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The Teachers Monthly

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

Vol. XXIV.

Toronto, August, 1918

No. 8

EDITORIAL

The Forward Movement

The great event of the General Assembly in June was the launching of the "Forward Movement." The stress of the War, the problems of reconstruction, those which are already upon us, and those which are still to come, the ever more urgent call of the great non-Christian world, have been heavy on the hearts of God's people. The Forward Movement is the outcome. There has been a great deal of anxious thought and earnest prayer in many quarters concerning the movement. It has a threefold aim: (1) the deepening of the spiritual life of the church; (2) the securing of an adequate supply of recruits for the ministry; (3) the increasing of the church's gifts to missions.

Of these three aims, the first is clearly fundamental. If the church is roused to a true sense of the value and importance of her message and the desperate need of the world, all problems of men and money will be on a fair way to solution.

None should be more vitally interested in the spiritual aspect of the movement than Sunday School workers. They have to deal with the part of the church which is most open to impression and the readiest to respond to the appeal to consecration and heroic effort. There can be no better guarantee of the success of the Forward Movement than its success in the enlisting of the young life of the church, so overflowing in its energy and enthusiasm, so rich in its promise. It is up to every teacher to see that his scholars are in this movement.

When the Day School Starts Again

The day schools will soon be in full swing again. All over the Dominion, the great army of boys and girls will be taking up, for another fall and winter, their school tasks and enjoyments.

When the day school starts again, the Sunday School also should take a fresh start. In most cases, even if the School has been kept open during the summer months, it may not have been possible to carry on its work with quite the same regularity and energy as in the winter. But with the opening of the day schools, the scholars will be back from vacation, and the teacher should seize the opportunity, when they are in the mood for beginning new things, to set before them fresh plans for keeping up and improving class attendance, making class study more interesting and efficient, increasing class offerings and putting more vim into class activities.

Rally Day, too, will soon be along, with its special Service and its special offering for Sunday School work. The title of the Service for this year is HIS WONDERFUL NAME,—suggested by the text, "Thou shalt call his name Jesus." The Service is so arranged that the little ones, the boys and girls, and the young people will each have their own part. Teachers can do much to make the Service a great success by seeing that their scholars are prepared to take the part assigned to them.

In many Schools Rally Day is also Promotion Day, when scholars graduate from one class or Department into another. Promotion Day should be a great day for the scholar. Exercises to mark the occasion, suitable for the little ones, the boys and girls, and the older scholars should be carefully arranged. An attractive Promotion Certificate will be highly valued by the scholars. The opportunity of Promotion Day should be used to the full for binding the scholar to the School with added interest and enthusiasm.

Yes, when the day school starts again, the Sunday School should get an impetus that will help greatly to carry it through the work of the year.

For Their Own Sakes

It should be the primary aim of the Sunday School teacher to win boys and girls to Christ for their own sakes. To build up the School and the church, to secure and train workers who shall carry on the church's enterprises, to further the cause of missions by adding to the number and increasing the liberality of givers,—all these are objects which call for the teacher's best and most persistent effort. Not one of them, however, should have the first place; that belongs to the bringing of the scholar into vital relationship with Jesus Christ, so that the scholar's own life may reach its fullest and richest development. The scholars are not in the School to be exploited for any ulterior purpose, no matter how worthy and important that purpose may be; they are there to be helped to make the best and the most of the personality, which belongs to each, and which is of priceless value in the eyes of the Saviour.

When this first thing is put first, all other things will be added unto it. Win the scholar, and the School and church will be built up. Win the scholar, and the ranks of church workers will be filled with eager and enthusiastic recruits. Win the scholar, and the missionary coffers will not lack for gifts. But it is the teacher who takes a sincere personal interest in the scholar, and who, for the scholar's own sake, strives to lead him into the noblest and the happiest life,—it is that teacher whose work will be the most fruitful and enduring.

Getting the Boys at It

In Windsor, Ont., the Sunday School teachers of the various denominations have been troubled for some time by the fact that a number of the boys and girls of the town were not found in Sunday School. They have decided to get the boys of their classes on the job. The whole town is divided up into districts convenient to canvass. So many boys are assigned to each district. They are supposed to call at each house, find out the names and ages of any boys or girls who are not attending any Sunday School, and to report at their headquarters. They are also expected to follow up any boys they come across who are not in a Sunday School and to do what they can to bring them. It is expected that by means of this canvass not only boys and girls, but also, through them, men and women will be interested in, and come to, the church.

The boys of our Sunday Schools can canvass as well as any one in the church. Often they get a hearing where older "church people" are turned away. Girls also can help to bring other girls to the School. Nothing is calculated to bring boys and girls to Sunday School like invitations from other boys and girls. Nor is there any better way to commend the church to men and women who do not attend its services than such evidence that the church cares for and wishes to help the boy and girl.

The Satisfaction of a Teachers' Meeting

"I get more satisfaction out of my teachers' meeting than from any one other thing in my work. We meet every Wednesday night after prayer meeting and discuss the Sunday School lesson for the next Sabbath. The teachers seem to enjoy it. They simply love to take part in the discussion. They also claim it is a great help." This testimony was given by a minister who enjoys the varied activities of a large Western congregation. He also teaches in one of our theological colleges.

Because of its supreme importance the work of the Sunday School teacher is worthy of time for consideration. Because of its varied and numerous methods, such work may be made easier by mutual consultation. Whether it be questions of teaching or problems of organization that are discussed, each teacher has a quota of experience to contribute. Such a systematic, serious effort, as is afforded by the regular teachers' meeting, is bound to increase the spiritual life and efficiency of the Sunday School. Ultimately it will benefit the whole congregation.

"The tie that binds" those engaged in the same work, also, is especially true in this case. Teachers' meetings afford one of the best opportunities for the joys of human fellowship,—and of a human fellowship that is of the highest quality.

The Magic of Sympathy

It was an overseas Y.M.C.A. worker amongst soldiers who said that returned soldiers respond to those who have been with them "over there," as to no others. The sharing of the experiences of trench warfare, with all its horrors, creates a bond of sympathy of no common strength and closeness. Men who have fought side by side in the Great War understand one another as no home stayer can understand them. The wearers of khaki have secret confidences amongst themselves with which no stranger can intermeddle.

Some such sympathy the true teacher strives to establish between himself and his scholars. In no more effective way can this be done than by the teacher's sharing the scholar's experiences outside the class. The scholar is absorbingly interested in certain games and sports. If he knows that the teacher enjoys similar recreation, a link of common understanding not soon easily broken will be forged between the two.

There is a wonderful magic in sympathy, and the teacher should see that it has full play between himself and his scholars. It will add greatly to the joy, as well as the effectiveness of his teaching.

The Sunday School a "School"

Dr. Lyman Abbott, of the New York Outlook, was recently questioned by a correspondent about the place of the Sunday School in the church. One of the main points in his reply was that the Sunday School is a "school."

A school is a place where the scholars receive an education. It is the business of the Sunday School to provide a religious education for the children, the boys and girls, the young people and the adults who attend it.

There are three elements in a well rounded religious education,—instruction, worship and training. The scholars in every Sunday School should acquire adequate religious knowledge, they should learn to worship intelligently as well as sincerely, they should gain the ability to give suitable expression to religious feelings and convictions.

The materials and methods of religious education in the Sunday School should be graded to meet the interests and needs of all the scholars. Beginners, Primaries, Juniors, Intermediates, Young People and Adults,—to use the classification in common use—should each receive instruction, guidance in worship and training in expression, carefully adapted to their various ages and capacities.

In the Outline Curriculum of Religious Education issued by the Board of Sabbath Schools and Young People's Societies (write to Rev. Dr. J. C. Robertson, Confederation Life Building, for a copy), valuable guidance is offered as to materials and methods for the various Departments in the School.

The Curriculum is a systematic statement of the kinds of work which are being done in most, if not in all Schools, and very thoroughly done in many Schools. There are no Schools in which its plans, measurably at least, may not be carried out.

It is certain that a careful study of the Curriculum by the teachers of any School and an earnest effort to put it into effective operation, will result in a great forward movement.

WITH OUR CONTRIBUTORS

When Doubts Come

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

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

In his ballad of Tomlinson, Rudyard Kipling has pictured unforgetably the correct conventional weakling, whose virtues and vices alike are but the reflection of those about him. Tomlinson lived in Berkeley Square, and, as is the custom of men, died and presented himself at heaven's gate. In answer to Peter's challenge, he spoke of his good in life:

"'O this I have read in a book,' he said, 'and that was told to me,

And this I have thought that another man thought of a prince in Muscovy.'

The good souls flocked like homing doves and bade him clear the path,

And Peter twirled the jangling keys in weariness and wrath.

'Ye have read, ye have heard, ye have thought,' he said, 'and the tale is yet to run:

By the worth of the body that once ye had, give answer—what ha' ye done?'

* * * * *

"'O this I have felt, and this I have guessed, and this I have heard men say,

And this they wrote that another man wrote of a earl in Norraway.'

'Ye have read, ye have felt, ye have guessed, good lack! Ye have hampered Heaven's gate;

There's little room between the stars in idleness to prate!

One none may reach by hired speech of neighbour, priest, and kin,

Through borrowed deed to God's good meed that lies so fair within;

Get hence, get hence to the Lord of Wrong, for doom has yet to run,

And . . . the faith that ye share with Berkeley Square uphold you, Tomlinson!'"

But when Tomlinson seeks admission at the mouth of hell, the devil rejects him too, for theimps who sift his worth report that "he has no soul of his own."

We all begin life upon a borrowed basis. Our moral and religious ideas are at first matters of hearsay. As children, we believe in God and in right because father and mother, teacher or friend, have told us so. But we do not remain children all our days. At some time or other, it is one's privilege and duty to pass from dependence to independence and self-reliance, from childhood to manhood, from beliefs borrowed at hearsay to convictions that are grounded in personal insight and choice.

Most of us make this change in the late teens or early twenties. It is not wrought in a night. We pass more or less gradually from the borrowed to the personal basis. Individuals differ greatly, however. Some make the transition early, others later; some rapidly, others more slowly; some with even pace in all round harmonious development, others oddly lagging in some aspects of character or belief while precocious in other respects.

In some the transition involves no doubts. Experience confirms for them the precepts of childhood, and establishes the truth of their fathers' faith. Their new insights compel no contradiction of old principles, no break with early teaching. Their intellectual and moral development is continuous and straightforward. This happens more often, perhaps, than we think. The gaining of personal convictions no more necessarily involves a wandering for a time in doubt, than does the gain-

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ing of character involve a sojourn in the far country of sin. Doubting Castle is no more inevitable than the Slough of Despond.

Yet to doubt is easy and natural at this time of life. It is because of youth's very vitality and earnestness, coupled with its intellectual self-confidence. Reason and will are maturing; and the young man is facing real and practical problems as he begins life for himself. He is eager to be doing, impatient with doddering ways, idealistic, sure of himself and sure of reason. No problem but has its one, and one only, solution, he believes; and I need but think the thing through to find it. There is no issue upon which men cannot come to agreement, he holds, if they will only be reasonable enough. He is, in short, credulous of reason. His world must be logical; if not, so much the worse for the world. He has not yet been baffled by unreason as older men have been; he has not sensed, as they have, the complexity of most of life's motives and situations. His thinking and speech are full of disjunctions; his favorite argument is the dilemma. Things are *either this or that* for him; he is not apt to realize that they may be a little of *both this and that* with an admixture of several *elses* as well.

Little wonder, therefore, that the young man of the early twenties is a creed maker of definitely pragmatic temper, and inclined to question many of the old dogmas. He is but bringing to religion the same confident powers of mind with which he approaches everything else.

His mind is filled, moreover, with new ideas. At no time of life, perhaps, does so much new knowledge pour in upon one as in these years of high school, college, and first vocational experience. William James once said that most men gain practically all the ideas they will ever have, outside of their own business, before they are twenty-five. Yes, and they gain most of these after they are eighteen. From eighteen to twenty-five is life's intellectual expansion time.

The youth's religion should expand with the rest of his mental outfit. But often this does not take place at once. The new ideas gained in other fields operate to the discredit of his older religious conceptions, but do not replace them with others more adequate. In the name of geology he questions Genesis, and in the name of biology is moved to deny, not simply the doctrine of special creation, but the whole idea of divine purpose and providence. Physics starts him upon a mechanical conception of the universe, and introduces him to the ether which Haeckel thought would make a better god than the one whom Christians worship. He studies a psychology which has long since lost the soul, and which is in danger, in these latter days,

of forgetting that there is such a thing as mind. Philosophy, to which he turns for help on ultimate problems, only mixes him up. He gets an inkling of modern views of the Bible, and decides that nobody can know what parts of it to believe.

Difficulties of this sort are not limited to students in high school and college. The youth who left school to go to work gets new ideas too—from the popular science of the magazines and Sunday supplements, from the "uplift" editorials in yellow newspapers, from soap-box orators and labor agitators; and the result is likely to be more disastrous because the ideas are poorer on the one hand and his mind less trained on the other.

Even that student who has rightly grasped the sciences, and has been led by them and by his study of Biblical literature to adequate and true religious conceptions,—the student whose religious ideas are keeping pace with the rest of his moral and intellectual development—is apt to doubt the teaching of his elders. His new ideas will not own the old. His mind dwells upon the difference between what he now believes and what was taught him in childhood. In many cases, of course, this difference is real; he *was* wrongly taught, for not all parents and teachers know the truth nor how to teach it to children. But even if he was rightly taught, he was able to get but a child's understanding of the matter. And it is this child's understanding that he now doubts. The difference that he feels so keenly is probably not, as he thinks it is, a difference between the old and the new generations; it is rather the difference between the child that was and the man that has come to be. His doubt is the measure, not of the world's advance, but of his own development.

How shall we deal with the doubts of later adolescence? *First*, by recognizing their naturalness. Doubt in these years is no sin; neither is it evidence of some moral perversity. It is incidental to the transition from borrowed beliefs to personal convictions.

Second, by knowing enough to meet and answer them, and to guide young people to the truth they seek. Natural as it is, doubt is no mere disease which everybody is sure to have some time and which one cannot do much for except to wait until the patient gets over it,—somewhat as people used to regard mumps and measles. Neither is it to be repressed and stifled. Better far to give it opportunity to realize and express itself, then meet it with knowledge—open-minded, reasonable, adequate, true. That above all else is what the doubting youth wants and needs—not so much sympathy or authority or even leadership, as knowledge.

Third, by ourselves realizing and helping young people to understand the place that the

will has in determining our most fundamental convictions. These are seldom matters of coercive knowledge; they are the fruit of action and of faith as well as of intellect. Every teacher of young people in the doubting years should be familiar with William James' great essay on *The Will to Believe*.

Fourth, by remembering and helping young people to see that eccentricity is in itself no virtue. Individuality is precious; and personal convictions are worth the travail they cost. But individuality can be fully realized only in social relation; and one may base upon grounds that are personal, convictions that are the common heritage of the race. Youth, not fully understanding this, is sometimes tempted to mistake individualistic self-will for individuality, eccentricity for independence. Edward Rowland Sill has put the truth of the matter in verses that should be better known:

"Doubting Thomas and loving John
Behind the others walking on:—

'Tell me now, John, dare you be
One of the minority?
To be lonely in your thought,

Never visited or sought,
Shunned with secret shrug, to go
Through the world esteemed its foe:
To be singled out and hissed,
Pointed at as one unblessed,
Warned against in whispers faint
Let the children catch a taint:
To bear off your titles well—
Heretic and infidel?
If you dare, come now with me,
Fearless, confident, and free.'

"Thomas, do you dare to be
Of the great majority?
To be only, as the rest,
With Heaven's common comforts blessed:
To accept, in humble part,
Truth that shines in every heart:
Never to be set on high
Where the envious curses fly:
Never name or fame to find,
Still outstripped in soul and mind,
To be hid, unless to God,
As one grass-blade in the sod
Underfoot with millions trod?
If you dare, come with us, be
Lost in love's great unity."

Yale University, New Haven, Conn.

Discovering the Scholar's Possibilities

BY REV. BINNEY SIMPSON BLACK

A scholar's possibilities! What a thought! And how soon we must grasp it and get busy in relation to it. For the child, the scholar, presents an unparalleled opportunity, and, unless we are alert, that opportunity has come and gone for ever. From the baby in the cradle to the child with a name and a personality, then the boy in knickerbockers and hair cropped close, going to the public school, then the high school boy, and then the student in college or the young man in business and—first thing we know, he is married! And it all seems but a day. The boy is a man in no time. Then, if nobody has discovered him, and reached out after him and moulded him, what will his future be? And what may the community or the world not lose in consequence?

All this makes it worth while to say a word about discovering the child, and with special application to the Sunday School teacher's part in this discovery. How is the teacher to make this discovery of the scholar's possibilities? Well, it is no easy matter. He must plan the work, and work the plan. A few suggestions are here offered.

1. *Make the scholar your friend.* Do this from the outset. Let him see that you like him, trust him, are interested in him, and

expect much of him. Do everything possible to put him at his ease in your presence. Make friendship the basis of all your dealings with him. Jesus succeeded best in his instructions with those who were his friends. Avoid the impression that the teacher is just for an hour on Sunday. As Jesus spent much time with his disciples, going with them to their homes, to picnics, and for vacations and boat trips, so do you. Enter into their pleasures and the whole programme of their interests on week days, and remember that your object as a teacher is not to fill an appointment, but to influence lives, to shape character.

A successful teacher whom I know once said to me, "I have tried to be a kind of elder brother to my class of boys." A very wise attitude, I thought. I know a young man who is a most successful teacher because he meets often with his boys, joins in their games, and is interested in all that interests them. He has the knack of turning the conversation towards religion and Christ in a way that is natural, interesting, and telling. The boys soon see that religion is a thing for every day, and not a bit forbidding after all. Be an all round friend because you love your scholars. Continuous contact counts. It is reinforced

teaching. What you say speaks louder than what you say. Many a man remembers what his mother and father were long after he has forgotten what they said. Cultivate the sense of partnership. Be with your scholars as often as circumstances may allow, and in the ways of friendship you will get inside information as to what their tastes and aptitudes are.

2. In teaching the class, put first things first; and you will the more readily discover their religious inclinations. We often fail to know what our scholars think of religion, of Christ and the church because we avoid the real point. We neglect to do what it is our supreme business to do, namely, press upon them the question, "Do you want to take Jesus Christ into your life?" We wonder if some of our Sunday School teachers are not teaching the road to Jericho and forgetting the road to heaven. We should prepare every lesson with this end in view.

A Christian worker greatly owned of God told me that when he was a boy 15 to 17 years of age he had three Sunday School teachers, one each year.

From many view points they were good teachers. But in those three years "not one of them ever said a word to me personally about my soul's salvation, and I was under conviction of sin the entire three years. I would have given anything to have had somebody say something to have made it easier for me to step over the line." But like most boys of that age he covered his feelings. He lost three years of Christian life, three years of joy and service because those teachers failed to make the great discovery. Therefore, keep first things first, and by sounding your scholars constantly about the "one thing needful" you will discover where they stand in regard to the life that is Christ.

3. Discover the scholar's possibilities by giving him something to do. Your own interest and imagination should suggest ways and

means. This is easily made possible in a properly organized class, but is practicable in any class. Assign useful things to do, in the class and out of it. There are records to keep, books to read and report on, younger scholars to "keep tab" on. Ask them to

prepare an outline of the lesson, or a paper on some Bible character or on missions, to give a map study of the lesson, or make use of the blackboard in a similar way. Get them to undertake some improvement in the church, arrange for a debate or a musical entertainment, or visit shut-ins. Every member is likely to have some special interest or fad. Thus the tastes and abilities of the different scholars will be discovered and utilized.

Here is what one teacher did to discover the possibilities of her class of girls in a missionary way. She introduced the study of biography, using the simple biography of Alexander Mackay, Uganda's White Man of Work, and followed this with Silvester Horne's book on David Livingstone. Each week the book was handed to a member of the class, who took it home and read one

chapter, taking notes. Next Sunday in class she stood up and gave a summary of the chapter, referring, when needful, to a map. Next Sunday another member proceeded to do her part in the same way. When the book was read, it was reviewed in its entirety and made practical and living by having its best lessons applied and enforced. Such books as Arthur H. Smith's Uplift of China, Thoburn's The Christian Conquest of India, and Mary Slessor of Calabar, lend themselves admirably to this treatment, and all the while the scholar's interest is being found out.

4. Seek cooperation with the parents. If the parent can not help you in this discovery, who can? Most parents will welcome this evidence of special interest on the teacher's part. Ask parents to tell all they will about their children. You may send a letter to them

"Go on with your work, I beseech you," said an English statesman to Sunday School teachers, "for Britain has problems enough to solve as things are; what they would have been without the work of the Sunday Schools I tremble to think." And who would not have trembled to think what the manhood of Britain would have been without the work of these Schools? And, indeed, I have often felt that if only Germany had had Sunday Schools, those channels of the free Spirit of God, where men and women, untuned to state policies or ecclesiastical shibboleths, teach the things of Christ, this world catastrophe could never have taken place. Then Potsdam could never have made an empire drunk with a mad ambition, which, because God is not dead, could only end in disaster to itself and endless woe to the world.—Principal D. L. Ritchie, D.D.

occasionally, describing the policy of the church and Sunday School, and asking them to help the teacher in discovering the proper relation of their children to these institutions, and helping in the actual adjustment.

5. With all the other means employed to

get at and bring out the possibilities of the scholar, remember *prayer*. It "availeth much" in its working. Prayer, earnest and constant, should be the teacher's chief reliance in every effort put forth in behalf of the taught.—Montreal

The Troublesome Boy

By T. P. TAYLOR

Perhaps the most difficult problem in Sunday School work is that of the boy who is always making trouble in the class,—not the bad boy; there are very few, if any, bad boys in our Sunday Schools, although they too often go bad after getting put out of the School because of mismanagement, or lack of proper looking after on the part of teacher, superintendent or parent. This article has in view the mischievous lad between eight and sixteen, who is so full of energy and animal life, that he has to be doing something all the time, and that something is often an annoyance to teacher and rest of the class. He is in all our boys' classes, and the problem is not how to get rid of him, but how to keep him in, and interested in the class and School. It is not the duty of the teacher alone, or of superintendent alone, to handle such cases, but of both, with the help of the boys' parents, and perhaps the rest of the class can help.

The superintendent can do his part by keeping an eye on the classes from his place on the platform, where he should spend all of the lesson hour if possible, with ear open and eye ready to detect any unusual disturbance. On the teacher devolves the greatest responsibility; and here let me say that the problem is half solved if the teacher is a man. A man is a boy's "ideal," as a woman cannot be, albeit the highest honor is due to the women who are so splendidly doing the work the men of our churches should do, teaching classes of boys; but teaching boys is a man's job.

The teacher should be in the class room before the boys get there, to welcome them and direct their before School talk. If the

conversation should turn on the baseball game of Saturday, don't discourage it, rather help it along, taking an interest in what the boys are interested in. When I have been teacher of a boy's class, very frequently when starting the lesson, a boy,—and often the troublesome one, would ask a question altogether apart from the lesson of the day, and with no other intention than causing trouble; but with a little tact a subject would be opened up which would take up the greater part of the lesson hour, yet with good results. During this session this boy was no trouble. The teacher does not need to be cross with the boy, only firm; if the boy has to be re-proved for anything, let it be done firmly and stick to your guns. Don't "DON'T" the boy all the time, give him something to "DO" in the class, organize your class, give the boy an office, make him responsible for something; he will then have less time for mischief.

The troublesome boy is often misunderstood and does not get a fair show. Many a hero on the field of battle to-day was looked upon at home, perhaps, as not of much account. It took the having something definite to do to bring out the good, for there is some good in even the very worst.

Let the teacher take the boy into his confidence, take an interest in the things that interest the boys, consult him about the class activities; in other words, treat him as a boy and the boy will reciprocate and soon consider that the honor of the class and School depends as much on him as any one else, and act as though it did.

Stratford, Ont.

The Teacher's Knowledge of the Bible

By A. RENSHAW

Let us honestly ask ourselves the question, What are our qualifications as Sunday School teachers? What is our knowledge of the Bible? Have we attained to a logical, intelligent, grasp and knowledge of the Bible? Do we understand the doctrines and teachings of our faith as shown in holy writ? Can we speak to our boys and girls with such authority and power of illuminating grace and

personal experience, that they may be led to a definite faith, hope and trust in their Saviour, or is our own knowledge and efficiency so weak that we are unable to be the means of grace we should be?

The Sunday School worker should undoubtedly, first of all, be grounded in the great principles of his faith. The following suggestions may be found helpful to those who,

having this fundamental knowledge, seek to make themselves more proficient in knowledge of the Bible.

Make a special study of the life of Christ as recorded in the Gospels,—its separate incidents, teachings and miracles. Thought should be taken as to the individual events and teachings of our Saviour in their relation to his life as a whole. The more one studies the life of Jesus, the more will the Saviour's power manifest itself in the teaching of that life to others.

After this course of study in the Gospels, the Acts of the Apostles and the Epistles should be read, studied, and compared in their connection one with another. Each epistle should be taken in its proper position of time and place of writing. The history of the church to which the epistle is addressed should have new light brought to bear upon it by a comparison with the letters written to it. Individual lessons should be studied in connection with the broad general views of the Bible. It would be well to memorize the best portions. Such verses and passages would be a constant education of heart and mind. The teacher would also find profit in

taking selected passages from the Old Testament in their relation with the new and in studying the Jewish history and the prophets, which throw light on the development of the kingdom of God, each having its bearing on the whole course of history.

The use of a map is another great aid to the Christian student in attaining clear comprehension of the passages and places in scripture history. By this means we can trace out the life of Christ,—his various journeys and what he did in each place.

In the Acts of the Apostles the map will be especially helpful. A modern map used in conjunction with the Bible atlas will greatly aid in making the Bible story more like life.

A further study which would be profitable would be taking the Bible in its connection with nature, remembering that almost everything in the natural world has its counterpart in the spiritual world.

Teachers must use the Bible as their guide in daily life. Only then will it be fully understood.

Winnipeg

Mission Bands and the Sunday School Papers

BY MRS. E. M. TURNBULL

I wonder if many Mission Band workers realize the treasures waiting to be discovered and used in the Sunday School papers. Our Band is divided into Junior and Senior,—the former consisting of boys and girls under ten, the latter from ten to fifteen. The Juniors come like a little flock of sheep,—and alas! sometimes stray away in the same haphazard manner. But once come they are quite tractable,—sing with delight, listen and ask questions, and altogether present no torturing problem to the leader.

It is far otherwise with the Seniors. They have in them the elements of indifference and criticism. Some come from force of habit, others from a sense of duty spurred no doubt by parental authority, while some, again, come because of a frank interest in one another. How shall we hold them? How in one short hour uphold to them the picture of a hungry world, and the constraining nobility of the missionary's life?

Perhaps it was the very briefness of the time, and the need of vivid condensation of facts that led us to the use of the little articles and items published each week in *EAST AND WEST* and *THE KING'S OWN*.

When we began the year we had formed a constitution of which two of the rules read as follows:

"1. Perfect order must prevail when a member of the Band is reading or speaking. (This was found quite a natural and desirable rule to guard against remarks of a desultory and personal character when a bashful boy had the floor.)

"2. Every member must do his part to make the meeting as interesting as possible, and when asked to read or speak must do so willingly."

The dignity of having made a constitution upholds the members in the keeping of it, and we have only to refer to the principles laid in it to have them obeyed. Although the leader always supplies information concerning the particular field to be studied, one boy and girl are responsible for a good part of the programme. Sometimes they write short papers culled in good part from the papers mentioned above; but they often read the articles in an interesting manner which adds greatly to their effectiveness.

As we followed the programme of the Women's Missionary Society we were astonished at the number and range of these articles. We cut them out and arranged them under the headings of the various countries and had them ready for reference.

But that did not exhaust the uses of the papers. We listed the illustrations in the

same way and a little bunch of these were always taken to a meeting to be used at critical moments. If interest lagged or an expected item were missing, a boy was called to the front, and he distributed the illustrations in such a way that they were passed to all.

As a rule the teacher had duplicates of these pictures (being the fortunate possessor of several children of Sunday School age), and as the illustrations were passed, she held up one after another with an illuminating remark.

For both Junior and Senior no way of stimulating interest has been found better than this. Better still, instead of the leader's remarks, an item belonging to each picture may be read by the children themselves after the pictures are shown, stamping the lesson on the mind. For example in EAST AND WEST for November 24, 1917, the clear cut picture of the market women will be far more telling if some one reads *Going to Market in Korea*.

With this, Margaret Fraser's bright talk on Korean children and the illustration appended which appeared in an earlier paper, did much to give that close touch of things essential to an interesting meeting. Our Band had the great privilege of hearing Dr. Menzies on his last visit here and when one of our number read *Chinese Button Making*, written by him, all the children sat up and felt doubly interested.

It would be quite easy to speak of all our topics in the same way but enough has been said to show the scope and usefulness of the papers in the work. In closing, do not despise the humble little "item." A few lines on the field or people, spoken by a member, may be the key which can unlock the lips of the bashful boy or girl, and one of the secrets of success in a Mission Band as in all things consists in enlisting the active cooperation of every member.

Toronto

Giving as an Act of Worship

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

Dr. J. H. Jowett calls attention to the sense of incongruity we feel between two thoughts of Paul, lying close together in one of his epistles. "O death, where is thy sting? O grave, where is thy victory? . . . Now, brethren, concerning the collection!"

What a jarring transition! "It feels like passing from the bracing mountain heights to the sweltering vales."

But, in reality, as Dr. Jowett points out, no such sense of incongruity possessed the mind of Paul. For him, it was the easy and natural transition from the vast power house to the great avenues of service. All the glories of the eternal world are surveyed; all the resources of the enfranchised sons of God are recounted, and then the liberal means of merciful ministrations are taken for granted. Just because death is stingless, just because life and immortality is the glorious background of our thoughts, we shall see men exercising a rich and generous beneficence. The collection is one of the life giving streams proceeding directly from the garden of the opened tomb. Just because the eyes have beheld the Easter radiation, they are ready to discern the flames of Pentecostal ordination.

One of the least generous of all the churches established by Paul, was that in the prosperous, luxury loving city of Corinth. Paul was not satisfied that they should abound in utterance, and faith and knowledge and diligence; he makes a strong appeal for a liberal contribution from them, in order that they may

abound in the great virtue of generosity as well. He first refers to the rich gifts offered him by the poverty stricken churches of Macedonia. And then in one of the richest sentences in the Bible, he sets the grace of giving in the radiant light of the Incarnation. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sakes he became poor, that ye through his poverty might be rich."

And did not Jesus imply that giving is the natural outcome and the very proof of love, when he said, "God so loved . . . that he gave—"

The shabbiness of much of our Christian giving is because we have not maintained the association between the resurrection and our giving; between the Incarnation and our giving; between God's love and our giving. In a setting like that, giving becomes one of the great acts of the soul.

In the Old Testament times, worship consisted largely in the bringing of gifts and laying them in consecration upon the altar. They brought the first fruits of the harvest, and the fatlings of the flock; we often bring the sweepings and the runts.

On Christmas morning two little girls from my Sunday School went with me to a poor family. I watched their faces as they handed their presents to the mother, and they were full of awe, and reverence and unspeakable gratitude. The presence of God could be felt. Their giving was an act of worship.

The peasant women of France bring a bouquet of fresh flowers, and reverently lay them

on the grave of a Canadian soldier. It is a small gift, but in the eyes of God, it is an act of sweet devotion.

Taking up the collection will always seem a break in the service, an intrusion upon worship, until it recovers its eternal setting, and

we realize that it is the very nature of God to be forever giving; and then we will give as the children give, as the peasant women of France give. Our gift will be the loving tribute of a grace-filled heart.

New Westminster, B.C.

Older Boys' Work in Saskatchewan

By Rev. JOHN W. LITTLE, B.D.

Sunday School Field Worker, Synods of Manitoba and Saskatchewan

The Province of Saskatchewan is making very notable progress in Older Boys' work. In the larger centres the Canadian Standard Efficiency Tests programme is being worked out cooperatively. In Regina 135 boys, between 13 and 16 years of age, met weekly during the winter on Friday night in the Y.M.C.A., and 110 boys, between 16 and 18 years of age, weekly on Tuesday night. They slipped together at 6.15 p.m., had a sing-song, listened to a practical talk, and then separated as groups for Bible study and business.

The boys came as church groups, sat together as church groups, each with their own mentor, and no boy could attend the midweek meeting except as a member of a Sunday School class. The average attendance on Friday was 91, and on Tuesday, 86. Over 200 of the boys took the National Bible Study examinations; 75 united with the local churches during the year.

In Moosomin practically every teen-age

boy is enrolled in a C.S.E.T. group, and they are taking up the full programme cooperatively. Exceptionally fine work is being done in Weyburn, where the good players in hockey and other games are pooled and divided among the church groups, giving the weaker church an equal opportunity in the athletic league. In Moose Jaw each church is doing its own work separately, but all the groups come together monthly in the Y.M.C.A. for social and recreational activities. In Saskatoon each congregation is caring for its own group. In many other centres exceptionally fine work is being done on a small scale and without special equipment.

So rapidly has the work advanced that a C.S.E.T. Athletic League of the Province has been formed with a carefully framed constitution. This summer they expect to put on between 30 and 40 field days, ending up with a special field day in Regina of selected boys.

Regina, Sask.

How One Presbytery Does It

The following Constitution of the Winnipeg Presbytery's Committee on Religious Education shows how one Presbytery is carrying on its work amongst the children, the boys and girls and the young people of the churches within its bounds.

CONSTITUTION OF THE COMMITTEE ON RELIGIOUS EDUCATION OF THE PRESBYTERY OF WINNIPEG

1. The name of this Committee shall be The Committee on Religious Education for the Presbytery of Winnipeg.

2. The members of the Committee shall consist of representatives appointed by the Presbytery, together with the Conveners of the various Subcommittees, and four additional members appointed by the Committee.

3. The officers of the Committee shall be as follows: Convener, Assistant Convener, Statistical Secretary, Recording Secretary, Corresponding Secretary, and Treasurer, the Convener to be appointed by the Presbytery.

4. The Executive of the Committee shall consist of the officers of the Committee and the Chairman of each Subcommittee. The

Executive shall exercise the administrative functions subject to the policy of the Presbytery's Committee.

For the facilitating of the financial activities of the various Subcommittees all monies received by any Subcommittee shall be transmitted to the Treasurer of the Presbytery's Committee, who shall pay by cheque any bill properly certified to for payment by the Convener of said Subcommittee. The Committee shall receive such sum or sums from the Presbytery's Budget as, in the wisdom of that body, is necessary to defray the expense of carrying on the work, and may in the case of emergency make direct appeal to the Sabbath Schools within their bounds for additional funds with the consent of the Presbytery.

5. All cheques drawn on the funds of the Committee shall be signed by the Treasurer, and countersigned by the Convener.

6. The Subcommittees of the Presbytery's Committee shall be as follows:

(1) A Superintendents' committee, the members of which shall be the General and Associate Superintendents of the various Sunday

Schools, the officers of which Committee shall be appointed by the same, and the duties of which shall be as follows :

(a) To see that representatives required for Subcommittees are regularly appointed.

(b) To assume responsibility for the New Year's Rally.

(c) To undertake the promoting of the General Assembly's policy in the various Sunday Schools within the bounds of the Presbytery.

(d) To report annually to the Presbytery Committee.

(2) A Canadian Standard Efficiency Test Committee for the promoting of the C.S.E.T. programme in our various Sunday Schools, the members of which Committee shall consist of one representative regularly appointed from each Sunday School. This Committee shall elect its own officers and report annually to the Presbytery's Committee.

(3) A Canadian Girls in Training Committee for the promoting of work among teen age girls, the membership of which Committee shall consist of one lady representative regularly appointed from each Sunday School.

This Committee shall elect its own officers, and report annually to Presbytery's Committee.

(4) A Young People's Society Committee, the membership of which shall consist of one leader from each church. This Committee shall elect its own officers and report annually to Presbytery's Committee.

(5) A Junior Committee for the furthering of work among the boys and girls of the Junior Department of our various Sunday Schools. This Committee shall elect its own officers and report annually to Presbytery's Committee.

7. The Executive of Presbytery's Committee may appoint additional Subcommittees as required.

8. In the case of an officer of the Committee resigning, the Executive shall appoint a substitute to fill the vacancy for the remaining part of the year.

Other Subcommittees already arranged for are : Cradle Roll ; Beginners ; Primary ; Missionary Education ; Stonewall Vicinity (a Country Committee). Another Country Committee will be added in the near future.

THE DEPARTMENTS

The Religious Needs of the Beginner

By Mrs. W. J. Jamieson

That every child has, among other characteristics, religious instincts or tendencies and that he possesses traits that characterize all religious life, is a recognized fact. His religion, therefore, should be a normal, healthy growth from within. It is not a forced growth in the hot-house of mature experience which we attempt to transplant into the prepared soil of the child's mind. Rather, the religious instinct is a seed ready to germinate, and the nurture which the sprouting seed receives will determine its development and character.

The religion of a little child, four and five years of age, is confined, for the most part, to a knowledge of God in relation to himself. For, as yet, he is the centre of his own little world and only as people and things contribute to his present comfort and happiness are they of interest to him. His need, then, is to know certain things which will enable him to enter into a personal relationship with God.

Keeping in mind the thought that religion is a matter of growth and knowing that

growth is dependent upon assimilation, it follows that what the child needs to know, is determined by his capacity to understand. In all processes of assimilation there is a natural way. We shall find, I think, that those instincts with which the child is endowed, which are active at this period of his life, are guide posts which indices point out clearly the natural way in which the child's religious needs may be met.

How irresistible is the trustfulness of a little child ! In his helpless dependence he turns, in simple confidence, to those about him, for protection, help and care. Bring to his mind the thought of God as his loving, heavenly Father, who protects and cares for him, by night and by day. Loving, parental care and protection have made it possible for him to grasp this thought and his response is natural and sincere.

What of the little child's curiosity ? He is a sort of animated interrogation point. But a study of the "what" and "why" of childhood is a revelation of the child's needs. Among other things, he seeks to know the origin and perpetuation of what he sees in the world about him. Now is the time to tell him of God the creator and provider. Rightly

presented, such teaching will satisfy the little questioner.

As he becomes conscious that he is a child of God, the object of God's loving care and protection, his heart is filled with love and devotion. His need, now, is to learn how to relate his conduct to his heavenly Father. Childish awe and wonder fill his mind as he sees in all about him, the evidences of God's creative power. Teach him to express this feeling in habits of reverence. The gratitude he is sure to feel needs to find expression in prayer and praise, while love will be the great incentive to obedience.

A little child craves companionship, sympathy and love. This need will be met if we acquaint him with Jesus Christ, the children's friend and Saviour.

The child's restless activity indicates still another need—that he be trained to work with and for God in helping others. The instinct of imagination and imitation are aids to this end. Through imagination the child is able to put himself in another's place and the love that stirs his heart finds expression in imitating the example of Jesus, the ideal helper, who went about doing good.

It seems clear, then, that the Beginners' religious needs are, to know God as his loving father, protector, creator and the provider of all his needs and Jesus Christ as his personal friend and Saviour. He needs to be trained in reverence, gratitude and obedience and to be taught to express his love and devotion in service for others.

Simcoe, Ont.

Opening Exercises in the Primary Department

BY MISS GERTRUDE BAPT

The Primary teachers have been pioneers in insisting on Graded Lessons, and one finds in many Schools that the Primary is the only Department that makes any serious attempt at grading. As a result of this grading, instead of having one teacher with an assistant, looking after all the children under nine years of age, we find better work being accomplished by a number of teachers, each one looking after her own small group. But we still have the opening service, when the Primary superintendent brings all the classes together. This short time should be made as profitable as possible.

The Primary child is at that important stage of his development of habit formation. The church School is part of God's house. Let the children form the habit of coming into God's house with love, praise and reverence, regularly and punctually. While we should encourage the greatest spontaneity and freedom, we should always insist upon law and order. If the boy is unruly in the Primary, we cannot expect him to be orderly in the Junior Department.

When the children meet, have the chairs arranged to best suit the room. If there is plenty of space, the regulation kindergarten circle makes a good formation, or the chairs may be arranged in three or four semi-circles,

the smaller children sitting in front. In our opening exercises let there always be a certain amount of uniformity as it tends towards order and stability, as well as saves time, but there must also be variety as we do not want the exercises to develop into dull routine.

When persons meet there is always a form of greeting, so let us open our service with a greeting song. Before the opening prayer let us have perfect quietness,—the simplest and most effective way is by having the pianist play a few bars of quiet music while the children fold their hands for prayer. The child

needs a sense of reverence at this early period of life more than dogmatic teachings. After prayer let the children sing some familiar hymn and recite together the Twenty-third Psalm or another one of their memory passages.

A very important part of the service to the child is the "collection." It is expedient to have this taken early in the proceedings as pennies have a way of getting lost or of rolling under chairs. Let us make this exercise somewhat in the form of a ceremonial, and after the offering has been made, dedicate it in prayer to God. We should tell the children what is done with their money, and so lay the foundation for intelligent giving in later life. While a great portion should go to mis-

We are the sowers. Our children will be those who will reap. To labor that future generations may be better and nobler than we are—that is a task without egotism and without pride. Let us unite in this work, then, that the kingdom of the Spirit may come.
—Maria Montessori

sions, some should go to the upkeep of the School and church. The children will take more pride in and care of the church if they feel a personal responsibility toward its support.

Let us always realize that, while we teachers personally receive more than we give, when we dedicate our services to religious education, the School is here primarily for the development of the child, not for ours. Let us do all the talking, but let the children tell their little experiences, and under wise direction take part in the discussions. The different classes in the Primary Department may feel responsible for taking leading parts on different days. For example, when our third

year Primaries concluded a series of lessons on the life of David, each child in the class told in his own words one of the stories of the series to the whole Department.

Let us aim at having good singing by choosing suitable hymns, with good tunes. It saves time to let the children learn the words in their own classes or at home. Before separating into our various classes, if any child has had a birthday, single him out, and have the regular birthday service.

Let us never be satisfied with the mediocre, but rather let us aim to have the opening exercises better, brighter and more helpful than the preceding ones.

London, Ont.

Teaching Patriotism to Juniors

BY MISS MADELEINE MAC TAVISH

We, who have attained to manhood or womanhood, are often wont to imagine that of patriotic sentiments, and desires for service, we have the monopoly,—but . . . let us forget how "grown up" we are and, for a little while, consider the children of to-day, and of these children, the Juniors.

In the first place, we must try to reason out the question from the viewpoint of the child. Children of to-day are being brought up under a heavy handicap. Often their first recollections are tinged with sadness, over a great loss, which they can feel, but not understand. They, particularly in the city, are constantly under the spur of excitement.

Again, in many cases, the absence of the father on military duty lays a double responsibility upon the mother. It has been asserted that since the War there has been an increase in juvenile delinquency, attributed to the removal of paternal authority, but no doubt, in a great measure due to the powers of suggestion, and the stress and strain of daily life. These are the days of overtaxed nerves, aching hearts and breaking hearts, and we cannot wonder that the child, the mirror of its environment, should in his life, portray the likeness of his daily atmosphere. But, though these are days of sadness, they are also days of service, and though we may not all be heroes in the strife, we may be helpers, one and all.

Teachers of Junior classes have an excellent soil in which to sow seeds of service, for that is what real patriotism should ripen into. A patriot is one who loves his country, but more than that, one who is willing to suffer, if need be, to uphold the high ideals for which his country stands, one who stands for the right in everything which pertains to the welfare of his country.

Children of Junior grades may be readily

taught the true meaning of patriotism. They are naturally hero worshipers, and being fond of reading, will eagerly drink in stories of heroes, past and present, which readily will stimulate impulses, and help towards the formation of an upright character. The teacher should suggest suitable books to the children. Ministers and teachers should consider the children and whenever possible give them a share in every patriotic movement. When the various societies of the church are having "showers" for the soldiers, let the children make their contribution.

Junior pupils will readily fall in line with the food conservation and necessity for more production demand. They will try to "do their bit" if properly instructed. They can be shown that patriotism means more than watching soldiers march by, to the beat of the drum or the whirr of the bagpipes, more than the waving of the flag, or the singing of patriotic songs. All play an important part, but are merely a means to an end. Children should be taught that our soldiers are fighting not for love of militarism, but from a sense of loyalty to England, defence of Belgium, for love of all that our country stands for, righteousness, liberty, honor, and that ultimately peace may prevail.

Juniors who are skilful with handwork might have the principles of patriotism further inculcated upon their minds, by the use of scrapbooks, for which they could easily design a cover. Talks could be given on the Union Jack, which could be drawn and colored. Patriotic hymns and songs could be written in the books, and short compositions about heroes. Maps would form a feature.

By these and other means a flame of fervent patriotism may be fostered in the hearts of the scholars.

Winnipeg

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What Organization Did

BY MISS RUTH HILCHEY

I found it very difficult to obtain the necessary interest in my class, before organizing it, so last November we decided to organize. My boys seemed very enthusiastic over the organization, and ever since we have had great interest and a very good attendance. My class is not very large, but I venture to say that the interest shown by these boys surpassed by a large degree the interest, in many instances, manifested by a much larger class.

Everything required of them seems a pleasure, and they are working very earnestly for the betterment of their class, and the Sunday School as a whole.

We hold regular meetings at which we have a devotional part followed by our class business. At our regular meetings, we take up an offering which helps to increase the class funds. When the roll is called each member responds with a verse of scripture, and in this way I increase the scripture memory work.

The boys prepare their lessons at home and answer questions and discuss the lesson with great fervor.

To increase the church membership interest I am adopting The Children's Guide to Christ and the Lord's Supper as suggested by the PRESBYTERIAN PUBLICATIONS. I also try to instil into the minds of the scholars, their great need of coming to Christ, seeking him while he may be found; helping them to realize that if they do not act when the Spirit moves them that they will put off from time to time and thus grow hardened, and finally give up the thought of their spiritual welfare altogether. Some of my class have already

taken the great step, and I am hoping more will follow their example at the coming Communion. I try to impress on the boys, that it is a solemn command, but, that we must search our hearts, and so cleanse them, that we may be worthy partakers of the Lord's Supper.

We have our missionary and lookout committees, whose duty it is to look after the boys who should be attending this class and are not, and they try to persuade them to come and enjoy our meetings.

To encourage regular attendance at the church services, we are adopting the Certificate for Church Attendance, issued by the General Assembly, and are using cards suggested to assure the absent ones that they are missed by the class.

The class contributes weekly by the Duplex Envelopes to missions, and responds generously to any additional calls which may be made.

As yet our moneymaking plans are limited, but we anticipate doing good work along that line in the spring and summer. It does not seem as easy to devise plans for making money in a boys' class as it is in a girls'; probably I am wrong in that respect, but it appears to me to be harder.

This is my first class apart from a Primary class, and I feel my inefficiency to teach the boys, but I am planning to take the New Standard Teacher Training Course. I am sure it will be a great help to any teacher whether experienced or not.

Trenton, N.S.

WHAT OTHERS ARE SAYING

General Pershing's Sunday School Training

Major-General John J. Pershing, leader of the American expeditionary forces in France, as a boy received religious training in a Methodist Sunday School. His brother, a Chicago business man, is quoted by the San Francisco Chronicle as saying: "I attribute the many fine characteristics of my brother to our early and strict Christian training. Our mother was an ardent and devout Methodist. We always had family prayers and Bible reading, and observed the Sabbath."

He tells an incident illustrating the general's conscientiousness and truthfulness as a boy. "One of my brother's traits," he says, "has always been absolute truthfulness. He is and always has been on the square through and through. One Sunday a gang of boys, including John and myself, went for a walk. We came along by the Margrave orchard, and the peaches looked tempting. As boys will do, we got into the trees and filled our pockets. . . That night John and I talked it over, and John insisted that we must tell father.

Even if he should have us arrested, he said, it would be better than having it on our consciences. So the next morning we went to father, and John confessed. Nothing happened except that we felt better for it."—The Sunday School Journal

Only One Method

Ding Lee Mei is perhaps the greatest single spiritual force in modern China. Under his leadership there have been marvelous spiritual awakenings, especially among the students.

Says Dr. J. Campbell White: "I have never met any one else who seemed to me to have gone into the business of prayer quite so systematically and thoroughly as this Chinese pastor. I saw him at the Kuling Missionary Conference in 1911. Though he was not able to understand English, he attended the Conference day after day to keep in spiritual touch with it.

While the meetings were in progress, I noticed him hour after hour holding a little pocket notebook quietly before him. After two or three days my curiosity led me to inquire what this man was doing with his notebook out in front of him so much of the time. I was told that this was his prayer book, and that he had in it the names of more than one thousand individuals for whom he was praying regularly. So important did he regard prayer that he found some hours each day for this form of service.

How many Sunday School teachers pray daily, I wonder, for the members of their classes, name by name? How many count the beads of this rosary even once a week?

When Ding Lee Mei was asked the secret of his success, he replied: "I have only one method. It is prayer."

To the great group of Sunday School teachers who are not seeing the results of their work which they would like to see, this is the message of Ding Lee Mei: "Pray for your class; pray for the members of the class, one by one; pray for them daily."—James Elmer Russell

The Real Aim

It is important, however, to keep in mind the real aim of missionary instruction in the Sunday School. The School exists for the instruction and religious development of the pupil, and all that goes into the curriculum or organized activities of the School should be subjected to a common test: Will it help to develop Christian character?

Judged by this standard, apparent success sometimes reveals itself as failure. For instance, an inexperienced Primary teacher

exulted over the amount of money in the birthday box. It was, in fact, a large sum for a group of little folks to send to the cause for which it was collected, and sounded well in a report.

The children, however, had brought their offerings merely because it was expected of them, and because the ceremony of dropping the pennies one by one in the box was a regular part of the birthday celebration and made them for the time being the centre of attention. None of them knew how the money was to be used nor had the slightest interest in it after it left their hands. They had simply placed in the box money given to them for that purpose. None of them had given that which was really their own; none felt any sympathy for those whom their gifts were intended to help, nor experienced the thrill of sharing with others.

The teacher's sole thought was to help financially a cause in which she was personally interested. She overlooked completely what should have been her first thought and aim as a teacher—the development of her pupils.—Anna Edith Meyers, in The Sunday School Worker

Imagination

"His inventive fancy runs riot, for he does not yet feel the stern logic of facts."

He was three and a half the day he stood on the porch and saw the umbrella-to-mend man coming down the street. The man carried a bundle of broken umbrellas and a kit of mending implements.

"Hello, man!" said the wee boy.

The man turned and looked at him. His face was grimy and he had but one eye. His hat was broken and bent.

"Hello!" he said. His voice was rough and cross.

The boy ran to his mother. "I don't like that man, mother," he said. "He might take me and turn me into a little umbrella. Then he would sell me to somebody else—and," after a pause, "then I'd always go out in the rain, but I couldn't wear my rubbers."

"He has not yet learned the distinction between the material and the spiritual."

We were shelling beans out under the apple-tree, the wee boy and I. "God made everything," he said, positively, and his gesture indicated the universe. "Even this little bean he made. Look how little it is!" Lowering his voice confidently, he went on, "I know something he didn't make—that custard on the kitchen window-sill. He heard me say that. He's everywhere, you know. He's even in the little tight place between my garter and my stocking."

"He draws no sharp line between the animate and the inanimate."

One night after tea I was going to tell the wee boy a story. Before I began he went to the woodbox and took out every stick and every split log, and stood them in a row against the fender. "They want to hear, too," he said, with a bright little nod in the direction of the sticks, "don't you?"

He often kisses the door-knobs, on his way to bed. "They like it better than being shaken hands with," he says.—The Pilgrim Elementary Teacher

Boosting a Sunday School by Mail

The problem of looking after absentees in a Sunday School is a very serious one. So many plans have been tried and so little success obtained by them that most people are in despair over the matter.

Undoubtedly the best plan is for the teacher to look after his or her own absentees by means of a telephone call, a letter, or a personal call. Sacrifice must be made on the part of some one in order to get the desired results, and it is better that this sacrifice should be distributed among all the teachers of the School rather than left with the superintendent or secretary to communicate with the total number absent.

We have just read of a superintendent whose heart is so deeply in his work that he undertakes to communicate personally with every absentee. Very few people can do this, for the sacrifice is great, but nevertheless it is possible and it brings results. An absentee secretary might look after this, or an assistant superintendent appointed for the purpose. At any rate, we are going to give the experience of this one man in order to show the possibilities in the case:

"For the past few years the attendance of our School has averaged from 60 to 70, varying with the season. Sometimes on rare occasions a record of 100 for the day has been scored. The first quarter of last year averaged 68; the second quarter slumped for the summer to 61. There are 98 families in the congregation and 156 names on the church roll.

"My plan was to imitate the business men who write personal letters to the prospective customers. However, I did not care to have my letters lost in the flood of circulars that commercial firms send out broadcast. Instead of using common large-sized note heads, I bought extra small envelopes, two by four and one-half inches, for which I had paper cut eight and one-half inches by three and three-fourths inches. This makes an inexpensive stock, and being of the party acceptance or invitation type is very personal.

"I use a printed letter head done in small type. Every Sunday afternoon I write a brief personal note to every member of the School who was present the week before and absent that day. This way no one receives two letters in succession. Usually it is enough to say, 'We missed you at Sunday School today.'

"Some Sundays I have thirty letters to write; commonly there are more than a dozen. Besides the regular 'Missed You' letters I have written special invitations to every family for Mother's Day, Children's Day, Patriotic Day, and the picnic. In six months I have used over 1,000 envelopes.

"The desired effect was realized at once. It seems that cooperation is to be had for the asking. The average attendance jumped from 62 the preceding quarter to 89. The average for the summer quarter has been 92—a fifty per cent gain over a year ago. In accomplishing this the two former superintendents have done much of the committee work.

"When I was elected superintendent last March, I realized that my problem was to give the School a boost while carrying out a war emergency programme on my farm. During the spring season, I sometimes do not leave the farm from Sunday to Sunday."—New Church Messenger

Lord Roberts and Family Prayers

A letter written by Lord Roberts to Lord Curzon was read in the House of Lords in England, November 18, 1914. It said: "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers which for one reason or another they may have omitted by themselves. Since the War began we usually read prayers, and when anything important has occurred, I tell those present about it. In this way I have found all the household are taking an interest in what is going on in France. We have never given an order about prayers; attendance is quite optional; but as a rule all the household come, men and women, on hearing the bell ring."

From the example of this valiant, admired, and beloved leader in the British army it is proposed in England that as a memorial to him a general restoration of family prayers be brought about. We need an army of "reserves" from homes of prayer to meet the moral conflict of right against wrong, never so intense, never so vitally near as to-day.—The Home Department Quarterly

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.

His Wonderful Name

The Rally Day Programme for this year is now ready. The title is "His Wonderful Name," and the key text, "Thou shalt call his name Jesus : for he shall save his people from their sins." The appropriateness of this title and theme at a time like this will appear to all. It will serve as a direct sounding forth of the evangel of the church to the children and youth of our land. The programme will provide suitable material for bringing the heart of the gospel message in simple language to the younger children, showing how Jesus loves the little ones, to older boys and girls, showing Jesus as the author of salvation, and to young people and adults, showing him as our strength for service. This service will doubtless be looked forward to by all Sunday School workers and ought to be carefully led up to by special preparation of heart and mind by teachers and pupils alike.

The Forty-Fourth General Assembly

Last year we celebrated a half century of Confederation. In six more years we shall be celebrating a half century of the Presbyterian Church in Canada.

Sabbath School and Young People's Work received special emphasis and prominence through the attendance of Dr. W. Douglas Mackenzie, President of Hartford Theological Seminary, who gave a number of addresses on the scope and importance of religious work among the young.

Dr. Mackenzie paid a high tribute to the faithful and consecrated men and women who were giving their services freely in our churches and Sunday Schools to this great task. He pointed out also the growing need at this time for more training for the leaders in this work, training for all students entering the ministry in our colleges, special training for young men and women who would make this their life work, and training for the rank and file of the teachers and workers throughout the church. He gave a brief review of the work which John Knox had done in Scotland in uniting the home, church and parish school in the task of training the children in morals and religion, and showed how we had to undertake the same task in our day. He highly

commended our Canadian church for its efforts in this direction and the Board of Sabbath Schools and Young People's Societies for their plans looking to the uniting of all agencies in influencing the life of the young.

Further recognition was given by the Assembly to the place of women in this work by electing three more women, making now a total of six, on the membership of the Board of Sabbath Schools and Young People's Societies.

Talks on the Land of the Maple

Teachers and other leaders of Junior classes and Mission Bands will be specially interested in the new book, Talks on the Land of the Maple, which is now ready. This book, which parallels His Dominion, written by Dr. W. T. Gunn, has been prepared for leaders. It contains six "Talks," which, with additional material, may be used for a course of twelve meetings. The chapters contain material for the Talks, bright suggestions for teaching, pageants, recitations and other exercises.

The price of the book with accessories, consisting of a large outline map of Canada, a sheet of handwork and copies of all dialogue material given in the book, will be 50 cents, without accessories, 25 cents, postpaid. It has been issued by the Home Mission Boards cooperating through the Missionary Education Movement. Orders should be sent to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

Written Examinations in the Sunday School

Some months ago, in this Department, the suggestion was made that the leaders in any Sunday School would find it worth while, from time to time, to test the thoroughness of their work. A request was also made that reports might be sent to the office of the Board as to the results of any tests that might be made. A number of replies have been received, of which the following is a typical outstanding example. It is given by the minister of a flourishing church and Sunday School in one of the towns of Ontario.

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An Experience

"What concord hath Christ with Belial? What concord hath the sacred institution—the Sunday School—with that which savors of things secular—examinations? When the new curriculum with its suggestion of written examinations was first presented to me, I was dubious about its worth and the reception it would meet with at the hands of teachers and pupils. Some of the pupils were outspoken in their opposition. Two boys struck, and, backed by indulgent parents, stayed away from Sunday School.

"The officers and teachers were not very enthusiastic; two of them agreed to prepare their pupils. At the end of the Quarter, the girls, twelve in number, wrote on the examinations.

"Let me mention a few of the results:

"1. All who saw the questions remarked: 'It is not so hard a thing after all.'

"2. The whole School was interested in the giving out of the marks (ranging from 90-28) the following Sunday. Teachers and pupils decided that they would have a try at it this Quarter.

"3. It is a well recognized law that we know only what we can clearly and accurately express.

"The first question in the examination was 'Write out accurately the Lord's Prayer.' All thought they knew it, but only two out of the twelve obtained perfect marks for this question.

"We believe in testing our children's knowledge of what is required for life temporal. Shall we be satisfied with anything short of this in regard to that knowledge which is essential for life eternal?

"In the writer's opinion there is no better test than written examinations in the Sunday School. Try it and see."

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

MAY, 1918

I. NEW STANDARD TEACHER TRAINING COURSE

- Musquodoboit Harbor, N.S.*—Rev. J. Macaskill, Minister. *The Pupil*: Mina A. Gaetz.
Northwood, Ont.—Rev. W. H. Burgess, Minister. *The Pupil*: Adah Holmes, Minnie Flewellyn, Elda Grace Steen, A. Irene West.
St. Catharines, Ont.—Rev. J. H. Ratcliffe, Minister. *The Teacher's Study of the Life of Christ*: J. Lawrence McDermid, W. Moar, Marion T. Tyrrell, Lillian M. Leith.
Corbetton, Ont.—Rev. Geo. W. Rose, Minister. *The School*: Velda Hammond.
Rosbuck, Ont.—Rev. A. W. Drysdale, Minister. *The Pupil*: R. J. Kelso, Elmer Hunter, Ruby K. Dunbar, Addie G. MacLean, Mrs. Joseph H. Steele.
Toronto, Ont.—Rev. H. A. Berlis, Minister. *The Pupil*: Sadie E. Shannon, Nancy Souter, Mrs. Beatrice A. Newman, Jessie Milloy, Miss E. B. Alexander, Margaret E. McEwen, Herbert Gregory, L. J. McDonald, Ivy Haddon, Mary Square.
Elkhorn, Man.—Rev. R. B. Ledingham, Minister. *The Pupil*: Mrs. Helen Watson, Mrs. N. McIntosh, Mrs. John McFadden.
Victoria, B.C.—Rev. H. M. Maclean, Minister. *The Pupil*: Jean McGowan, Edith Clayton, Irene M. Maclean, Florence N. Maclean, Agda Erikson, Lilla Olga Clayton.

II. FIRST STANDARD TEACHER TRAINING COURSE

- Souris, P.E.I.*—Rev. Alexander MacKay, Minister. *The Pupil*: Amy S. MacKay, Patti Currie, Adela Garrett.
Hagersville, Ont.—Rev. C. B. Pitcher, Minister. *The Pupil*: Isabella A. Dunnet, Margaret Dunnet, Harriet C. Harper, Bessie Gailing.
Hamilton, Ont.—Rev. W. A. McIlroy, Minister. *The School*: Olive M. Johnson, Agnes Miller. **Diplomas—Olive M. Johnston, Agnes Miller.**
Ventnor, Ont.—Rev. A. W. Drysdale, Minister. *The Pupil, The School*: Margaret Gillespie, Mrs. Wallace Davidson, Grace Burnie, Arthur M. Gillespie, Lelia M. Robinson. **Diplomas—Margaret Gillespie, Mrs. Wallace Davidson, Grace Burnie, Arthur M. Gillespie.**

III. ADVANCED STANDARD TEACHER TRAINING COURSE

- Rockburn, Que.*—Rev. Robert McCord, Minister. *Church History*: Mrs. George A. Rennie, Gertrude I. Middlemiss. **Diplomas—Mrs. George A. Rennie, Gertrude I. Middlemiss.**

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

HOW THE WORK GOES ON

Of the 35,000,000 members of the Sunday School in the world more than 20,000,000 are in the United States and Canada.

There is a notable increase in the number of boys practising the Morning Watch as promoted by the Canadian Boys' Work Movement.

On the Sabbath before Christmas, at the popular service of White Gifts to the King, there were 40 scholars in the Zion Sunday School, Brantford, Ont., who expressed their desire to unite with the church.

In some parts of England the giving up of the annual Sunday School treats has met with opposition. The contention of the objectors is that it is unfair to penalize the children in this manner while so much is being spent in horse racing, beer drinking and moving pictures.

In 1911 the issue of Uniform Lesson Helps in China was 27,000, and in 1918 the issue amounted to 184,400. Besides there are 10,000 Graded Helps used. The estimated number of Sunday School scholars in China is no less than 200,000 in 4,000 Schools.

The number of Baptist Sunday Schools reported in Ontario and Quebec is 476, with a scholars' enrolment of 49,218 and a teachers' enrolment of 6,056. Teacher Training Courses are being studied by 419 scholars. The Schools contributed last year \$21,350.62 for Baptist missions.

The enrolment at Central Presbyterian Church, Hamilton, Ont., has increased from 225 in 1912 to 334. During the past year 19 scholars, each of whom was carefully prepared in a communicants' class conducted by the minister, entered into full communion with the church.

Chiefly by means of a concert the Glebe Sunday School, Ottawa, secured a lantern which they find taking the place of hymn books, and helpful in illustrating the lessons. One member of the church presented the School with slides and a lantern stand. Another contributed a curtain and blinds.

Twenty scholars from the Sunday School united with St. Andrew's Church, Brantford, Ont., during last year. On the morning of

January 13th, an interesting event took place when 32 of the scholars of this School, from five years old up to fifteen, were given prizes for regular attendance at the church services, the two youngest not having missed one Sunday. The session has arranged that one of its members shall visit the School each Sunday.

Rev. H. Kawasumi, Secretary of the Japanese National Sunday School Association, reports as follows: "Last Christmas we gave medals for those who attended Sunday School without a break during the year. There were 3,602, and those who had attended regularly for 5 years were 19. Of the teachers who had taught classes for 5 years, there were 77, and for 10 years, there were 18." There are about 200,000 in the Sunday Schools of Japan.

The Sunday Schools of the Southern Presbyterian Church are growing rapidly, as is indicated by the following statement: Some of the results of fifteen years (1902-17) in the growth of the Sunday School work of the church are: number of Schools increased from 2,170 to 3,380; enrolment increased from 170,266 to 332,420; Schools organized by missionaries, 647; churches organized as outgrowth of mission Sunday Schools, 120; number of pupils joining the church, 103,119.

The Annual Sunday School Report of Sharon Presbyterian Church, Stellarton, N.S., which has had an average attendance of 184, shows that the total Catechism questions recited for the year was 9,364, or an average each Sunday of 187; 19 scholars received prizes for perfect attendance. One class, at the annual church sale, had a candy table at which they realized \$16.00. This class gave \$13.00 to an ambulance fund and \$10 to Belgian relief. The whole School gave an average of \$9.94 each month to missions, besides paying their own expenses.

Last Christmas Sunday, in the Sunday School of St. Andrew's Church, Westmount, Que., the "tables were laden with toys, books, clothing, and money, and these were distributed to the needy ones of the city, as usual. Birthday moneys, amounting to \$8.00, contributed by the little ones of the Primary Department, were donated by them to the Hervey Institute, and one class of Junior girls volunteered to save a penny per week out of their own allowances. This reached a

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total of \$6.29, and was sent partly to clothe the little babes at Halifax, and partly to give a dinner to some poor Italians. Actuated by the same spirit, several other classes made similar gifts."

A report from Knox Sunday School, Weyburn, Sask., says: "At the commencement of the present year, the mission material was withdrawn from the **TEACHERS MONTHLY** and a separate publication, **THE LESSON ON MISSIONS**, was published by the Board of Publication of our church. The teachers of the lower Departments unanimously decided that we hereafter have these lessons taken up on the last Sunday of each month by a member of the Women's Missionary Society. We are pleased to report that the Society has gladly acquiesced in our request and ap-

pointed one of their number to take charge of this work for 1918."

The Committee of the Women's Missionary College, Edinburgh, arranged for a special course for the training of Sunday School teachers. The course consisted of Bible Study, Child Study, Lectures on the Art of Teaching, with practical training in modern methods of Sunday School work, and in the development of week night organizations linked with Sunday School. The term extended from 13th May to the 5th July. Students resided in the College. Congregations desiring progress in Sunday School work, for example, the formation of a Primary or Junior Department, were encouraged to defray the cost of sending one of its teachers to take this course.

A WORD FROM THE BUSINESS MANAGER

RALLY DAY

Rally Day is one of the big opportunities of our Sunday School, and as such demands the cooperation of every one in the church, but more particularly the leaders in the Sunday School. Coming as it does in September, this year the 29th, after vacations are over, it makes the ideal starting point for the winter's activities.

Work and preparation are the two essentials necessary in the making of a successful Rally Day, and leaders should aim to get every shoulder to the wheel. The more people put to work, the greater the interest; and interest means much to the success of Rally Day.

As has been its custom in previous years, the Board of Sabbath Schools and Young People's Societies has prepared an excellent order of service, entitled **HIS WONDERFUL NAME** (a sufficient quantity of the "Order of Service" and "Supplement" have been sent free to every School). The subject chosen offers an exceptional opportunity for a big helpful service.

FOR A LARGE ATTENDANCE

Plans should be made early. Amongst these should be a plan to get the boys and girls, not only the scholars, but those not connected with any other Sunday School, out to the service. One of the best ways to accomplish this is to send every boy and girl a **RALLY DAY INVITATION POST CARD**, reminding them of the service, and urging them to be present. We can supply these cards in several exceedingly attractive designs with printed invitations at \$1.00 per hundred, post paid: *a one cent stamp carries these cards when only blank spaces for date, name, etc., are filled in.* A School with an enrolment of say 100 could send every scholar a personal invitation

at the trifling cost of \$2.00. It seems worth while giving a trial, doesn't it?

TO CREATE INTEREST

Now that arrangement has been made for the sending of invitations, plans must be made to create interest in the service. A souvenir given to the scholar the Sunday before will advertise Rally Day, and will create interest in and arouse the curiosity of those who were not at Sunday School the Sunday previous. Inexpensive souvenirs, such as **RALLY DAY DRUMS** or **RALLY DAY PENNANT BADGES**, each costing 20c. per dozen; \$1.50 per 100, or **RALLY DAY CELLULOID BUTTONS** or **CONQUEST FLAG BUTTONS** at 2½c. each or \$2.25 per 100, are suggestions. You can have a sample of any of these if you'll drop us a post card.

PROMOTION DAY

Many Sunday Schools combine Promotion Day with Rally Day. By so doing they accomplish a twofold purpose, or, to use a common expression, "kill two birds with one stone." **PROMOTION CERTIFICATES** will be needed by these schools. We have a **Wonderful New Series of Promotion Certificates**, including a **CRADLE ROLL CERTIFICATE**, the "Liberty Line," printed in quadra colors on finest art stock. The designs are artistic and appropriate and the coloring beautiful. At 40c. per dozen, postpaid (any design, or assorted if desired), they are most reasonably priced.

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

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

JUNIOR LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter. (Begins Jan., 1919.)

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter. (Begins October, 1918.)

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

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Lesson Calendar : Third Quarter

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

AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. OPENING PRAYER.

II. SINGING. Hymn 585, Book of Praise.

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

Thou hast bought us, Thine we are.

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

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

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

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

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

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

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

IV. SINGING. Hymn 122, Book of Praise.

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

V. THE LORD'S PRAYER. Repeat together.

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

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

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

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

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

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

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

IV. SINGING. Hymn 256, Book of Praise.

V. BENEDICTION.

Third Quarter : Studies in the Christian Life

The lessons for this Quarter form a brief series of topical studies in the Christian Life. A glance at the Lesson Calendar will show how important and helpful are the topics chosen.

Lesson V.

GROWING STRONGER

August 4, 1918

Luke 2 : 42-52 ; 2 Peter 1 : 5-8. *Scripture Memory Verses.

GOLDEN TEXT—The path of the righteous is as the dawning light, that shineth more and more unto the perfect day.—Proverbs 4 : 18 (Rev. Ver.).

42 And when he was twelve years old, they went up to Jeru'salem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Jeru'salem ; and Jo'seph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeru'salem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nasareth, and was subject unto them : but his mother kept all these sayings in her heart.

52 And Je'sus increased in wisdom and stature, and in favour with God and man.

2 Peter 1 : 5 And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ;

6 And to knowledge temperance ; and to temperance patience ; and to patience godliness ;

7 And to godliness brotherly kindness ; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Je'sus Christ.

Revised Version—¹Omit to Jerusalem ; ²were returning ; ³boy Jesus ; ⁴his parents knew it not ; ⁵but supposing ; ⁶be in ; ⁷they ; ⁸for ; ⁹returned to ; ¹⁰Omit that ; ¹¹amazed ; ¹²his ; ¹³astonished ; ¹⁴Omit have ; ¹⁵in my Father's house ; ¹⁶he ; ¹⁷and his ; ¹⁸advanced in wisdom ; ¹⁹men ; ²⁰Yea, and for this very cause adding on your part all diligence, in your faith supply virtue ; ²¹in your ; ²²love of the brethren ; ²³in your love of the brethren love ; ²⁴are yours and abound ; ²⁵to be not idle nor unfruitful unto the knowledge.

LESSON PLAN

- I. The Father's Business in the Temple, Luke 2 : 42-50.
- II. The Father's Business at Home, 51, 52.
- III. The Father's Business in Life, 2 Peter 1 : 5-8.

HOME DAILY BIBLE READINGS

M.—Growing stronger, Luke 2 : 42-52. T.—How to be fruitful, 2 Pet. 1 : 1-8. W.—The whole armor of God, Eph. 6 : 10-20. Th.—Bearing fruit and increasing, Col. 1 : 3-11. F.—Renewing our strength, Isa. 40 : 25-31. S.—Strengthened in the inner man, Eph. 3 : 14-21. S.—Power through Christ, Phil. 4 : 10-16.

Primary Catechism—*Ques. 107. Can the washing with water take away our sins ?* A. No. It is the blood and Spirit of Jesus Christ that cleanse from sin.

Shorter Catechism—*Ques. 24. How doth Christ*

execute the office of a prophet ? A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 521, Pa. Sel. 1, 519, 40.

Special Scripture Reading—Isa. 11 : 1-9. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, 668, Jesus the Obedient Son. For Question on Missions, C. 485, Cooking Food in the Native Way. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—For Luke 2 : 42-52 : Spring of A.D. 8 ; Jerusalem. For 2 Peter 1 : 5-8 : The date and place of the writing of Second Peter is uncertain.

Lesson Setting—The first lesson passage contains the only definite information which the Gospels give us of the boyhood and young manhood of Jesus. It is the only voice that

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

comes to us from the thirty years of silence in Nazareth, the home of Jesus from his early childhood until the beginning of his public ministry.

In the second lesson passage, after the introduction in vs. 1, 2, the writer teaches (vs. 3, 4) that God offers to Christians all that is necessary for the highest life, that he had made it possible for all to escape from corruption and become partakers of the divine nature. The thought of the lesson verses is, that Christians must do their part. They are to strive earnestly after growth in all Christian virtues. In this way they will render intelligent service to their master.

Luke 2:40 describes the physical and mental growth of the child Jesus. He possessed a healthy, vigorous body, a quick and intelligent mind. He was dear to God and the object of God's fatherly care. When he was twelve years old, his parents, in obedience to the law (Deut. 16:6) requiring every Jewish man to be present in Jerusalem at the feasts of the Passover, Pentecost and Tabernacles, took Jesus to the holy city.

I. The Father's Business in the Temple, Luke 2:42-50.

Vs. 42, 43. *Twelve years old.* At this age a Jewish boy became a "son of the law" and began to wear the phylacteries, small leather cases in which were pieces of parchment bearing certain selections from the scriptures; he was regarded as "grown up" and was required to keep the ordinances of his religion. *Fulfilled the days*; seven days, Ex. 12:15. *Tarried behind.* He did not know likely that his parents had left. *Joseph and his mother* (Rev. Ver., "his parents") *knew not*; a sign of their confidence in him. He was left free to do as he chose in the large city.

Vs. 44, 45. *Company*; the group of pilgrims from Nazareth, who traveled together and were well acquainted with one another,—"the caravan." *A day's journey*; perhaps to Beerth, six miles north of Jerusalem. The rate of traveling for a caravan was about ten miles per day. *Sought him*; likely in the evening, when preparing for supper and the night's rest. It was quite natural that relatives should become separated in such a large and rejoicing group of friends. No blame is attached to the parents. *Seeking him*; liter-

ally, making careful, anxious search.

Vs. 46, 47. *After three days*; a Jewish way of saying "on the third day." One day was spent on the journey to Beerth; a night on the return journey; the second day on a fruitless search in the city; on the third day they found Jesus. *In the temple*; in one of the chambers used for teaching. *Sitting*; as a pupil, as was the custom, at the feet of the teachers. *Doctors*; teachers of the law, rabbis. *Asking them questions*; in all modest humility and seeking to satisfy his holy thirst for knowledge, especially of sacred things. His interest was in the teaching rather than in the ritual at the altar. *Amazed* (Rev. Ver.); not at his teaching, but at his aptness as a pupil. *Understanding . . . answers*; the intelligence shown in his answers to the questions of the rabbis.

V. 48. *They were amazed.* The simple Galileans held their great teachers in the deepest awe, and the present demeanor of Jesus in their presence contrasted with his previous quiet, reserved manner. *Son*; literally, "child." The mother was slow to recognize her boy's development, and was, therefore, more anxious than was necessary. *Sought thee sorrowing*; "were searching for thee with aching hearts." This was the first sorrow he had caused her.

V. 49. *How is it . . . ?* Not a reproof, but a question of surprise. *Wist ye not . . . ?* Did ye not know? from an old English verb, "to wit," that is, "to know." *About my Father's business*; literally, "in the things of my Father,"—Rev. Ver., "in my Father's house." Mary had told Jesus that Joseph his father had been seeking him. He gently claims God as his Father. He uses a new name for God. Already we have had "the Highest" (ch. 1:76) and "master" (of slaves), ch. 2:29. "Father" introduces the Christian era. This is the first recorded saying of our Lord. It is the keynote of his after life. From this on he called no man his father in the ordinary sense.

II. The Father's Business at Home, 51, 52.

V. 51. *They understood not.* At so early an age he was beyond the depth of his parents. Even we do not yet fully understand. *Went down with them*; gentle and affectionate. *Came to Nazareth*; his home

until he went forth on his mission eighteen years later. *Subject unto them*; habitually and constantly obedient. *Kept all these sayings*. Though she did not understand them, she remembered them, to see how they would unfold, and what the outcome would be.

V. 52. *Increased*; Rev. Ver., "advanced" (the Greek word is derived from pioneers cutting down trees in the path of an advancing army),—steadily grew like any other child, suffering temptations, which he overcame. (See Phil. 2:7.) *In wisdom*; intellectual growth. *And stature*; physical growth. *In favour with God*; spiritual growth, which won for him more approval from God. *And man*; Rev. Ver., "men"; social growth. As his God-pleasing character developed, men were more and more pleased with him. He was a universal favorite.

III. The Father's Business in Life, 2 Peter 1: 5-8.

Vs. 5, 6. *And beside this*; Rev. Ver., "Yea, and for this very cause"; since God has done all that is necessary on his part for your salvation, and what still remains is in your power, and depends entirely upon yourselves. *Giving all diligence*. Moffatt translates, "do you contrive to make it your whole concern." *In your faith* (Rev. Ver.); your trust in Christ. Each quality is regarded as a king of soil or atmosphere in which its successor is nourished; "faith is the starting point of all." *Supply* (Rev. Ver.); Moffatt, "furnish with." God's gifts (vs. 3, 4) are free, but we have to win the means of using these gifts at the cost of toil and sacrifice. *Virtue*; moral strength and resolution. *Knowledge*; "intelligence" (Moffatt), the practical power of discerning between right and wrong. *Temperance*; literally, "the power of holding oneself in," self-control. *Patience*; "steadfastness," "endurance," the power to resist attacks from without, as "temperance" curbs evil impulses within. *Godliness*; the worship of God.

Vs. 7, 8. *Brotherly kindness*; affection toward the brethren, that is, of the same Christian community. *Love* (Rev. Ver.); towards all, even enemies, not a mere emotion, but a

deliberate choice governing one's attitude and conduct towards them. *These things*; the Christian graces just named, which are the fruits of faith in Christ. In the list, we have, first, the active qualities, virtue and knowledge; next, the passive qualities of self-control and endurance; then, the attitude towards God, godliness, towards the church brotherly love, and towards all mankind, love. *Be in you, and abound*; "exist and increase with you" (Moffatt). *Neither . . . barren nor unfruitful*. Those who possess these qualities will be "active and fruitful" Christians.

Light from the East

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

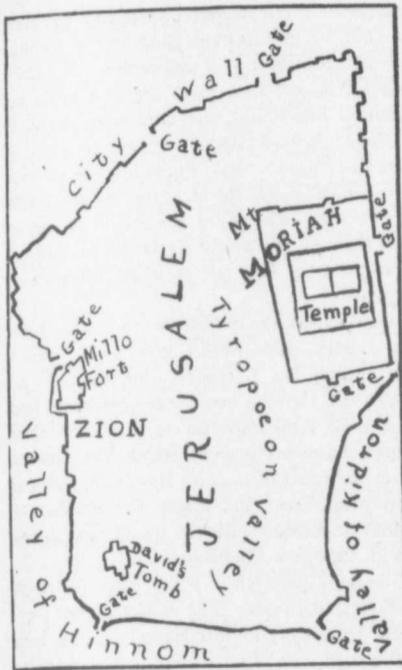
"THE CUSTOM OF THE FEAST" (Luke 2: 42)—In pre-exile days it was usual if a man had an offering to present, for him to take it to some sanctuary near his home, the local "high place." But after the Jews came back from Babylon, no such thing was thought of; all offerings were brought to Jerusalem. And the national sacrifices at Jerusalem came to eclipse all private offerings. But men came to Jerusalem at the great festivals. Jerusalem was the place where men ought to worship Jehovah, so the Jews thought. In the time of Christ it was not easy to go to Jerusalem, for most Jews did not live in Palestine. If a Jew lived in Babylon or Egypt or Tarsus or Ephesus or Corinth or Rome, it might be but once in a lifetime that he could make the long and tedious journey to the holy hill of Zion. If he succeeded, it was his joy and guide all the rest of his days. (See Ps. 122.) Pilgrims from all parts of the world where Jews were scattered made their journey to Jerusalem at Passover and Weeks and Tabernacles. Peter preached to a great throng in the temple courts at the Feast of Weeks, Acts, ch. 2. Those who lived in Galilee were able to go up frequently to these sacred gatherings. The master went several times and spoke to the crowds who gathered together from all quarters in the temple area to listen to his teachings.

THE GEOGRAPHY LESSON

The site of Jerusalem was a four-sided plateau, some 2,500 feet above the level of the

Mediterranean Sea, about half a mile in breadth and 1,000 acres in extent. Two deep

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valleys surrounded it on three sides. The Eastern Valley commences a mile north of the city wall, and at first runs southeast, and is open and shallow, but soon turns due south and becomes a ravine with steep sides, called, since the fourth century A.D., the Valley of Jehoshaphat. The part of the valley called in the New Testament the Valley of the Kidron is still farther to the south. This is almost all the year quite dry, but after a sudden heavy storm quite a considerable torrent may pour down its centre. One writer says that he "has traversed the road along the lower parts of the valley immediately after such rain, with the water half-way up to his knees." The western valley is shorter and more crooked than that of the east. The ancient name was the Valley of Hinnom. The two valleys unite at the southeastern corner of the plateau. They were so deep in ancient days as to make attack upon the city almost impracticable from east, west and southwest sides. Only to the north and northwest was the city without natural defence, and it was from these points that attack always came.

THE LESSON APPLIED

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

To strive for anything less than the highest is unworthy of a child of God. The ideal life is found in Jesus Christ. Of him it is said that he "increased in wisdom and stature, and in favor with God and man." This four-fold development is necessary to become the strong man, the man of forceful personality, of poise and power. Through this symmetrical growth of the whole man we attain unto "the measure of the stature of the fulness of Christ."

We need *intellectual strength*. Jesus increased in wisdom. The strong man is the intelligent man, trained to think clearly, judge wisely and to do the thing that ought to be done at the right time and in the right way. The need for men and women of intellectual power to-day is urgent.

The loss of so many of our brightest men from positions of leadership in industry, commerce, politics and professions, is throwing a load of special responsibility upon our growing boys. The War has produced revolutionary

changes in thought and attitude to many problems.

The new position occupied by woman and her enfranchisement demands from our growing girls more thorough preparation for life's work. The task of affecting the needed readjustments of our national life after the War that the heritage bought at such a cost may be conserved, of solving the many problems connected with our alien population, and making of our immigrants good Canadians, of looking after our returned soldiers wisely, can only be faced and met successfully by men and women of intelligence and courage.

School and college, lectures, books, educational trips, every means by which a pupil may furnish his mind and train his thinking and add to his power to grasp the meaning of things and to equip himself for useful service should be utilized to increase his intellectual force and efficiency.

We need *physical strength*. Jesus increased in stature. A healthy body helps to a clear

brain and a clean soul. The weak man physically is handicapped both in his fight for manhood and in his service to the world. The relatively large number of men in many centres rejected as unfit when the call came for men of strength to play a hero's part at the front, suggests the need to-day for wise and persistent physical training and an intelligent study of the laws that conserve health.

Games mean more than fun. In learning how to play baseball according to the rules and in the spirit of honorable sportsmanship, boys are learning how to play the larger game of life as it ought to be played. Clean sport has moral and spiritual values. In running, jumping and throwing, the chief controlling muscles of the body are exercised and self-control established. Above all, the use of cigarettes and alcoholic beverages of every kind, and the abuse of the body either by neglect or by vicious habits should be avoided.

We need *spiritual strength*. Jesus increased in favor with God. It is one thing to know of God and another to know God. To know God we must come into intimate relations with God. We must be conscious of God as a personal presence with us all the time, very near to us, very real. We come to have this consciousness mainly through worship. In worship we cultivate the feeling that God is with us, that he hears us and meets our needs, and we come to assume right attitudes to God, the attitude of reverence and love and

obedience. We strengthen our consciousness of God by giving expression to our feelings towards him in prayer and praise. In public worship where men meet together heart influences heart and one stimulates another. To gain spiritual strength worship is essential, and the place of social worship is the church. The scholar needs the church. He also needs the Sunday School, for there God speaks to him through the study of the Word, and his conception of God grows in its fulness and clearness.

But God speaks to men also through nature, art, poetry, good books, good men. While the church has a contribution to make to man's life that he cannot get elsewhere and that is of vital importance, there are many other channels through which God moves upon the spirit of man for its enrichment and inspiration, and the larger the number of points of contact with the life of God in the world, the fuller life becomes.

We need strength of will. Jesus increased in favor with man. The end of all our physical training and intellectual culture is to make good men of us, men of deeds and character. The strong man is the man who has developed to the full all the resources of his nature and who has consecrated those resources to the efficient service of mankind. "Our character is our will; for what we will we are." It avails us little to know and to believe if we do not do.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the *Home Study Quarterly* and the *Pathfinder*, respectively.

As an introduction to the lesson to-day, the teacher may say something in regard to the principle of growth, and how it pervades all nature and life. Point out that, as a rule, the more important the thing that grows, the slower the growth is likely to be. Quote from Epictetus: "If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen." Say something, too, about the conditions that affect growth in general. Point out the advantage of a good start, and the necessity of a continual contact with the sources of strength. Quote from Browning:

"Progress, man's distinctive mark alone,
Not God's, and not the beasts': God is,
they are;
Man partly is, and wholly hopes to be."

1. *Our great example*, Luke 2:42-52. Show that, however we may explain the mingling of the divine and human in the personality of Jesus, he evidently went through the process of development. Help the class to see the value of the incident recorded in this passage as showing us how early Jesus began to understand that he had a special work to do. How does the conviction that we have a mission in

life to fulfil for God help us in the matter of spiritual growth? Lay special emphasis upon the suggestions of v. 52. Bring out by questioning the fourfold growth of Jesus,—physical, intellectual, social and spiritual. When our growth is stunted in one of these relations, are the others in danger of suffering too?

2. *A course in ethics*, 2 Peter 1:5-8. To properly understand these verses, it is necessary to study them in relation to what goes just before. It is from God that the strength must come which will enable us to make the progress commended here by the apostle. Be sure to read this passage to the class in the Revised Version. This will make it clear that the Christian life is not a mechanical adding of qualities together, but a continuous

growth. "Virtue is in faith, as the flower is in the seed; the complete fruit is love." Question the class as to the meaning of the different qualities of character which are enumerated here, and show how they all make for the supreme quality of love.

3. *Two requisites for Christian growth*. One of these requisites is communion with God. Remind the class of how needful it is for the plant to be in contact with the sun and air and moisture. Then point out that just so must the soul draw its strength from God. Have some person read Isa. 40:29-31. The other requisite for Christian growth is exercise. Show how children grow by activity. The same thing is true of the Christian. How can we exercise the soul?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Refer to Emerson's saying that every farm should be a gospel, that all the processes of growth should have a fascination and spiritual uplift for us, should lead us to think about how our own life is developed. A gentleman who last summer for the first time in his life cultivated a garden, says that he had no thought that his backyard could teach him so many good lessons. There is something about vegetable growth beautifully suggestive of what should be ever going on in the realm of humans. Note that the lesson has to do with physical and mental and spiritual growth.

1. *Ideal Growth*, Luke 2:42-52. Question the class about this touching incident in the boyhood of Jesus, bringing out his love for his Father's house, and for his Father's business, and his love for his home. Make clear that these were the dominating influences in the development of his life as he increased in wisdom and stature and in favor with God and man. Note that ideal growth implies a perfect development of body, mind and spirit. Physical culture is a grand thing, but without mental and spiritual culture it leaves one little better than a mere animal. Spiritual culture is a grand thing, but without a sound, strong body the life is seriously handicapped. Teach the class that when life is developed in this

ideal way we come into favor with God and man and realize what a good thing it is to live. Point out that the use of strong drink weakens man physically and mentally and degrades him spiritually. There can be no ideal growth under the influence of alcohol.

2. *Gradual Growth*, 2 Peter 1:5-8. Dwell upon the spiritual graces mentioned in this passage, allowing the emphasis to fall upon temperance or self-control, and show how they grow naturally out of one another; and refer to Professor Drummond's saying that we must not expect a boy's religious life to be so mature as that of his grandmother. Remind the class that there is something the matter with life when there is no growth, and call attention to what the apostle teaches us, that we must give all diligence,—earnest thought and prayerful effort and persistent practice—to this matter if we are to succeed. Remind the class that God is willing to do his part if we will give him a chance, if we will only do our part. If there are weak places in our life, weak sides to our character, let us do our best to build up these.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Should young boys and girls come to the

Lord's Table ?

2. Should popularity be sought after ?

Prove from Scripture

That God wants us to be strong.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

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

Begin by asking the scholars what is the only event in the boyhood of Jesus recorded in the Bible and ask how old he was when the incident of our lesson occurred, v. 42. Have some one tell why Jesus went up to Jerusalem with his parents at this time and what the great feast was held in memory of. Discuss the feelings of a boy on his first visit to the city of his dreams. Tell the class that Jesus had no doubt read all about the ancient city of Jerusalem, had heard with other boys, the stories of its great kings, soldiers and prophets, and ask if it would not be a great experience for him to at last reach the city and find thousands of other Jewish boys making their first visit there and feeling proud of their Jewish history and descent.

Have the class read vs. 43 and 44, and draw them out as to why they think Jesus' parents started out on their homeward journey without him. Bring out that this showed that they had confidence in him and could trust him to look after himself even in a strange city. Have some scholar tell where Jesus was and what he was doing when his parents found him, v. 46. Let another read and explain Jesus' answer to his mother's rebuke (v. 49), and discuss whether he meant to be wilful and disobedient. Ask what v. 51 says about his attitude towards his parents from this time on.

Have the class name the four ways mentioned in v. 52 in which Jesus grew, and recall types of people who have grown in one side of their nature, while in another they have been dwarfed and undeveloped. Picture the boy or girl who is a "book worm" and wants to read every spare minute, whether the body

gets enough exercise and fresh air or not, and then the athlete who spends all his time developing his muscles and never studies or exercises his mind. Emphasize the fact that true growth must be all-round, mind, body and soul keeping pace with one another, as Jesus grew when he was a boy. Raise the question if even a strong body and a brilliant mind make a well developed man or woman if the spiritual side of the nature is starved, and call for suggestions as to how this side of a man is fed and strengthened—by prayer, Bible reading and the services of the church and Sunday School.

If time permits let the scholars mention some of the qualities which Peter says in his letter a Christian should develop, if he is to grow in the knowledge of Jesus Christ. Question as to the meaning of the words "temperance," "patience" and "godliness" in 2 Peter 1 : 6, "brotherly kindness" and "charity" in v. 7, and discuss what Peter meant by saying that these things should "abound" in us.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "They that wait upon the Lord shall renew their strength." Find this verse.
2. "I can do all things through Christ which strengtheneth me." Where are these words in the New Testament ?

ANSWERS, Lesson IV.—(1) Mark 3 : 35.
(2) John 15 : 14.

Prove from Scripture

That God wants us to be strong.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

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

A Look Forward—Our lesson teaches us about loving God's house.

Aim of the Lesson—To teach the children that they should grow in knowledge of God

and in worshipping him.

Approach to the Lesson—How does a tree grow? Upwards, broad, sends roots deep down. Boys and girls grow in three ways. Body, mind, spirit or soul. As the trees must have strong roots, so you must try to keep your body strong. You must reach out after knowledge. You must let your life grow toward God.

Our lesson tells us about a boy growing. When Jesus was a child he grew in strength and

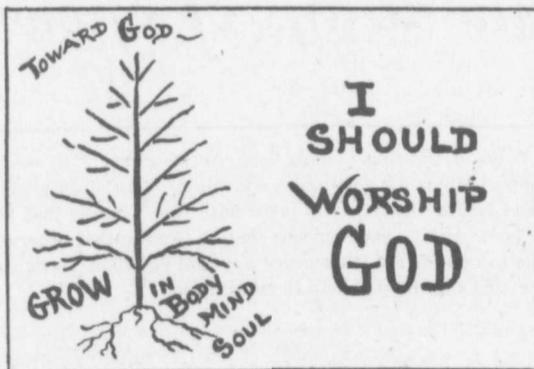
size and in all good qualities. He loved his studies and wanted to grow in knowledge, as we shall see.

Lesson—What cities have the children visited? What was the most wonderful sight they saw? We are going to hear about the boy Jesus' visit to a great city when he was twelve years old. It was the time of the Passover (see Lesson Explained). Show on a map the road that the people would travel from Nazareth to Jerusalem. Mary and Joseph took Jesus with them. How eagerly all the young people looked forward to the visit to the great city! Describe the journey, —the running and jumping of the young people, in which no doubt Jesus joined for he, too, was "just a boy." When at last they reached Jerusalem, what sights they saw! The crowds, the buying and selling of animals and doves for the sacrifices!

Jesus in the Temple Worshipping God—But what attracted Jesus most of all was God's house, the great, beautiful temple on the hill. When they climbed the hill and entered the gates, this is what he saw. (Show picture of

the temple and describe.) He saw the crowds, the priests offering the burnt offerings. He heard the temple music. He saw the people putting their money into the treasury. Jesus listened to the reading of the scriptures

and to all that the rabbi and teacher said. There were many questions he wanted to ask, but there was no time during the services. However, after the Passover was over and the people were returning to their homes, Jesus stayed behind in



the temple amongst the teachers, listening to them and asking them questions.

Tell of the homeward journey, and the return of Mary and Joseph to Jerusalem (vs. 43-45) and the finding of Jesus in the temple, vs. 46-50. Show picture, Jesus in the Temple.

Jesus' Obedience—V. 51 shows Jesus' perfect obedience to his earthly parents, as his later life shows his perfect obedience to his heavenly Father. Tell v. 52.

Golden Text—Repeat Golden Text and explain. Repeat also "The Lord (point upward) will give strength unto his people."

Growth—Speak of the growth of plants, of baby animals, of baby brother. We are told in 2 Peter 1:5 (print each of these on the branches of the tree) how God wants our minds and hearts and souls to grow. God can help us to grow in all these ways. Do you want to know where to learn to grow in your soul? The very place where Jesus went—the house of God, our church.

What the Lesson Teaches Me—I SHOULD WORSHIP GOD.

FROM THE PLATFORM

Get the scholars to repeat together v. 52, "And Jesus increased in wisdom and stature, and in favor with God and man." Remind them that this is the only account which we have of the boyhood of Jesus. Ask for another word which might be used instead of "increased."

The scholars will readily supply the word "grew." Next, ask in how many ways are we told Jesus grew. The scholars will quickly see that there are four ways described. Write on the

Four Ways of Growing

blackboard, *Four Ways of Growing*. Take these up in order. "In wisdom"—this means, used well all his opportunities for getting an education. "In stature" means that he grew up with a strong and healthy body. "In favor with God" means that he always did what pleased God. "In favor with . . . man" means that he lived so that other people thought well of him. The truths to impress are, that every boy and girl should seek to grow in the ways in which Jesus grew, and that he will help them to do so.

Third Quarter : Studies in the Christian Life

The lessons for this Quarter form a brief series of topical studies in the Christian Life. A glance at the Lesson Calendar will show how important and helpful are the topics chosen.

Lesson VI.

HELPING OTHERS

August 11, 1918

Luke 10 : 30-37 ; Galatians 6 : 1, 2, 9, 10. Study Luke 10 : 25-37 ; Galatians 6 : 1-10.
Scripture Memory Verses.

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

30 ¹ And Je'sus answering said, A certain *man* ² went down from Jeru'salem to Jer'icho, and ³ fell among ⁴ thieves, which ⁵ stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance ⁶ there came down a certain priest that way : and when he saw *him*, he passed by on the other side.

32 And ⁷ likewise a Le'vite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samar'itan, as he journeyed, came where he was : and when he saw *him*, he ⁸ had compassion on *him*,

34 And ⁹ went to *him*, and bound up his wounds, pouring ¹⁰ in oil and wine, and ¹¹ set *him* on his own beast, and brought *him* to an inn, and took care of *him*.

35 And on the morrow ¹² when he departed, he took out two pence, and gave *them* to the host, and said

Revised Version—¹ Jesus made answer and said : ² was going down ; ³ he ; ⁴ robbers ; ⁵ both stripped *him* and beat *him* ; ⁶ a certain priest was going down that ; ⁷ in like manner a Levite also, when he came to the place, and saw *him*, passed ; ⁸ was moved with compassion ; ⁹ came ; ¹⁰ on them oil ; ¹¹ he ; ¹² Omit three words ; ¹³ Omit unto *him* ; ¹⁴ I, when I ; ¹⁵ back again, will ; ¹⁶ Omit now ; ¹⁷ proved ; ¹⁸ And Jesus said ; ¹⁹ even if ; ²⁰ any trespass ; ²¹ a ; ²² looking to thyself ; ²³ well-doing ; ²⁴ So then, as we have opportunity ; ²⁵ work that which is good toward all men, especially toward them that are ; ²⁶ the.

LESSON PLAN

I. Passing an Opportunity, Luke 10 : 30-32.

II. Using an Opportunity, 33-37.

III. Creating an Opportunity, Gal. 6 : 1, 2, 9, 10.

HOME DAILY BIBLE READINGS

M.—Helping others, Luke 10 : 25-37. T.—Bearing burdens, Gal. 6 : 1-10. W.—The great commandment, Matt. 22 : 34-40. Th.—The supremacy of love, 1 Cor. 13 : 1-13. F.—Love of the brethren, 1 John 3 : 13-22. S.—Your reasonable service, Rom. 12 : 1-9. S.—Fellowship of service, Rom. 12 : 10-21.

Primary Catechism—Ques. 108. *What does our baptism teach us ?* A. Our baptism teaches us that we

¹² unto *him*, Take care of *him* ; and whatsoever thou spendest more, ¹³ when I come ¹⁴ again, I will repay thee.

36 Which ¹⁵ now of these three, thinkest thou, ¹⁶ was neighbour unto *him* that fell among the ¹⁷ thieves ?

37 And he said, He that shewed mercy on *him*.

18 Then said Je'sus unto *him*, Go, and do thou likewise. Gal. 6 : 1 Brethren, ¹⁹ if a man be overtaken in ²⁰ a fault, ye which are spiritual, restore such ²¹ an one in ²² the spirit of meekness ; ²³ considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

9 And let us not be weary in ²⁴ well doing : for in due season we shall reap, if we faint not.

10 ²⁵ As we have therefore opportunity, let us ²⁶ do good unto all *men*, especially unto them who are of the household of ²⁷ faith.

belong to Christ, and must be true to Him.

Shorter Catechism—Ques. 25. *How doth Christ execute the office of a priest ?* A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God ; and in making continual intercession for us.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 77, 80, 429, 238.

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

Lantern Slides—For Lesson, 354, The Good Samaritan. For Question on Missions, C. 487, Meal Time, Noodle Soup. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—For Luke 10: 30-37: November or December, A.D. 29; Northern Perea, east of the Jordan. For Gal. 6: 1, 2, 9, 10: About A.D. 57; Corinth.

Lesson Setting—The Parable of The Good Samaritan was spoken during our Lord's Perea ministry, of which an account is given in Luke 9: 51 to 19: 28.

The Epistle to the Galatians was written by Paul to the churches in Galatia, a region in Asia Minor, including the cities of Antioch, Iconium, Derbe and Lystra. (Compare Acts, chs. 14, 15.)

A lawyer or scribe, one whose business it was to interpret the Jewish law, comes to Jesus and asks what he is to do in order to inherit eternal life. This lawyer was probably the same as the "scribe" of Mark 12: 28-34, or "lawyer" of Matt. 22: 35-40. Mark represents him as a fair-minded inquirer; but in Matthew, as in the lesson passage, he is said to be "tempting" Jesus, that is, trying to entrap our Lord into making an erroneous statement. Jesus, in reply, asks what the law says about the matter. The lawyer answers by quoting (v. 27) a precept taken from Deut. 6: 5 and 11: 13, to which he adds a further precept from Lev. 19: 18. Jesus says that eternal life will follow if these precepts are kept. Then the lawyer asks the question: "Who is my neighbor?" Jesus' answer to this question is the parable of The Good Samaritan. Vs. 25-29.

I. Passing an Opportunity, Luke 10: 30-32.

V. 30. *Jesus answering*; literally, "taking him up" that is, to reply to him. *A certain man*. It may well be that our Lord referred to an actual case. *Was going down* (Rev. Ver.) *from Jerusalem*, 2,400 feet above the Mediterranean level, *to Jericho*, 825 feet below it. The distance is about 21 miles. The road was a mere path, full of dangers, lying much of the way through a deep ravine through soft rocks, in which chambers and caves abounded, just the places for robbers (Rev. Ver.),—"brigands"—to hide in. Palestine was notorious for its bands of plundering Arabs. *Stripped him*; besides plundering him. *Beat him* (Rev. Ver.); Moffatt, "be-labored him," to make him helpless.

V. 31. *By chance*; or rather, "by coincidence," "providentially," by "God's unseen providence by men nicknamed chance." The New Testament never refers any event to chance luck or fate. *A certain priest*; perhaps on his way home after his regular period of service in the temple. *Saw him*; so that he could not offer the excuse of ignorance. *Passed by, etc.*; literally "went by opposite."

V. 32. *In like manner a Levite* (Rev. Ver.); also, it may be, going home from his part in the temple services. A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites were assistants to the priests, their duties being to cleanse the temple, carry fuel, act as choristers and the like. The lawyer would willingly enough listen to a condemnation of the priests and Levites, since they were mostly Sadducees, while he was a Pharisee. *Was at the place*; Moffatt, "came to the spot." *Looked on him*. Both the priest and the Levite saw the man; there was no excuse for either.

II. Using an Opportunity, 33-37.

V. 33. *A certain Samaritan*. Samaria was the middle province of Palestine, with Galilee to the north and Judea to the south. The Samaritans were a mixed race (see 2 Kgs. 17: 24). By accepting only the Pentateuch as their Bible, and by worshiping on their own Mount Gerizim instead of honoring the temple at Jerusalem, they greatly offended the Jews (see John 4: 9). *As he journeyed*. He was on a longer journey, we may suppose, than from Jerusalem to Jericho, and therefore would have means with him to help. *Came where he was*; running the risk of danger to himself. *Moved with compassion* (Rev. Ver.). His kind heart placed him far above those who despised him.

Vs. 34, 35. *Bound up his wounds*; showing personal care and gentleness. *Pouring on them* (Rev. Ver.) *oil* (from the olive) *and wine*; mixed so as to form a sort of salve, a usual Oriental remedy. Luke, himself a physician, is keenly interested in the treatment. *His own beast*; likely an ass. *Inn*. Eastern guests at an inn receive only lodging, having to provide their own meals. *Two pence*; silver denarii, each worth about 17 cents.

Vs. 36, 37. *Which . . . was neighbour unto him?* The Pharisee lawyer, while he would enjoy a thrust at the Sadducaic priests and Levites, would be the last one to find anything deserving of praise in a despised Samaritan. The point, as Jesus' question makes clear, is not: "Who is neighbor to me?" but "To whom am I neighbor?" And Jesus' answer is: "To any one whom I can help." The disciples James and John had shortly before wished to bring destruction on a Samaritan village, ch. 9 : 52-54. In Jesus' picture of a model Samaritan there is a side lesson for them.

III. Creating an Opportunity, Gal. 6 : 1, 2, 9, 10.

V. 1. *Brethren.* Ch. 5 : 26 warns against unbrotherly feelings. Paul goes on to show how a real brother should act. *Overtaken*; not overcome by sudden temptation, but suddenly surprised and discovered. *In a fault*; such as drunkenness. *Spiritual*; bringing forth the fruits of the Spirit (see ch. 5 : 22, 23). *Restore such a one* (Rev. Ver.); so influence him that his character shall be changed. *Spirit of meekness*; and not of pride and self-conceit, as if considering oneself much better than the wrong-doer. *Considering thyself.* Each Christian has something to do in helping the tempted. *Lest thou also be tempted*; and fall into sin.

V. 2. *Bear ye.* The Greek word means to do this continually: it is to be a habit. *One another's burdens.* A very heavy weight is meant, something distressing to be borne, especially things like the "fault" mentioned in v. 1. The meaning is that the Christian should be eager to relieve any one who is being crushed by his load. And who has heavier loads to bear than the poor drunkard? *Fulfil the law of Christ.* It is in helping others that we are most like Christ.

V. 9. *Not be weary*; lose courage, flag, as a farmer might be tempted to do, in the long interval between sowing and reaping. *Well doing*; doing the things that are good and

beautiful. *In due season*; as the farmer reaps his harvest at the appointed time. *Reap . . . faint not*; like reapers overcome by heat and toil.

V. 10. *Opportunity*; literally, "season." We must not neglect the time for sowing when it is with us. *Work . . . good* (Rev. Ver.); show kindness in every possible way. *Toward all men* (Rev. Ver.); including the drunkard, whom we are to help in all ways that offer themselves. We are here taught that love of all mankind is a Christian duty. *Of the household*; the family to which all Christians belong. *Of the faith* (Rev. Ver.); that is, of those who believe in Jesus.

Light from the East

"HE FELL AMONG ROBBERS" (Luke 10 : 30, Rev. Ver.)—When Mr. Morrow of Brockville, Ont., and I were in Palestine in 1912, we pitched our tents one evening near Megiddo, and as we were at supper (it was just dark) we heard a shot fired in the distance, then another, then several more within two minutes. We did not speak of it; it was no uncommon thing. But almost immediately one of our Arabs rushed up excitedly; he wanted our guns, for they had heard cries of distress in the direction of the shots. Off they went to help and they soon found the poor man beaten and faint. He had been going down to Haifa with a load of cheese on one donkey and riding another himself. He had been set on by several men who had taken his donkeys and cheese and knocked him about. Our men did a good deal of wild shooting to cover their fear and parade their valor. The robbers made off and one donkey was recovered. The man was brought into our camp. He was badly bruised and had an open wound on the side of his head. What simple treatment was possible was given him and the next morning he rode off on his own donkey, sore and stiff and thankful. If you travel in Palestine to-day alone and unarmed you are pretty sure to fall among robbers.

THE GEOGRAPHY LESSON

"Jericho was situated in the valley of the Jordan, about 5 miles west of the river and about 6 north of the Dead Sea. The distance between Jerusalem and Jericho was about 17

miles. The immediate vicinity enjoyed the advantage of abundant springs (2 Kgs. 2 : 19-22), and showed great fertility. It was the 'city of palms' (Deut. 34 : 3 ; 2 Chron. 28 :

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15), and Josephus gives an enthusiastic account of the abundance and variety of its products. . . From Jericho to Jerusalem there are three roads. The central one of these is the most direct, and was that used by pilgrims going from Galilee to Jerusalem, who took the circuitous route in order to avoid entering Samaria. It is an extremely arduous path, and wayfarers were much exposed to the attacks of robbers, who easily found secure concealment among the bare and rugged hills which it traversed : a fact which gives vividness to the parable of the Good Samaritan, Luke 10 : 30. This road was that which Jesus took on his last journey to Jerusalem. After the raising of Lazarus, Jesus and his disciples withdrew 'into a city called Ephraim,' John 11 : 54. From this place Jesus could see the pilgrim bands from Galilee going down to Jericho on their way to Jerusalem. In all probability, when 'the Passover was nigh at hand,' he joined one of these bands and so paid that visit to Jericho with which the names of Bartimæus and Zacchæus are associated."—Hastings' Dictionary of Christ and the Gospels.

THE LESSON APPLIED

There is a twofold aspect to the nature of man. On the one hand he is an individual with his personal rights and duties. On the other hand he is a social being whose life is intertwined with the lives of others, and so certain social obligations rest upon him. The Christian attitude to others may be summed up in the one word, helpfulness.

Every man has obligations to others of a very sacred kind, and these extend beyond the circle of our intimate friends, our kith and kin, or our chosen companions ; they have to do with all whom we meet daily, our friends and our foes, those we know well and strangers, those above us and those below us in the social scale. We are under obligation to be neighborly, and "our neighbor is just the man who is next to us at the moment," as George MacDonald says. Our duty is to maintain in social intercourse with all kinds and conditions of men that ideal Christ set before us in precept and in practice.

Christ has set us the great example. He went in and out among men as one of them-

selves. Wherever they were to be found he went. He wept at their funerals, was an invited guest at their marriages, was welcomed at their feasts, and was a visitor in their homes. So wide were his sympathies that the Pharisees complained. They said of him as a reproach : "This man receiveth sinners and eateth with them." But wherever he went he went in the spirit of service. He lived among men and all classes of men always with the willingness and desire to help them. That spirit he would have his followers show. The great commandment is to be neighborly. He who would become great must become the servant of all. He whom God recognizes is he who gives the cup of cold water to the thirsty and visits the stranger.

Christ taught in this connection the law of brotherhood. It is implicit in his doctrine of the fatherhood of God. Mankind is an organism. No man standeth or falleth without influencing other men. We are bound together ; we march through life in serried ranks. What we are and how we live touches

all other lives helpfully or harmfully, and the world is eternally better or worse because of our presence in it. The brotherhood of mankind lays upon us the obligation of living brotherly.

Another law is that of stewardship. Nothing we have is our own in any true sense. Anything we have is ours only because others cooperated in its production. The very loaf of bread on our table preaches a practical sermon on social duty. Behind that loaf is the farmer preparing the soil and sowing the seed, the laborers garnering in the harvest, the threshers separating the grain from the chaff, the elevator men and the railroad companies bringing the grain to the mills and the millers preparing the flour and shipping it to the bakers. Many men have cooperated to place that loaf before us. We are under obligation to all these men. So with the clothes we wear, the house in which we live, and all the necessities and comforts of our lives. Every man is debtor to every other man. Can any one of us pay that debt? Never. All property is a trust, and whatever a man has, be it little or much, he holds in trust for his fellow men.

Again, Jesus enunciated the law of service. We are here to give, not get; to uplift others, not to exalt self. The inspiration of this spirit of service is love. Love alone has the power to keep the spirit sweet, to make us tender hearted, forbearing one another, forgiving one another, sharing one another's burdens. Jesus himself lived among men as

one that served, and the secret of his unflinching courtesy and helpfulness was the depth and power of his mighty passion of love. As he lived, so we should live, and his love we may share if we share his fellowship. Through friendship with him we catch his spirit.

The church needs men to give it leadership, that it may prove equal to the demands of this new day and that it may send forth men trained for the citizenship of to-morrow. The glorious heritage being purchased at such a price on the European battlefields can only be conserved by men who value it and are competent to meet and solve its problems and to pass it on enriched to those who come after. Only through such men can the victory we ardently pray for be made worth winning. This work needs above all else, men of love and the spirit of fraternity. In this spirit alone is there any hope for a reign of universal peace, for the healing of the wounds caused by this terrible conflict, for the assimilating of the various nationalities within our bounds into a united Canada, and for the righting of all social wrongs, the removing of oppression of the weak by the strong, and the abolition of patronage, unreasoned partisanship, and all those evils that have been eating like a canker at the heart of our national life. From every standpoint, and in all its bearings on life and conduct, there is nothing so good, so wise, so sound in principle and so wise in practice as the simple law laid down in our lesson: "Thou shalt love . . . God . . . and thy neighbor."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Ask for the subject of our last study. Point out the relation between that study and the one we are to take up to-day. The fact was emphasized at the close of last week's lesson, that the soul grows stronger through exercise. Is not the rendering of service to others one of the best possible ways of exercising our own souls? Something, too, may be said about practical service as a cure for religious doubt. Show that the ideal of unselfish service is one of the most distinctive things about the Christian religion. Call attention to the significant summing up of the whole matter in 1 John 4 : 20, 21. Now discuss :

1. *Our neighbor*, Luke 10 : 30-37. In a few words recall the circumstances which gave rise to this parable. Can the class suggest any reasons why this is one of the best known of all the parables of Jesus? Go right to the heart of the story. Remind the class that both the law and the rabbis defined a "neighbor" as a fellow Israelite,—"son of thy people." Have some one read Lev. 19 : 18. How does Christ alter this definition? Does he narrow it or enlarge it? Emphasize Christ's positive view of duty. What was the sin of the priest and the Levite? Did they do any actual harm to the sufferer on

the road? Make it clear that ~~the~~ sin lay in doing just nothing. Do we make the mistake sometimes of thinking of a good man as one who simply refrains from doing evil? As followers of Jesus Christ can we be satisfied with such a negative theory of goodness?

2. *Our neighbor's burdens*, Gal. 6 : 1, 2. Point out the relation between these verses and the parable we have been examining. What did the parable suggest as to "the law of Christ?" Is there any relation between these two verses themselves? Remind the class that Paul in this epistle has been warning his readers against exalting the old law, but here we have one law which must be obeyed

if we are to call ourselves Christians at all. Show that the law of helping others was not the only one which Jesus taught, but one which he exemplified again and again, so that it is in a double sense the "law of Christ."

3. *Keeping at it*, Gal. 6 : 9, 10. How true is it that we need all our patience and perseverance when we set out to obey the law of Christ, and help others? Probably members of the class will be ready with illustrations for their own experience of how often they have been disappointed with those whom they have tried to help. A few such disappointments, and we are in danger of giving the whole thing up as a bad job. What reason does Paul give here why we should not?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

In one of the most imaginative of Canadian romances we are told how the hero of the story found in a remote quarter of the globe a peculiar people whose ruling passion was self-denial and the good of others. Remind the class that we cannot be true followers of Jesus without allowing this ruling passion to get possession of us. The great mission of Jesus in coming into the world was to make self-denial and the good of others the ruling passion of life. The following treatment of this lesson in helping others may be adopted:

1. *Helping Sufferers*, Luke 10 : 30-37. Ask some one to tell the story of the Good Samaritan, and bring out that we have here one of the best illustrations of unselfishness in all history. Dwell upon the different ways in which we can help the poor and needy, the sick and the sorrowing,—how we can get into the Good Samaritan circle, and do a bit of the work which he did. In every community there is some work of this kind to do, and those who do it are the blessed of human kind. "Let never a day die in the west"

That you have not comforted some sad breast."

Refer to the work of the chaplains and nurses at the front and in the hospitals everywhere, and tell some story of a soldier who, completely forgetful of self, helped a wounded comrade to a place of safety. Show how Christlike all this is.

2. *Helping Sinners*, Gal. 6 : 1. Make clear that there is no greater work in the world than that of helping erring ones back into the right way, than that of helping the fallen to stand up and look up and make a new start. Note that Christ made a specialty of this kind of work and that we cannot succeed unless we are like him in his beautiful brotherly spirit. In Norman Duncan's story, *The Measure of a Man*, or in Harold Begbie's, *Twice Born Men*, will be found many most telling illustrations of how it is possible to help the down-and-out to be better and to do better. In every community there are opportunities of helping others into a better kind of life.

3. *Helping Saints*, Gal. 6 : 2, 9, 10. Note that it is not always a difficult matter to help others to bear the burdens of life. A kind word, a pleasant smile, a loving handshake, a little deed of kindness will make many a life brighter, will make many a burden lighter. We are ourselves poor, miserable sinners if we take no interest in work of this kind.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Are there any limits to the duty of helping others?
2. When Paul says "justified by faith" (Rom. 5 : 1) and James says "justified by

works," do the two apostles contradict each other?

Prove from Scripture
That true religion is helpful.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Ask your pupils what they would do if they happened to see an accident occur on the street, or if they met an old person in trouble of any kind, or found a lost child. Would they hurry on and pay no attention, or would they stop and lend a hand to the one who needed help? Then put the question, "What would Jesus do in any of these cases?" and "What did he teach about that very thing?"

Ask about the story in the lesson which Jesus told to illustrate our duty to others, and if any one volunteers, let him tell the parable of the Good Samaritan. Have other scholars describe the road from Jerusalem to Jericho, the meaning of the name Samaritan, and why it was remarkable for a Samaritan to show such kindness to a Jew.

Discuss whether or not the Samaritan needed to have done what is recorded in v. 35, and bring out the point that he wanted to do all he could for the man, because his heart was full of brotherly love and kindness. Bring out that this sort of spirit will never stop short of the very utmost that can be done for those in need, or will wait to consider who the needy one is. Tell the story of a dog that brought home one day a poor famished little kitten. Instead of carrying it to his mistress to be cared for, he took the kitten to his own house and gave it some of his supper. He licked its face clean every morning, shared his meals with it and kept it warm at night. Soon the starved little kitten became fat and strong and happy and played by the hour with the kind dog that had befriended it.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson is going to teach us about helping others. We shall see how the Good Samaritan helped his neighbor.

Aim of the Lesson—To teach the children to be kind and helpful to any who need their help.

Approach to the Lesson—"I'm brother to a Scout," said a small boy, when I asked him

Have some scholar read v. 36 and tell to whom Jesus put this question, and what question the man had asked Jesus in order to entrap him and find fault with his beliefs, v. 29.

Apply the command in the latter part of v. 37 to the life of the Juniors and discuss ways in which they can be "Good Samaritans" right in their own community.

Call for some of the ways Paul told the Galatian Christians to help one another, having the scholars read Gal. 6 : 2, and discuss its meaning and significance for us.

Have the scholars repeat after you the well known words of William Penn, and suggest that they make little motto cards with the quotation written on them :

"I expect to pass through this way but once ; if there is any kindness or any good thing I can do to my fellow beings, let me do it now."

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "A friend loveth at all times." In what part of Proverbs is this saying to be found?

2. "Whatsoever thy hand findeth to do, do it with thy might." Find these words in Ecclesiastes.

ANSWERS, Lesson V.—(1) Isa. 40 : 31. (2) Phil. 4 : 13.

Prove from Scripture

That true religion is helpful.

why he had run to help a woman who had fallen, and had picked up her numerous packages which had fallen in the snow. "I'm too young to be a Scout, but my brother is one." Recall the motto of the Boy Scouts and Girl Guides,—"At least one kind deed each day." That is one way of bearing burdens. There are other burdens,—sorrow, pain, sickness,

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weakness, tiredness, etc., that are not done up in bundles. Anger, impatience and many other emotions may become "burdens." How can you help some one? Perhaps the children can tell you of some kind deed done

by some boy or girl to help some one. Remember Jesus said, "Whoever shall give . . . a cup of water in my name . . . shall not lose his reward."

Lesson—A Jewish scribe or lawyer asked Jesus, "Rabbi (Teacher), what must I do to get eternal life?" You see he thought he must do something great. Jesus told him it was not what he did, but the love he had in his heart, that would bring eternal life.

The scribes wore a little roll of parchment bound on their foreheads with some parts of the holy scriptures written upon it. Jesus pointed to this, saying, "What do your scriptures say about it?" The man read Deut. 6:5 and Lev. 19:18 (read).

Love—Print THOU SHALT LOVE . . . THY NEIGHBOR AS THYSELF. The scribe asked, "Who is my neighbor?" Jesus answered him by telling him the story of the Good Samaritan. (Show a picture.) Tell the story. (This story may very easily be acted

by the children; or sketch and use strokes.)

When the story is finished, all repeat Jesus' words: "Go, and do thou likewise." Anybody who needs my help is my neighbor (repeat).



Think of ways in which loving little hearts and loving little hands (sketch) may "bear burdens." It may be helping to feed starving children in other lands, doing kind deeds in the home, taking care of the baby, being thoughtful not to give trouble to

people who are tired and busy. When Ted brought home a half starved lame puppy that he found on the street and took care of it, don't you think he had some of the "Good Samaritan" spirit in him? (Love for dumb animals.)

A Verse for Little Ones—"Be ye kind one to another," Eph. 4:32.

Others—

"Others—they are all about us,
Those who need our love and care.

How shall we who are so human
Every brother's burden share?

Resting on divine assistance,

Strength we'll have to do and bear."

What the Lesson Teaches Me—I SHOULD BE KIND TO EVERYBODY.

FROM THE PLATFORM

NEIGHBOR · PR. LE. SA. ?

Call for the lawyer's question (v. 29) which led Jesus to utter the parable of the Good Samaritan, and print NEIGHBOR on the blackboard. Bring out as dramatically as possible the story of the parable about the man who was robbed and half killed on the road between Jerusalem and Jericho, and about the three men who, in turn, passed by where he was lying,

wounded and helpless. Have the scholars tell how the priest (Print Pa.) acted, and the Levite (Print Le.) and the Samaritan (Print Sa.). After making the conduct of each of these three passersby stand out vividly, print a large question mark on the blackboard, and ask the scholars which of these three men treated the man set upon as a neighbor. Now ask, What was there about the man which led the Samaritan to regard him as a neighbor? The reason to bring out is that the man needed help, and the lesson to emphasize is, that our neighbor is any one whom we can help.

Third Quarter : Studies in the Christian Life

The lessons for this Quarter form a series of brief topical studies in the Christian Life. A glance at the Lesson Calendar will show how important and helpful are the topics chosen.

Lesson VII.

WORKING IN THE CHURCH

August 18, 1918

Acts 2 : 41-47 ; 4 : 32-35 ; 6 : 2-4. Scripture Memory Verses.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise : give thanks unto him, and bless his name.—Psalm 100 : 4 (Rev. Ver.).

41 Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul : and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common ;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Ch. 4 : 32 And the multitude of them that believed were of one heart and of one soul : neither said any

Revised Version—They then : Omit gladly ; Omit the same day ; in that day ; teaching ; in the breaking ; the prayers ; they ; all, according as any man ; day by day, continuing steadfastly with ; at home, they did take their food with gladness ; them day by day those that were being saved ; Omit of one ; and not one of them said that ought ; their ; For neither ; among them any ; Omit down ; each, according as any one had need ; And the ; fit that ; forsake ; Look ye out therefore, brethren, from among ; good ; Spirit and of wisdom ; continue steadfastly in prayer ; in.

LESSON PLAN

- I. A Praying Church, Acts 2 : 41-43.
- II. A Sharing Church, 44-47 ; ch. 4 : 32-35.
- III. A Practical Church, Acts 6 : 2-4.

HOME DAILY BIBLE READINGS

M.—Working in the church, Acts 2 : 41-47. T.—Using property for the church, Acts 4 : 32-37. W.—The daily ministrations, Acts 6 : 1-7. Th.—Going up to worship, Ps. 122 : 1-9. F.—Diversity of gifts, 1 Cor. 12 : 4-11. S.—Worthy of our calling, Eph. 4 : 1-7. S.—The stature of the fullness of Christ, Eph. 4 : 11-16.

Primary Catechism—Ques. 109. Why are the children of Christians baptised? A. Because they are members of the Church, and are to be cared for and taught

of them that ought of the things which he possessed was his own ; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.

34 Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet : and distribution was made unto every man according as he had need.

Ch. 6 : 2 When the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

to love and serve Jesus Christ.

Shorter Catechism—Ques. 26. How doth Christ execute the office of a king? A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 360, 383, 239, 388.

Special Scripture Reading—Ps. 65. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, 101, Peter and John Heal the Sick. For Question on Missions, C. 10, Chinese Mandarin's Family. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—For Acts 2 : 41-47 ; Acts 4 : 32-35, A.D. 30. For Acts 6 : 2-4, A.D. 35 ; Jerusalem.

Lesson Setting—The three lesson passages give a vivid picture of the life and activities of the early church.

i. A Praying Church, Acts 2 : 41-43.

V. 41. They ; from among the hearers of Peter's address on the day of Pentecost, vs. 14-40. That gladly received his word ; "accepted what he said" (Moffatt). These are the same persons who are described in v. 37.

Were baptized; not necessarily all by Peter, or even by the Twelve alone; other disciples may have assisted. *Added*; to the 120 of ch. 1:15. *About three thousand souls*. The church began with a great ingathering.

V. 42. *Continued steadfastly*; "devoted themselves to" (Moffatt), allowing nothing to interfere with their doing so. *In the apostles' teaching* (Rev. Ver.); which would consist in giving particulars about him whom they had accepted as Lord and Christ, and would, therefore, be largely in the form of narratives. "With what moving power would the master's word be rehearsed by men in whose imaginations the speaker's looks and tones, as he had spoken them, still lived!" (Century Bible). *Fellowship*; "communion," "referring to the help given to the destitute of the (Christian) community, not apparently in money, but in public meals." *Breaking of bread*; "the Lord's Supper" (Bruce), but including inward spiritual fellowship. *The prayers* (Rev. Ver.); both in the temple and in private gatherings.

V. 43. *Fear came upon every soul*; of those who heard about the events just related,—the descent of the Spirit, the miracle of tongues, the conversion of the 3,000. Such supernatural happenings caused awe to creep over the souls of all who saw or were told of them. *Wonders*; a word for miracles, which points to the feeling excited by them in the beholder. *Signs*; another designation of miracles regarded as proofs that their author is divine. A third word translated "mighty works" (v. 22, Rev. Ver.) points to the might of him who works the miracle. *Through the apostles* (Rev. Ver. Margin); as instruments: the power was God's.

II. A Sharing Church, 44-47; ch. 4:32-35.

Vs. 44, 45. *All that believed*; not only those who had recently joined the church, but all its members. *Were together*; living in closest unity and fellowship with one another. *Had all things common*; Moffatt, "shared all they had with one another." They looked upon their possessions not as their own, but as held subject to the use of the church as they were needed. *Sold their possessions and goods*. The Greek means that this practice extended over a period of time. *Parted them*; each acting of his own free will. *As every man had*

need; "just as any one might chance to have need." There was as yet no organized and centralized distribution of relief.

Vs. 46, 47. *With one accord*; "with one soul" (compare ch. 1:14), so united were these early Christians. *In the temple*. The first Christians continued to be devout Jews. *Breaking bread at home* (Rev. Ver.); joyfully observing the Lord's Supper in their own homes. *Did take their food* (Rev. Ver.); their ordinary meals. *With gladness and singleness of heart*; with exultant joy and overflowing openheartedness. *Praising God*; out of sheer joyfulness because they know Jesus as their Lord and Saviour. *Having favour, etc.*; that is, with the common people. *The Lord*; that is, Christ. *Added to them . . . those . . . being saved* (Rev. Ver.). The disciples' pure and holy life won the friendly regard of the people, but the work of salvation was the Lord's.

Ch. 4:32. *And*. An account has just been given of the church's appeal to God in prayer, after the release of Peter and John, and the issue of that appeal, vs. 1-31. *Multitude*; a technical term for a religious association. *Of one heart and . . . soul*; a proverbial expression denoting complete unity of affection and purpose. *Not one* (Rev. Ver.); in so great a company. *Said . . . aught* (Rev. Ver.) . . . *possessed . . . his own*: Each one actually possessed his own property, but he did not treat it as his own. *All things common*. The property of each was used for all; it is not said that it belonged to all. This "community of goods" was not compulsory, but voluntary. Each had the right to do as he willed with his own.

V. 33. *With great power*; probably by the working of miracles as well as by word of mouth. *Gave the apostles witness, etc.*; as a debt and duty which they owed to their master. Witness-bearing was the special business of the apostles (see ch. 1:8). *Of the resurrection of the Lord Jesus*. The apostle's testimony to this fact was backed up by the lives of the rank and file of church members, who showed, in their love and liberality, that the risen and living Christ was working in them through his Spirit. *Great grace*. Some understand by "grace" the goodwill of the people towards the Christians because these were so liberal; others, the favor or kindness of God, of which the liberality was an effect.

V. 34. *For* (Rev. Ver.); introducing a reason for the favor of the Christians with men or a proof that the divine grace was working in them. *Neither . . . any . . . lacked*; not that there were no poor, but those who had plenty ministered to the needy. *Possessors . . . sold . . . brought the prices*. It is not meant that all owners sold up their property at once, but that every now and then, as need arose, one and another placed the proceeds from the sale of his property at the disposal of the apostles for the relief of want.

V. 35. *At the apostles' feet*; signifying that the apostles were given complete control of the gifts brought. *Distribution . . . according . . . as . . . need*. There were always a great many poor in Jerusalem, who depended on the charity of the richer residents of the city and on chance employment during the great feasts, when the city was full of visitors. Many of these poorer people, in becoming Christians, would lose the help they were wont to receive from the better-off Jews.

III. A Practical Church, Acts 6 : 2-4.

V. 2. *The twelve*; a title given to the company of the apostles, though one of them, Judas, had been removed. *Called the multitude*; the body of the disciples, the rank and file members of the church, as distinguished from the leaders. Of course, not all of these would come,—there were at least 5,000 of them (see ch. 4 : 4). The open courtyard of any large Jerusalem house would suffice for the gathering. *It is not reason*. It is not fitting or proper. *Leave* ("forsake," a strong word, denoting that practically the whole of the apostles' time was being taken up in the management of the charity funds) *the word of God*; give up preaching and teaching. *Serve tables*; the tables at which money or food was distributed. Our word "deacon" comes from the Greek word translated "serve," and it is supposed that the office of deacon in the church sprang, at a later time, from the appointment of the "seven helpers." (See 1 Tim. 3 : 8-13.)

Vs. 3, 4. *Look ye out among you*; choose for yourselves. The helpers for the apostles were to be elected by the people. *Seven men*. Various reasons have been given for the number: (1) It was the number of sacred completeness amongst the Jews. (2) It was the

number of the elders or rulers in each Jewish community. (3) There were seven household centres of meeting for the Christians in Jerusalem. (4) There were seven tables to be cared for. The fact that seven men were needed shows that the sums of money contributed must have been very considerable. *Of honest report*; well known for their good character and life. *Full of the Holy Ghost*; so that they would be sure to please God. The management of the so-called secular affairs of the church, as well as of the religious interests, requires wise, spirit-filled men. Great prudence and care would be required of the seven in dealing with complaints made to them. *And wisdom*; that is, practical ability in managing affairs. *Whom we may appoint*. The people were to elect the seven, but the apostles would set them apart. *To prayer*; both private prayer and intercession and the public prayers of the church. *The ministry of the world*; preaching and teaching.

Light from the East

"WITH GLADNESS" (Acts 2 : 46)—We may well suppose that gladness was the mood of the brotherhood from the first. After the panic of the arrest and crucifixion, they had rallied together through a common experience that quickened their whole nature. The resurrection appearances must have stirred their souls to the depths. They lived in the buoyant element of a great religious experience. Then came Pentecost with its strange stirrings of soul (Acts, ch. 2), its ecstasies too high for intelligible speech. They passed their days in the temple and in private houses in strained expectancy (Acts 2 : 46). The Lord might come at any time. For weeks, for months, yes, for years, they lived together on this exalted plane.

Nothing is more important than their fellowship. It was their fellowship that sustained them in these higher ranges of experience. It was their fellowship that quickened them to a continual praise of God. It was a fellowship of expectancy that would not let a single spirit droop. And when Christians sat down at a common meal, they were still human enough to be drawn the closer by eating and drinking together, athrill with gladness and sensitive to the slightest touch of God.

And Jesus was not far away. I dare say the Emmaus experience might be the experience at every common meal. At the breaking of bread the two disciples suddenly remembered that last solemn meal in the upper room.

That breaking of bread brought it all back in a flash; and forthwith they knew their Lord. After that no meal could be quite a common meal again. Jesus might be unseen but never far away.

COMMUNITY OF GOODS

Plato argued that all property should belong to the community, and not to the individual; and the Essenes in Judea, and some other sects, practised this. The lesson incident does not commit Christianity to communistic socialism, since it was only a special extension of the hospitality shown to visitors of the Dispersion. During their itinerant life, the twelve disciples had a common treasury, and now, when they were endowed with new life and enthusiasm, and when their brethren were detained in Jerusalem beyond the usual time, by the extraordinary happenings of Pentecost, it was natural for them to resort to this plan of mutual help. It was purely voluntary: no disciple was required to sell

his property, and after the sale, he was free to give much or little as he chose. In almost every form of socialism, a man's property is commandeered by the state, and even his earnings must be surrendered to the common stock. The common bond in the early church was extraordinary love, the fruit of the Spirit, whereas all socialistic communities are bound together by external rules and imperative laws which tend to weaken, if not entirely to disrupt, family affections. The community of goods in the church never extended beyond Jerusalem: it led to disputes, and, later, to abject poverty, among the Christians there, and soon ceased.

THE LESSON APPLIED

There is a twofold aspect to the ministry of the church, its service to its own membership and its service to the world. The church has a work to do for itself. Through worship it cultivates in its members the consciousness of the nearness and reality of the personal presence of God, inspires them to assume a right attitude to God, and to strengthen their spirit of reverence and devotion by giving expression to it in prayer and praise. Through instruction it gives its members a growing insight into the character and claims of God, a clearer knowledge of what their duty to God and man is, and a better appreciation not only of their great task as Christians in the world, but also of the best ways by which it can be performed. Through its various organized activities, the church trains its people in doing the work to which they are called in Christ, giving them avenues through which to translate their faith into good deeds, and helping them to a more effective service.

All those therefore who would know God, not simply know of him, and who would develop their life to its fulness of spiritual power, need the church. It is there they will receive

the spiritual nourishment that will satisfy the deepest hunger of their natures and will find the most helpful fellowships. In the church they are brought in touch with stimulating and inspiring influences making for richer life, fuller trust and truer devotion to God's will.

As we read the Acts, we see how the new converts formed at once into congregations. It was not enough for them to be changed through faith in the Saviour. They had a character to achieve and a work to do, and they needed fellowship in worship and in service to build them up and to equip them for the new responsibilities laid upon them by the acceptance of God's plan for their lives. As they gathered regularly in synagogue or home to listen to the teachings of the apostles, partook of the communion and prayed together, they grew in grace. A warm spirit of fraternity bound them close to one another and constrained them to mutual helpfulness and sacrifice. The joy overflowed into their home life. It went forth to meet the unconverted and gained them influence with men. Fulfilling God's conditions of blessing, rich grace fell upon them. In their loyalty to the church, its worship and its work, is to be

found the secret of the heroic lives and splendid service to those faraway days.

The church has a work to do for the world. What fine consecration to service those early Christians showed. Each man had his special mission and in the diversities of service each man found his place. If men need the church, the church also needs men. And it has a place in its ministry for every type of man. Its special mission is to embody the Christ so that men to-day may see him, hear his voice through human lips, and feel the touch of his tenderness and healing power through the hands of men busy in gracious ministry. Through the church, Christians are to carry on the work that Jesus began when on earth. That work did not cease with his death. He continues to do it to-day through his followers. He who became man to save men still saves men through other men. Through consecrated and devoted men the Saviour still goes out to seek the lost and to woo the sinner back to the Father.

When the church is seen to be Christ's

body, and its members are the incarnations of the spirit of the master, when Jesus finds lips and feet and hands fully consecrated to his service so that through his followers the manifold gracious ministries of Judea and Galilee are repeated in every community to-day, then the day of his power will come and men will be saved. When Stanley went to Africa in search of Livingstone, he was not a Christian. But after he had met and lived with Livingstone, he bore this testimony: "Here is a man who is manifestly sustained and guided by heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ." That is the gospel that all men read and that is irresistible in its appeal. To this high purpose the church calls men, for this work it seeks to fit men, and through its organized activities it furnishes men with the channels through which to render this service for the master most effectively.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Begin to-day by telling the class about the minister who was called to a large, wealthy, influential church. He went to find out what he could about the congregation. He discovered that the members considered themselves too busy with other things to do personal service in the church, although they were prepared to give the minister all the paid help he might demand. The minister refused the call. Ask for the title of last week's lesson. Then suggest that one definition of the church might be,—those who are organized to "help others." Speak of the handicap which is imposed upon any congregation by the presence of those who are nominally members of the church, but who consistently refuse to render any personal Christian service. Perhaps the most charitable thing to say about them is that they have misunderstood the call of Christ. Now take up the lesson passages as follows:

1. *Church attendance*, Acts 2 : 41, 42 ; 4 : 33. Point out that from the very beginning the early Christians realized the value of meeting together for common worship. Question the

class as to what they consider the real reasons for regular attendance at church. Make it clear that there are two extremes to be guarded against. Is it true that a person can lead a Christian life without ever entering a church door? The obvious answer will be that there are persons who have actually done so. We must guard then against taking an exaggerated view of the importance of mere church going. On the other hand, we must guard against the too common view that church going is of little value. Seek to emphasize the importance of church attendance from the standpoint of inspiration for practical Christian service. Remind the class that the most of us need to be prompted to do our duty.

2. *Brotherhood in the church*, Acts 2 : 43-47 ; 4 : 32, 34, 35. What is the striking characteristic of the early church which is brought before us in these verses? Was it a natural outcome of their new found faith and enthusiasm? Is it intended that we should follow

their example, and practise community of goods in the modern church? If not, is it still true that we are intended to practise the spirit which underlay this community of goods? What was that spirit? In what ways can we show it to-day?

3. *Church organization*, Acts 6:2-4. Ask the class whether Jesus made any definite provision for church organization while he was

yet with his disciples. Point out that it was not long before they discovered the need for some sort of organization. Ask for suggestions as to the actual value of organization in its bearing on Christian work in the church. Are there any dangers likely to be connected with organization? Get the class to suggest some of these. How can these dangers best be avoided?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have a talk with the class about the church, how it stands for the best things in the community, the things which make for useful lives and happy homes, how it enlarges man's vision, and helps him to look, not only on his own things, but also on the things of others,—helps him to take an interest in the betterment of the world. Impress upon the class what a great thing it is to be in the membership of such an institution as this, and to be permitted to do something in this way to make the world a better world to live in. Unless our lives are completely invested in this divine work we lose heavily both in time and in eternity. President Wilson is right in saying that the most vital of all community centres is not the public school, but the local church. Which exercises more powerful influence over the community, the home or the church? In the lesson passage we see the members of the early church—

1. *Working Successfully*, Acts 2:41-43, 46, 47. Question the class about the wonderful success attending the labors of the early church, how thousands were gathered into the church. What is said about the character of these early converts? (V. 42.) Why have earnest Christian workers not always met with immediate success? Refer to the long years of waiting in the case of Carey in India, and Morrison in China, and many a one at home. Remind the class that earnest work for God is never wasted. Sometimes one soweth and another reapeth.

2. *Working Unselfishly*, Acts 2:44, 45; 4:32-35. Note the beautiful spirit manifested. No wonder the church succeeded in winning many to Christ when Christians were imbued with this loving, unselfish, Christlike spirit. No wonder the world was constrained to say, "How these Christians love one another!" Show that the inner history of many a church to-day would reveal something altogether unlike this, would reveal a painful story of luxury and extravagance on the part of the rich, and a bitter struggle for existence on the part of the poor. We have not yet allowed the brotherly spirit of the early church to get complete possession of us.

3. *Working Wisely*, Acts 6:2-4. What new order of things did the apostles announce? Show how divinely wise this was. It is not wise for a few persons in the church, or in any of the societies of the church, to try to run everything. Every member has a talent for something, and it is a great loss when that talent is not exercised. (See 1 Cor. 12:4-30.)

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Are a Christian's possessions his own?
2. Should the church accept help from those who are not Christian?

Prove from Scripture

That we should serve God.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Ask the boys and girls how they would like to put all their money and the things they

valued most into a common fund that everybody in their church shared alike. Have

them tell you by whom that was ever done, and what the practice was called. Who was the preacher whose preaching resulted in three thousand new members being added to the church in one day, and under what circumstances was this sermon delivered? Ask what power had come upon the apostles as they waited in the upper room in Jerusalem, and what they had been told to do after they received this power. Show that they obeyed Jesus' command and began at once to spread the gospel, so that from one hundred and twenty followers of Christ, the number increased in one day to three thousand, and the Christian church began.

Have different members of the class describe what the religious life of these early church members was like—they attended the service of the temple every day, they partook of the Lord's Supper in their homes (v. 46), they prayed and sang praises to God (v. 47), and added new members to the church daily.

Call for an explanation of "they had all things common," in ch. 4 : 32, and ask what the richer ones did with their possessions and how the poorer were provided for. Who took charge of the money and distributed it as it was needed? (V. 35.)

Juniors, who understand the value of "team play," can appreciate the advantage of every one taking his share in an undertaking and all working together. To illustrate this point, tell the story of the soldiers who had escaped in a lifeboat from their torpedoed troopship and were struggling to land on the rocky coast of England. It seemed almost impossible to make a landing in the rough surf, and

the crowd on the beach was powerless to help, until some one threw out a rope that reached the men. Every one on shore was eager to have a hand on the line and help to rescue the brave boys, and it was only through the united effort of all that they were at last brought to safety.

Have some one tell why the apostles called a meeting of the church members (ch. 6 : 2), and what proposition they made to them, v. 3. Discuss how much better it was for the people themselves to share in the responsibility of the church work in order to carry it on to the best advantage, just as they do to-day in our churches. Ask the Juniors if they are holding up their end of the work of the church and Sunday School by their efforts, attendance and givings. Make them feel that their help is quite as important as that of any other persons and that team play is needed here just as much as in their games and sports.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Find these words.

2. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Find this saying of Paul's.

ANSWERS, Lesson VI.—(1) Prov. 17 : 17.
(2) Eccles. 9 : 10.

Prove from Scripture

That we should serve God.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson to-day tells us about the first "church" and those who were workers in it.

Aim of the Lesson—To teach the children that they should each be a worker for Jesus.

Approach to the Lesson—Show some pictures of beautiful places of worship; then some pictures of small churches on mission fields. All these are God's houses. He meets with his people just as gladly in the little log church as in the big cathedral or

temple.

Fred and Nellie's father and mother moved with their family out West to take up land and grow wheat on the prairie. There was no church near them, but they and some of the neighbors used to meet from house to house every Sunday afternoon and have a service of praise and prayer, and after a while a little log church (outline) was built. Then our Presbyterian Church sent a Home Missionary to preach to them. He started a

Sunday School, and after some years there was a fine big church in that place and they were sending money to help others to build churches in new places.

Lesson—Would you like to hear about the first church of Jesus? One of Jesus' disciples named Peter had been preaching about Jesus, and the Holy Spirit helped him so that over three thousand people in one day became followers of Jesus and joined his church.

They had no church building to worship in, so they met from house to house and sang Psalms and prayed the Lord's Prayer and had the Lord's Supper, every Sunday. They all put their money together and those who had plenty helped those who had not much.

Church Workers—They appointed seven men to look after the poor and attend to the work of the church so the apostles could give all their time to preaching. These are the first "church workers" we hear about. Ever since that time church work has been growing and growing till to-day we have a great many

churches in the world, and there is such a lot of work to be done! We have to think not only of our own church, but we have to think of all the little wee churches where the people need help till they are able to carry on their

own church work. They need our help, so when you hear your minister asking for money for "Home Missions" you will know he is asking you to help those little log churches so the children and grown up people may have a church as well as



you. Then we must think farther away,—across the sea to heathen lands—where we must get little churches built till a great many of those heathen people learn to love Jesus, and then they will carry on their own church work.

Golden Text—Repeat Golden Text and explain. This seems like a chain (outline). We can all be "links," each helping to form a great chain of churches all around the world. (Suggest ways of working.) The chain also represents all the children working together.

What the Lesson Teaches Me—I SHOULD BE A WORKER FOR JESUS.

FROM THE PLATFORM

WHAT CAN I DO
DO I NEED ?

Begin by telling the story taken from a Chinese Sunday School magazine of a number of earnest Christian men in China who were preparing to be ministers. But there was not money enough to finish the building in which their classes were held. So these men, with their teachers, decided that they would work as masons and carpenters for part of each day. Some people found fault with them, saying that they ought not to take any time for anything else from their teaching and studies. Ask the scholars whether the teachers and students were

right or wrong. Bring out the teaching that one question for every one belonging to the church is, WHAT CAN I DO? No work is too humble for any one. Now tell another story from the same magazine, of some Chinese workers who were discussing better ways of working for the church. They were warned against new plans. But they asked: Should not we have the best plans for doing God's work? Get each scholar to ask, What Do I NEED (Fill in) to do better work in the church?

Third Quarter: Studies in the Christian Life

The lessons for this Quarter form a series of brief topical studies in the Christian Life. A glance at the Lesson Calendar will show how important and helpful are the topics chosen.

Lesson VIII.

SPEAKING FOR CHRIST

August 25, 1918

Luke 12: 8-12; Acts 1: 1-8. Scripture Memory Verses.

GOLDEN TEXT—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12: 8 (Rev. Ver.).

8¹ Also I say unto you, ² Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me ² before men shall be denied ² before the angels of God.

10 And ⁴ whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy, ⁵ Ghost it shall not be forgiven.

11 And when they bring you ⁶ unto the synagogues, and ⁷ unto magistrates, and powers, take ye no thought how or what ⁸ thing ye shall answer, or what ye shall say:

12 For the Holy ⁵ Ghost shall teach you in ⁹ the same hour what ye ought to say.

Acts 1: 1 The former treatise ¹⁰ have I made, O Theophilus, ¹¹ of all that Jesus began both to do and ¹² teach,

2 Until the day in which he was ¹³ taken up, after that he ¹⁴ through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Revised Version—¹ And I; ² Every one who shall; ³ in the presence of; ⁴ every one who; ⁵ Spirit; ⁶ before; ⁷ the rulers, and the authorities be not anxious how; ⁸ Omit thing; ⁹ that very hour; ¹⁰ Omit have; ¹¹ concerning all; ¹² to; ¹³ received up; ¹⁴ had given commandment through the Holy Ghost unto; ¹⁵ he also; ¹⁶ Omit infallible; ¹⁷ appearing unto them by the space of forty; ¹⁸ Omit of; ¹⁹ concerning the; ²⁰ he charged them not to depart; ²¹ said he; ²² from; ²³ indeed baptized; ²⁴ They therefore, when they were; ²⁵ Omit they; ²⁶ dost thou; ²⁷ Omit again; ²⁸ Omit the; ²⁹ set within his own authority; ³⁰ when the; ³¹ my witnesses both; ³² Omit in.

LESSON PLAN

- I. Confessing Boldly, Luke 12: 8-12.
- II. Waiting Quietly, Acts 1: 1-5.
- III. Witnessing Universally, 6-8.

HOME DAILY BIBLE READINGS

M.—Speaking for Christ, Luke 12: 1-12. T.—Witnesses for Christ, Acts 1: 1-8. W.—The power of the tongue, James 3: 1-8. Th.—Wisdom from above, James 3: 9-18. F.—Showing our love for Jesus, Matt. 25: 34-40. S.—Declaring his mighty acts, Ps. 145: 1-12. S.—Encouraging others, 1 Thess. 5: 12-22.

Primary Catechism—Ques. 110. *When Jesus Christ*

3 To whom ¹⁵ also he shewed himself alive after his passion by many ¹⁶ infallible proofs, ¹⁷ being seen of them forty days, and speaking ¹⁸ of the things ¹⁹ pertaining to the kingdom of God:

4 And, being assembled together with them, ²⁰ commanded them that they should not depart from Jerusalem, but ²¹ wait for the promise of the Father, which ²² he said he, ye ¹⁰ have heard ²³ of me.

5 For John ²⁴ truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 ²⁴ When they therefore were come together, ²⁵ they asked ¹⁹ of him, saying, Lord, ²⁶ wilt thou at this time restore ²⁷ again the kingdom to Israel?

7 And he said unto them, It is not for you to know ²⁸ the times or ²⁹ the seasons, which the Father hath ³⁰ put in his own power.

8 But ye shall receive power, ³⁰ after that the Holy Ghost is come upon you: and ye shall be ³¹ witnesses unto me both in Jerusalem, and in all Judaea, and ³² in Samaria, and unto the uttermost part of the earth.

was about to leave the world, how did he ask to be remembered? A. Jesus appointed the Lord's Supper, and said, "This do in remembrance of me."

Shorter Catechism—Review Questions 24-26.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 509; Junior, 111, 255, 251, 256, 245

Special Scripture Reading—Ps. 27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, 895, The Apostles Bearing Witness. For Question on Missions, C. 488, How the Girls Are Dressed. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—For Luke 12: 8-12: November-December, A.D. 29; Perea. For Acts 1: 1-8: May, A.D. 30; Mount of Olives.

Lesson Setting—The passage from Luke is from a discourse which Jesus uttered during his ministry in Perea, not many weeks before

his crucifixion took place at Jerusalem.

The Acts passage places us at the beginning of the marvelous growth of Christ's kingdom through the carrying out of the Lord's commission to his disciples to preach the gospel throughout the whole world (see Matt. 28: 19; Mark 16: 15; Luke 24: 46, 47).

I. Confessing Boldly, Luke 12 : 8-12.

Vs. 8, 9. *Confess me*; declare before men his belief that I am the Messiah or Christ. *The Son of man*; the title which reveals Jesus' sympathy with men, however poor and despised they may be. *Confess*; declare that he is a loyal and faithful follower. *Before the angels*; the attendants of Jesus when he shall come again (see ch. 9 : 26). *He that denieth*; like Peter, ch. 22 : 34, 61. *Shall be denied*. Jesus will declare that such a one is not a true disciple at all, whatever his profession may have been.

V. 10. *Speak . . . against the Son of man*; because this sin, great as it is, may arise from not understanding who Jesus really is. *Blasphemeth* (speaketh evil) *against the Holy Spirit* (Rev. Ver.) . . . *not be forgiven*; because the Holy Spirit speaks within, through our own conscience, and to speak against him is, therefore, to go contrary to conscience, deliberately choosing evil instead of good. So long as we do this, repentance, and therefore pardon, is impossible.

V. 11. *They*; the persecutors of Jesus' followers. *Before the synagogues* (Rev. Ver.); the local courts held in the synagogues and presided over by the elders. These courts dealt with local interests, and could sentence to excommunication (ch. 6 : 22; John 9 : 22; 12 : 42; 16 : 2) or scourging, Matt. 10 : 17. *Rulers, and . . . authorities* (Rev. Ver.); higher powers than the synagogue, such as the Sanhedrin, the chief Jewish Council, the law courts of Herod and the Roman government. The authority of the Sanhedrin covered all cases not dealt with by the local courts, except those involving the death sentence. *Be not anxious* (Rev. Ver.); but trust in God. *How or what*; "how" the manner and "what" the matter.

V. 12. *The Holy Spirit shall teach you* (Rev. Ver.); and therefore you will be in no danger of sinning against the Holy Spirit by ill-advised words. (See John 14 : 26; 15 : 26.) Moreover the sin of those blaspheming the Holy Spirit speaking through the disciples would be greater than that of speaking against Jesus himself (see v. 10). *In that very hour* (Rev. Ver.); while the trial is in progress. (Compare Ex. 4 : 12; 2 Tim. 4 : 17.) These words of Jesus have no reference to prepara-

tion for public speaking. They were meant to save simple, untrained men from nervousness in courts of law.

II. Waiting Quietly, Acts 1 : 1-5.

V. 1. *The former treatise*; "discourse." This refers, as all scholars agree, to Luke's Gospel (see Luke 1 : 3). *Theophilus*; probably a Roman officer, to whom Luke's Gospel, as well as the Acts, was written. Luke 1 : 3 prefixes, "most excellent" (noble), likely an official title, showing that Theophilus probably belonged to the higher ranks of society. The name "Theophilus" means "Lover of God," and may have been the title which this person bore amongst Christians and not that by which he was known in general society, since in that case its appearance in a Christian writing would have exposed its bearer to danger. *All that Jesus began*. Jesus' earthly ministry is the beginning of his eternal ministry. He continues from heaven, through his disciples, the work he began on earth. *To do and teach*; the two ways in which Jesus revealed God to men. His life and acts spoke first, and then his lips.

V. 2. *Until . . . he was taken up*. Luke 24 : 51 had briefly referred to the ascension which is now to be described in fuller detail. It is likely, however, that the words "and carried up into heaven" should be omitted in that verse, so that we have here the first mention of the ascension. *Through the Holy Ghost*; the Holy Spirit, who filled the mind of Jesus and became the guarantee of power to his disciples. *Had given commandments*. The apostles' mission is not a human enterprise, but the result of an explicit commandment of Christ. The church is the direct creation of Christ. *Unto the apostles*; literally "sent ones," "missionaries."

V. 3. *Shewed himself alive*. Ten appearances are recorded of the risen Lord. (See Matt. 28 : 8-10; John 20 : 11-18; Luke 24 : 34; 24 : 13-35; Mark 16 : 14-18; John 20 : 26, 29; 21 : 1-23; 1 Cor. 15 : 6; 15 : 7; Luke 24 : 50-52.) *After his passion* (his sufferings and death on the cross); "too sacred a word to be expunged from this the only place where it occurs in the Bible." *Infallible proofs*. Rev. Ver. omits the word "infallible," but "proofs" mean proofs that carry conviction. No fact in early history

is better attested by evidence than the resurrection of Jesus from the dead (see Luke 24 : 15, 32, 43 ; John 20 : 27). *Being seen of them* ; Rev. Ver., "appearing unto them." *Forty days* ; the only mention of the time between the resurrection and ascension. Jesus was not continually present with the disciples during these forty days, but showed himself to them at intervals. *Speaking . . . concerning the kingdom of God* (Rev. Ver.) ; the holy fellowship on earth founded by Jesus, to be entered only through repentance, or change of heart and life, and faith, or personal trust in a living Saviour. We know that Christ's instruction of his apostles included : (1) the correct interpretation of scripture (Luke 24 : 27) ; (2) the universal proclamation of the gospel (Matt. 28 : 19) ; (3) his personal presence through the Holy Spirit, Matt. 28 : 20.

V. 4. *Not depart from Jerusalem, but wait ; wait, wait, no matter how long, for without the Holy Spirit it was of no use for them to set out on their mission.* Besides, it would thus be made more manifest, when they were afterwards scattered abroad, that their inspiration and authority were from the same source. *Promise of the Father . . . heard of me ; that is, the gift of the Holy Spirit* (see Luke 24 : 49 ; John 15 : 26) ; the greatest promise God himself could give.

III. Witnessing Universally, 6-8.

V. 6. *Were come together ; Jesus' final interview with the disciples. At this time restore again the kingdom to Israel.* The disciples are still thinking of a great earthly kingdom, as they had done before the death and resurrection of their Lord, Mark 10 : 35-37.

Vs. 7, 8. *Not for you to know times or seasons* (Rev. Ver.) ; how long the church's history on earth should last or when the critical period in that history should come. *Ye shall receive power.* This power would be a greater gift than the profitless knowledge of the future which they coveted. *Holy Ghost is come upon you.* Compare Luke 3 : 21, 22. *My witnesses* (Rev. Ver.). The primary function of the apostles was to be witnesses, and the special subject of their witness was the resurrection of Jesus (see chs. 1 : 22 ; 2 : 32 ; 3 : 15 ; 4 : 33 ; 5 : 32 ; 10 : 39-43 ; 13 : 31 ; 22 : 15 ; 26 : 16). *Jerusalem . . .*

Judæa, and . . . Samaria . . . the uttermost part of the earth ; the ever widening circles of the apostles' activity. "Jerusalem" is represented by chs. 1 : 1 to 6 : 7 ; "Judea" and "Samaria" by chs. 8 : 1 to 9 : 31, and "the uttermost part of the earth" by chs. 11 : 9 to the end of Acts.

Light from the East

"RESTORE . . . THE KINGDOM" (Acts 1 : 6)—The old Hebrews knew that God intervened, on occasion, in the affairs of men. Of course, his providence was over all events, but some of his acts were particularly arresting and impressive. He came down and burnt up the cities of the plain ; he came down and divided the Red Sea ; he came down in fire and smoke and spake the thunderous words of the Law from Mount Sinai. They expected him to intervene in any time of great need. If their enemies pressed them hard, they looked to God to come and overwhelm their enemies. He was their mightiest champion, Ex. 14 : 14 ; 15 : 3. He fought as no human warrior could fight ; for he wielded the most terrible weapons. He had all the terrible forces of nature at his disposal. His was the scorching east wind ; his the fire that swept over the dry grass, the very vipers fleeing before it (Matt. 3 : 7) ; his was the terror of earthquake and volcano ; his the storm and the thunder and lightning. Many a time he came to help his own on the storm cloud, "the wings of the wind," Ps. 8 : 10. In times of oppression and cruel oppression they cried to God to come,—to come with all those demons of nature and confound their enemies and his ; to confound his enemies even if they were in Israel itself. Prophet after prophet assured the people that the "day of his coming" was just at hand, that deliverance was near. When times were dark and troublous, when the kingdoms of the world seemed to be under the hand of Satan, many quiet souls were waiting for the "consolation of Israel," Luke 2 : 25. John the Baptist and Jesus announced that the new era was just at hand, Matt. 3 : 2 ; 4 : 17. And in a mood of strained expectancy the early Christians passed their days. They would not have been surprised if at any moment the new age had broken in on them.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Judea was the most southern of the three districts,—Galilee, Samaria and Judea—into which western Palestine was divided in the time of Christ. It lay between Samaria on the north and the desert of Arabia on the south; but its boundaries cannot be fixed more definitely. From Bethel to Hebron, and almost to Beersheba, the central range of mountains forming the backbone of Palestine is a compact mass with precipitous sides to the east and west, with an average height of 2,200 feet. Bethel, however, is 2,930 feet above sea level, the highest part of Jerusalem, 2,598, Bethlehem, 2,550, and Hebron, 3,040. About 15 miles south of Hebron it slopes

down to the desert. The summit of the range is the narrow tableland which was occupied by the tribes of Benjamin and Judah.

In Samaria, to the south of the great plain of Esdrælon, the range is penetrated by many wadies, or valleys forming the bed of mountain streams, generally dry in the summer, so that the inner recesses are accessible from the maritime plain, Esdrælon and the Jordan valley. Mount Carmel is thrust out like a spur to the northwest. The conspicuous features of the landscape are Mount Ebal, 3,077 feet high, and its companion, Mount Gerizim, 2,849 feet.

THE LESSON APPLIED

Korean converts are taught that every Christian must become a missionary to his own people, in that he must tell the story of Christ's love to those who have never heard it. When he is examined for admission to the church he is asked whether he has done so or not. If not, he is usually continued on the waiting list until he can give evidence of his sincerity by having proclaimed the gospel, in as far as he understands it, to others that know it not. Christianity is spreading with encouraging rapidity in Korea to-day. And Bishop Brent has pointed out that there are three growing cults to-day, a strange group with a common feature. The Mohammedans, the Mormons and the followers of Christian Science are making rapid progress, because each layman of these religions believes himself to be the centre of a propaganda and responsible for passing on the truth as he sees it to all who come into contact with him. The influence of the Christian faith in the world would be multiplied indefinitely if every follower of Christ frankly confessed him before men and felt himself personally responsible for telling others the story of God's love.

Root, in *Bee Culture*, says that after a bee has stung you and torn itself away from the sting, a bundle of muscles partly enveloping the poison bag will continue to work with a sort of pumping motion, working the sting further into the wound, "as if they had a con-

scious existence and burned with the desire to wreak vengeance on the party attacked." So words have a life of their own. Once spoken, they are beyond recall. If they are vicious words, the injury wrought grows far beyond the original intention of the speaker. The responsibility of speech is a serious one. Our lips need to be purged and our tongues to be consecrated if our lives are to tell for Christ and love and righteousness.

On the other hand, the spoken word that rings true has a mighty power for good. One has but to watch an orator swaying an audience according to his will to realize how potent for good speech may become. All cannot be orators, but all can speak kindly and helpfully day by day and seek opportunity for the word in season that heals and comforts. Dr. McDowell tells of a certain famous teacher of whom it was said after his death a few years ago, that he used to visit all the sick, the troubled, all the poor in the community, and that he seemed to think that it belonged to him as a teacher of Greek to do such things. That is the ideal of Christ, every Christian a missionary, every follower bearing witness to him daily, whatever his vocation, every disciple finding opportunities to tell others the glad tidings.

"Ye will receive power and you will be my witnesses." Christ does not intend our

hearts to become the grave of the grace and love we receive from him, but channels through which that grace and mercy may flow out and bless other lives. We are endowed with power in order that we may bear witness. To adapt the words of another, we know and grow and glow in order that we may go and going bear with us everywhere not only the spirit but also the message of the master.

The sweep of our interest and sympathy should be world-wide. The outlook of Jesus always swept the far horizons. The church has prospered only as she has followed in his footsteps. Whenever the missionary fervor has died down corruption has set in. Stagnant water is impure water. The dark ages were dark just because Christianity lost its zeal for expansion and grew selfish. If we cannot bear witness in India and China, we can support those who do. In doing so we shall add greatly to our own joy in Christian service, enrich the home church through the reflex influence of foreign missions, and help

Christ to carry his mission through to complete realization. Those who have put their lives into this work have found in their own experience the blessedness of doing the master's will in all its reach of beneficent service.

Said James Chalmers of New Guinea: "Recall the twenty-one years of my missionary life, give me back all its experiences, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs. . . give it me back again and I will still be your missionary." Said Robert Moffat of Africa: "I would willingly go back. I have toiled there at work by day and by night, under a vertical sun; I have there been exposed to hunger and to thirst; I have often had to put on what I call the fasting girdle, but I never complained. I knew that the work in which I was engaged was the work to which God in his merciful providence had appointed me, and I knew that if I labored and did not faint I should surely reap."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Begin by quoting Bishop Westcott: "The confession of our faith in a form of words answers to a natural impulse of the soul." Recall our lesson of last week in which we saw that Christ made little provision for any organization of his church. Lead the class to recognize the contrast between that fact and another which is just as plain,—that Christ did make careful provision for the way in which his kingdom was to spread. His kingdom was to spread, and it must spread to-day, by the witness which is borne to him by his professed followers. Point out that that witness is to be borne partly by life, but partly by word of mouth. Show that one reason for his choice of apostles was that they might tell others about him.

1. *Bearing witness to Christ*, Luke 12:8-12. Call the attention of the class to the solemn contrast drawn in vs. 8, 9. Bring out by questioning some of the ways in which we can deny him. Seek to have the class recall from their own experience what circumstances have made it hard for them to confess Christ. It may also be worth while to encourage them

to think whether they have ever made it difficult for some other person to confess him. What has Christ to say about the source of strength upon which we can rely when the time comes for us to speak for him? Is it possible that there may be times when to speak about Christ to others might do more harm than good? At any rate, we must recognize the place of consecrated common sense in this matter.

2. *The missionary programme*, Acts 1:1-8. Christ has told the apostles that they were to rely upon the aid of the Holy Spirit in witnessing for him. Point out that this passage shows us how they waited for this necessary endowment. How does the question of v. 6 reveal their misconception of the nature of Christ's kingdom? It was in reality a greater task which lay before them than the restoration of a temporal kingdom to the Jewish people. How does Jesus describe the special mission upon which he sends them out in v. 8? Call attention to the ever widening field of operations for their missionary activity. Would it be fair to say that Jesus

intended that Judea should be completely evangelized before they turned their attention to the rest of the field?

3. *The Christian and his speech.* It might be well before closing the study of to-day to

place before the class certain general considerations which should govern us in our conversation,—care not to injure others, desire to help others with our sympathy, guarding against profane and idle speech, etc.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Tell how a minister after listening to his congregation sing with great musical unction, "O for a thousand tongues to sing my great Redeemer's praise," reminded them that he wished that they would make good use of the tongue they had in speaking for Christ. Sometimes it is speech, not silence, that is golden. Ask the scholars what they think of the saying that actions speak louder than words. Is this always true? There are times when Christian life finds its clearest expression in words. Speech was given, not to conceal thought, but to reveal the mind and heart of man to the world. Note that the lesson passage contains two of the highest exercises of speech, two which we must all learn to employ if we are to fulfil the divine purposes concerning us.

1. *Confessing Christ*, Luke 12 : 8-12. Bring out the difficulties and dangers of confessing Christ in the early days of Christianity, and show the value which Christ attached to an outspoken declaration of faith in him. Note that secret discipleship is not enough. No one can be of any service in advancing the interests of the cause of Christ who is not what Moody called an "out and outer." Refer to the loss sustained in speaking against Christ. What precious promise does Christ make? (Vs. 11, 12.) Is this promise for us in the most trying times? In all our religious experience the Spirit is teaching us to say the right word at the right time.

2. *Witnessing for Christ*, Acts 1:1-8. Bring out the circumstances under which the disciples were commanded at this time to witness for Christ. Dwell upon the preparation necessary to work of this kind, and make clear that no one is qualified to do this work, it matters not how complete his intellectual and educational equipment may be, who is not so closely in touch with Christ as to be richly endowed with his spirit. Tell of Dr. Chalmers' failure in his early ministry and how marvelously he succeeded later on, preaching the same sermons, when Christ had come as a living, bright reality into his life.

Note that the great work of the church is witnessing for Jesus to the uttermost ends of the earth. How is the church fulfilling this mission to-day? Refer to what our own church is doing in the world. We must make sure that we have a part in this greatest work in the world.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Can you justify, in any way, secret discipleship?
2. Does inspiration make thought and preparation unnecessary?

Prove from Scripture

That confession of Christ is required.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

To lead up to the lesson, tell the story of Harry, the small lad in an office, who was teased about his size until he grew weary of it. One day he said, "I may be small, but I can do something no man in this office can do, and I'm proud of it." "What's that, Harry?"

every one asked in surprise, and his reply startled them all. "Talk without swearing," he said. Harry wasn't afraid to speak out for what he knew was right, even though they might all laugh at him. But they didn't, for every man of them felt too much ashamed.

See if any one knows what Jesus told his disciples about speaking out boldly for him (Luke 8 : 12) and why it was likely that they might sometime be tempted not to witness for him. What sin did Jesus say would not be forgiven? (V. 10.) Find out if the scholars know why Jesus gave his disciples this warning and the advice of vs. 11 and 12,—he was soon going to leave them and go to his heavenly home.

Question the class as to what "the former treatise" of Acts 1 : 1 was, and who was the writer of these two books of the New Testament. Ask them what Luke tells us about the last days of Jesus on earth, in the passage chosen from Acts, and call for explanations of "after his passion," "many infallible proofs," "being seen of them forty days," in v. 3. Recall the scene in the upper room in Jerusalem where Jesus gave the apostles his last command, and ask why he wanted them to wait there, vs. 4 and 5.

Point out that in v. 6 the scene is changed from the upper room to another favorite meeting place of Jesus and the apostles, and ask who can name it and tell before what important day the meeting occurred.

Bring out how the apostles, even at this late date, did not realize fully in what way Jesus intended to establish his kingdom on earth, as revealed by their question of v. 6.

Ask what great ambition the Jews had always held for their nation, which they hoped Jesus would realize. What did Jesus tell them was more important than speculating about the future? What was their present duty (v. 8), and what did witnessing for Jesus mean? Was their message for the Jews only, or was it to be carried to the Gentiles as well?

As Juniors are naturally very diffident in speaking of their religious feelings and convictions, it would seem best not to centre the teaching of this lesson about the title Speaking for Christ, but rather about the idea of sticking by your colors and standing up for your principles in spite of opposition, which can be made to appeal strongly to Juniors.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight." Find this verse.

2. David said, "My mouth shall speak the praise of the Lord." Find these words.

ANSWERS, Lesson VII.—(1) Matt. 18:20.
(2) Rom. 12 : 10.

Prove from Scripture

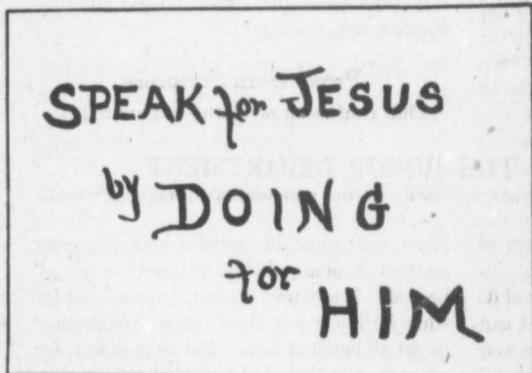
That confession of Christ is required.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson to-day teaches us about speaking for Jesus.

Aim of the Lesson—To teach the children to be brave in speaking for Jesus.



Approach to the Lesson—Did you ever see a boy flying a kite? (Gesture.) How did he bring it down? (All make gesture.) Let us print the name of something which we can send out, but which we can never bring back,—WORDS. Once spoken, a word can never be brought back. How very careful we should all be about the words we speak.

Golden Text—This tells us about some words that Jesus wants to hear everybody in the world speaking. They are, "I

love Jesus." (Repeat Golden Text.)

Confessing Jesus—Peter, one of Jesus' disciples, was a man who was very fond of speaking. When the disciples went about with Jesus, we often hear that Peter said such and such words to Jesus.

One day when Jesus was walking with his disciples, he asked them, "Whom do men say that I am?" They told him what they had heard people saying about him. Then he said, "Whom say ye that I am?" Peter at once said, "Thou art the Christ, the Son of the living God." (Print and repeat.) Jesus' reply shows us that he was satisfied with Peter's words, Matt. 16 : 17-19.

But, sad to say, at another time when Jesus was being tried by his enemies, the very time when he needed some one to "speak up for him," Peter said some words that he often wished he could bring back, Matt. 26 : 69-75. Jesus forgave Peter, but Peter never forgot his own meanness to Jesus.

Let Your Love Speak by Doing—After a while Jesus asked Peter, "Peter, do you love me more than all these other disciples do?" Then Peter remembered what had happened before, so he said quite humbly, "Lord, you know that I love you," John 21 : 15-17. The only reply Jesus made was to tell Peter to do

something : "Feed my lambs" (teach the little ones about me). Again Jesus asked the same question, and Peter gave the same answer, and Jesus said, "Feed my sheep" (teach the grown up people about me). And a third time the same question and the same reply, and Jesus said again, "Feed my sheep." Jesus wanted Peter to speak his love by doing something for him. That is the way every one of you little people can be brave in speaking for Jesus. You can make your life speak for him. (Teachers will be able to give many simple illustrations.)

Repeat the old proverb, "Actions speak louder than words." Mary had just thrown her arms around her mother's neck and said good night, and she added, "I do love you, mother," as she gave a little tighter hug. But the next moment when mother told her to run downstairs and get her something she wanted, Mary pouted and got cross and did not want to go.

Our Motto—Jesus has told us many things which he wants us to do. All repeat, "We will speak our love for Jesus by doing things for him." "Lamps do not talk, but they shine."

What the Lesson Teaches Me—I SHOULD BE B. AVE FOR JESUS.

FROM THE PLATFORM

"Ye shall be witnesses"

Write on the blackboard, "Ye shall be witnesses," and make these words the subject of a brief conversation with the scholars. Bring out that it was the risen Saviour who uttered this sentence ; that he spoke it to his disciples in the city of Jerusalem ; that they made known to the disciples what Jesus would have them do for him, and that they teach us what he would have us do ; that Jesus promised to the disciples the power of the Holy Spirit to enable them to witness for him,—a promise which holds good for us as well as for them ; that the disciples were to witness for Jesus, first in "Jerusalem" and "Judea," next in "Samaria," and then "unto the uttermost parts of the earth." Having brought out these teachings of the lesson, go on to speak of ways in which we can be Jesus' witnesses, both to those who are near at hand and to those who are far away. Impress the obligation resting on each one to be a faithful witness.

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.

A Surgeon in Arms, by Captain Robert J. Manion, M.D., M.C. (D. Appleton and Company, New York, McClelland, Goodchild and Stewart, Toronto, 310 pages, \$1.50 net), gives a picture of the War from the angle of a medical man. Captain Manion received the Military Cross from the king for conspicuous bravery under fire. A feature of special interest in his book is that it gives a detailed account of every step in the care of the wounded, from the time a man is hit until he is safe in "Blighty," and vividly pictures medical work under War conditions, where the surgeon has to do his work with only the barest necessities of the healing art at his command. Perhaps no one is able to get nearer to the heart of the fighting man than the sympathetic and tactful medical officer, and Captain Manion shows a rare ability to open the way into the heart and mind of the soldier. He has an eye for the glory and the tragedy of the War, for its humor and its pathos. There are passages in the book to kindle our admiration, both of the fighting men and of the doctors who care so tenderly and skilfully for their broken and mangled bodies, other passages which touch us to tears and still others which move us to smiles and even laughter.

In **Harry Butters, R.F.A. : Life and War Letters**, edited by Mrs. Denis O'Sullivan (McClelland, Goodchild and Stewart, Toronto, 297 pages with Twelve Photographs, \$1.50 net), we have the life story of a young Californian, richly endowed by nature, both in body and mind, and the inheritor of ample wealth, who, when the War broke out, enlisted to fight for England, the land of his ancestors and the scene of his own school days. The letters were written at the white heat kindled by the stirring experiences of the battlefield, to members of Lieutenant Butters' family in California and were thus free from the restraints of the commonplace and conventional. The writer was far beyond his years in insight and sense of proportion, and this maturity makes the correspondence unique amongst the letters which have come from the scene of conflict. That the writer of them was of no common mould is evidenced by the appreciations of his career by J. L. Garvin, the well known English journalist, and the Right Hon. Winston Churchill, which are printed in Mrs. O'Sullivan's volume. It

is announced that the royalties derived from the sale of this book will be devoted to a memorial of Lieutenant Butters in some form of war relief.

The Flying Poilu : A Story of Aerial Warfare, by Marcel Nadaud, Observer-Bombardier in the French Aviation Corps (George H. Doran Company, New York, McClelland, Goodchild and Stewart, Toronto, 217 pages, \$1.35 net), is the story of a Paris urchin, who won his way up to the Aviation Corps. "Chignole,"—the name is taken from a little hand bit used by the mechanics of air machines—is wonderful in his daring, his resourcefulness and withal, in his irrepressible spirits. The story of his career abounds in fearless exploits, hairbreadth escapes and other incidents, some amusing and some pathetic. Altogether the tale is one of the most readable and entertaining of War books. The translation from the French is by Frances Wilson Huard, author of *My Home in the Field of Honor* and *My Home in the Field of Mercy*, and the book is illustrated with drawings by Charles Huard.

Mothers and fathers of soldiers will find comfort and cheer in **The Father of a Soldier**, by W. J. Dawson (S. B. Gundy, Toronto, 164 pages, \$1.00). One of the author's three sons, who have been serving in the War for a long time, is the well known author of *Carry On* and *The Glory of the Trenches*. He it was who inspired his father to write this book. Returning overseas from sick leave last fall he wrote home to this effect,—“There are fathers in America who are soon to become the fathers of soldiers. They're like you were at first ; they're only feeling the sorrow now—they don't know that the pride will come. I want you to write a book for them especially,—a book for the future fathers of soldiers such as one who is already the father of a soldier should write. Tell them how to bear up ; let them know that they're soldiers, too—the braver kind of soldiers who are left behind.”

“Expounding agony into renovation” is the charm of **The Glory of the Trenches**, by Coningsby Dawson (S. B. Gundy, Toronto, 141 pages, \$1.00). Attention is not focused on the War's squalor and wretchedness. Other and greater things occupy the minds

**The
Fall
"Drive"**

THE word "drive" these days is expressive of aim—of force—of progress.

Used in connection with the **NEW STANDARD TEACHER TRAINING COURSE**, it is suggestive of the effort to be expended on Teacher Training this Fall by the S.S. and Y.P.S. Board.

Knowing the value of the trained teacher in the Master's work and of this new course, the Board is joining with some 30 other denominations in a Teacher Training "Drive" to cover the whole Sunday School field of North America. This will be conducted for thirty days from about September 15th.

As a result, it is hoped there will be at least one Teacher Training Class in every Sunday School of our Church.

Teachers will derive untold benefit if this "Drive" goes "over the top."

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Acts, Epistles and Revelation, by Rev. J. M. Duncan, F.D.

The remaining two books will be on the market in the early Fall in time for the "Drive" in September. These books are:

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and hearts of our men. Nor, on the other hand, does the author leave us with the impression that the average Tommy Atkins is a "Sir Galahad in holy armor." An attempt is made to depict the soldier as he really is with his all round, virile humanity. This flesh and blood soldier is neither a brute nor a saint. He has that going on within himself which ennobles and radiates life. Spiritual processes are at work. These shed a glory upon the trenches.

Modestly, and yet manfully, the author takes us into his confidence. He indicates how much his experience in the War—an experience which he has had an opportunity to estimate after lying wounded in hospital—has enriched his own life and made God nearer and clearer. Numerous incidents of trench life, which are given, indicate how the soldier naturally finds himself in an atmosphere which must be called religious. From *The Glory of the Trenches*, the reader catches a beam to make lighter his own way.

Aircraft in War and Commerce, by W. H. Berry (George H. Doran Company, New York, McClelland, Goodchild and Stewart, Toronto, 292 pages, \$1.50), is a thorough and at the same time popular, treatise about man's mastery of the air. No scientific achievement of our time has awakened keener interest and stirred greater hopes. This book will be welcomed by those who wish to gain some intimate knowledge of this modern triumph. An introductory chapter labeled Historical, tells how the aeroplane is really an American invention, first launched by the Wrights. Two further chapters show how the idea was taken up in England, France and Germany and how far each of these had got before the War. Germany excelled all others. But the inherent possibilities of aeronautics were evolved in the War. France, Italy and Britain have surpassed Germany. Various types of aircraft and how they are built, flown and fought are laid before us with official photographs. Competing kinds of engines are described with cuts. Careful estimates are given about the use, after the War, of aircraft as mail, commerce and passenger carriers. Expense of operation, distances of flight, carrying capacity and dividend production are given in detail.

A story of a mystery whose unraveling holds the reader in suspense to its very close and in which surprises crowd thick on one another, is *Ransom!* by Arthur Somers Roche (McClelland, Goodchild and Stewart, Toronto, 312 pages, \$1.35 net). The "Readjustment Society of the World" sets on foot a scheme to secure the control of the world's wealth. This scheme involves the kidnapping of an eccentric old Wall Street magnate. The hero of the tale, a young

society man of New York, while he is trying to recover his own fortune, which has strangely vanished, discovers a clue. He is helped in solving the puzzle by a girl of courage and brains. Mr. Roche's book is good summer reading.

The central figure in *The Lost Naval Papers*, by Bennet Copplestone (Thomas Allen, Toronto, 293 pages, \$1.50 net), is Mr. William Dawson, a Scotland Yard detective. The book describes a number of imaginary plots for the revelation of British naval secrets to the Germans and other treacherous schemes. Lovers of detective stories will find a rich treat in this clever, entertaining volume.

Studies in Personal Evangelism is the secondary title of *The Human Element in the Making of a Christian*, by Bertha Condé (Charles Scribner's Sons, New York; The Upper Canada Tract Society, Toronto, 158 pages, \$1.00). The author is senior student secretary of the United States national board of Y.W.C.A. Her dealing with this subject of perennial interest and importance to Sunday School teachers is marked by a sympathetic acquaintance with the present day scientific outlook, and also with experience on her part of personal dealing in winning others to Christ. One of the good things in the book is the chapter on Socializing my Faith, in which it is shown that the very same motives which are leading modern Christians to put the principles of Christ into our institutions should induce us to get after individuals to give themselves to Jesus. Indeed personal evangelism is the root of social progress, the fundamental social service. Apart altogether from the earnestness this little volume imparts to seek others one by one, and its intelligent exposition of the ways and means for such evangelism, it will be found most valuable in showing us the causes of our failures to be better Christians and the steps to success and strength. As the title implies, the author deals with the human factors entering into the failure and success of the Christian life. That is to say she turns our attention to the various natural, everyday causes operating in our lives and shows us how to master them for our own advantage. It is one of those books, too rare, which inspires the reader to higher effort and shows him the means by which he may make effective his new born purpose.

What Christianity really is, is not so apparent as one might think. The very fact that there have been so many rival interpretations of it, proves that. *What Is Christianity?* by George Cross (The University of Chicago Press, Chicago, Illinois, 204 pages, \$1.00), is a review of these rival interpretations that is sympathetic. Indeed one of the



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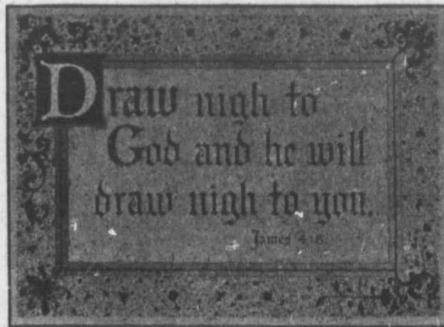
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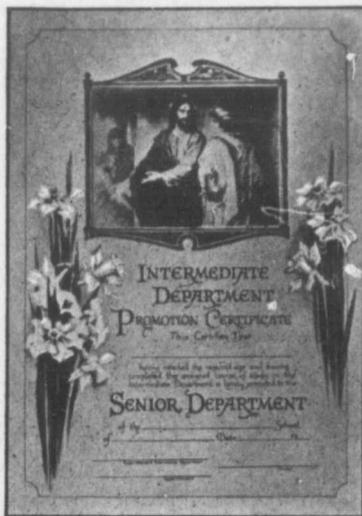
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charms of this book is that it contains much more than knocks. While the author is critical and fully alive to the defects in each of the historic interpretations of Christianity, he is also aware of the strong points in each. In genuine, constructive fashion he sums up and relates the aspects of faith which are today of vital interest. The various forms of Christianity's expression, which the author reviews, are Apocalypticism, or teaching about the last things; Catholicism; Mysticism; Protestantism; Rationalism and Evangelism or modern Protestant Christianity. In his treatment of each of these the author shows wide learning, clear insight and practical appraisal. Those who are earnestly striving to reinterpret Christianity for themselves, so that it becomes for them much more than a faith handed down, will be helped by this volume.

Can We Believe in Immortality? by James H. Snowden, D.D., LL.D. (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 227 pages, \$1.25), is a timely book. For the question discussed in it is one which has received tremendous emphasis from the Great War. As the author says in his opening chapter: "Our sons are now marching into its fiery crater and disappearing from our sight. Are they gone for

ever and have all our service and sacrifice and love and hope for them vanished as meteors in the night. . . Does every battle field open the door for hundreds and thousands into endless night, or into eternal morning?" In this volume the arguments and reasons for the belief in immortality are clearly and cogently stated, while difficulties and objections are never blinked, but are examined calmly and dispassionately. Written by a convinced believer, who has fairly faced and examined all that can be said against his faith, in a simple and beautiful style, Dr. Snowden's book will, it may confidently be said, remove the doubts of many a questioner and bring comfort to many a heart bereft of the dearest objects of its affections.

The writer of the little volume, **Religion and the School**, by Professor E. C. Wilm, of Boston University (The Abingdon Press, New York, 53 pages, 35c.), protests against the teaching of dogma in the public schools as undesirable in itself, and impracticable in divided communities,—and all communities in this country are made up of people of divers faiths. But he pleads for the desirableness and practicability of the permeation of the teaching in the schools with the essence and spirit of religion, through the personality of the teacher, music, art, the proper teaching

of the sciences, the discipline of the school, and, as the crowning influence, the historic and literary material of the Hebrew and Christian scriptures. Very sensibly he advocates simple religious exercises in the school, the participation of the day school teachers in Sunday School work, the encouragement, by the teachers, of the attendance of the pupils at Sunday School. He also holds for credit by the day schools, as in North Dakota; Gary, Indiana; and Greeley, Colorado, for work done in the Sunday School in religious and biblical subjects.

From the Westminster Press, Philadelphia, we have received **Children's Devotions**, by Gerrit Verkuyl (59 pages, 25c. net), a most useful collection of prayers suitable for children of the Beginners, Primary and Junior ages, respectively. The little volume contains also a few prayers for young people and suggestions for Bible reading, memory work, and books for children and for parents. From the same publishers comes **For God and Country: Hymns for Use in War Time** (paper, 10c. each or \$5.00 per hundred), a collection of 35 hymns, chiefly martial and patriotic, with a number of selections from the Psalter.

Song Stories of the Sawdust Trail, by Homer Rodeheaver (McClelland, Goodchild and Stewart, Toronto, 281 pages, \$1.00).

Each of the chapters in this book is devoted to one of the songs of Billy Sunday's choir of which the author of this book is both trombone soloist and leader. In this way the reader not only gets glimpses into the actual results of Dr. Sunday's work, but also sees the powerful effect of the ministry of song, as he reads the intensely interesting stories of how a song went into and transformed life after life,—all the way from the newsboy who had never been to church in his life and came to the tabernacle to sell papers, to the derelict erstwhile college professor so taken in the toils of drink, that even Sunday's workers despaired of his reclamation.

Of an earnest, devotional type are the two little books, **By this Sign We Conquer** and **Two Ancient Red Cross Tales**, by P. White-well Wilson (Fleming H. Revell Co., New York, each 64 pages and 50c.). The author is a journalist,—parliamentary correspondent of the London Daily News. To his writing he brings, beside the clarity and incisiveness of a skilled reporter, a knowledge of men and affairs and a personal spiritual experience. The first of the books is a brochure on John 3:16. The second bases itself upon the healing of the paralytic, Mark 2:1-12, and the parable of the Good Samaritan. Each is written in a heart-searching way that has in mind the religious need which has been brought to light by the War.

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