (of his time) and thus cheer them in their great struggle with the pagan and Imperial forces." But this message of cheer must be written in a form that the enemies of the church will not understand, otherwise it would but intensify their persecution. Hence the symbolism, which is drawn largely from the old Hebrew literature, and so would be understandable by the great body of the Christians of John's time. The Revelation was a "present day" book for its own time, rather than a prophecy of great world events in the far-distant future; that is the author's standpoint as an interpreter.

Following these introductory matters, an exposition of the book, chapter by chapter, and often verse by verse, is given, to which is appended a fresh translation of the whole book in simple, modern English. In addition to its value as a translation, its inclusion in the volume will prove a convenience to the reader.

Whilst scholarly, Mr. Whiting's book is one that any plain man will read with interest; and it is most timely. Principal Fraser of the Presbyterian College, Montreal, writes of it: "The War has caused so great a revival of interest in apocalypse that your book should meet a very real need. When so many fantastic interpretations of apocalyptic literature are in vogue, it is gratifying to be able to turn

to your clear and sane exposition of the Revelation. I should like to see your volume in the hands of all our Bible Class teachers."

Mr. Whiting, it may be added, is Canadian born and educated, and his whole work has been within our borders.

From Hodder & Stoughton, London, New York and Toronto, we have two memorable War and after-the-War books of sermons. The first is by Dr. John Henry Jowett, entitled **The Whole Armour of God** (282 pages, \$1.35). To mention Dr. Jowett's name is to commend any book to which it is attached, so simple and straightforward is he, so vital, so deep a student of the Word and of men and of the times, so masterful in his hold upon his hearers and readers. The sermons in the present volume not only fitted into the strenuous days when the War was on; they carry, out of the heart of wartime conditions, the Christian energies which the after-the-War days so greatly require, if Christian men and the Christian church are to show themselves worthy of their name and of the tasks which the new day is bringing. Here is one trumpet call by this mighty herald of God; it may serve as a sample of the whole book:

"What else shall we do in this hour of upheaval and disaster? The Church must eclipse the exploits of carnal warfare by the more glorious warfare of the spirit. Just recall the heroisms which are happening every day in Europe, and on which the eyes of the world are riveted with an almost mesmerized wonder! Think of the magnificent sacrifices! Think of the splendid courage! Think of the exquisite chivalry! Think of the incredible powers of endurance! And then, further, think that the Church of Christ is called upon to outshine these glories with demonstrations more glorious still."

We had occasion to mention recently on this page Professor Law's book on the future life, **The Hope Set Before Us**, as typical of a class of books springing out of the turmoil and tragedies of the War. The War years turned the minds of even the thoughtless to death and that which follows it. The preachers who have carried the subject to their pulpits did not lack interested hearers. With the tragedy of "killed in action" shadowing so many homes, no wonder that the subject was vital. It is vital to those who mourn, as it was to their hero husbands

MOTHERS' DAY

Sunday, May 11th

NO one can repay the love lavished by a mother, but on this day set apart for this purpose, one can do this wonderful woman special honor.

It will rest with each Church and Sunday School just how great a day this will be.

To make the day real and stirring, the following supplies are suggested:

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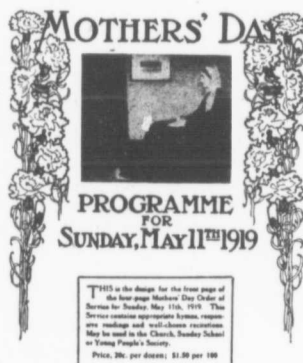
A reproduction of a white carnation, the "Mother's Day" flower, on Canadian flag background. Appropriate to distribute to the Mothers at the Service as a souvenir, or may be given to the boys and girls the Sunday before to advertise Mothers' Day. Price, 2½c. each; 100 or more, \$2.25 per 100

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

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and sons and brothers who have made the supreme sacrifice. Its treatment by the well known English preacher and writer, Dr. J. D. Jones, of Bournemouth, in a series of sermons without texts, under the title *If a Man Die* (Hodder & Stoughton, London, New York and Toronto, 231 pages, \$1.25), is well reasoned, careful, and convincing. The list of Chapter titles indicates the line of thought. *If a Man Die*; *If It Were Not So*; *The Banished Fear*; *Spirit with Spirit Can Meet*; *With What Body do They Come?* *Shadow and Substance*; *At Long Last*; *The Open Door*.

Like Professor Law, Dr. Jones has much to say of the "spiritual body." "I often wonder whether we are really creating that spiritual body here and now—creating that spiritual envelope of the soul which shall afterwards be revealed as its time and expression and instrument . . . whether the spiritual body of the resurrection life may not be the garb which during these mortal years the soul has woven for itself." The study, under leadership such as that of Dr. Jones, of death's tragedy and the triumphs of the life beyond, will help not only to the bearing more bravely of our portion of the sorrow of the time, but will nerve us to share valiantly in the endless struggle for the betterment of this sinful and suffering world.

Two stories which have come to our desk are linked together by a somewhat striking coincidence. Both are spy stories, and in both the spy, who, up to the very close of the stories, is made to appear as a leader in a German conspiracy, turns out to be a spy playing a most important and perilous, and in the end, a highly successful part, in a British counterplot. Apart from this coincidence there is a wide difference between the stories, while each of them is of thrilling interest. *The Web*, by Frederic Arnold Kummer (The Century Company, New York, McClelland & Stewart, Toronto, 280 pages, \$1.50 net), goes back to those anxious days in British Admiralty circles, when Admiral Cradock's squadron had been so disastrously defeated in the Pacific and Sturdee's squadron was being sent out to do battle with the victorious von Spee. Against a background of intricate and baffling intrigue, in which British wits matched themselves against German wits in the effort to discover and despatch information of vital importance to one side or the other, stand out the thrilling adventures of a man and woman who risked their all in their country's cause. In *The Apartment Next Door*, by William Johnston (Thomas Allen, Toronto, 301 pages, \$1.50), Jane Strong, the daughter of well-off parents living in a Riverside apartment house in New York, becomes "K-19," an agent of Secret Service agents who are

hunting down German conspirators just after the United States has entered the War. Set to watch two suspicious looking "Germans" in the next apartment to her own home, her horror at finding apparently conclusive proof that the younger of her two neighbors, with whom she has fallen in love, as well as the elder, is an enemy spy, creates a tense situation relieved by the discovery skilfully held back till the very close of the tale, is really a British naval officer detailed to thwart German plots.

"Eighty foot of match boarding shaped like a razor, with an engine room (500 horsepower, by the way) taking up one-third the space, and four huge tanks to contain fuel for a long patrol, does not leave very much space for anything else," is Lieut. Eric Dawson, of the Royal Navy Volunteer Reserve's, description, in *Pushing Water* (Frederick D. Goodchild, Toronto, 123 pages, \$1.00 net), of one of the "movie" fleet of motor boats which patrolled every inch of the turbulent sea about the coasts of Britain, night and day, during the long four and a half years of the War, and without which patrol, the greater vessels of the Grand Fleet could not have done their work. Lieut. Dawson went from the Rockies, early in the War, exchanging the mountains for the sea, and going through hardships and lonesomeness and perils which were not surpassed in any other branch of the service. The "movie" motor boat was a new thing in sea fighting, and the officers and men were mostly landsmen hastily trained for the new job. What it was like, and how they went unflinchingly through with it till the time of peace came, is told by the young lieutenant with boyish vivacity, and with a skill and sense of the picturesque and humorous which are quite exceptional. His little verses entitled, *Letters from Home*, by which the story is prefaced, pathetically reveal one universal phase of the experience of our overseas boys. They are worth quoting entire, even though the boys are home.

"Night like a sable pall

And the clouds hang low,
And out of the gloom a star
Shoots by with a pale white glow.

Feet that stumble—and eyes
That have lost their sight—
A voice whispers "Courage!"
A hand stretched out in the night.

Dawn—and the day breaks drear—
And how will it end?
Hope murmurs once again
In the voice of a friend.

So are your letters to me
From across the sea—
Winged Courage, winged Cheer,
And Hope for what is to be."

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Frances Wilson Huard in her latest book, **With Those Who Wait** (McClelland and Stewart, Toronto, 11 illustrations, 249 pages, \$1.50 net) brings us into intimate touch with the women and children and the older men of France as they carried on during four years of war. In spite of the poignant sadness of it all, we are thrilled by the noble and undaunted spirit manifested on every hand, and the glimpses of life in different parts of France are very delightful. There is old Père Francois working among his roses in Soissons, fearing the daily shelling only as it might do harm to his flowers; there is Monsieur Amédé, the fifteen year old boy in a small hotel, who tries in his blundering, good-hearted way to take the place of several men; there is Aunt Rose, beloved of many nieces and nephews and cousins, now living a lonesome life in her big house, but busying herself by constantly writing to the scattered ones. We smile at the group who take refuge in Madame Huard's cellar in Paris during the air raids; our hearts are stirred by the fathers and mothers going to see their wounded sons, whom she meets on a crowded train, and we marvel at the women she sees in the little village who have not shirked even the hardest work on their farms. Every page of the story is full of interest. Charles Huard's exquisite drawings add greatly to the charm of the book.

It was a natural, and perhaps justifiable reaction from the horrors and tragedies which the War brought about, that mystery, detective and adventure stories should have multiplied. **Thieves' Wit**, by Hulbert Footner (George H. Doran Company, New York, McClelland & Stewart, Toronto, 345 pages, \$1.50 net), is a good example of this sort of story. The scene is New York; the case, the inexplicable loss of a half-million dollar string of blue pearls; the detective was B. Enderby, "Confidential Investigator." There are complications enough to keep the reader constantly guessing, including the unearthing of a villainous gang of jewel robbers, and an unusual ending. If one is looking for sheer diversion, this story may help him to one sort of it.

The effect upon a woman's character of a love for precious stones which has been fed until it amounts to an obsession is skillfully depicted in **Where Your Heart Is**, by Beatrice Harraden (McClelland and Stewart, Toronto, 367 pages, \$1.50 net). When Tamar Scott, dealer in antique jewelry in Soho, London, and a collector of rare gems, saw a perfect pearl, lustrous and beautiful, an unusual rose-pink beryl, or a gleaming flawless emerald, she was seized with an overwhelming desire to possess it, no matter what the circumstances. This led her to contemplate, and even carry

out, acts of meanness and greed almost unbelievable to those who had had glimpses of the higher side of her nature. The struggle between her passion for jewels and money, and her constantly growing desire to help those who were suffering on account of the War, makes an extremely interesting story. Not the least of the influences in her life is Bramfield, the diamond merchant, a truly noble man who has loved her for years in spite of her temper and her avarice. In fact, it was really he who brought Tamar in contact with all the other influences which lead her to lay up treasures "where neither moth nor rust doth corrupt."

A Chance to Live, by Zoe Beckley (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 329 pages, \$1.60 net; Illustrations by Charles Voigt) has the ring of reality on every page. Its author has lived close to that vast multitude in the huge cosmopolitan metropolis of New York, and has seen with understanding eyes the daily struggle for the "chance to live." She has seen the struggle with a clear-eyed vision, and has had the courage to write the things which she has seen. Her story is of Annie Hargan, a tenement girl, who has to solve the problem of wringing a livelihood out of the hard business world with no one to

help her except Aunt "Moggie," whose own battle is hard enough. There is genuine power and insight in the story of Annie's experiences as factory hand, and later, as switchboard operator and typist. The same sure and sympathetic touch is seen in describing the later days, when love has come into Annie's life and she has cast in her lot with Bernie's. Their happiness narrowly misses shipwreck, and is saved only by a common interest in a great purpose which they live to see realized beyond their dreams.

Heroes of Aviation, by Lawrence La Tourette Driggs (Frederick D. Goodchild, Toronto, 301 pages, \$1.50 net), is an interesting narrative of the aeroplane in the Great War, and particularly of the amazing exploits of the foremost fighters of the Allied air forces. After a description of the general uses of the aeroplane, the author sets forth clearly and concisely the rapid, marvelously rapid, development in machines and methods. Brief biographies of dozens of air heroes, including Bishop, Ball, Collishaw, McKeever, Guynemer, Fonck and Lufbery, read like fairy tales and stir the blood. Not the least noteworthy feature of this stirring book is a comparative table, in the appendix, of the victories of the Allied airmen and those of the enemy's.



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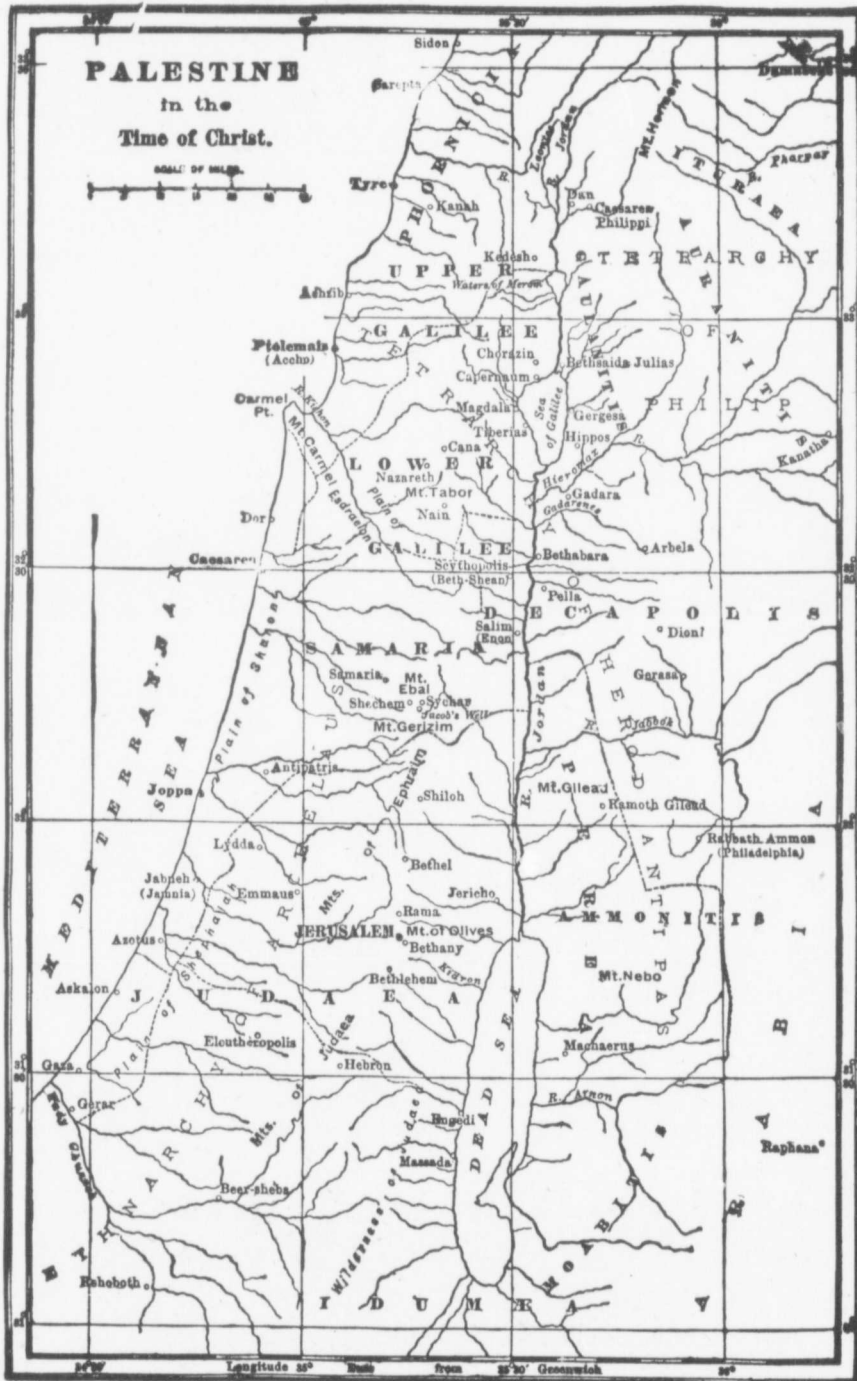
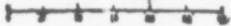
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