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# THE TEACHERS MONTHLY

The  
Home Study  
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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

Editor & Business Manager

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# THE TEACHERS MONTHLY

Toronto

December, 1919

Volume XXV  
Number 12

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### PUBLISHERS NOTICE

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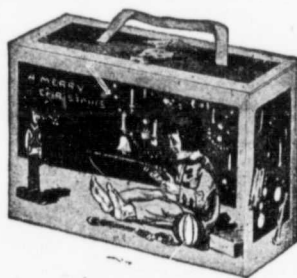
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# The Teachers Monthly

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

Vol. XXV.

Toronto, December, 1919

No 12

## EDITORIAL

### "A Wonderful Opportunity"

The S.S. and Y.P.S. Board very properly speaks (see page 726) of the call of our Church to its Sunday Schools, and Young People, to raise their share, the *one-tenth*, of the \$4,000,000 Peace Thankoffering in February next as "a wonderful opportunity."

\$4,000,000 is a big sum ; but the Presbyterian Church in Canada is a big Church, and the object in view is a big object, namely, to supply the necessary buildings and equipment and to do the necessary extension work, for the next five years, in connection with the expanding missionary, educational and benevolent work of our Church. The S.S. and Y.P. share goes specially to these requirements of the Board of Home Missions and Social Service, the Foreign Mission Board, and the S.S. and Y.P.S. Board. Every penny is urgently needed, and can be well spent.

As mentioned on page (726), plans are being worked out in detail for the raising of the S.S. and Y.P.S. share. These plans and the equipment to "put them across" will be sent to every Sunday School and Y.P.S. organization early in January. They contemplate an offering from every one, in every Sunday School and every Y.P. organization ; and the equipment to be provided will make this huge undertaking manageable, in each School and Society, with a minimum of effort.

The opportunity is threefold. The tenth dollar will count immensely in making up the grand total ; every School or Society which contributes will have a "stake" in this biggest undertaking to which our Church has as yet set herself ; and the raising of this money will kindle a fire of enthusiasm in our children and young people which will carry over into all parts of their religious life and Christian work.

It is an opportunity which wise leaders will on no account allow to pass by unimproved.

### Five Years of the Forward Movement

The big offering in February will not be the end of the Forward Movement ; it will, indeed, mark only the beginning. The Movement is planned to extend over five years. These five years must be filled with earnest, persistent, prayerful effort if the church is to reach the goal set before her.

In this effort the Sunday School must have a large part. "500 RECRUITS FOR THE MINISTRY"; "100 SPECIAL CHURCH WORKERS"; "50,000 TRAINED LAY WORKERS:"—it is reckoned that this great force must be enlisted and equipped during the next five years if the Church is to keep up with her great task in the home land and in her foreign fields.

It is obvious that the recruits for the ministry must be found amongst the boys in our Sunday Schools and Christian homes. What a worth-while ambition it would be for the workers in any School to aim, in the next half decade, to have one or more students for the ministry from amongst its ranks! And there are many Schools where, cooperating with the home, this is perfectly possible.

The "100 Special Church Workers" include "Directors of Religious Education in the Local Church . . . Social Workers, Deaconesses, etc." There is a call,—and a very urgent call it is—for the services of boys and girls alike. When it is remembered that our church has well on to 4,000 Sunday Schools, with more than 30,000 teachers and nearly 270,000 scholars, it would seem that the hundred workers might easily be found.

And what of the "50,000 Trained Lay Workers?" Take the 30,000 teachers in our Sunday Schools, if all of these would go through the New Standard Teacher Training Course, their efficiency would be enormously increased, and they would form a splendid nucleus for the church's new army, as did General French's small, but thoroughly trained army at the beginning of the Great War. Besides, the membership of our Y.P. Societies falls just short of 50,000,—enough young men and women to fill up the ranks of the Sunday School teachers as these are thinned, as well as to supply the demand for leaders, not only in Boys' and Girls' Work, but also in Mission, Social Service and the like.

To supply the demand for trained leaders outlined above,—this is a part of the Forward Movement which is distinctly up to the Sunday School working with the home. It is not too much to say that, if the Sunday School does its part, the end of the next five years will see the aim of the Forward Movement, so far as the supply of workers is concerned, far more than realized.

### What About a New Year's Rally?

A Sunday School Rally on New Year's Day is an established institution in many places. Montreal, Ottawa, Toronto, London, Winnipeg, and Edmonton are amongst the cities in which such rallies are annually held.

The custom is not limited to one denomination. Presbyterians, Methodists, Baptists and Congregationalists, all have their rallies.

It is easy to see many good purposes served by these gatherings at the opening of the year. Their inspirational value is very great. Coming at a time when the enthusiasm of the autumn Rally Day may have begun to burn less brightly, they fan it into a fresh flame. They lend themselves to the promotion of comradeship and healthful rivalry amongst the participating Schools. They afford an opportunity of making religious impressions at a time when hearts are more than usually susceptible.

There are, of course, Rallies and Rallies. Some Rallies are good and some fall short of the highest excellence. The kind of Rally depends upon the preparation made for it. Like all successful enterprises, if a Rally is to be worth-while, some people have got to put their back into it and make it go.

The preparation for a New Year's Rally should be started in good time. The first of December is not a bit too early to set plans in motion for the event. It will take a month to get the matter before all the Schools and to get into a blaze the enthusiasm so essential to success. The best ever should be the aim for the New Year's Rally of 1920 wherever one is held.

### The Lessons for Next Year—Improved Uniform

It may be said, with strong emphasis, that the lessons for 1920 in the Improved Uniform Course are more than usually attractive.

In the First Quarter, the Studies in the Lives of Peter and John will be completed. There is an unflinching charm in biography, and no one can fail to derive inspiration and instruction from a conscientious study of the career of these two outstanding disciples of Jesus.

The lessons for the Second and Third Quarters go back to the Old Testament, and present the striking figures of Deborah and Barak, of Gideon and Ruth and Samuel and Saul and Jonathan and David and Solomon. Into what a splendid picture gallery these lessons guide us? It will be a delight to linger and look, week by week, at these worthies of the past, from whose lives the race has gained some of its most precious wisdom.

In the lessons for the Fourth Quarter, and those that reach on into the First Quarter of 1921, there appears one who outshines all the other characters of the sacred page, as the sun is brighter than the stars. It is the Gospel of Matthew, which describes him as the promised Messiah of Israel, that the life of Jesus is to be studied for the last three months of next year and the first three months of the next year.

To the teacher, the lessons of the coming year, present an opportunity of making impressions on the plastic hearts and lives of his scholars that angels might well covet. It is the teacher's responsibility to see that there is no failure due to consecration and effort on his part.

### Much Appreciated

Rev. Frank Langford, the General Secretary of the Canadian Methodist Sunday School and Y.P.S. Board, sent us this word of appreciation of our Departmental Graded SENIOR SCHOLAR'S and SENIOR TEACHER'S QUARTERLIES, of which the October-December, 1919, numbers were the first issues as rewritten by our Associate Editor, and specially adapted to our boys and girls of 15, 16, 17, in their Sunday School classes and week day activities.

"I have had occasion to state," writes Rev. Langford, "both in correspondence and public address, on more than one occasion, that I have never seen any Sunday School Lessons anywhere as well adapted, in my judgment, to the needs of teen age boys, as the Senior Graded Lessons you have given us for the current quarter. It will be a delight to endeavor to introduce these lessons in a great many Schools."

It will be of interest to mention that these Lessons, as now newly written, are issued jointly by PRESBYTERIAN PUBLICATIONS and the Canadian Methodist Publishing Board. The General Assembly of June, 1916, recommended the various Boards of our Church to cooperate, so far as found possible, with the corresponding Boards of the Methodist Church. These Senior Graded Lessons constitute one useful form of such brotherly cooperation. They are likely to form a most effective instrument in working out the Canadian Cooperative Boys' Work, and Girls' Work.

### All the Sunday School Forces United

The action of the Ontario Sunday School Association at its Convention in Toronto at the end of October, in changing its name to the Ontario Religious Education Council, is in the highest degree significant and important. It means that the various Protestant denominations within the Province and the non-denominational Sunday School Association become in reality one body for the promotion and betterment of the Sunday School. The significance of this action is that it is an evidence that Christian workers are effectively "getting together;" its importance, that the work will be better done, and at less expenditure of time and money. In Sunday School Institutes, Conventions, and the like, *every* denomination, as well as the former non-denominational organization, will be behind the effort. They will work as one; and as a result of this cooperation there will be greater efficiency.

This welding process, as readers of the TEACHERS MONTHLY will recognize, is part of the general movement of cooperation. In Canada that movement is well advanced in several Provinces. It is expected that about the time of this writing, the negotiations which have been proceeding for the last year and a half for a similar bringing together of the International Association (which embraces the United States and Canada) and the Sunday School Council which represents the Protestant Churches of these two countries, will culminate in an effective united organization, continent wide.



Western Provinces. These various Depositories will have stock of Lantern Lectures for rental ; and orders for Lanterns and Lantern Slides may be sent through them, if more convenient than sending to us direct.

### Directors of Religious Education

Two of the largest congregations in Toronto, College Street and Bloor Street, have Directors of Religious Education. In College Street, Rev. E. A. Earchman, B.D., formerly of Port Hope, Ont., has been regularly called and inducted as Assistant Minister and Director of Religious Education. In Bloor Street, Rev. C. M. Wright, B.A., formerly of Nelson and more lately a Y.M.C.A. worker amongst boys, has been appointed by the congregational authorities to be Director of Religious Education.

These appointments are highly significant. They indicate the growing stress which is being laid on the importance of religious education, and they suggest a field to which many of our prospective ministers might well turn their attention.

Further, in view of the demand for Directors of Religions which is sure to grow, it would seem essential that provision should be made in our Theological Colleges for the preparation of such workers, so that they may not be obliged to go beyond our own country for their training.

### Motive As Well As Machinery

Machinery is useless apart from motive. A great ocean liner may have engines which are the last word in mechanical perfection. But these engines will not move the ship a single foot until the steam is generated and brought to bear upon the wheels and rods and belts. Only then does the huge vessel race like a greyhound across the ocean.

Our Sunday School machinery may be as perfect as is possible for anything human,—and the very best machinery is not too good for the Sunday School ;—but the best machinery in the world will accomplish just nothing unless behind it there is the driving power of a compelling motive. It is only when the mighty constraining influence of love to Christ and love to those whom he died to redeem, takes possession of the workers that their plans and methods will be truly successful.

Perfect the machinery by all means. Do not be content with anything short of the best possible equipment. But do not forget the motive,—the power without which the best machinery will be useless.

### Taking Stock

The closing month of the year is a good time for the Sunday School to "take stock." As the prudent merchant makes a careful examination of his business to see just where it stands, so the teachers and officers of a Sunday School should take a square look at its work for the past year, with a view to greater effectiveness in the future.

Such stock taking will include such matters as the School enrolment,—is this as large as it ought to be in view of the number of children, boys and girls and young people in the community served by the School ? the regularity and punctuality of the School attendance,—are these all that they ought to be ? the orderliness of the scholars and their interest in the work of the School,—what about these items ? the School singing,—is there room for improvement here ? the church attendance of the scholars,—is that all that could be desired ? the number of scholars who have come into full communion with the church,—is there not cause for some heart searching about this matter.



The International S.S. Association, with its State and Provincial organizations, has a splendid history of achievement ; as have also the S.S. Boards of the denominations. Together they will initiate a new era in the religious education of the young.

### Natural Allies

The home and the Sunday School are natural allies. Together, they can mould the child as they desire. Lacking the effort of either one, the religious nurture of the child is apt to fall by the way.

An attractive little card entitled Religious Nurture in the Home through Family Worship, recently issued by our Church's Board of Sunday Schools and Young Peoples' Societies, is, therefore, of interest to Sunday School workers as well as parents. It is a pledge on the part of parents, with name and date, promising "to make every effort to observe some form of Family Worship, including Bible reading and prayer, and to create in our home a positive religious influence."

This last is one of the surest and most abiding results of the regular observance of family worship. The atmosphere of the home in which there is the daily reading of the Word and prayer is an atmosphere in which the soul of the child most surely awakens to a consciousness of God ; it is an atmosphere, too, which the children carry with them when they grow up and leave home. They take it to the homes they make for themselves, or, if wayward and erring, it may serve in times of temptation to steady and keep from evil.

It might well be a work of the Home Department of the Sunday School to encourage the setting up of the "family altar." This little card and the little booklets, Parents and Home Religion, The Sunday School and Home Religion, and The Local Church and Home Religion, also provided by the S.S. and Y.P.S. Board (411 Confederation Life Building, Toronto) will be found of much assistance in carrying through such an effort.

### The Coming of the Lantern

The eyes of children, and, for that matter, of older people, too, are quicker than their ears, and impressions through the eye are apt to be more abiding, as well as more vivid, than those through any other sense.

This accounts in a large measure for the popularity of the Lantern. The arrival of the Lantern in a School or church is hailed with delight, and the pleasure which the lantern slide affords does not fade as time goes on. There is always a new generation coming on, and there are constantly new slides available.

Last May, PRESBYTERIAN PUBLICATIONS undertook a Lantern, Lantern Slide, and Lantern Lecture Department, as a much asked for addition to its previous equipment. Now, at the end of the first six months' experience in this new venture, we would record our pleasure at the reception it has met throughout the Church. The business of this Department has rapidly grown, until it keeps us busy to keep pace with it ; and it is a source of gratification that we have been able to better the work of so many Sunday Schools and Young People's Societies and congregations through this instrumentality. It seems especially fortunate that we were equipped to give important assistance in popularizing the Forward Movement, and, through it, the work of the various Boards of our Church.

Pretty full information regarding Lanterns and their uses will be found in our 1920 CATALOGUE. In addition, we issue special Catalogues and Price Lists of Lanterns, Lantern Slides, and Lantern Lectures, all of which may be had for the asking, by addressing us (PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto).

For the convenience of distant customers we are establishing Depositories for Lantern Lectures in various parts of the Dominion as rapidly as arrangements for these can be effected. The Depository for the Maritime Provinces is in charge of Mr. J. D. MacKay, Truro, Nova Scotia. We hope shortly to be able to announce the location of similar Depositories in the

### Let us Haste to Bethlehem.

Let us haste to Beth-le-hem, With the shep-herds hear the call! There to wor-ship

CHORUS.

Christ with them, At the manger one and all. With the shepherds let us go, For the an-gels

tell us so; And their song proclaims upon our way, Christe Lord is born to-day.

2. To our Savior, Christ the Lord,  
With the shepherds let us go;  
Precious is His saving Word,  
Let us come, His love to know.

3. Let us hasten and adore,  
With the shepherds let us go;  
Let us love Him evermore,  
Just because He loved us so.

Tr. Copyrighted, 1919, by A. T. Hanser.

### Again, O Lord Jesus, We Praise Thee.

{ A - gain, O Lord Je - sus, we praise Thee, And welcome Thy com-ing on earth; }  
{ And heart-felt thanksgiving we raise Thee, For all the sweet gifts of Thy birth. }

To Beth-le-hem glad-ly we hast - en, Thy won-der-ful love to be - hold; To

wor-ship Thy boundless com-pas - sion, And Thee in our arms to en - fold.

2. Lord Jesus, our Shepherd so tender,  
Immanuel, Saviour divine,  
From heaven's unspeakable splendor,  
Thou comest to seek all who pine;  
To save all who, humble and lowly,  
Have longed for thy heavenly rest,  
And gather them, ransomed and holy,  
With heavenly love to thy breast.

3. To thee, dearest Saviour, be glory,  
All honor on high be thy own  
And as we are kneeling before thee,  
We pray that thy will may be done.  
Lord Jesus, illumine each nation,  
And gather thy saints with thy love,  
Till blest with eternal salvation,  
Forever they praise thee above.

—(Courtesy, The Sotarian Publishing Co.)

## WITH OUR CONTRIBUTORS

### The Teacher's Background

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

One of the great teachers of our day, Professor Palmer of Harvard, once said that his greatest difficulty in the preparing of any lesson was in deciding what to leave out. There are many teachers who, I fear, do not find this difficulty to be on ordinary occasions a very acute one. Their chief concern, and it amounts at times to a genuine anxiety, is to find enough material to fill up the lesson period. When we consider, however, how much every lesson may properly be made to teach and how short the time at our disposal is, even under the most favorable circumstances, we can understand that the question of the more and the less important, of the pertinent and the not so pertinent, of what to include and what to exclude, of what to emphasize and what to touch upon lightly,—is a highly important one.

An important element in the training of any teacher is the development of this ability to select. No series of lesson helps, however admirably prepared, can provide the material which is the best material for the particular lesson which you or I have to teach, for every such lesson is particular in two ways: it deals with a particular topic of course, but also it must be made to appeal to a particular group of pupils whose interests and tastes and previous experience no writer of lesson helps can understand as you or I—their teacher—should understand them.

If we look to Lesson Helps for specific guidance, rather than for suggestions upon whose suitability we must continually pass judgment, we are apt—in fact we are certain—to make ourselves the servants rather than the masters of our material.

The teacher who feels pressed for time or the teacher who lacks confidence in his own resources and resourcefulness will of course ask; Why should I concern myself with material which I shall probably never need to employ? The answer is twofold or, rather, there are two answers.

The first is that one never really knows what bit of information will be needed and what will not. A noteworthy defect of a great many teachers is that they have not a sufficient margin of safety. They do not encourage free discussion in class because in such discussion unexpected questions are sure to arise. Even in their attempts at exposition such teachers often betray a certain uneasiness for, sooner than they have realized, they have reached the edge of their immediately available knowledge and they tremble with apprehension lest they fall over.

The second answer is in a sense implied in the one just given. One of the greatest assets to any teacher is self-confidence, not only because of the pleasure which the sense of power brings to its possessor but because that sense of power impresses itself in a host of subtle ways upon the class. Our pupils believe in us because we believe in ourselves. We read in the Gospels that Jesus spoke "as one having authority, and not as the scribes." Perhaps one of the troubles with the scribes was this: they did not care to answer a question until they had looked up the answer in a book.

There are, however, two other elements in the teacher's background which should be mentioned even though they cannot be elaborated. One is, of course, an intimate knowledge of the characters and dispositions of individual pupils. Such knowledge does its best work unconsciously or at least subconsciously. An observant stranger may detect a difference in the tone or the language used in addressing one pupil from that employed in addressing another, but the teacher, absorbed in the exercise of his art, merely feels that he is doing the natural thing in the circumstances.

A further important part of the teacher's general equipment—of his background, as we have called it—is experience of human life. Christ taught men with such marvelous effect not only because he knew the scriptures, not only because he knew intimately individual human beings,—Peter and James and John—

but also because in the long years preceding his active ministry,—the silent years at Nazareth—he met and mingled with men and women in that great school which we call the school of experience. Are we in any way belittling him as “the Son of God with power,”

if we assume that he “knew what was in man” in part, at least, because he used, as no one before or since has used, those opportunities for mental and spiritual enrichment which daily life brings to us all?

Queen's University, Kingston, Ont.

## Class Instruction and Class Activity

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

Our ideals for the Sunday School are growing. The time was, not as long ago, when most churches were content to gather their pupils each Sunday, to be instructed for a brief period in the Uniform Lesson which the International Lesson Committee had promulgated for that day, and which the teachers had studied together at some time during the previous week. The work of the Sunday School was conceived to be that of instruction merely; and the Biblical material selected for this purpose was ungraded.

To-day, the phrase “religious education” has become current among us. It stands for two ideas that are ultimately one: for the inclusion of religion in the education of our children, and for the use of educational methods in the propagation of religion from generation to generation. Churches have come to see that they have an educational as well as a religious function in the community; and that there is a sense in which they share with the public school a common task. So we have come to look upon the Sunday School as the church's school of religious education, and to expect it to match up, at least fairly well, with the public school.

The application of educational principles and standards to the work of the Sunday School, in our day, has brought about expansion in several directions. It has introduced graded lessons and graded departmental organization. It has brought better methods of instruction, and has encouraged initiative and experiment in the field of religious pedagogy. It has secured new buildings and more adequate material equipment. It has enriched the curriculum by the addition of such extra-Biblical material as is needed to fit young people to know and to do God's will in these days of world-wide missionary effort, of vast social problems and of possible social regeneration that may bring the world measurably nearer to the Kingdom of God. It has helped us to realize the necessary place of activity, as well as instruction, in the educational work of the Sunday School.

Education in general is by activity quite as much as by instruction, by training in habit as well as by the acquiring of ideas. Indeed, ideas that come to us, just by hearsay are never quite as clear as those that are wrought out in active experience; and instruction

seldom “takes” that does not rouse the pupil to some form of activity. This is pre-eminently true in the field of moral and religious education. We gain religion, not just by hearing and talking, reading and writing, about it, but by living as children of God. We become Christians, not merely by comprehending Christian doctrines, but by doing Christian deeds in Jesus' way.

But, it may be answered, this is nothing new. The church has long recognized this principle in dealing with its children as well as with older folk. Within the last half century, especially, there have sprung up within and about our churches a great many organizations for the training of children and young people in wholesome living and in the attitudes and habits of Christian service. Boys' clubs and girls' clubs of various sorts, gymnasium classes and athletic teams, Junior, Intermediate and Senior Societies of Christian Endeavor and other young people's societies of various names, temperance societies, Bands of Hope, Bands of Mercy, Boys' Brigades, Boy Scouts, Girl Scouts, Campfire Girls, Pathfinders, Bluebirds, Knights of King Arthur, Queens of Avalon, King's Daughters, mission study groups, mission bands and, missionary societies of various ages—the list might be multiplied almost indefinitely.

All this is true. The rise and prosperity of these organizations is evidence, on the one hand of the inadequacy of the Sunday School's policy of mere instruction and on the other hand of the church's recognition of the principle of activity. These organizations have met real needs, and they have rendered, and are rendering, splendid service to the children and young people of this land, and through them to the kingdom of God.

But the time has come to take the next step; and churches everywhere are beginning to take it. There are limitations in the common situation where the Sunday School does nothing but instruct and the active Christian life of its pupils is shaped by these other organizations. One is, that in some churches these organizations operate more or less independently, without relation to the Sunday School, and with policies and programmes determined far more by their district, state and national affiliations than by their place within the local church's educational system. Another



is that these organizations may duplicate work, overlap, compete with one another, fail to observe proper age boundaries, pull at cross-purposes, or leave gaps where groups of a certain age or sex are unprovided for. The most serious limitation is that, even though the contingencies just mentioned be guarded against, this situation leaves instruction and activity sundered—the Sunday School with a programme of instruction unapplied in the group life of its pupils, and the other organizations with programmes of activity unrelated to the instruction which their members are receiving week after week in the Sunday School.

What is the next step? It is for the Sunday School to enlarge its educational policy and programme to include activity as well as instruction; either to take over the functions of these organizations or—what may be better—to preserve their identity and retain their virtues by incorporating them into its own life as class or departmental societies, or by affiliating them with itself in whatever ways may prove to be practicable; and thus to maintain a unified and consistent programme of religious education, which makes possible correlated instruction and activity, impression and expression, for pupils of every grade.

Let this be deemed to be mere theory, let me quote from some of the answers returned by pastors to an inquiry put by the Commission on Moral and Religious Education of one of the denominations:

"All of these organizations, except the two Endeavor Societies are carried on under the supervision of the Sunday School. We endeavor to co-ordinate and relate all the educational work of the church.

"I would have every club centre about some specific group or Sunday School class, thus heading up all the young

people's groups in the Sunday School, making it carry both the impressionable and expressional aspects.

"Strengthen all Sunday School class organizations and clubs. Develop the social life of these and of the departments

of the Sunday School until adequate provision is made for all the social needs of youth through the Sunday School. Inaugurate a perpetual campaign to enrol every member of every other organization in the Sunday School.

"Our principle is to centre all social and educational work in the Sunday School, the name of which we plan to change accordingly to *Church School*.

"For the expressional side of our classes in the middle teens and older, we have organized a Sunday School Federation taking the place of the Y. P. S. C. E. Its unit of membership is not the individual but a Sunday School class with its teacher. It is working well and having a most interesting development."

The details of organization and readjustment involved in this expansion of the Sunday School's educational policy will, of course, vary with the

local situation and its problems and opportunities. The fundamental principles are:

(1) To make possible for each group of pupils not simply a social life that is wholesome, natural and enjoyable, but opportunities for real Christian service up to the measure of their ability, and guidance in meeting the actual situations and solving the problems of their own every-day world.

(2) To keep this active aspect of the group's religious education in as close correlation as possible with their instruction, so that what they learn may help them to act wisely and well, and what they want to do may give them a motive for learning.

### HOW TO INCREASE SCHOOL ATTENDANCE

"I AM SUPERINTENDENT OF A RURAL SUNDAY SCHOOL WITH AN ATTENDANCE OF ABOUT FORTY WHEN IT MIGHT JUST AS WELL BE OVER A HUNDRED. CAN YOU GIVE ME ANY SUGGESTIONS AS TO HOW THE NUMBER MAY BE INCREASED?"

This question has come to the Editors, and they pass it on to their readers.

The TEACHERS MONTHLY will welcome a number of articles which will help this superintendent to solve his problem, — and help, also many others who are facing the same problem.

It is a problem to which many Sunday School workers have given very earnest consideration, and not a few of these have had experience with plans for increasing attendance which have worked out successfully.

Why not share the results of such experience with other workers by putting them down in a brief article for the TEACHERS MONTHLY?

These principles involve the recognition of the Sunday School class as a natural unit of group activity as well as of group instruction. The degree to which classes should be formally organized for service depends, of course, upon the age of the pupils. There are some aspects of the pupils' activity, moreover, for which the department constitutes the better unit, and other aspects that may best be undertaken by the school as a whole but this is only to say that the active side of the religious education of our children calls for the same fundamental forms of grouping that we have found best suited for purposes of instruction.

The principles involve the use by the various classes, to a greater or less extent, of week-day hours as well as the Sunday session. It demands teachers who are not only well-trained intellectually and devoted spiritually but possess qualities of leadership as well. But these requirements are in no sense obstacles. Churches are using week-day hours now for the active moral and religious education of their children, but according to plans that are for the most part unrelated to the instruction of the Sunday School. The proposal is to correlate week-day and Sunday, social life and religious instruction; and to make the same person both teacher and group-leader.

Our public schools are rapidly developing new methods for the motivation of their work. By centering the pupils' reading, composition, oral language, history, geography and arith-

metic about concrete projects or experiences in which the group is cooperatively interested they bring reality and zest as well as efficiency, into the class room. The Sunday School may well learn from them at this point. Through its leadership in the active group life of its pupils, it can do more than apply, it can motivate instruction. It can rouse its pupils to eager interest in what it teaches, if they can see that this has a bearing upon their projects and activities.

But what shall we do, one will ask, with that material which has no bearing upon the active life of our pupils? Its lack of bearing is pretty good evidence that it does not fit your pupils and had better be eliminated from the work of your grade. It may belong somewhere else.

One of the happy results of the correlation of class instruction and class activity, we may confidently expect, will be the production in time of better graded, more vital curricula for the Sunday School. We need nothing more right now than teachers of initiative, knowledge and good sense who are able and willing to devise plans to action and correlated courses of study for their own pupils, to try out new methods and materials, to estimate and report results, and so to aid in the revision of our present graded courses and in the creation of new courses. Curricula, in religious as in public education, are forged by experience.

Yale University, New Haven, Conn.

## "They Said 'No'"

By REV. A. L. FRASER, B.D.

On Christmas eve, in a maritime city, one of the organizations which exerts itself in patriotic and philanthropic work, undertook to provide a turkey dinner for fifty urchins, to whom Christmas would otherwise have brought little more than the experience of being envious spectators of the display of the better-off. The fifty were selected from the poorer district, and they came, ragged, hungry-looking, sooty, while the only evidence of the use of water was a somewhat whitened circle on the faces of a few. One of the kind waiters told an interesting and surprising incident of the occasion.

As was to be expected, most of the fifty indicated by the way they surveyed the heavily laden tables that they were glad to be there, and to get one good, full meal. I say "most." Why not "all?"

Because, according to the story furnished me, about a dozen of these children would not touch the turkey, though it was fine in the

afternoon. Their reason was: "This is fast day."

Think of it! Poor, dirty, hungry children! able to resist the temptation to sense, afforded by a turkey dinner on Christmas eve!

The food made an appeal through two gates—eye-gate and smell-gate, and assaulted the will, but they said "No!"

They had been taught to observe that day as a fast day.

The incident teaches two things: First, that the church which tries to do so impresses childhood. I am well aware that the ethical standards of these dozen children might not be very high, but the church which taught them made an impression and had a hold that was apparently unbreakable.

Second, think of the will power of these children. What powerful springs lie coiled up in unlikely places! If will is one of the



leading elements in personality, then these twelve, who could deny sense gratification, might develop into powerful personalities. If these wills could be harnessed up to high moral and civic ideals, what powers they would be! Do they not suggest the waste

of the world? What treasures are hidden in our great cities? The great War dug out some of these, and many a poor, unknown soul, when he got the vision, was strong enough to die.

Halifax, N.S.

## Modern Methods in the Sunday School

By J. C. TEMPLIN

To even hint at a change from certain old, staid lines is often dangerous, and has, before now, proved disastrous to the originator, and yet we are often told on the other hand to get out of the "ruts."

one, the teacher gets a blue seal for the class. If all are present at one service at church, a gold seal may be added in the square.

Before the closing exercises, when all the classes are assembled, the superintendent

### CLASS ATTENDANCE THIRD QUARTER 1919.

| TEACHERS.                 | July 6 | July 13 | July 20 | July 27 | Aug 3 | Aug 10 | Aug 17 | Aug 24 | Aug 31 | SEPT 7 | SEP 14 | SEP 21 | SEP 28 | REMARKS.             |
|---------------------------|--------|---------|---------|---------|-------|--------|--------|--------|--------|--------|--------|--------|--------|----------------------|
| MISS M <sup>c</sup> QUEEN | □      | ●       | □       |         | ●     | □      | ●      |        | □      | ●      | □      | ●      | ●      |                      |
| MISS R PHILLIPS.          | ●      | ●       | □       | □       | ●     | □      | □      |        | ●      | ●      | □      | □      | ●      |                      |
| MISS MENNIE               | ●      | ●       | ●       | ●       | ●     | ●      | ●      | □      | ●      | ●      | ●      | ●      | ●      | IRRB R <sup>th</sup> |
| MRS LOGHAIN.              | □      | ●       | □       |         | ●     | □      | ●      |        | □      | ●      | ●      | □      | ●      |                      |
| MISS CRAIG                | ●      | ●       | ●       | ●       | ●     | ●      | □      | □      | ●      | ●      | ●      | ●      | ●      | IRRB 1 <sup>st</sup> |
| MRS PHILLIPS              | ●      |         | ●       | □       | ●     | ●      | □      | □      | □      | ●      | ●      | □      | ●      |                      |
| MISS M PHILIP             |        | □       | ●       | ●       | □     | □      | ●      |        | ●      | □      | □      | ●      | ●      |                      |
| MR H TEMPLIN.             | □      | ●       | ●       | ●       |       | □      | ●      |        | □      | ●      |        | □      | ●      |                      |
| MISS SMELLIE              | ●      | ●       |         | □       | ●     |        | ●      | □      | ●      | □      | □      | ●      | ●      |                      |
| MRS. TEMPLIN.             | ●      | □       | ●       | ●       | ●     | □      | □      |        | ●      | □      | □      | ●      | ●      |                      |

ALL PRESENT EVERY SUNDAY ● (GOLD)  
ABSENT ONE SUNDAY □ (BLUE)

Personally I am a strong believer in introducing modern business methods into our churches and Sunday Schools. Variety is also said to be "the spice of life." The practical teachers in our Sunday Schools realize that children are compelled to attend public schools, but that to get scholars to come regularly to Sunday School, without compulsion, there must be something attractive, —something just a little different from day school, that the scholars will be loath to miss a day under any circumstances.

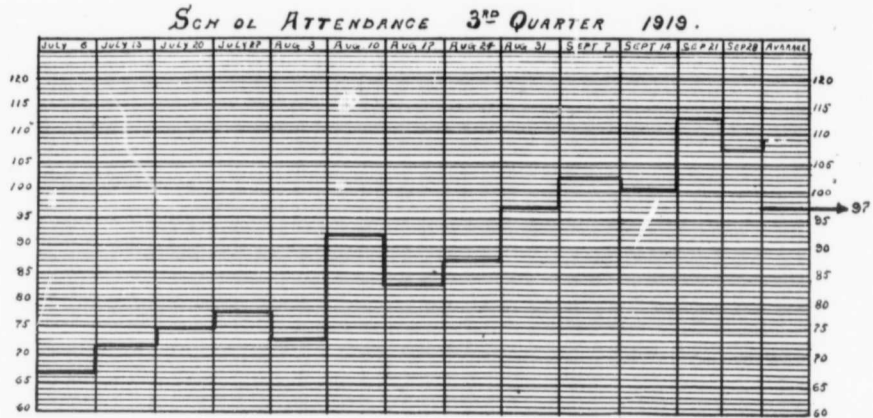
The plan for increasing attendance, tried out first in one Sunday School here, and later adopted as a success in the other, is open for trial in any School, without reserve.

A standard sheet of cardboard 22 inches x 28 inches was ruled.

This chart is hung in a prominent place in the front of the School and easily reached by the smallest pupil. After the attendance has been marked in the class books by the teachers the secretary looks over the books and sees that classes have all their scholars marked present. He presents the teachers of these classes with a red seal. If all are present but

calls the name of each teacher in succession and she gives the seal to some pupil (it may be in rotation, or as a special reward) to place on the space for that Sunday, opposite the class name. The idea is for the scholars to put on their own class seals, as it adds interest and promotes friendly rivalry among the classes. If more than one scholar is away in a class, there is no seal, and those present give absentees little rest during the week, until they promise to be present the next Sabbath. It is surprising what an interest is taken by the scholars, and how pretty these charts look with their colored seals.

The winning class for the Quarter is presented with banner which hangs in their class room during the next Quarter. When a new Quarter begins, another card is ruled, and the old one hung on the wall in some conspicuous place where it may remain from year to year if desired, as a lasting record, or for comparison. When a scholar spends Sunday elsewhere, he takes an Attendance Card, and the teacher or superintendent certifies to his having attended the School there that day. The following Sunday, credit is given at his



own School by putting on a blue seal or a red seal on top of the blue already recorded.

We also use a Temperature Chart to record the attendance of every Sunday during the Quarter, and at the end record the average.

The lines are heavier every five, and num-

bered for ease in counting, and outlined below.

A good orchestra might also be placed among modern methods in the Sunday School, as well as a stereopticon, the advantages being too many to record in this short article.

Fergus, Ont.

## Advertising the Sunday School

BY REV. M. C. MACKINNON, B.D.

Although advertising as an art dates as far back as the time of ancient Greece and Rome, the world has been slow to learn its value and the church has been slower to appreciate its usefulness and avail herself of its service. Indeed the spirit of William Caxton must rise to confront the church in rebuke even in this day of new eras and forward movements; for one of the very first posters ever printed in England was that by which Caxton announced about A.D. 1480, the sale of the "Pyes of Salisbury Use," the "pye" or "pica" being a table or directory of devotional services.

The first English printer would at least in this respect be admirably fitted for success in a twentieth century pulpit, or as superintendent of an up to date Sunday School. Possibly the wisdom of the churches might make him Minister of Publicity or Director of Church Propaganda for the united effort of Reconstruction days.

Why should not the church adopt up to date business-like methods of advertising as do the modern commercial institutions? The church does advertise, but has she yet claimed her full share of the genius of advertising? Compare her methods with those of the successful business house. The fact that almost every great newspaper owes its very existence to

advertising, shows not only that it pays to advertise, but that advertising is an absolute necessity if an institution would be successful. The manufacturers of a well known household article recently stopped advertising only to find that the public soon stopped buying. Department stores spend 4 or 5 per cent. of their sales for advertising. Most churches will not avail themselves of free space for advertising. Theatres advertise and are full, churches advertise not, and are often empty. A few churches advertise the preacher and his sermon; the Sunday School is nearly always in the background. It ought not to be so. An institution of front line importance cannot omit any factor that will go to make it 100 per cent. efficient. If it does it will merit the criticism of a well known writer: "The church has the goods, but doesn't know how to sell them."

The church "has the goods;" if not, it had better not advertise at all, for that would be false, and the only kind of advertising denied to the Sunday School. Before advertising, let officers and teachers become convinced, thoroughly convinced, of the tremendous and important values the School has to offer every one. Once convinced, let them constitute an advertising club and discuss the situation.

They may find that the local church is like a country store which has allowed its stock of merchandise to run low, sometimes very low. Some may not have enough goods on the shelves to arrange a small show-case. Then take warning. Do not attempt any extensive window-display or whole-page "ads" in the daily newspaper until you have replenished your stock. Your store is unattractive and people will not come in to see empty shelves. "Have a good meal ready when you ring the bell." This is the first step in advertising the Sunday School. It includes School equip-

ment, officers and teachers willing to devote time to planning and preparation, but above everything else, it includes life.

The writer is reminded of the only advertising matter seen, besides the name of each church, on certain bulletin boards outside New York churches:—"Undertaker, 'John Doe,' etc." People will not come to a dead School and if they wish to sleep on Sunday, they usually prefer to sleep at home. Can we blame them?

Mountain, Ont.

## Open Letters to a Sunday School Superintendent

### XII.

#### DEAR SUPERINTENDENT :

I am quite clear in my own mind, that the first step towards a really effective worship service is a clear perception of the purpose of this part of the school session in the religious education of children. The working of it out takes time, patience and experience.

For instance, it will not be easy to bring either teachers or children to a right attitude to the singing. The popular conception of good singing tends to the idea that any hymn with a good swing to it, if sung with sufficient vigor, fulfils the condition. I fail to see it. To me a hymn of this-kind, sung in this way, may or may not be an absolute failure as a means of worship and the degree of worship that it expressed is the test of its worth. By all means have bright, good music, and have it well sung in a way that will bring out more fully the significance of the words. The hymn, however, should contain sufficient thought within the range of the child mind for them to enter into its meaning. You, as superintendent, can often assist by drawing attention to the significant thoughts and thus make them clearer and more profitable.

If you have a choir or orchestra, or both, I would think it well to keep before them too, the worship idea so that each may assist in adding to, not subtracting from, the worship spirit running through the musical part of the service.

I need not refer to the prayer other than to emphasize the need of brevity and simplicity of thought. This requires some preparation. I am also favorable to occasionally having School prayers prepared for repeating in concert. These tend to broaden the language of prayer and enable children to have a definite part in this act of worship.

The scripture reading, in schools where the Graded Lessons are used, will usually be chosen from a different point of view than

formerly. Most such Schools, wisely I think, seek to make the School familiar with the Bible's greatest passages. A degree of familiarity, without monotony, may be obtained by having a passage for each month. This would of course be read every Sunday during that month, interest being maintained by varying the methods of responses. Sometimes this period is used in making familiar to the point of memorization such standard passages as the Beatitudes or Psalm 121. This is usually effected by bright drill work from blackboard or chart. Considerable variety prevents this part of the worship service degenerating into a mere formal reading.

I would like just a word regarding the offering as an act of worship. This may be made much more profitable educationally than it usually is. We certainly want to train the children to give systematically and intelligently. Hence, a small offering every Sunday is better than a larger sum occasionally. For the older pupils the envelope system has in places proved very helpful. To make an offering mean something as an act of worship, it is necessary to keep its purpose constantly before them otherwise much of the benefit of the act is lost. I am coming more and more to the view that the purposes for which the offerings are received should be somewhat varied. Certain Sundays it might be for the support of the church itself or the school, on other Sundays for missions with occasional Sundays for special offerings such as the Armenian fund, Red Cross, Khaki Testament fund, etc. Variety tends to broaden knowledge and interest and hence the educational value is increased.

In this way I believe we should test out every part of every programme of the worship service. We need to be keenly sensitive to the effect of each item of worship that we

provide, so that through observation we may modify and improve.

There is here a big unexplored field for experiment and testing. I hope you will try

some of these ideas and let me know how they work out.

Yours for true worship,

A FELLOW SUPERINTENDENT

## The Gain of Class Organization

By REV. A. A. MACLEOD, M.A.

For several years our attention has been directed to the advantages of organization in the work of the Adult Bible Class. As a result, in the most of our congregations we have successful Adult Classes in which men and women meet regularly to study the great verities of scripture and thus equip themselves for useful service in the church. But now we are beginning to see that even greater advantages will result from organization in the work of the 'teen age. Already, there are indications that the church is about to reap a glorious harvest from the work that is being done among the boys and girls of this Department.

The Secondary or Intermediate Department of our Sunday School work has been well called, "the Department with a hole in it," and through this hole the bright boys and girls have been dropping in multitudes and are lost to the work of the church for some years, if not for life. In our own church it has been estimated that about 50% of the older 'teen age boys who have passed through the Sunday School, drift away and fail to take their place in the church.

How can this leakage be stopped? The experience of Christian workers throughout our country is to the effect that, next to the home, the organized class makes the greatest contribution toward keeping the young in line with the church. In the congregations in which the 'teen age boys and girls are thoroughly organized and the abounding activity of this period directed by intelligent leadership, there is little or no leakage.

The organized Sunday School class meets the social need of the adolescent boy or girl. Indeed, it seems that at this age they will organize anyhow and so the work of the teacher is to utilize this organizing impulse inside the church and thus permeate the gang with the spirit of Christian service.

Class organization enables the church to utilize the gang instinct in getting decisions for Jesus Christ. Forbush tells us, that no matter how carefully he tried to reach boys individually the results he got were "gang" results. Strong-willed boys led the gang even into religious confession. He found that there was no limit to the height of level to which companionship under enlightened

direction would carry a group of boys. To be effective, any class organization must have some definite objective and what better than to make them feel that the greatest thing in life is personal allegiance to Jesus Christ.

Having decided for Christ, 'teen age boys and girls find in the organized class an opportunity for the exercise of their varied gifts, as the organization is in the hands of the members of the class, activities are planned by them, and thus resourcefulness and initiative are developed which in later years will make them most efficient church workers.

It intensifies class spirit. The organized class becomes "our class," and not "the teacher's class." It helps every boy and girl to feel, that he or she individually is responsible for the success or failure of the class. When the teacher leaves, as is so often the case in our Schools, the members of the class help to secure another, in the meantime carrying on the class work themselves, and thus in the absence of a teacher the interest is maintained.

It tends to set up a friendly competition between the different groups, so that each tries to excel the other in well-doing. This spirit of friendly rivalry, when properly directed, may be made very helpful to the School, as well as to the church. Since the organization of the 'teen age classes and the introduction of the Duplex Envelope system of giving the writer has found in the Sunday School of which he is the pastor that the current revenue has been trebled, and the giving to the missionary work of the church increased in even greater proportion.

Trenton, N.S.



## The Duplex Envelope in our Sunday School

By Mrs. Omond

At the end of the year 1917, we decided to introduce the Duplex Envelope in New St. James' Presbyterian Sunday School, London, Ont. As our offerings had always been fairly good, especially on the first Sabbath of each month, which for years has been the Missionary Sunday, we wondered a little if the



offerings might be less under the new system. Believing the best way to prove a thing is to try it, we went ahead.

The result was a rebuke to our want of faith. At the end of the year we were ahead in general revenue over \$70.00, and our missionary givings were increased by over \$40.00. Needless to say, we decided to continue the system.

One of the main benefits derived from this method is the training it gives the children in the habit of systematic contribution to the Sunday School as an integral part of the

church, and we all know that habits formed in youth are not easily broken.

This system means more work for some one or two, but that is nothing to its disadvantages as the more who are "doing" the better. We are likely to take a real interest in that for which we work.

At the close of the year the pupils are given the privilege of choosing the schemes to which they wish the missionary givings to go. This is done by a vote by ballot.

London, Ont.

## Teacher Training Classes

BY AN OLD TEACHER

Teacher Training Classes being a comparatively modern institution, it is not surprising that our Sunday Schools have not more generally adopted them. This is, doubtless owing in part to want of teachers, and lack of experience in some who might be efficient teachers. These difficulties cannot be overcome except by such Schools as are willing to make the effort with such material as they may be able to muster to start with; and I think they will always find the game worth the ammunition. Let each do the best that it can under the circumstances. In towns and villages, and wherever practicable elsewhere, it will be well for as many Schools as convenient to join together, as one leader might be able to take charge of more pupils than one School can supply.

Difficulty sometimes arises in getting an hour of meeting satisfactory to all. Some Schools have tried to run a Teacher Training Class during the regular School hour. This course has two strong objections.

The first is, that the teachers of the School are all engaged with their several classes at the teaching hour, and therefore cannot participate in the benefits of the Teacher Training class. Another objection is, that the time devoted to lesson study, generally half hour, is too short a period to do justice to a Teacher Training lesson.

I recall one instance where a teacher tried to go through an outline of the regular lesson and then take on the Teacher Training lesson, all in the half hour.

But it was all a failure; for though, out of a class of 20, some 6 or 8 got through their examinations with a fair percentage, yet not one of them understood the primary principles of teaching.

The books of New Teacher Training Course require not only to be read, but to be carefully and intelligently studied. Any person of ordinary intelligence, and a fair memorizing capacity, may get up the course, and pass the required examination; and then not know how to teach much better than before taking the training course.

The teacher who does not really teach has learned and labored to no effect. If the scholar in the Teacher Training class has not learned how to impart, the learning is of no effect; and the teacher has failed to teach.

The Course requires study,—a great deal of study—and reading outside of what is given in the textbook. Merely committing to memory certain parts, or even all that is found in the text books, and passing a creditable examination, and getting a diploma are not sufficient to constitute an efficient teacher. Knowledge is power, only to those who know and who have the aptness, whether natural or acquired, to use knowledge efficiently.

### A TRIPLE CHORD

"The starting-point of all that appears, of all that exists, and therefore of all intellectual conception, is act, action. From the act, from action, must therefore start true human education, the developing education of the man; in action, in acting, it must be rooted and must spring up. Living, acting, conceiving,—these form a triple chord within every child of man, though the sound of now this string, now of that may preponderate, and then again of two together."—Frœbel

Each Sunday School, where it is convenient or even possible to do so, should have a Teacher Training class composed of all the teachers in the School and as many others as can be induced to join it. Meeting on a week evening is better,—on Sunday, if during the week is not possible—at an time when at least a whole hour, more if necessary, can be de-

voted to lesson study, the discussion of papers or suggestions, or questions by the scholars. If all the members of the class will join heartily and sincerely in the study, there need be no thought of failure.

There cannot be any better time of year to commence than right NOW.

Woodstock, N.B.

## CHRISTMAS IN THE DEPARTMENTS

### THE BEGINNERS

By Mrs. J. J. Eaton

Christmas is undoubtedly the children's festival. One Christmas is hardly over until little children begin to look forward to "next Christmas."

There are a great many customs surrounding this greatest holiday,—but for little children, who are receiving their first impressions, the best is none too good. So then, in the Sunday School let us teach only the real Christmas message. In the Beginners' room, let us have the story of the Christ child in decorations or pictures, in songs and in our lesson story.

Let us have only *pictures* that suggest this, including one of the shepherds and angels (for example, Plockhurst's, The Announcement), one of the Christ child. Children love Plockhurst's *Repose in Egypt*, which has the babe with both Mary and Joseph. Other pictures might be of children giving.

The *songs* should also embody the real Christmas idea. Little children all love Luther's Cradle Hymn. The Manger Story is a favorite too. Both of these are in, *Carols* (Mrs. Leyda). There is also the Christmas Song in *Songs for Little People*. In this song, let all the children sing:

"Why do bells for Christmas ring?  
Why do little children sing?"

Next, a soloist, a teacher perhaps sings:

"Once a lovely shining star  
Seen by shepherds from afar  
Gently moved until its light  
Made a manger cradle bright.  
There a darling Baby lay,  
Pillowed soft upon the hay,  
And his mother sang and smiled  
"This is Christ the holy child."

Finally, the children all sing:

"Therefore bells for Christmas ring,  
Therefore little children sing!"

This song sung in this way is especially adapted to the Beginners as it pictures so beautifully the real Christmas story.

Above all else, let us pay most attention to the beautiful story of the Christ child. Let us, as teachers, memorize the first twenty verses of Luke, ch. 2, and in telling our story, we can use much of the scriptural text as it is simple and easily understood, and we want those particular words to "stick" in the mind of the child. Let us tell it lovingly, sympathetically, with our own hearts bubbling over with gratitude for the gift of that dear little baby. Surely, the loving response to the story of the heavenly Father's good gift will naturally be "giving to others." Help the children plan this. The Beginners will love to share in the School's service, or they may have their own "giving" service. To give some other little children—perhaps, without mothers or homes,—would be most fitting.

Christmas time is a happy time to have a special little party for the Beginners and their mothers. Let the invitations be Christmas bells or Christmas trees cut out. For decorations, have holly, Christmas bells, Denison's Christmas crepe paper, a Christmas tree on which place the gifts the children bring if this is their giving time. Let the children sing their Christmas songs for the mothers. Play old fashioned games. At one party, the children formed a circle around the Christmas tree, with one child in the centre. All sang:

"Did you ever see a Christmas tree  
Christmas tree, Christmas tree?  
Did you ever see a Christmas tree  
With . . . hanging on it?"

Chorus—

With . . . hanging on it  
With . . . hanging on it.  
Did you ever see a Christmas tree,  
With . . . hanging on it?"

When they came to "With . . ." the child in the centre chose some toy, as horn, drum,



etc., and imitated it, all the children following the leader, while they sang the chorus.

For refreshments serve something very simple,—as cookies and ice cream. Before going home the children will dearly love a story. How the Fir Tree Became a Christmas Tree, The Legend of the Christmas Tree, both in *For the Children's Hour* by Miss Bailey, or *Little Gretchen and the Wooden Shoe* in *Christmas Legends and Stories*, by Mrs. Curtiss, or *Alden's Why the Chimes Rang*.

Let us never forget that Christmas Sunday is the very best Sunday of the year, for the Beginners and no matter how busy we may be, at church, at business, at home, let us not be too busy to prepare thoroughly that wonderful Christmas message for the children.

Toronto

#### THE PRIMARIES

*By Mrs. Mabel H. Hincks, B.A.*

With the first few flakes of snow, perhaps even with the first frost, our Primary children begin to look forward eagerly, impatiently to Christmas. Each year the stores seem to open their toylands earlier and to arouse the interest of the little ones in what we might call the secular side of the Christmas season. It is for us teachers, together with the parents to stir in the hearts of the children a deep, religious feeling regarding this great day.

Christmas in the Sunday School should be a time of joy, of thanksgiving to the heavenly Father who "so loved the world that he gave his only begotten Son." How we can best make it such a time with the children that their joy and thanksgiving may be very real,—this is our problem. And it should not be a difficult one. All children love a baby. Nothing is of greater importance to them than the arrival of a new baby in the home, and it is easy to captivate their interest with the story of the little Lord Jesus.

"Away in a manger, no crib for his bed."

Everything should centre about this story. It should be made vivid by memorization, song, prayer, handwork and decoration, and should be led up to gradually in our services for a week or two ahead at least.

Many Primary children are required to memorize the Christmas story as found in St. Luke 2 : 8-20. This is best begun in October, that the children may not need to learn more than one verse a Sunday, but if left till later, it might be allowed to run on into January. A most helpful booklet, "The Christmas Story in the Primary Room" by Lee McCrae is available for 15c. This, together with pictures, should enable the teacher to make her children really love the story of the birth of Jesus.

Another matter we consider some weeks in advance is the question of suitable Christmas hymns. We wish our children to know them well, both in word and tune, and so we begin early to teach them, illustrating with picture and story that the little ones may sing with a true understanding. No season of the year has more beautiful songs suitable for the Primaries. Our church hymnals afford us hymns with simple words such as "While shepherds watched their flocks" and "Once in Royal David's City," while other beautiful ones may easily be found.

Again, if our children are to realize that "it is more blessed to give than to receive" at Christmas time we perhaps begin early to talk about the needy people to whom we are going to give. In one Sunday School where the White Gift Service is held every Christmas the Primary children are given little white bags in the form of stockings to fill with coppers by Christmas time. Where handwork is done in the Primary Department the children's work at Christmas time, instead of being for themselves, is for those at home, for example, a Perry picture of the Nativity, mounted on red cover paper or framed in a red paper frame such as made at the kindergarten. Some teachers meet with their classes through the week to do such work.

Careful choice of decoration is very helpful in promoting the proper atmosphere in the room. We want all our Christmas pictures in evidence, pinned low where the children can see and touch them—the best Madonnas, pictures of the Nativity, the Wise Men, people going to church, children singing and praying, etc. An effective decoration may be made by cutting Christmas trees from green cover paper and fastening them in rows about the walls, the blackboard or the windows. Some of the Denison tissue paper rolls which do not over emphasize the Santa Claus idea can be reinforced by being stitched to tape and then hung across the front of the room. The blackboard should be decorated where possible. Stencils are helpful here.

A Christmas party for the Primaries ! How much it means to them and we want them to have the joys of receiving as well as of giving ! How attractive the invitations can be, perhaps cut in the form of green Christmas trees with words written in white ink. How pretty the tables can look with trees real or of paper, gay tissue napkins, red paper baskets of candy and red jellies at each place. At the party we may again introduce the idea of giving and have the children do their handwork for others here.

But, in giving due thought to all these outward things, decorations, parties, entertainments, let us not put first the importance of making our children *feel* as they should at this

time, full of thanksgiving to God the Father, so that they may say with all truth,

"We thank thee, heavenly Father,  
For sunshine and for rain,  
For birds and flowers of summertime  
And autumn's golden grain.

For frost and snow we thank thee,  
That come in winter wild,  
But most of all for Christmas Day,  
And for the dear Christ Child."

Toronto



#### THE JUNIORS

*By Mabel Crews Ringland, B.A.*

The main thing about keeping Christmas in the Junior classes, no matter what form our festivities may take, is to emphasize the spirit of *giving*. If we make that the keynote of all our services and activities we will place our Juniors in right relationship to this, the happiest and most significant season of all the year.

Boys and girls of the Junior age naturally plan a great deal on what they expect to receive at Christmas time, and who would deprive them of this joy of anticipation? The wise teacher, however, will prepare avenues along which the pleasures of giving, and doing for others may be enjoyed, as no other time offers such splendid opportunity for this very thing.

If possible, plan in advance a Gift Service for less fortunate children, and encourage the Juniors to make their gifts. Even those who have very little capital can join in this with equal zest, and all will feel that they have given something worth while because they have given themselves. No one values effort and achievement more than a Junior.

Have groups of boys and girls meet separately once or twice a week for work, and it will not require any persuasion on your part to make them keep at it between times. Personally, I have never found any class of people so keen on making things as Juniors, and all they need is a few practical suggestions on what to make and advice in selecting their materials.

Boys delight in constructing miniature cardboard furniture and houses, (patterns for which may be obtained from any kindergarten supply house) and the older ones can even make similar articles of wood for little people. Some will choose to whittle bows and arrows or whistles, make toys and kites, and in fact anything that appeals to the heart of a boy and lies within his ability. Others will fancy making blotters of red blotting paper with covers ornamented by pictures of Boy Scouts, animals, Indians and the like.

The girls will be eager to make bookmarks and scrapbooks for sick friends and hospitals, to dress dolls, knit woollen driving lines, scarves and other simple things. Most attractive strings of beads can be contrived from allspice berries—which must be soaked several hours before they can be pierced with the needle—strung alternately with inexpensive glass or gold beads. Any number of ideas will occur to the scholars themselves, for boys and girls of this age are nothing if not ingenious.

The joy of doing and the spirit of competition will prove all the incentive needed, but it might not be amiss to announce that an exhibition of the finished work would be held in the department and parents invited. When the time approaches, suggest the need of decorating the classrooms, and put the proposition up to the Juniors themselves. Some of the prettiest decorative effects can be secured with streamers of red and green twisted or fringed crepe paper, garlands of popcorn and cranberries strung alternately, home-made paper poinsettias, and Christmas pictures on the walls.

As a fitting keynote for the whole, the words of John 3 : 16 might be printed in the form of a large motto and hung in a prominent place in the room, to remind the young workers that their gifts are merely symbols of God's Great Gift to the world, which this festive season commemorates. Never for a moment let them forget whose birthday they are celebrating, and their gift making and giving will not only bring happiness and satisfaction to the hearts of the givers, but a deep inner thankfulness for God's gift of his Son.

Toronto



#### THE INTERMEDIATES

*By Rev. Wm. Scott, B.D.*

The Christmas season is always associated in the minds of youth with outdoor sports, parties, and fun-making of various kinds. There is a glamour about Christmas which belongs to no other time of the year, and for Intermediates no small part of the glamour is due to the new experience of being invited out to meet school friends and their visitors at parties in their friends' homes. It is a new experience, for, even if they have had their parties when they were smaller, their rapidly developing social natures find in the party an opportunity for self-expression and sheer enjoyment which are quite different from the rough-and-tumble fun of an earlier period. Most parents are glad to throw their homes open during the holiday season for the entertainment of their neighbors' boys and girls, and sometimes it would seem that we are in danger of having too much social life for our young people. Yet, we must remember that

our adolescents crave for social activities, and it is the wiser plan not to seek to curb this natural desire but to direct it and exercise a wise oversight over it.

With the crowded programme of the holiday season to reckon with, is there anything the Sunday School can do in a special way to make Christmas as an outstanding event in the pupil's life? we think there is. We believe that the Christmas message can be made a very real issue in these young people's thoughts.

1. Let the teacher plan a Christmas party for the class to be held a few days before Christmas. It may be a mixed party, consisting of a number of classes, but preferably boys and girls should meet separately for this event. Let this party be different from most parties, distinctively Christmas in tone. One suggestion is to help the class find old Christmas legends and let each member be responsible for telling one, some recognition being given to the one given in the best manner. This might be followed by a reading of Van Dyke's, *The Other Wise Man*. Another distinctive feature of the Christmas party might be to practise some Christmas carols and hymns. The ideal should be to have this party leave an impression of the beauty and wonder of the Christmas message, and, if possible, it should be a rather quiet evening

with the boisterous fun of the usual evening party eliminated. A reading of Kate Douglas Wiggin's *The Bird's Christmas Carol*, might be very appropriate as it is not too long, and this might be followed by plans to brighten Christmas day for some others less fortunate than themselves.

2. The last two Sundays of the year fall near Christmas day and the lessons will naturally be treated in some way bearing upon the message of the season. These are also the last two lessons of the Quarter and will in part review the whole work of the Quarter. They are important lessons and a special effort should be made to keep up the interest of the class to offset the falling-away tendency which occurs at every holiday time.

3. The writer is convinced that the interest of adolescents can be held much better by the preparation and giving of gifts, than by the expectation of receiving gifts from their Sunday School. Let plans be made early as to what the class is going to give at Christmas time and relate the idea of giving in here with the great gift which our heavenly Father made when He sent His Son into the world. The Christmas message will mean more and leave a much deeper impression if thus related to the practical matter of how we can practise it in our own lives.

Souris, Man.

## The Home Social Evening

BY REV. A. C. CREWS, D.D.

A very good story is told of a Sunday School worker who, having a large class of young men, mostly very poor, was desirous of inviting them to spend a social evening at his home. But his wife objected. "Their dirty boots," she said, "will ruin our new parlor carpet."

Her husband told her to think about it for a week or so before coming to any definite conclusion, which she promised to do. After a few days she said to her husband that she was quite reconciled to the plan. "What made you change your mind?" asked her husband. "Well," she said, "I was reading in the New Testament that the early Christians took joyfully the spoiling of their goods, and that probably included parlor carpets."

This was modern application of a bit of ancient history that is quite significant. If a lively lot of boys or young men spending the evening in the home of their president or teacher should happen to injure the carpet or some part of the furniture, what difference does it make? The salvation of the young fellows is more important than the preservation of the furniture, and if the goods are ruined, they are ruined in a good cause. As

a rule, however, the young men are so well behaved that nothing seriously suffers from their presence.

Church socials are all right enough, and no season should be allowed to pass without one or two of them, but in many respects, the home social has them "beaten a mile," as the boys say at baseball games. To the young men who are living in boarding houses it means much to have a taste of home life, now and then, to get a piece of pumpkin pie such as "mother used to make," and to have a little conversation with the cultured "lady of the house." The girls will appreciate this experience quite as much as the boys and perhaps more. If you doubt this, just drop into a boarding house in the big city some day and see the kind of "comfort" that small salaried girls are getting. To have the privilege of spending an evening in a real home is a rare bit of pleasure for young folks who are living in such conditions.

Many of our best Sunday School teachers have no homes of their own and consequently are handicapped in extending hospitality of this kind, but they are acquainted with well-to-do church members, who might be induced

to help them by opening their doors to a Sunday School class for an evening. They could probably be led to recognize this as a

bit of Christian service, with far reaching possibilities for good.  
Toronto

## 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.*

### The \$4,000,000 Objective

The S.S. and Y.P.S. share of this magnificent sum, which our church proposes to raise in February next as a Peace Thank-offering in connection with the Forward Movement, is *one-tenth* of the whole amount.

The \$4,000,000 is for building and extension work in connection with the great Missionary, Educational, and Benevolent work of the Church. It is all urgently needed, if the work is to go forward and not backward.

An "every person canvass" is to be made of the whole Church, including the Sunday Schools and the Young People. Plans are being worked out by the Forward Movement Committee by which every Sunday School and every organization of Young People will be enabled to do its part in raising the one-tenth of the allocation to the congregation or mission station with which it is connected. Be on the look-out for these plans, which will shortly be communicated in detail to all concerned. This is a wonderful opportunity for all our Sunday Schools and Young People. The \$75,000 already contributed through the War Memorial Fund, and any other contributions to this Fund which may be made in the meantime, will count as part of the S.S. and Y.P.S. share.

### Home Religion

Three very important pamphlets on the Home have been prepared by our S.S. and Y.P.S. Board in connection with the Forward Movement.

They are as follows :

1. THE LOCAL CHURCH AND HOME RELIGION.
2. THE PARENTS AND HOME RELIGION.
3. THE SUNDAY SCHOOL AND HOME RELIGION.

Very large orders have been coming in for these pamphlets which are being supplied

FREE in quantities for careful distribution among those for whom they are prepared, namely—No. 1—for ministers, sessions and other leaders. No. 2—for superintendents, and all teachers and workers in the Sunday School. No. 3—for parents. Another special pamphlet entitled *Young People and the Forward Movement* is also available FREE for all our young people.

### Advance in Alberta

The reports of the special extension work carried on both East and West during the past summer are most encouraging. A brief summary of work done in Alberta by two of our Presbytery conveners, who by using the automobile were able to cover a very large area in a very limited time, follows.

In High River Presbytery, Rev. R. B. Ferris gave three weeks to visiting some of the Mission Fields of that Presbytery, during which time much help and encouragement were given to the little groups of workers who are loyally doing their best to teach the Word. In closing his report he very modestly writes : "There is nothing of a spectacular nature to report. I was away only two Sundays, visited two new schools, saw the superintendents of two other new Schools and helped in some small way to lay the foundations of permanent Sunday School work in several districts. I traveled over 330 miles and was able to get a comprehensive view of the whole Presbytery, which I feel will be of great value in planning for Institutes in the fall and winter. Personally I think the time well spent and want to thank the Board for the privilege of having some share in extending the boundaries of the kingdom and bringing the blessing of the knowledge of God and his truth to a few of his children."

In Castor Presbytery, Rev. H. J. MacKay gave the month of August to similar work. He reports as follows :—



"My method of work was first to go to Mission Fields where we had a student and to take the Sunday services, and speak in the interests of Sunday Schools and Young People's work.

"Upon weekdays I endeavored to visit day schools operating outside of our Mission Fields, and confer with the teachers and eight or ten prominent families in the district, about the organization of a Sunday School and teen age girls' and boys' work.

"In regard to the first line of work, I visited fifty-two points where service is being held. I was able to speak on Sundays at twelve of these points. I found that of these fifty-two points only twenty-one were holding Sunday School, but even this is a greater number than last year, for only four Schools were reported in the same territory last year, so that twelve new Schools have been organized this year, and five were in operation but not reported last year.

"In a number of these Schools I found our own papers and helps were being used, while in others a mixture of various publications.

"I expect Sunday School will be organized within a couple of weeks at ten other points where students are now at work.

"Regarding the work where no student or missionary is at work, I visited eleven School districts and believe with some further correspondence and encouragement Schools may be organized at seven points. I found at these seven points 155 day school children, and visited an average of eight families in each district. In most of these points the day school teacher will be the leader in the Sunday School.

"My endeavor at each place was also to discover the number of teen age girls and boys and to get a volunteer teacher for each sex from each point with whom I could correspond and to whom literature could be sent. If I could not get a volunteer I asked the people to suggest the one most suitable.

"I found in the territory I covered 191 teen age girls and 211 teen age boys, none of them organized and nothing being done for them in any way. My suggestion to the leaders whose names I received in this connection, was that they receive literature from me in order to understand the programme, and when acquainted, and satisfied as to the efficacy of it, that they organize and start the work with their own group.

"Regarding the Sunday Schools I found that not many would continue the work after the student left for college, and my advice to such was :

"First. Have your Sunday School secretary stay in office for the winter and receive the Lesson Helps and papers and distribute them to the families through the Day School.

"Second. Appoint a couple of young women to work with the day school teacher in order to train the children for a Christmas entertainment about the middle of the period of the student's absence, and suggested using one of the All Canadian Series as found in last page of Y.P. Topic Card.

"Thus by these two means keep the young somewhat in touch with the work and help prepare for the student's return next spring."

### Splendid Increase in Saskatchewan

The following paragraph from the report of Rev. J. W. Little, Field Worker for Saskatchewan and Manitoba, shows both the need and the value of Extension work in this vast territory :

"Time permits only a brief report of my recent itinerary through Assiniboia Presbytery. To me it was a delightful trip. I will never forget the kind reception and the generous hospitality extended me everywhere. In spite of the most unfavorable season, in the midst of harvesting and threshing, the average attendance was splendid. Over 20 schools have been added to our office lists. On most fields the missionaries have earnestly striven to establish and encourage Sunday Schools at every appointment. On a few fields more might be done. In the district as a whole there are evidently large numbers of children beyond reach of any Sunday School. So long as this condition exists, the church is faced with a big task.

As one result of the visit I hope an attempt will be made annually to hold possibly three larger district Conventions devoted to the consideration of the problem of the small rural Sunday School, at easily available centres, at a season when farmers are not busy and roads are good.

Also, at centres where no church service is being held, why cannot the cooperation of our public school teachers be sought and religious instruction be given on week day from 3.30 to 4.30 p.m.?

Two things might well be pressed everywhere, namely, Scripture Memory Work and Family Worship, on both of which our Board has very helpful literature which is available FREE."

### An Acknowledgment

In the October number of this magazine, a very interesting account was given of a survey of Sunday School conditions made in Arcola County, Saskatchewan, by Mr. Bruce Forsythe. Mr. Forsythe, however, desires to give the credit for leadership in this splendid piece of work to Mr. J. F. Stent, an active leader in Sunday School work in the Methodist Church, Carlyle, Sask. This acknowledgment we are glad to make.

## HOW THE WORK GOES ON

At Seven Persons, Alberta, some very good scripture memory work has been done in the Sunday School, and the minister, Rev. A. M. Shannon, has had a Teacher Training class, taking up The Pupil.

As an evidence of the interest taken by our new Canadians (commonly called foreigners) in higher things, it is interesting to note that a Russian living in Dunmore, Alberta, gives prizes to the children of the local Sunday School for Scripture memory work.

Rev. J. H. Hamilton, B.A., missionary of our church among the foreign population in Sydney, N.S., writes: "Our foreign constituency in Cape Breton numbers 6,426, found largely around the industrial centres and more particularly in Sydney, around the plant of the Dominion Iron and Steel Co. It is here that our largest work is carried on. The coke oven district where the mission is located has one-sixth of the foreign population of Cape Breton. Only about 15 acres in extent, it is densely populated, 118 to the acre compared to six to the acre for the city as a whole. On this area there are 1,764 people, 243 are British, mostly Newfoundland; 524 are colored, mostly Barbadians, and 997 are foreign, comprising sixteen nationalities. There are 211 Poles, 113 Ruthenians, 271 Italians, 70 Russians, 172 Hungarians, besides lesser numbers of other nationalities, including two Turks. This, of course, is not Sydney's total foreign population, but only that of the district immediately surrounding the mission." General community work is carried on, and, in addition, there is a Sabbath School of 77 members, a mission band of 18 and a kindergarten of 37, and a Boys' Club of 27. During the summer a Bible School was held daily

with 87 enrolled. A playground was also established and largely patronized.

The following notes are made from the report for 1918, to the last General Assembly, from our missionaries on the various stations in Trinidad:

*Tunapuna*—1,184 scholars were enrolled in the 24 Sunday Schools. The superintendent is usually the head teacher of the day school. Six hundred copies of the Sunday School lessons were printed each week in Hindi at the Hindi Press, Tunapuna.

*San Fernando*—Religious education was given in day schools one hour a day, to 3,900 children as compared with 3,820 last year. Two new Sunday Schools were opened by voluntary church members. The average attendance at the 24 Sabbath Schools was 794 as compared with 733 in 1917.

*Susamachar*—Two Sunday Schools were in operation throughout the year; the average attendance in one was 115, and in the other 81. The Departmental Graded Lessons prepared by our church were used in both Schools in the Primary and Junior grades, the International Uniform Lessons being used in the upper grades. Three pupils in the School received the General Assembly's award for repeating correctly the Shorter Catechism, and four received diplomas for repeating selected memory verses. At the annual Scripture Examination conducted by the Trinidad and Tobago Sunday School Association, our School led the colony in the Junior, Intermediate and Senior grades. This is something of which we are justly proud, when we consider that Baptist, Methodist and Moravian Schools also competed.

## A WORD FROM THE BUSINESS MANAGER

### First, a Word of Thanks

The Business Manager takes this opportunity of very heartily thanking our thousands of customers for their orders of periodicals and supplies during the year now closing. The orders have been generous and have resulted in a large increase of business. The remittances, for the most part, have been prompt; and the Business Manager feels sure

that no other House in Canada has a more reasonable and courteous list of customers than has PRESBYTERIAN PUBLICATIONS. We have done our best under the still difficult conditions which are a legacy of the War, to give satisfaction to all; and the new things we are offering, such as the new Departmental Graded TEACHER'S and SCHOLAR'S QUARTERLIES, our Lanterns, Lantern Supplies, Lantern



Lectures, and Movie Picture machines, not to mention a host of minor items, show that we are trying to supply every want of our Churches and Sunday Schools and Young People's Societies.

#### Our Partners

PRESBYTERIAN PUBLICATIONS, as all our readers know, is the business name of the Board of Publication of our Church. Every one who is connected with the Church in any way, is, therefore, a partner in the business, which is in reality a cooperative concern. It is not carried on for profit; all the profits go back into the business, to enable it better to serve all the partners. So that every thing that you order from us or through us helps us to serve you better.

#### What About Christmas?

This Christmas of 1919 should be a happy one. There are sad, sad hearts for those who will never come back, but those who have come home will help to make this Christmas a real old-time Christmas. We can help in this, both in the Sunday School and the home. Our 1920 CATALOGUE (if your Church or School or Y.P.S. has not received a copy, send to us for one) will suggest many things which we can furnish you to make Christmas a merrier, happier time. We would specially mention Calendars of which we have a fine assortment including the Scripture Text Calendar and the Christian Calendar, both of which are beautifully printed in colors and give the International Sunday School Lesson with Title, Reference and Golden Text for the entire year. The former sells for 30c., the latter 25c. and for those who wish to buy in quantities for re-sale we give special quantity prices. Many Bible Classes and other organizations make money every year selling these attractive Calendars. Every Christian home is a prospective purchaser. Besides making money for the organization, a real Christian service is rendered by placing one of these Calendars in every home. You can buy from us, though a thousand miles away, as if you were right in our showroom, and be certain of satisfaction; *we guarantee everything* in the Catalogue.

#### And Lesson Helps and Papers?

The schedule on page 20 of the 1920 Catalogue will show just what you need for your School, and for each grade in it. It will greatly assist you in ordering, besides making the teaching and work of the School more effective, if the School is graded according to the ages mentioned in that schedule, which follows the latest pedagogical classification.

#### And the Lantern

It is no longer necessary to have an electric instalment to secure satisfactory results from the Lantern. A scrutiny of the three cover pages of the 1920 CATALOGUE will make this plain. We have lanterns, too, for the most powerful electric equipment. Our Balopticon which throws an ordinary picture postcard or other small picture life size on the screen, is worth considering. And our Victor Moving Picture Machine will give the most delightful results, at a reasonable cost. It is specially to be recommended to a group of Sunday Schools or Churches near enough to one another to form a "circuit."

Don't forget to send for our Catalogues of Lanterns, Lantern Slides, and Lantern Lectures. They cover a wide field, and will greatly help in the work of your Church or School.

#### And Order Early

The War, which disarranged so many things has its effect also on the Mail and Express services. From this they have not yet fully recovered. Besides, the volume of shipments this Christmas and New Year will be the biggest Canada has ever seen.

All which emphasizes our frequent admonition; ORDER EARLY. We ship promptly, but there is apt to be a great congestion in the Mails and the Express service around the end of the year.

This EARLY ORDERING is especially necessary in goods like Duplex and other Contribution Envelopes, which have to be specially printed. We work day shifts and night shifts on these at the rush seasons, but even then it is much safer to HAVE YOUR ORDER IN EARLY, in order to ensure prompt delivery.

## OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1920

### ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 50c. per year. Five or more to one address, 40c. per year, 10c. per quarter. (May begin with any month.)

JEWELS. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

### MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

## UNIFORM SERIES

- TEACHERS MONTHLY. 80c. per year. 2 or more to one address, 72c. per year, 18c. per quarter.
- PATHFINDER (A monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. 2 or more to one address, 50c. per year, 13c. per quarter.
- HOME STUDY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.
- INTERMEDIATE QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.
- JUNIOR QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.
- PRIMARY QUARTERLY. 5 or more to one address, 24c. per year, 6c. 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.
- COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)
- COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

## DEPARTMENTAL GRADED SERIES

## BEGINNERS DEPARTMENT

- FOR THE TEACHER :
- BEGINNERS TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.
- BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).
- FOR THE SCHOLAR :
- BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

## PRIMARY DEPARTMENT

- FOR THE TEACHER :
- PRIMARY TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

## FOR THE SCHOLAR :

- PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.
- PRIMARY HAND WORK (13 sheets per quarter in envelope.) 48c. per year, 12c. per quarter.

## JUNIOR DEPARTMENT

## FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 80c. per year, 20c. per quarter.

## FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 48c. per year 12c. per quarter.

## INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars), 80c. per year, 20c. per quarter.

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

## SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 80c. per year, 20c. per quarter.

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

## YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

- I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE
  - II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.
  - III. THE BIBLE AND SOCIAL LIVING.
- (Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 80c. one year, 20c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

## Lesson Calendar : Fourth Quarter

1. October 5 . . . John and Peter Become Disciples of Jesus. John 1 : 29-42.
2. October 12 . . . Fishers of Men. Mark 1 : 14-20.
3. October 19 . . . Jesus in Peter's Home. Mark 1 : 29-39.
4. October 26 . . . A Lesson in Trust. Matt. 14 : 22-33
5. November 2 . . . Temperance Lesson. Jer. 35 : 1-8, 12-14a, 18, 19
6. November 9 . . . Peter's Great Confession. Matt. 16 : 13-24.
7. November 16 . . . Witnesses of Christ's Glory. Luke 9 : 28-36.
8. November 23 . . . Jesus Corrects John's Narrowness. Luke 9 : 46-56.
9. November 30 . . . Jesus Teaches Peter True Greatness. John 13 : 5-16, 36-38.
10. December 7 . . . Peter and John Asleep in Gethsemane. Mark 14 : 32-42.
11. December 14 . . . At the Trial and Crucifixion of Jesus. John 18 : 15-27 ; 19 : 25-27.
12. December 21 . . . At the Empty Tomb and with the Risen Lord. John 20 : 1-10; 21 : 15-19.
13. December 28 . . . The Training of Peter and John. Read 1 John 1 : 1-9.

## \*AN ORDER OF SERVICE

## Opening Exercises

I. SINGING. Hymn 272 (611), Book of Praise.

Children of the heavenly King,  
As ye journey sweetly sing :  
Sing your Saviour's worthy praise,  
Glorious in His works and ways.

II. PRAYER. All remain standing.

III. OPENING SENTENCES. Rev. 3 : 20-22.

*Superintendent.* Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

*School.* To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

*Superintendent.* He that hath an ear, let him hear what the Spirit saith unto the churches.

IV. SINGING. Hymn 313 (525), Book of Praise.

V. THE LORD'S PRAYER. All stand and repeat together.

VI. SINGING. Hymn 562 (798), Book of Praise.

We have heard a joyful sound,  
Jesus saves ! Jesus saves !  
Spread the gladness all around ;  
Jesus saves ! Jesus saves !

Bear the news to every land,  
Climb the steeps and cross the waves ;  
Onward !—'tis our Lord's command ;  
Jesus saves ! Jesus saves !

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

## Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 493 (607), Book of Praise.

Jesus, Saviour, pilot me  
Over life's tempestuous sea ;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal ;  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me !

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

III. RESPONSIVE SENTENCES. Phil. 4:6, 7.

*Superintendent.* Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

*School.* And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

IV. SINGING. Hymn 134 (403), Book of Praise.

V. BENEDICTION.

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

## PETER AND JOHN ASLEEP IN GETHSEMANE

December 7, 1919

Mark 14 : 32-42.

**GOLDEN TEXT**—Watch and pray, that ye enter not into temptation.—Mark 14 : 38 (Rev. Ver.).

32 And they came to a place which was named Gethsem'ane : and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy ;

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Ab'ba, Father, all things are possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and

saith unto Pe'ter, Si'mon, sleepest thou ? couldest not thou watch one hour ?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go ; lo, he that betrayeth me is at hand.

### THE LESSON PLAN

- I. A Sacred Charge, 32-36.
- II. A Sad Failure, 37-40.
- III. A Startling Announcement, 41, 42.

### HOME DAILY BIBLE READINGS

M.—Peter and John asleep in Gethsemane, Mark 14 : 32-42. T.—Jesus betrayed and arrested, Mark 14 : 43-54. W.—Mistaken zeal, John 18 : 1-11. Th.—Obedience to Jesus, Acts 26 : 19-23. F.—Suffering for Jesus' sake, 2 Cor. 11 : 23-28. S.—Enduring the cross, Heb. 11 : 32 to 12 : 3. S.—Fulfil thy ministry, 2 Tim. 4 : 1-8.

**Primary Catechism**—Ques. 61. *How may we please the Holy Spirit ?* A. We may please the Holy Spirit by doing what He puts into our hearts.

**Shorter Catechism**—Ques. 80. *What is required in the tenth commandment ?* A. The tenth commandment

requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

**Lesson Hymns**—Book of Praise, Ps. Sel. 19 (24), 105 (282), 45 (180), 47 (198), 527 (789), 149 (560). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Heb. 5 : 1-10. (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 Slide**—For Lesson, B. 1569, "Could ye not watch one hour?" (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., 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**—Thursday, April 6, A.D. 28 or 29 ; Gethsemane.

**Connecting Links**—Jesus' washing of the disciples' feet (see last lesson, John 13 : 5-16) was followed by the institution of the Lord's Supper, Luke 22 : 15-20. Prior to the institution, Judas went out of the Upper Room to complete his betrayal of Jesus. At the close of the sacred feast, Jesus and the eleven disciples, having sung a hymn (Matt 26 : 30), went forth from the Upper Room, and wended their way towards the Mount of Olives. As they went, Jesus warned his followers that, on his death which was very near, they were soon to be scattered, but that after his resurrection, he would meet them again in Galilee.

When Peter declared that he would not leave Jesus, whatever happened, he was warned, that, in that very night, before the cock should crow twice, he would thrice deny his Lord. Vs. 26-31 (compare John 13 : 36-38, last lesson).

### I. A Sacred Charge, 32-36.

V. 32. *They came* ; Jesus and his disciples, except Judas, who had gone to plan for the taking of Jesus (see John 13 : 29, 30). *To a place*. The Greek word means a small enclosure. *Gethsemane*. The name means "Oil Press." Perhaps it was a plantation of olive trees with an apparatus for extracting the oil from the olives, like a sugar house in a maple grove. John (see John 18 : 1) calls it "a



garden." It was a place where Jesus had often gone, with the disciples, and which Judas, therefore, knew, John 18 : 1, 2. The garden is described in *Light from the East*. *Sit ye here* ; at the entrance of the garden, like army sentinels, to guard against surprise and interruption. At this great crisis, Jesus felt that he must withdraw into solitude for prayer to God. And yet he would have his disciples near to him, that he might feel their sympathy.

V. 33. *Taketh with him* ; farther into the shades of the garden or orchard. *Peter and James and John* ; the trusted three, who had witnessed incidents in his career from which others were excluded: for example, they had been with him at the raising of Jairus' daughter (ch. 5 : 37) and the Transfiguration, ch. 9 : 2. Jesus, being human, desired the sympathy of his friends in the hour of his trial. *Greatly amazed* (Rev. Ver.) ; "stunned with astonishment" the Greek words mean, and no wonder, since men were rejecting him with fierce hatred, while he loved them with an undying affection. *Sore troubled* (Rev. Ver.). The very deepest kind of sorrow is meant,—grief that distracts and frenzies.

V. 34. *Saith unto them*. "The Master is not above letting his friends see in what state of mind he is ; far from hiding his distress, he tells them of it quite simply and frankly" (Menzies). *Soul . . . exceeding sorrowful* ; literally surrounded by sorrow as by the atmosphere or by a besieging army. Jesus was sorrowful all round and round, not a ray of light to comfort him in that hour of darkness and the weight of woe overwhelming him. *Even unto death* (Rev. Ver.). It seemed as if his sorrow would crush the life out of him even before he came to the cross. *Tarry ye here*. Jesus must leave even the chosen three while he went to be alone with his heavenly Father. To them he set the task of watching against intrusion by the sudden coming of the soldiers, who, he knew, were on the way, led by the traitor disciple. *Watch*. It would help him to know that they were near him and sympathizing with him.

V. 35. *Went forward a little* ; "a stone's cast," Luke 22 : 41. The three disciples could still see his movements and hear some of his words ; otherwise we could not know

what is here told us. *Fell on the ground*. The Greek words mean "fell again and again upon the ground." It was a protracted and desperate struggle. Luke has "kneeled down" (Luke 22 : 41), that is, in Eastern fashion, with the head bowed down to the ground. *If it were possible* ; to accomplish his work of saving the world, without enduring the cross. It was not, however, merely the bitterness of death itself or the agonies of crucifixion from which Jesus shrank, but the bitterness that came from having the whole sin of the world poured upon him, so that he would become the sin-bearer of the race. *The hour* ; that is, the hour that was threatening him with betrayal and crucifixion. *Pass from him* ; so that he would not have to endure it.

V. 36. *Abba, Father*. "Father" is the translation of the Aramaic word "Abba" which Jesus used. His using it showed that he still trusted God. *All things are possible*. No lack of power could prevent the Father's saving the Son from the cross. "Cannot God bring the kingdom without letting the Messiah die at its threshold ? God could do everything, he can make his kingdom come without such bloodshed, he can bring to nought the plans of the scribes and the treachery of Judas. Will he not do so ?" *Remove this cup* (Rev. Ver.). "Cup" is commonly used in the Bible for one's earthly experiences, here for the sufferings of Jesus. *Nevertheless* ; no matter what suffering it may bring. *What thou wilt*. This was what Jesus desired most of all—that God's will should be done.

## II. A Sad Failure, 37-40.

V. 37. *And he cometh*. Jesus is concerned not only about himself in this dreadful hour, but about his disciples as well. He interrupts his prayer to come and see whether they are doing their part in keeping watch. He had predicted that his followers would desert him and that Peter would deny him, but this prediction was meant as a warning, and if it had been taken as such, the disciples would not have failed in watchfulness. *Findeth them sleeping* ; overcome by weariness : the hour was late and they had just passed through most exciting scenes. *Saith unto Peter* ; who had so shortly before said that

he was ready to die with Jesus, v. 31. *Watch one hour.* Peter had boasted his readiness and he had failed in this little thing.

Vs. 38-40. *Watch . . . and pray.* "Pray" is added, for a fiercer temptation to unsteadfastness was right upon them, the temptation to yield to the threatening of Jesus' enemies and thus fail to speak the right word for him in a time of crisis. *Spirit . . . ready . . . flesh . . . weak;* a reason for being constantly on guard. By the "spirit" is meant the higher, and by the "flesh," the lower, nature. Jesus meant to warn the disciples that the lower nature, which feared danger and death, exposed them to temptation against which they needed constantly to watch. The Master was greatly concerned about his disciples, especially Peter, whom he believed to be in great danger. *Again . . . prayed;* as the agony came back upon him. Jesus prayed with the same intensity as he enjoined his followers to use (see Luke 18 : 1-8). *Asleep again . . . wist not what to answer* (Rev. Ver.); dumb with drowsiness and shame.

### III. A Startling Announcement, 41, 42.

Vs. 41, 42. *Cometh the third time.* "The third going away is not mentioned, as if the reporter had been too sleepy to mention it" (Menzies). *Sleep on now . . . it is enough.* Jesus no longer needed their help. He had fought and won his battle. His prayer was answered, because God's will was to be done and strength had been given him for all that lay before him. *Son of man;* the Messiah, who should have been welcomed and honored. *Betrayed into the hands of sinners;* the rabble and riff-raff of the people. Jesus uttered

these words after having caught a glimpse of the party sent to arrest him (compare v. 43). *Rise up, let us be going;* not in flight, but to meet the enemies. *He that betrayeth me (Judas) is at hand.* One figure in the party is recognized,—that of the traitor disciple. Jesus' predictions of his betrayal are verified. Truly the hour has come.

### Light from the East

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

THE GARDEN OF GETHSEMANE—The garden of Gethsemane is even to-day a secluded spot. The road that leads from St. Stephen's gate in the east wall of Jerusalem down the valley and winds up the slope of the Mount of Olives, passes close to the garden, but within the garden which is carefully walled around, you feel a strange quietness. The space enclosed is almost square, about 70 yards each way. Near the entrance, which is on the east side, are great blocks of stone, where, you are told, Peter and James and John fell asleep. A couple of rods away is the spot where they say Judas kissed the Master. It must all be near the truth. In the garden stand, or rather, lean, eight olive trees, gnarled and broken with age. These are lovingly cared for by the gentle Franciscan monks who have long been keepers of the garden. Once there were churches near the trees but the memory of the Master's agony and loneliness is better preserved in the sad serenity of the place as it is. Few pilgrims will refuse a flower from one of the little beds, and some put a high value on the oil pressed from the olives and on the rosaries made from the kernels.

### THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

This lesson presents a great opportunity. Our Lord still desires those who shall keep company with him as he, anguished, longs for the salvation of the perishing who will keep watch and work with Jesus. We glean from these verses of scripture that :

1. *We should have a time and place of accustomed prayer,* v. 32. This was not the first night our Lord spent in Gethsemane. It was his ordinary "calm and sure retreat" after the day's work was over. It is told of Chinese

Gordon, that during his journey in the Soudan there was one-half hour when there lay outside his tent, a handkerchief in token that Gordon and his God were together. No one dared an interruption until that signal was lifted. No wonder that man was such a soldier-saint, such a soldier of the king and of the king of kings.

2. *Those who are watchful and prayerful are rewarded with the Master's confidence,* v. 33. Peter and James and John were selected for

this special mission of prayerful vigilance because they had given some proof of their capacity in this direction already. So is it in our own darkened and troubled times. Our Lord takes with him, into the thick of the problem, those who are nearest to him in spirit. O what a reward to be specially depended upon by the Lord! If he gives us harder and still harder things to do, well that was the way the field marshals in the Great War expressed their satisfaction with men and officers.

3. *Our Lord still sorrows over sin*, v. 34. That night he was exceeding sorrowful even unto death. "Has the heart that sorrowed then, in night-veiled Gethsemane, learned since to look out unmoved from radiant heaven on the woes of earth's unshepherded multitudes?" asks one of our great religious editors. "Let no man dream it," he says, "It would be impious to believe that the soul who anguished over sin beneath the olive trees and on the cross could ever forget the sorrow till the sin is gone."

4. *The passion of our Lord was no mere drama*, v. 35. He was no mere heavenly visitor who came to earth to enact a formal part. He was bone of our bone and flesh of our flesh. His life and death were a very real life and death.

"In every pang that rends the heart  
The man of sorrows had a part."

And so he said, "Abba, Father, all things are possible unto thee; take away this cup from me."

5. *Our Lord still loses the day through the sleep of his followers*, v. 37. The duty of the sentinel is to watch. To sleep, is to put in jeopardy his own life and the lives of the whole encampment over which he stands on guard. How many evils now enchain the world which could easily have been prevented had some watchman been keen enough to see

its significance and the rank and file willing enough to pay attention to his loud alarms. In this epoch-making day we do well to say:

"Christian seek not yet repose,  
Cast thy dreams of ease away.  
Thou art in the midst of foes,  
Watch and pray."

6. *An opportunity once lost can never be recalled*, v. 41. "Sleep on now," said the master. "The time for watching has passed by unredeemed."

Christina Rossetti somewhere tells us that in one of her country walks, being then entirely ignorant of its rarity, she lighted upon a four-leaved trefoil. "Perhaps I plucked and so destroyed it. Now," she went on to say, "I would give something to recover that wonder. There when I might have had it for the carrying, I left it." How many things much more wonderful than trefoils have we missed from lack of watchfulness!

7. *There comes a time when watching must give place to action*, v. 42. Rise up, let us go at something. A French priest was going around the fields in his parish and praying for good crops. He came to one unpromising bit of ground. "Prayer is of no use to this field," he said, "It wants manure." So we must work as well as watch and pray. "Wherefore criest thou unto me?" said God to Moses. "Speak unto the children of Israel that they go forward."

8. *"Watch and pray, that ye enter not into temptation"*, Mark 14:38 (Rev. Ver.) (Golden Text). Eternal vigilance is the price of spiritual liberty. Some one tells of a young Western farmer who frequented the village bar-room and hitched his team by the saloon. After his conversion he ceased to visit the bar-room, but hitched his team in the same place. A good old friend said: "George, no matter how strong you think you are, take my advice at once and change your hitching post." Good advice. Keep out of temptation's way.

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Begin to-day by pointing out that it is the same three disciples who shared the glory and wonder of the Transfiguration who are asked by Christ to watch near him during the ter-

rible agony through which he passed in the garden of Gethsemane. Speak of how the contrasting experiences of joy and of sorrow enter into life, and suggest that if friendship means anything it ought to be as staunch and true in the times of sorrow as in the times of gladness. Which experience is likely to prove the severest test of friendship? Do we sometimes welcome excuses for staying away from our friends in their days of sorrow? Do we sometimes fail in a real understanding of their troubles? Now discuss:

1. *Jesus' request*, vs. 32-34. Does it appear, from these verses, that Jesus expected more from Peter, James and John than he did from the other disciples? Lay emphasis upon the significant fact that when Jesus is face to face with such a dark experience as confronted him now, he finds his natural refuge in prayer. Is that true of us? In what ways can prayer help us at such a time? See whether the class can suggest any reasons for the fact that Jesus was so troubled and amazed. Was it the nearness of death, or his rejection by men, or the sense of the world's sin, that troubled him? Bring out what was involved in Jesus' desire that the three disciples should share his vigil.

2. *The agony in the garden*, vs. 35, 36, 39. Call attention to the burden of Jesus' prayer. Is it fair to put it in this way: that if his work could be accomplished apart from such a death as that of the cross, God might so order it? Be sure to lay stress upon the two qualifications which enter into the prayer: (a) "if it were possible,"—possible that his task might be done without such a death, and (b) "what thou wilt" the necessary qualification of every true prayer. In how far is this prayer a model for the followers of Jesus? Has this incident anything to teach us as to persistence in prayer?

3. *The failure of the three disciples*, vs. 37, 38, 40-42. How are we to account for the sleep of the three disciples at such a time? How much had physical weariness to do with it? How much was due to a sad failure to appreciate the situation of their master? Point out that Jesus addresses his question to Peter, for it was Peter who had boasted not long before of his loyalty. How does Jesus temper his rebuke in v. 38? What important advice does he give in the same verse? Emphasize the lesson that Jesus depends upon his disciples for their cooperation.

## FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

The teacher should bring out the connection between to-day's lesson and that for last Sunday, recalling Judas' departure from the Upper Room to complete the betrayal of his Lord, the singing of the hymn at the close of the Lord's Supper, the walk to Gethsemane, the warnings addressed to the disciples, Peter's self-confident declaration of loyalty and Jesus' prediction of the bold disciple's fall. (See The Lesson Explained.)

Elicit, also, from the scholars a description of Gethsemane and speak of Jesus' familiarity with it.

After this introduction, the Topic for the Senior and Home Departments,—Jesus' Dependence Upon His Disciples, should be discussed. Points to be taken up are:

I. *The Saviour's Friends*, vs. 1, 2. Dwell upon Jesus' need of human sympathy in the great crises of his life. Show how, for this sympathy, he looked to the disciples who had been with him during his earthly ministry, and especially the three who were closest to him. Get the scholars to mention other occasions on which the same three had been with Jesus. Emphasize the trust of Jesus in his disciples and point out that he places the same dependence in his disciples to-day.

II. *The Saviour's Agony*, vs. 34-36, 39, 41. Read carefully the comments on this experience of Jesus in The Lesson Explained, and try to make the scholars see the awful conflict under the trees of the Garden. Bring out the perfect humanity of Jesus shown in



his shrinking from the cross now so clearly in view, and, at the same time, his absolute submission to the Father's will. Point out that the agony was thrice repeated (see v. 41), although the second withdrawal is not described in the lesson. For an interesting suggestion as to the reason for the omission, see *The Lesson Explained*.

III. *The Saviour's Warning*, vs. 37, 38. The disciples,—all of them had failed to keep their trust. Why this happened is suggested in the warning words of Jesus. For one thing, they had not sufficiently set their minds on the business of watching. Nor,—this is the second thing—had they sufficiently realized their need of divine strength. Hence the double warning: "Watch" and "Pray." Bring out all this by questioning and emphasize the secret of faithfulness to the

Saviour who depends upon us as lying in constant watchfulness and earnest prayer.

IV. *The Saviour's Betrayer*, vs. 41, 42. Point out that, after all, there was only one betrayer amongst the twelve. With all their faults, the rest were true at heart and sincerely loyal to the Master. Direct attention to the way in which Jesus treats those who have failed. There are no reproaches for the past,—that is done with. He calls them to face, with him, the future. So he deals with us. There are no reproaches for past failures when these are acknowledged and forgiven, and there is new confidence placed in us for the future.

Press home the appeal of Jesus' dependence upon us. If he trusts us, how careful we should be to prove ourselves worthy of his confidence. To do this we, also, must WATCH AND PRAY.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

The close connection between this lesson and last week's should increase the pupils' interest. That connection is indicated in v. 26. To discuss an olive orchard should also make an appeal. Ask why this "garden" (John 18:1) is taken to be an olive tree enclosure? In this place Peter and John, with James, are shown a special honor, but their place of opportunity proves to be a place of testing and failure.

A *Difficult Watch*, vs. 32-34. Get the pupils' ideas of the feelings of the disciples as they went out of Gethsemane at midnight. They will recall the forebodings attending the announcement of the Cross, the betrayal and the denial. It was the time of moonlight, for the Passover was celebrated at full moon. Yet the company who was to make the arrest came "with lanterns and torches," John 18:3. What effect would the gloom of the olive garden have on the already depressed disciples? Note that the three disciples who had formerly enjoyed a closer companionship with Jesus on several occasions, now find that a special privilege entails a difficult duty. The others might sleep. They are to watch, v. 34.

A *Great Sorrow*, vs. 33-36. Have the class

describe Jesus' feelings. Compare the record in the four Gospels to get the full effect of the impression left upon the disciples. Discuss the reasons for this great sorrow. Will the natural shrinking from even the horrible death on Calvary explain it? It will be difficult to explain how Jesus was already bearing vicariously human sin. Yet the pupils may gain an ineffaceable impression of the cost to our Saviour as already he was "carrying up our sins in his body to the tree." As the sinless one bore this awful load, he craved for sympathetic companionship. He withdrew only a stone's throw, Luke 22:41. Emphasize the disappointment of Jesus as he came and found the watchers sleeping.

A *Warning*, vs. 37, 38. Great sorrow mercifully induces sleep. Note the strain under which the disciples had been living and the hour of the night or rather early morning. Consider the way in which the master treated the disciples' failure. His own bodily experience fitted him to appreciate their position. He addresses Simon who had boasted so freely, yet the reproof is tender and considerate. "The spirit indeed is willing, but the flesh is weak." Their weakness is re-

membered only to warn against future danger. Ask the class for illustrations of their need of this warning.

*A Great Opportunity Gone*, vs. 39-42. The failure of the watchers in being found asleep the second and perhaps a third (v. 41) time should be noted. Aim at getting the pupils to feel the disciples' disappointment and bitter

regret when the party to arrest Jesus arrives and they realize that this had been their last opportunity to watch with their master. Their confusion and shame are suggested in v. 40. The bitter memories of lost opportunities and unfulfilled duties should be illustrated and driven home. Have a pupil tell about the Greek statue, Opportunity.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

Question to find out how much the pupils remember about the main points of last week's lesson. Ask who left the Upper Room before the others. Where did he go? Speak of how lovingly and earnestly Jesus spoke to and prayed with the eleven disciples, preparing them in some measure for the trying days before them. See St. John's Gospel, chs. 14, 15, 16, 17. Try to make your pupils see the little band walking towards the Mount of Olives. Where did they halt? V. 32. What can the pupils know about Gethsemane?

Tell the class that from St. John's Gospel (ch. 18 : 21) we learn that Jesus and his disciples often went there. What were the disciples told to do? What was Jesus going to do? But all the disciples were not told to remain. Who were not? V. 33. On what other occasion were these three alone with Jesus? Were the two occasions at all similar? Ask some one to read the parts of vs. 33 and 34 which tell us how Jesus felt. Explain that "sore amazed" means greatly troubled or very sorrowful; "very heavy" means in deep or maddening grief. Discuss the reason for this great sorrow. Impress the fact that it was our sins that caused it. Speak of the natural human longing for sympathy and companionship of the three whom he loved best and his charge to them. Ask one pupil to read v. 35 and another to read v. 36. Bring

out the relation between them. Ask who can tell the meaning of "Abba,"—an Aramaic word meaning "father," or "my father." What is meant by "the hour," "this cup?" Here again the human nature is shown. Lead the class to see that Jesus' body shrank from pain and suffering, just as our bodies do, and emphasize his perfect submission to his Father's will. Ask if it was possible for his Father to remove the cup. If the world was to be saved, God's son must suffer. God himself could find no other way. How awful sin and how God must love us!

Ask for the story of the sleeping disciples, vs. 37-42. Why did Jesus address Peter only? V. 37. Recall John 13 : 37. Contrast Peter's assertion there with his failure here. But John and James failed him too. Now they are to do more than watch, v. 38. Ask some one to read v. 50. Temptation is sure to come to all of us. Only by obeying the command in the Golden Text can we be kept from yielding to it.

Did Jesus receive strength and comfort? Where? Read or repeat Luke 22 : 43. God never fails those who trust and obey him.

While Jesus prayed, the disciples slept. Judas and his band were at hand. Temptation came and the disciples added to the sorrow of their best friend by forsaking him when his enemies seemed to have triumphed.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**INTRODUCTION.** This lesson follows the previous lesson so closely that little introduction is necessary. A pitcher and a basin

drawn upon the blackboard, or a picture of the last supper will bring to mind the story, and a very few questions will review it.

**THE STORY.** After that supper in the Upper Room in Jerusalem when Jesus had washed the disciples' feet, he took with him Peter, James, and John, and went outside the city to a garden called the Garden of Gethsemane. The Garden was like a park, with many beautiful trees. Olive trees live to be very old, and we are told that perhaps some of the trees still growing there to-day are the very trees under which Jesus and his disciples walked.

Jesus was very sad, for this was the last night that he would spend with his friends before his death. The things that must happen to him were very terrible to think about, but he had come to the world to give up his life for his people, and he was bravely going on. When we are in trouble we like to have our dear ones near us even if they cannot really help us, and that is the way it was with Jesus.

He left Peter, James and John, and walked on a little farther to pray alone. He needed the heavenly Father, and there in the moonlight in the quiet Garden he talked a long time with him. Then he went back to Peter, James and John, but they were asleep! "Could ye not watch with me one hour?" asked Jesus sadly. Only a few hours before this, Peter had been saying how much he loved Jesus and how much he would do for him—he would even die for him—and now he could not even stay awake to comfort and help Jesus when he was so sad!

But Jesus was ready to excuse them. He

did not say so in just these words, but in words that meant this, "Your hearts are willing to help me, but your tired bodies are not strong enough." They had had a long, hard, sad day and were very tired. But Jesus knew that sadder and harder days were coming so he said, "Watch and pray that ye enter not into temptation."

Three times he went away alone to pray, and three times he came and found his disciples asleep. But he was not alone even though they slept, for the heavenly Father sent an angel to comfort and strengthen him.

When Jesus came back the third time and awoke Peter, James and John, he could see in the distance many little lights flashing through the trees. They were the torches of the soldiers, the soldiers who were coming to take him. But he was not afraid. Near him were the angels, though no one could see them.

If the disciples had been praying as Jesus had, they might have been brave, too, and for a few minutes Peter was, because the Bible tells us that he drew his sword, and only put it away when Jesus asked him to do so. But in a very few minutes they grew so frightened that they all ran away and left Jesus alone with the soldiers.

Jesus is asking us to-day to help him about many, many things, but sometimes we act as if we were asleep, because we do not see or hear what he is asking us to do. Let us try to be very wideawake, so that we may see what Jesus wants us to do to help him.

#### FROM THE PLATFORM

# WATCH AND PRAY

Begin by asking the scholars how many of them have seen a stretch of road which was in a dangerous condition. Get them to tell you what is done to warn people of the danger. They will likely tell you that a warning sign is put up at either end of the bad bit of highway. Call for the Golden Text, and ask the scholars what danger is mentioned in it. The answer will be given at once: "Temptation." Dwell on the fact that all are tempted, getting the School to mention some of the commoner forms of temptation. Ask what words of warning against

temptation the Golden Text contains. Print on the blackboard, so that the words will look as much like a sign as possible, WATCH AND PRAY. Make much of the fact that it was Jesus who uttered this warning, and that the words were spoken in love to warn the disciples, and to warn us, of danger. We ought, therefore, to give good heed to them.

Lesson XI.

## AT THE TRIAL AND CRUCIFIXION December 14, 1919

### OF JESUS

John 18 : 15-27 ; 19 : 25-27.

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

15 And Si'mon Pe'ter followed Je'sus, and so did another disciple : that disciple was known unto the high priest, and went in with Je'sus into the palace of the high priest.

16 But Pe'ter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Pe'ter.

17 Then saith the damsel that kept the door unto Pe'ter, Art not thou also *one* of this man's disciples ? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Pe'ter stood with them, and warmed himself.

19 The high priest then asked Je'sus of his disciples, and of his doctrine.

20 Je'sus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing.

21 Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Je'sus with the palm of his hand, saying, Answerest thou the high priest so ?

23 Je'sus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ?

24 Now An'nas had sent him bound unto Cai'aphas the high priest.

25 And Si'mon Pe'ter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples ? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Pe'ter cut off, saith, Did not I see thee in the garden with him ?

27 Pe'ter then denied again : and immediately the cock crew.

Ch. 19 : 25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Mar'y the *wife* of Cle'ophas, and Mar'y Mag'dalene.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son !

27 Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own *home*.

#### THE LESSON PLAN

- I. Peter's Denials, ch. 18 : 15-27.  
II. John's Commission, ch. 19 : 25-27.

#### HOME DAILY BIBLE READINGS

M.—At the trial of Jesus, John 18 : 15-27. T.—Peter warned against denial, Luke 22 : 31-46. W.—The eclipse of faith, Luke 22 : 54-62. Th.—At the crucifixion, John 19 : 23-30. F.—The noon-day darkness, Matt. 27 : 45-50. S.—Many of his disciples went back, John 6 : 60-69. S.—Help in trouble, Ps. 46 : 1-11.

**Primary Catechism**—*Ques. 62. What is a Christian ?* A. A Christian is one who loves and follows Jesus Christ. *Ques. 63. What does following Jesus Christ mean ?* A. To follow Jesus Christ is to trust

and obey him.

**Shorter Catechism**—*Ques. 81. What is forbidden in the tenth commandment ?* A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

**Lesson Hymns**—Book of Praise : 64 (225), 116 (280), 250 (543), 248 (580), 530 (770), 251 (544). The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—James 1 : 2-17. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 789, Christ on Calvary. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Early in the morning of Friday, April 7, A.D. 28 or 29 ; in the courtyard of the high priest's palace, Jerusalem.

**Lesson Setting**—At the close of last lesson (Mark 14 : 32-42), we saw Jesus coming

forth from the recesses of Gethsemane to meet the party coming, under the leadership of Judas, to seize him and carry him off for trial. All the Gospels narrate the incident of the smiting of the high priest's servant with a sword, so that his ear was cut off ; John



tells us (v. 10), that it was Peter who inflicted the blow and that the servant's name was Malchus. From Matthew 26 : 56, we learn that all the disciples left Jesus and fled. The captors of Jesus took him for trial, first to Annas, the father-in-law of the Jewish high priest, Caiaphas, vs. 12-14 ; Annas had himself been high priest and still held a position of great influence. John places the denials of Peter in the courtyard of Annas' palace.

#### I. Peter's Denials, 18 : 15-27.

V. 15. *Simon Peter followed* ; but, alas ! only "afar off" and "to see the end" (Matt. 26 : 58), so quickly had his boldness vanished. Following Jesus at a distance and out of curiosity rather than love, he encountered temptation and fell. *Another disciple* ; John himself, who is so often associated with Peter (see ch. 20 : 2) and who usually veils his own personality. The following narrative bears the marks of being by an eye witness. *Known unto the high priest* ; a reason to keep John back, had he not been less anxious about his own safety than about being near his Lord. *Went in with Jesus*. As at the cross (ch. 19 : 26), he kept close to Jesus, and in neither case was he molested. *The court of the high priest* (Rev. Ver.) ; the enclosed space open to the sky, within the official residence. "An Oriental house is usually built around a quadrangular court, into which there is a passage (sometimes arched) through the front part of the house closed next the street by a heavy folding gate with a smaller wicket for single persons, kept by a porter."

Vs. 16, 17. *Stood at the door without* ; the door leading to the street. *The damsel* ; female slave. *Thou also* ; as well as John, whom she knew to be a disciple of Jesus. The inquiry may have been due to Peter's connection with John. In the Greek, the form of the question suggests a negative answer,—"Surely thou art not"—which would make Peter's denial more easy. The denial may have been prompted by fear of being called to account for the assault on Malchus (see v. 26). *I am not* ; the first of Peter's denials.

V. 18. *Servants and officers* ; the household servants of Annas and the officials of the Jewish Sanhedrin. The Roman "captain" or tribune (v. 12) having delivered his prisoner, had withdrawn with his men. *A fire of*

*coals* ; charcoal in a brazier, in the light of which Peter could be clearly seen. *For it was cold*. "Jerusalem being 2,500 feet above sea level, the nights are sometimes cold about the time of the Passover" (Century Bible). *Peter stood with them*. Dr. Stalker says : "It is more than probable that . . . the air was ringing with jests and laughter about Jesus ; but he did not interrupt ; he kept silence and tried to look as much like one of the scorers as he could. But not to confess Christ is the next step to denying him." It was, probably, as Peter stood in the light of the charcoal fire, that the accusation and denial of v. 17 occurred.

Vs. 19-21. *The high priest* ; whether Annas or Caiaphas is uncertain. It has been supposed that, while Annas was conducting the examination, Caiaphas entered and took part in it. *Asked Jesus* ; seeking to get something out of Jesus' reply which would furnish a handle against him. *About his disciples and his teaching*, (Rev. Ver.) ; on what terms he needed disciples, whether as a simple rabbi or teacher, or as one claiming to be the Messiah. *I spake* ; Jesus answers no questions about his disciples ; he bears the brunt alone. *Openly to the world . . . in the synagogue, and in the temple* ; in contrast with the secret methods of his enemies. Jesus was no conspirator. In v. 21 our Lord appeals to the testimony of those who had heard him. Some of these may have been present and ought to have been examined. Jewish law required that witnesses for the defence would be heard first.

Vs. 21-24. *One of the officers* ; a Jewish official. *Struck Jesus with the palm of his hand* ; Rev. Ver. Margin, "with a rod." The older meaning of the Greek word was "to strike with a rod," but in later Greek it meant "to give a blow on the cheek with the open hand." *Jesus answered*, etc. John, the writer of the narrative, whose own blood must have boiled when he saw his master struck by a servant, would never forget the calmness and reasonableness of Jesus' reply. *Now Annas had sent him* ; Rev. Ver., "Annas therefore sent him," either because he had failed to entrap Jesus by his questions, or because he had made out a sufficient case to justify a formal trial before the Sanhedrin. *Bound*. During the informal examination

before Annas he would be free. *Unto Caiaphas*; who (see on v. 19) may have been present at the previous examination and taken part in it.

V. 25. *Stood and warmed himself*; while Jesus, his master was being subjected to the crafty questioning of the high priest and the indignity of the blow from the court underling. The story of Peter's failure is taken up again in the very words with which it had been broken off in v. 18. *They said*; that is, the servants and officers who stood with him about the fire. *Art not thou also*, etc., possibly the question was prompted by something in Peter's manner as he saw Jesus bound as a criminal, and perhaps with the mark of the blow (v. 22) on his face. *He denied*; for the second time, and the second denial followed naturally on the heels of the first. Having once taken a false stand, it was hard to go back.

Vs. 26, 27. *One of the servants*; who had accompanied Jesus to the garden and now recognized Peter as one of the disciples whom he had seen there. *A kinsman*, etc. It was natural that an acquaintance of the high priest (v. 15) who was known to the gate keeper (v. 16) should know this fact as well as Malchus' name, v. 10. *Did not I see thee?* The form of the question makes it equivalent to a declaration that the man had seen Peter. *Denied again*; this time with oaths and curses hurled at his adversaries. *The cock crew*; in fulfilment of Jesus' warning, ch. 13:38. John's Gospel does not record Peter's repentance, but it relates his restoration in ch. 21. (Compare Matt. 26:69-75; Mark 14:66-72; Luke 22:54-62.)

## II. John's Commission, Ch. 19:25-27.

V. 25. *Standing by the cross of Jesus* (Rev. Ver.). This was one of three groups who witnessed the crucifixion. The other two were: (1) the Roman soldiers, who divided the garments of Jesus amongst themselves (vs. 23, 24); (2) the members of the Sanhedrin, who mocked the dying agonies of the Saviour, taunting him with his powerlessness to save himself (see Matt. 27:41-43). *His mother*; the most highly honored of all women. *His mother's sister*; perhaps Salome (Mark 15:40), the wife of Zebedee and the mother, therefore, of John. In this case John would be a

cousin of Jesus. *The wife of Cleophas*; Rev. Ver., Clopas, perhaps the same as Alphaeus, the father of James, one of the apostles, Matt. 10:3. *Mary Magdalene*. See Luke 8:2.

Vs. 26, 27. *Jesus . . . saw his mother*. In the midst of his own overwhelming sufferings, he could see and sympathize with his mother's grief and take thought for her future comfort. *The disciple . . . whom he loved*. Compare ch. 13:23. This disciple, John, had become like a brother to Jesus; to whom, therefore, could our Lord more suitably commit the care of his desolate mother? *Woman*. There was no disrespect in the term, but there was a distinct intimation that the ties which bound Jesus to her were superseded. (Compare ch. 2:4.) "Me," said Jesus, "you are losing, so far as the relation of son to mother is concerned." *Behold thy son*; as if he had gone on to say: "John will take my place." *Behold thy mother*; a sacred charge to which John would prove to be faithful. *Unto his own home*. It seems likely that John was better off than the rest of the apostles and was also unmarried. There may have been reasons why Jesus committed his mother to the care of this disciple; but the deepest reason that John was the most likely to accord to Mary the respect and affection due from a son to a mother.

## Light from the East

THE HIGH PRIEST AND THE COUNCIL—The first point that is clear about the condemnation of Jesus is that he had two trials, a Jewish and a Roman trial, and the second is that he was condemned, in the first instance, by the Jewish council, and, in the second, by the Roman procurator. What was this Jewish council? It was not a body of elected representatives of the people, but was mainly aristocratic and hereditary, more a House of Lords than a House of Commons. So it had been for the two hundred years during which we can trace its history before Christ; but in Herod's time the rising influence of the Pharisees was seen in a number of them finding a place in the council. It had been at first a local body, the friends and councillors of the high priest in his rule of Judea; but gradually the holy city, the sanctuary of Judaism, spread its mantle over its great

council and by the time of Christ it was the supreme court of a world-wide Judaism. With this development it did less at making laws and more at deciding cases. As it came into

existence when Greeks were masters of Palestine the Jews called it by a Greek name. (Sanhedrin or Synedrion is the Greek word for "assembly.")

### THE LESSON APPLIED

In this lesson we are to show the children the great love of God for sinful men and women. At the trial and crucifixion of Jesus, the fickleness and infidelity of man to the truth came out in strong contrast to the constant lovingkindness of God. In this stirring story there is enshrined the truths that,—

1. *Better is it to follow afar off, than not to follow at all*, v. 15. Some have been disposed to throw stones of condemnation at Peter for following afar off, but comparable to those disciples who still sulked in hiding, he behaved like a hero. Better still is it to follow fully. Two persons were walking together one very dark night, when one said to the other, who knew the road well, "I shall follow you so as to be right." He soon fell into a ditch and blamed the other for his fall. The other said, "Then you did not follow me exactly, for I walked safely." Perhaps if Peter had followed as closely as John, he might not have fallen.

2. *Our Lord is still denied by many of his followers*, v. 17. Some deny him by refusing to acknowledge him through uniting with his church. They say we can be just as good Christians, without any formal profession. They cannot, and moreover, the onlooking world misunderstands their attitude. Others deny him by uniting with his church and living at such a poor dying rate that the body of Christ is cheapened. By refusal to resist the wrong and to assist the right, the kingdom of God is left in the lurch.

3. *Our Lord still suffers while some of his followers seek their comfort*, v. 18. Dr. Odell, while the War was in progress, wrote a sensational article on, Peter Warming Himself, in which he tried to show that the preachers of the United States were bending over a fire to warm themselves, while millions of others were going through the fires of hell in their defence in Europe. Whether or no, we shall not judge. We know, however, that Christ's great cause is on trial to-day, while many a

one takes his ease in Zion.

4. *One day the first shall be last*, v. 19. This day the master is on trial and the high priest cross-examines. What a mighty turn that will be in the wheel of fortune, when our Lord shall sit upon the throne before gathered nations and the high priest and all the rest of us shall be judged of him. "Behold, he cometh with the clouds; and every eye shall see him, and they also which pierced him."

5. *There is a time for speech and a time to keep silence*, v. 20. Our Lord has always spoken openly on matters of principle, but now on a purely personal matter refuses to be drawn. A young man who talked too much was charged double by Socrates for teaching him in oratory. "Why charge me double?" said the young man. "Because," said Socrates, "I must teach you two sciences; the one to hold your tongue, and the other how to speak."

6. *Our Lord is still smitten of those for whom he died*, v. 22. What blows at that which is good are deliberately struck to-day by those who think of nothing but their own aggrandizement. Shall a son smite the face of the dear mother who bore him? Some one says that the worst man he ever knew was one who, through selfish neglect, broke his mother's heart. It were better if he broke some of the commandments. What light and love we sin against when knowingly we oppose the right!

7. *We must stand up for Jesus in the open*, v. 26. In the garden with him as he prays and sorrows privately is very well, but how about staying with him as he says, "Rise up, let us be going into that great world of men where all things good are on their trial." Would that in our places of pleasure and business, we could hear a voice sounding distinctly in our souls, "Did I not see thee in the garden with him?" Acknowledge him in the lime light.

8. *"Be kind to thy mother,"* ch. 19 : 25, 26,

27. Even on the cross, when hanging by his wounds, our Lord was thoughtful of his mother. "Woman," said he, "Behold thy Son." That was a fine tribute paid to his mother by a famous Roman, when he said that though they had been together sixty-seven years, he was never once reconciled to her because there never happened the least discord between them and consequently there was no need of reconciliation.

9. *God loves us*, John 3 : 16 (Golden Text). "What is the blood of Christ?" asked Livingstone of his own solitary soul in the last month of his African wanderings. "It is himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It showed that God forgives because he loves to forgive."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Try to have the class realize something of what the trial and crucifixion of Jesus meant to his followers when these events actually happened. Show how the whole impression which we receive from the evangelists indicates that the apostles were quite unprepared for such an end to the ministry of their leader. Can we account for the fact that the repeated warnings of Jesus as to his death had so slight an effect upon their minds? Is it surprising that at the moment of his arrest they forsook him and fled? Point out that it says something for the loyalty of Peter and John that they went to the scene of Jesus' trial. Now turn to our passages :

1. *Peter's fall*, ch. 18 : 15-18, 25-27. Remind the class that it is in keeping with John's usual habit to keep his own name out of the story. What hint is given in v. 15 as to the social position of John? How did he use his influence on behalf of his fellow apostle? Speak of the circumstances which brought about the three denials of Peter as to his knowledge of Jesus. Remind the class of the previous boasting of Peter as to his firm allegiance to Jesus. In view of Peter's confidence, how are we to account for his cowardice now? In how far would our earlier studies of Peter's character prepare us for his denial of Jesus? Complete the story by saying something about Peter's repentance

(Luke 22 : 62), and about his restoration, John 21 : 15-23.

2. *At the trial of Jesus*, vs. 19-24. Point out that John is the only one of the evangelists to tell us of this trial of Jesus before Annas. This trial, which was hardly regular, seems to have been in the nature of a preliminary examination made in the hope that Jesus would say something to incriminate himself seeing that the evidence against him was so weak. Emphasize the attitude taken by Jesus in this examination,—that his teaching had not been secret but open for all to know its content. Call attention to the fact that the way in which Jesus was treated in this preliminary examination showed very plainly that he could hardly expect any real justice from his judges.

3. *Jesus' charge to John*, ch. 19 : 25-27. This incident, also, is peculiar to the Gospel by John. Call attention to its beauty, its naturalness, its reticence. Speak of the faithfulness of the little group of women who stood by the cross. It appears as if they had more courage than the majority of the apostles. Seek to have the class appreciate the affection which at such a moment could still think of the future of Mary. Point out that John was Mary's nephew, and that he evidently had a home of his own.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

For the background of the lesson, the teacher should read carefully the Lesson

Setting. The material of the lesson falls naturally into two sections, which may be



headed respectively: I. PETER'S DENIALS, vs. 15-27. II. JOHN'S COMMISSIONS, ch. 19:25-27. These two sections should be taken up, one by one, before the Topic, What the Crucifixion Meant to Peter and John, is presented.

I. PETER'S DENIALS, vs. 15-27. To start with, bring out that Peter (vs. 15, 16), did follow Jesus into the high priest's palace (see The Lesson Applied), even though it was "afar off" and to "see the end" (see The Lesson Explained). He showed more courage than the disciples who did not follow Jesus to his trial at all. Point out, however, the danger of following afar off instead of close up.

In discussing the first denial, point out the unexpectedness of the doorkeeper's challenge. Most temptations owe much of their strength to the element of surprise. Then there was the very form of the damsel's question, which suggested a negative reply to Peter (see The Lesson Explained).

Turn for a moment from Peter warming himself at the fire (v. 18), after his first denial,—a very dangerous place for a follower of Jesus to be—to the trial of Jesus. Follow the details of Annas' examination of this

wonderful prisoner, and picture Peter standing amongst the foes of his Master, at such a time.

Take up, now, the second and third denials. Bring out the details, and emphasize the truth, that when a wrong course has been entered upon, progress in the evil way is very easy. The time to take a stand is at the beginning.

II. JOHN'S COMMISSION, ch. 19:25-27. Question about the details of this incident, and bring out how specially suitable it was that John, the beloved disciple, should be entrusted with the care of Jesus' mother.

Now discuss briefly what the crucifixion would mean to Peter and John respectively.

To Peter it would surely bring home a sense of his sin and cowardice as nothing else could have done. Enlarge on this. John it would fill with a resolve to be faithful to the trust placed in him at such an hour.

Close by suggesting that the cross should have a double meaning for us:—it should cause us to realize and be ashamed of our sin; and it should furnish a motive for loyalty and faithfulness to him who died for us.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Question the class concerning the outstanding feature of last week's lesson. Would that failure to watch in the garden predispose for the unfaithfulness, when "all the disciples left him, and fled?" (Matt. 26:56). Have the pupils give the references indicating how certain disciples rallied.

1. *Peter and John at the Trial*, vs. 15-18. Ask why the unnamed disciple (v. 15), is believed to be John. Discuss the relative courage of these two disciples. Find out whether vs. 15, 16 indicate to the pupils that John had not followed "afar off" (Mark 14:54) like Peter. The reason for Jesus being taken first before the ex-high priest might be explained. There is a mixture of legality and illegality in the trial procedure. An interesting surmise has been expressed to explain John's ready entrance into the court of the

high priest. Tradition says he was known to the high priest "from his fisher craft," and "it may well be that he had a business connection with the capital and supplied that wealthy mansion" (David Smith).

2. *Peter Denies His Lord*, vs. 17, 25-27. Have the class discuss fully Peter's position, his cowardice and the extenuating circumstances. The "also" of v. 17 would indicate to Peter that John was known to be a disciple. Was his denial due to having less courage than John, or had his rashness in the garden (John 18:10) placed him in special danger? If he had quietly acknowledged his discipleship to the portress, might he have escaped further badgering? Have the pains taken by Jesus to prepare Peter for this testing pointed out—the denial foretold, and the warning in

last week's Golden Text. Show how the rash act led to the first denial and this first to the others. This fact of sin's entanglement should be strongly impressed.

3. *An Example of Lordly Dignity*, vs. 19-24. Self-control is always admired by Intermediates. Lead the class to see who is really master in this place of examination, Annas or the prisoner. The effort to call forth some damning admission from Jesus was flagrantly illegal. Witnesses for the defence should first of all be summoned. Keenly and quietly the masterful prisoner reminds them of this. "Why askest thou me?" v. 21. Note further the self-command of his dignified reply to the outrageous blow. Even the great Paul

makes sorry contrast under similar provocation, Acts 23 : 1-5. Here is one of the incidents that merits Lanier's tribute : "Jesus, Good Paragon, thou Crystal Christ."

4. *John at the Crucifixion*, 19 : 25-27. Peter's denial robs him of the place he might have had at the crucifixion. John alone, of the disciples, is gratefully remembered as we recall the scene at Calvary, and he receives a lasting honor as the Master entrusts to his care, Mary. Have the class note this unselfish devotion to his mother. How your pupils' hearts would thrill at such an opportunity to serve Jesus ! Perhaps even now he is calling them to some service equally dear to his heart. What response will they make ?

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Introduce this lesson by a brief reference to events in connection with the arrest of Jesus gleaned from the accounts given in the four Gospels. They are : the traitor's kiss ; cutting off and restoring the ear of the high priest's servant ; Jesus deserted by his disciples ; his submission to indignity and arrest.

Throughout this week's lesson, events move so rapidly and the dramatic appeal is so strong that the teacher need do little but direct the order in which they shall be considered. The lesson passage may be divided into four parts :

#### I. ARRIVAL AT THE HIGH PRIEST'S PALACE, vs. 15, 16, 18.

Note John's explanation of why he was admitted and Peter excluded from the palace, vs. 15, 16. Explain that he and Peter fled with the others, but they returned while Jesus was being led to the palace, and John kept close to his Master, leaving his side only long enough to gain admission for Peter. From the other three Gospels, we learn that "Peter followed afar off," and Matthew (ch. 26 : 58) adds "to see the end" implying that his motive was curiosity. Ask how v. 18 affects this impression. If Peter had gone with John, he would not have been exposed to temptation. He had not yet learned to "watch and pray." Which disciple's example should we follow ?

#### II. THE TRIAL BEFORE ANNAS, vs. 19-24.

Although he had been deposed by the

Roman governor, Annas had such influence with the Jews that they still gave him the honor due a high priest, and he evidently lived in the palace. Explain that the examination before him was quite informal and fruitless of results. It and the trial before Caiaphas (v. 24) were held at night, therefore they were illegal. Annas wished to hear Jesus say something that could be used as evidence against either himself or his disciples, v. 19. Did he succeed ? How did Jesus answer him ? Vs. 20, 21. What else happened at this trial ? Vs. 22, 23.

#### 3. PETER'S DENIALS, vs. 17, 25-27.

Have the story of Peter's three denials told by three pupils. Ask for opinions from the class as to what led to this result. Peter trusted in himself and did not, like John, keep near to Jesus, so he fell. Impress the importance of moral courage. Show that every time a girl or boy fails to stand up for what is right, she or he denies Jesus as surely as Peter did. Tell the class of Peter's repentance and bitter sorrow, Luke 22 : 61, 62.

#### 4. BESIDE THE CROSS, ch. 19 : 25-27.

Ask for the story told in these verses. Explain that "his mother's sister," (v. 25) means Salome the mother of John. The mother of Jesus was not a widow, and most of the authorities agree that the brethren of our Lord mentioned in the Gospels and in the

Acts were sons of Joseph by another wife. Note that even in his death agony, Jesus did

not forget human ties. Close with the Golden Text.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach Christ's infinite love.

**Note.** That those who prefer to study the Christmas Lesson on December 21 may not be deprived of the regular lesson for that date, "At the Empty Tomb and with the Risen Lord," it is combined with this lesson.

**INTRODUCTION.** Where was Jesus at the close of the last lesson story? Where were his disciples?

We are glad to know that very soon the disciples turned and followed Jesus and the soldiers back to Jerusalem to the palace of the high priest. In the sad hours that followed they could not be with Jesus, but they were often near enough in the crowds so that they could see him and he could see them.

**THE STORY.** It was night, but the enemies of Jesus did not wait for morning to come, but hurried to the palace of the high priest. Peter and John went in with the crowd that followed and as Peter stood by the little fire of coals warming himself, a maid saw him and said, "You were with Jesus," but Peter was afraid and said that he did not know Jesus. Twice again they said to him, "Surely you are a disciple," but Peter said he was not. By this time morning was near, and outside a cock crew. All at once Peter remembered that Jesus had said to him, "Before the cock crow thou shalt deny me three times." Peter went outside, and the Bible says he "wept bitterly"; and from that minute his whole life was bravely, nobly, beautifully given to working for the Jesus that he loved even though he had been unkind to him.

The enemies of Jesus could not tell anything wrong which he had done, but they brought in many false witnesses to say things which were not true. And at last they took him outside the city to a hilltop and there they nailed him to a tall wooden cross where he died. It was a sad, sad day for the many friends who loved him, and crowds of them stood sorrowfully as near the cross as the soldiers would allow them to come. It was like Jesus to be thinking of others even in his terrible pain and trouble.

and as he looked down and saw his mother standing near John he said to her, "Behold thy son." And to John he said, "Behold thy mother." They understood what he meant, and from that time John loved her and took care of her as if she had been his very own mother.

Soon Jesus died, and his friends took the poor hurt body down from the cross and put it into a grave which was cut out of the rock in the hill-side. A great stone was rolled against the opening, and soldiers were left to guard it.

Early on Easter morning some of the women who loved Jesus came to his grave, but they were astonished and frightened to find that the great stone was rolled away and the grave was empty. They hurried and told his disciples, and soon Peter and John came running to see for themselves. They went away puzzled and sad, and after they had gone, Mary looked into the grave and saw two angels in shining white, sitting at the head and at the foot of the grave. "He is not here. He is risen," said the angels.

The wonderful words of the angel were true, and soon Mary and Peter and John had seen Jesus and talked with him. That night the disciples were praying together. They were having a very quiet meeting with the doors tightly closed for fear of the same wicked men who had killed Jesus. And suddenly Jesus stood among them, though no one saw him come in.

I think that Peter must have thought a great many times about that night in the palace when he said that he did not know Jesus. But Jesus showed that he had forgiven Peter. Peter and some of the other disciples had been fishing one night, and in the morning Jesus stood on the shore and called to them. They brought to him some of their fish which he cooked over the fire that he had made, and after they had eaten he talked to them. Three times he said to Peter, "Lovest thou me," and three times Peter told

him how much he loved him. Then Jesus talked to Peter and told him of the work he was to do for him,—work that only Jesus' very dearest and most faithful friends could do.

After forty days Jesus went up into the clouds to be with the heavenly Father. But he promised that some day, no one knows when, he will come back again.

### FROM THE PLATFORM

PETER  
FOLLOWING

PETER'S  
FAILURE

PETER'S  
REPENTANCE

Let the conversation centre about the story of Peter in the court of the high priest. Tell the scholars that you wish to talk with them about three scenes in this story, and draw three frames on the blackboard to represent these scenes. In the first of these frames, print PETER FOLLOWING. Bring out the story of Peter's going with John to the high priest's palace. Emphasize the facts that he followed "afar off" (Matt 26 : 58), instead of keeping close to Jesus, and that he took his place among the enemies of Jesus, v. 18. Show the bearing of all this on his subsequent conduct. Print in the second frame, PETER'S FAILURE, and elicit the account of how he was tempted and how he yielded to the temptation. In the third frame print PETER'S REPENTANCE. Recall the story of this repentance found in Luke 22 : 61, 62. Emphasize the lessons that the best safeguard against temptation is to keep close to Jesus and that, if we do fail, our duty is repentance, which means earnestly and resolutely turning away from sin.

Lesson XII.

## AT THE EMPTY TOMB AND WITH THE RISEN LORD

December 21, 1919

John 20 : 1-10 ; 21 : 15-19.

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

1 The first *day* of the week cometh Mar'y Mag'dalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together : and the other disciple did outrun Pe'ter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying ; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he

must rise again from the dead.

10 Then the disciples went away again unto their own home.

Ch. 21 : 15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, *son* of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, *son* of Jo'nas, lovest thou me? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, *son* of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things : thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou



wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

#### THE LESSON PLAN

I. At the Empty Tomb, ch. 20 : 1-10.

II. On the Lake Shore, ch. 21 : 15-19.

#### HOME DAILY BIBLE READINGS

M.—The empty tomb, John 20 : 1-10. T.—The angel and the shepherds, Luke 2 : 1-14. W.—Jesus appears to his disciples, John 20 : 19-29. Th.—Jesus appears at the Lake of Tiberias, John 21 : 1-14. F.—The angel's witness, Matt. 28 : 1-10. S.—The glorified Christ, Rev. 1 : 10-18. S.—Heavenly-minded disciples, Col. 3 : 1-17.

Primary Catechism—*Ques. 64. Can a little child*

*be a Christian?* A. Yes. Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Shorter Catechism—Review Questions 80, 81.

Lesson Hymns—Book of Praise : 34 (174), 67 (224), 59 (221), 39 (171), 519 (727), 28 (170). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 9 : 2-7. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, 14269, The Resurrection. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Sunday morning, April 9, A.D. 28 or 29, and at some time during the forty days between our Lord's resurrection and ascension ; the garden which contained the tomb of Jesus and the shore of the Lake of Galilee.

**Lesson Setting**—When Jesus was crucified on Friday, April 7, Joseph of Arimathea and Nicodemus, having obtained permission from Pilate, laid the body of Jesus in a new tomb which was closed by rolling a stone to the opening. Upon this stone (Matt. 27 : 66), at the instance of the Jewish rulers, was placed the seal of the Roman Government and a guard of soldiers was set to watch the tomb. Several Galilean women (Mark 15 : 47), who had ministered to Jesus during his journeys, saw where his body was laid. (See ch. 19 : 38-42.) The second incident in the lesson is narrated in a sort of appendix to the Gospel, which seems to have been originally intended to close with ch. 20.

#### I. At the Empty Tomb, Ch. 20 : 1-10.

V. 1. *First day of the week* ; afterwards to be known as the Lord's Day, our Sunday. *Mary Magdalene* ; a native of Magdala, now Mejdel, a fishing village on the Lake of Galilee a few miles north of Tiberias. Luke (ch. 8 : 2) tells us that Jesus had brought her a wonderful deliverance : her devotion corresponded to her debt. *Yet dark* ; which accounts for her not looking into the tomb, as the disciples do later. *Stone taken away*. See Matt. 27 : 66 ; Mark 15 : 46. Apparently Mary had reached the garden before the other women of Luke 24 : 10. The re-

moving of the slab which closed the rock-hewn tomb had been troubling them, Mark 16 : 3.

V. 2. *Then she runneth*. What she saw at once suggested that the grave had been tampered with. She, therefore, with no thought of appearances, hurries to those who would be most interested in knowing what had happened. *Peter, and . . . the other disciple* (John himself). Breathless with excitement and wonder, as John well remembered when he was writing the story, Mary tells her astounding news to her Master's two dearest friends. Peter here, in spite of his sad fall (ch. 18 : 15-18 ; 25-27), appears as one of the leaders of the apostles. *They have taken away the Lord*. Mary hastens to the conclusion that Jesus' enemies have taken away his body for their own purposes. The idea of a resurrection does not seem to have occurred to her. *We know not*. The plural corresponds with the mention of other women in Matt. 28 : 1 ; Mark 16 : 1 ; Luke 24 : 10, though the speaker, for the time being, was alone.

Vs. 3, 4. *Went forth . . . went toward the tomb* (Rev. Ver.). The first verb is singular, and refers to Peter's initial movement ; the second is plural, and describes the course of the two after they left the city. Peter at once takes the lead ; the "other disciple" attaches himself to his guidance, then both are pictured as on their way. *The other . . . did outrun Peter* ; literally "ran forward more quickly than Peter." John was probably the younger man.

Vs. 5-7. *He seeth the linen cloths* (Rev. Ver.); the strips of linen cloth mentioned in ch. 19 : 40, in which the body of Jesus had been wrapped. *Yet went he not in*; probably from feelings of reverent awe. *Simon Peter . . . went into the sepulchre*; with the impulsive boldness that always marked him. *Linen cloths lying* (Rev. Ver.); like a shell of a chrysalis after the butterfly has left it. *Napkin . . . rolled up . . . by itself* (Rev. Ver.); a remarkable description bearing unmistakable marks of having been written by an eyewitness. Everything was orderly within the tomb, as if there had been no haste. The evidence was plain that the body had not been snatched away. Robbers would not have left the grave clothes so neatly arranged.

Vs. 8-10. *Then*; encouraged by Peter's example. *Went in . . . that other disciple . . . saw*; a different word in Greek from either of those used in v. 5 ("saw") or v. 6 ("seeth") and implying that John discerned the meaning of what he saw. *Believed*. The truth flashed on him that Jesus was risen. Possibly words which the Master had spoken came back to his memory. It is not said that Peter "believed." He seems to have required a personal manifestation (see Luke 24 : 34; 1 Cor. 15 : 5). *Knew not the scripture*; such passages as Ps. 16 : 10 (compare Acts 2 : 25-31), otherwise John would not have been so slow to believe.

## II. On the Lake Shore, Ch. 21. : 15-19.

V. 15. *Simon, son of John* (Rev. Ver.). Throughout the Gospels, while the evangelists call him Peter or Simon Peter, Jesus almost invariably calls him Simon. (Compare Matt. 16 : 17; 17 : 25, etc.) *Lovest thou me more than these?* Two interpretations are possible: (1) "These" refers to the other disciples; (2) the reference is to Peter's boat and former occupation. The second interpretation gives the best sense. A few days before, when Jesus warned the disciples that they would forsake him, Peter had boldly exclaimed, "Although all shall be offended, yet will not I," Mark 14 : 29. He had exalted himself above all his fellow disciples, and yet before another day had dawned, he had denied his Master thrice. Jesus had certainly forgiven Peter, but he wished solemnly to put him on his guard against his

own dangerous weakness. Jesus allows an interval to elapse after the impulsive demonstration of v. 7 before putting his teaching question to Peter. "He lets Peter settle down, he lets him breakfast and then takes him at the coolest hour of the Day" (Bruce). *Yea, Lord; thou knowest*. Some interpreters have emphasized the fact that Peter uses a different word for "love" from that employed by Jesus, a word supposed to imply a warmer affection, but this is very doubtful. Peter appeals from his own judgment, which had proved so untrustworthy, to the knowledge of his Lord. *Feed my lambs*. Jesus can safely commit to his care those who need special provision. The lambs are weaker than the sheep.

Vs. 16, 17. *The second time*; to prove Peter's heart: "Are you sure that nothing but love is the bond between you and me?" (Dods.) *Feed my sheep*; rather "shepherd" than "feed." *The third time*; as Peter had denied him three times. *Peter . . . grieved*. He knew that Jesus was in earnest, and that he had good reason to test him thoroughly, and the knowledge saddens him. *Thou knowest all things*; a more eager appeal to the perfect spiritual knowledge of his Lord. Personal love to Christ is the one foundation of Christian work.

Vs. 18, 19. *Verily, whither thou wouldest not*; a solemn hint as to that which his personal service would involve. In his younger days an open course stretched in front of him, he could choose his path; but his apostolic calling will end in cruel bondage and death. *Glorify God*; the remarkable expression used of martyrdom in the early church. Tradition tells us that Peter was crucified at Rome, head downward at his own request. *Follow me*. "If any man serve me, let him follow me," ch. 12 : 26. The disciple must tread the road which the Master had trodden.

## Light from the East

GUARDIANS OF THE HOLY PLACES—In the church of the Holy Sepulchre at Jerusalem you encounter a Babel of worshippers: Greek and Roman and Armenian and other priests at their different rites, and pilgrims going patiently and solemnly about, kissing stones and saying prayers and depositing appointed

offerings. When a hundred holy places are crowded under one roof and half a dozen rival bodies of Christians are urging their claims among people of ardent and intolerant temper, it is no wonder that the Turk had to give his contemptuous aid in keeping the peace. He not only granted toleration; he enforced it. And the Allied governments have had to take the place of the Turk. The fact is people are brought too close together. The spot where the cross stood belongs to the Greek church, but the Roman Catholics hold the places only a few feet away where Jesus was nailed to the cross, and where he lay when he was taken

down. They are even closer at the sepulchre itself, a great structure of marble, with two rooms. Of the 15 lamps lighting the outer room, the Greek priests attend 5, the Romans 5, the Armenians 4 and the Copts 1. Of the 43 in the tiny inner chamber the Copts have 4 and the other three churches 13 each. The Greeks are further in the jealous possession of a white marble relief of the rising Saviour; while Latins and Armenians have to be satisfied with side figures. And within that narrow space (not quite 6 feet by 7) they have all to take their turn each day in celebrating holy communion.

### THE LESSON APPLIED

This lesson should leave us all with the conviction strengthened in our heart that there walks with us by the way one unseen, who can make our lives sublime. We see from a detailed study of these verses that:

1. *Women are in the foremost file of those faithful to Christ*, v. 1. A woman was last at the cross and first at the sepulchre and women ever since have, in some respects, taken first place in the fellowship and service of the Master.

2. *The grave is not our goal*, v. 2. Mary had no conception of the resurrection. She supposed that some one had taken away her Lord. We know better because Christ hath brought immortality to light. Now we say, "O grave where is thy victory?" We do not follow any longer the fortunes of this body, that returns to dust, but we think of the career of that spirit which returns to the God who gave it.

3. *The eager heart will not be held back by conceptions of sedateness* vs. 3, 4. One has reported Aristotle as saying that "the magnificent man never runs." I suppose, in that day, running was regarded as undignified—fit for slaves, but not for supermen. But Peter and John ran to the sepulchre; they were eager to verify the facts. Says Jesus in the parable of the Prodigal Son, "When he was yet a great way off, his father saw him . . . and ran." Let us be in earnest and get ourselves and others on the run.

4. *There is a natural body and there is a spiritual body*, vs. 5, 6, 7. Both John and

Peter saw the linen clothes lying in a manner that was significant. The idea is not that the burial garments had been removed in a quiet, leisurely manner and then laid down in order, but rather that the natural body of Jesus was glorified in a moment and then passed out from the enfolding linen as the risen Christ afterward passed through a door. There surely are more things in heaven and earth than are dreamt of in our philosophy. Would that we could "believe" like Peter and John.

5. *All men are swayed by unconscious influence*, v. 8. This is the text from which Dr. Bushnell preached his world-famous sermon on unconscious influence. "Then went in also that other disciple." Why? Because the man who came up last, went in first. So do we all follow each other like a flock of sheep. When a certain native of Madagascar was asked what first led him to Christ; what sermon or address, he replied, "Neither, but the changed conduct of others who already had become Christians."

6. *Love is first and fundamental*, ch. 21 : 15, 16, 17. "Lovest thou me," is the first question and the last that Jesus puts to his disciples. He did not say, "Simon, son of Jonas, are you sorry for what you did?" or "Simon, son of Jonas, will you ever do the like again?" Paul assures us that if we have all the gifts but love, we are nothing, and yet as T. H. Darlow puts it, "We still reserve the chief seats in our synagogues for the eloquent speakers, the munificent givers, the superior

spiritual personages, who may fall far below others in simple unwearying self-forgetful tenderness."

7. *Love and yet more love is the prime qualification for promotion in the kingdom of God*, vs. 15, 16, 17. There is a beautiful tradition of the Jewish Rabbis that when Moses was a shepherd under Jethro, a little lamb went straying into the wilderness. Moses, full of the spirit which loveth all things, pursued the lamb over rocks and through briars and recovered it. When God saw his tenderness to the straying he said, "Thou shalt be a shepherd to my people Israel."

8. *This is the way the master went. Should not the servant tread it still*, v. 19. During the Neronian persecution, Peter, while making a visit to the harried flock at Rome, was persuaded to seek safety in flight. Going forth

through the Capuan gate, he stealthily and swiftly pursues his way. He is met by the Lord crowned with thorns and asks, "Whither goest thou?" "To Rome," said the Christ, "to be crucified." That was too much for Peter. He turned back and took the master's rugged way. He followed Christ.

9. *He is risen, even as he said*, Matt. 28 : 6 (Rev. Ver.), (Golden Text). It is said that the early Christians, by way of greeting to each other, used to say, "He is risen." When they said it, they rejoiced exceedingly because the resurrection of our Lord was to them a pledge of the resurrection of all. "Some day," said D. L. Moody, "you will read in the papers that D. L. Moody is dead. Do not believe a word of it. At that moment I shall be more alive than I am now. That which is born of the spirit will live forever."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

At the beginning of our last lesson we saw something of what the trial and crucifixion of Jesus meant to the disciples. The hopes which they had built upon Christ seemed altogether to have vanished. Now seek to impress upon the class all that the resurrection meant to them. Show how it brought with it the revival of those hopes. Point to the large place which the resurrection held in all the early preaching of the apostles as they started out to convert the world. Quote the statement of Professor Denney that it requires the resurrection to justify and sustain "the religious life which we see in the New Testament." Now take up the lesson passage:

1. *Peter and John Receive Strange Tidings*, ch. 20 : 1, 2. Point out that John gives us no narrative of the resurrection itself. Instead, he tells us of how he himself became convinced that the resurrection had taken place. Emphasize the importance of such a testimony. Picture the visit of Mary Magdalene to the tomb of Jesus. How early did she go? What light have we here upon her loyalty to Jesus? What did she expect to find when she reached the tomb? What did she actually find? What was the effect of her discovery? Show how natural it was that she should seek out Peter and John. Pos-

sibly she thought that they would be able to explain the condition of the tomb. Does her use of the pronoun "we" in v. 2 suggest that others had been with her? Ask some one to read Luke 23 : 55 to 24 : 2.

2. *Peter and John at the Empty Tomb*, vs. 3-10. Call attention to the excitement of the two disciples manifested in their running to the tomb. This was unexpected news they had received. Who reached the tomb first? Is it consistent with what we have already learned of these two men that John should be kept back by reverence from entering the tomb, while Peter displays no such hesitation? Why are we told in such detail about the arrangement of the clothes in the empty tomb? Suggest that it was evidence to Peter and John that the body of Jesus had not been removed for burial elsewhere. Show how the truth flashed upon John, and how the "scripture" took on a new meaning.

3. *The Restoration of Peter*, ch. 21 : 15-19. Recall briefly the events by the seashore leading up to these verses. What is the question which Jesus persists in repeating to Peter? Why does he ask it more than once? What duties does he lay on Peter? Point out how love must always prove itself in service. What relation does all this bear to



the denial of Peter at the trial of Jesus? willing to restore and to trust those who  
Remind the class of how Jesus is always repent.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Like last lesson, the lesson for to-day contains an account of two scenes: I. AT THE EMPTY TOMB, ch. 20:1-10. II. ON THE LAKE SHORE. The teacher should guide his scholars in a careful study of these two scenes, and then, on the basis of this study, discuss the Topic for the day, What the Resurrection Meant to Peter and John.

#### I. AT THE EMPTY TOMB, ch. 20:1-10.

Bring out the details of the visit to Jesus' tomb of Mary Magdalene, vs. 1, 2. Get the class to tell, with such assistance as may be needed, of the purpose of this visit, the companions of Mary, their surprise at finding the stone rolled away from the entrance, the running of Mary to Peter and John, with the astonishing news that the body of Jesus had been somehow removed.

Next, follow Peter and John to the tomb, which John reached first (v. 4), being the younger man, the hesitation of John (v. 5) to enter the tomb and Peter's characteristic boldness, v. 6. Direct special attention to v. 7, which describes the perfect order in which the tomb had been left. Did this look as if robbers had come and hurriedly snatched away the body of Jesus, or as if his disciples had come and taken it away? Emphasize the effect which what they saw had on the mind of the disciple, John, and, doubtless upon that of Peter also.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have a pupil read Luke 23:48, 49 and Matt. 27:65, 66. Emphasize the dismay of Jesus' followers on "Black Friday," so that the significance of the first Easter morning may be appreciated. If possible, show a picture of the tomb closed, sealed, and guarded.

*Peter and John at the Sepulchre*, ch. 20:1-6. The early morning errand of the women to the burial place in one of the chalky cliffs outside Jerusalem may be portrayed. Get some one

#### II. ON THE LAKE SHORE, ch. 21:15-19.

Recall briefly the incidents which preceded (vs. 1-14), the conversation of the lesson,—the fruitless all night fishing expedition, the appearance of Jesus in the morning, the miraculous draught, Peter's recognition of the Master and the meal on the shore.

Follow out the question and answer conversation between Jesus and Peter, in which the thrice repeated question of the Master cannot but recall the thrice repeated denial of the disciple, while the commission three times given to the disciple shows how completely he had been forgiven and restored to his place.

What did the resurrection of Jesus mean to Peter and John? It meant many things, but, chiefly, it confirmed everything that he had taught and every claim that he had made.

To see what the resurrection meant to these disciples, one must turn to the Acts of the Apostles, and behold them going everywhere preaching salvation through a crucified and risen Christ.

Do not let the class disperse without having them face the question, what the resurrection of Jesus means to them. Does it mean that they see in Jesus a risen and ever present redeemer who has a supreme claim upon their love and service?

to tell what brought Peter and John to the place. Note the vividness of detail in John's account as remembered sixty years after. Have the class discuss the characteristics of these two disciples as shown in these verses. John outruns Peter. The impulsive disciple enters the vault first, however, but the last to enter has his belief in the resurrection mentioned first, v. 8.

*The Great Light Breaks on Saddened Minds,*

vs. 6-10. Ask the class to give their ideas of the most wonderful feature in this record. One thing may be emphasized as stranger than the empty tomb, the condition of the napkin that had been wrapped about Jesus' head. Several modern commentators give an interesting interpretation to vs. 6 and 7. "To their amazement the clothes which had been about the body of Jesus lay just as though they contained the body, but there was no body in them and the empty napkin retained the shape of the head" (Speer—John's Gospel). The body of Jesus has not been carried away with its coverings. The thought flashes across John's mind that their Lord has *risen*. Note it is the evidence of his eyes, not the expectation of his faith in the scriptures, that brings this conviction, v. 9. Some light is shed upon the nature of the

raised body of Jesus by his entrance that evening into the disciples' midst "when the doors were shut," John 20 : 19.

*The Recall of Love*, ch. 21 : 15-19. This scene will be best understood in the light of another recorded in Matt. 26 : 33-35. Show the deep probing of the risen Master and its purpose. Note the thrice-repeated question. Do your pupils consider this unnecessarily harsh? Can they be made to see how kind it really is? Ask for evidences of a changed spirit in Peter. He is now to become the rockman indeed. Jesus' words in v. 18, if understood by the disciple as foretelling his martyrdom, were an assurance of confidence. If tradition be true this confidence was warranted. This lesson may be related to the Christmas message by showing that, without Easter, no Christmas would ever have been observed.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

If possible, read over the material in the TEACHERS MONTHLY and the JUNIOR QUARTERLY for Lesson III., Second Quarter, 1919.

Matthew (ch. 28 : 1) speaks of two women visiting the tomb of Jesus. Mark (ch. 16 : 1) speaks of three, and Luke (ch. 24 : 10) speaks of several. It is probable that as soon as Mary Magdalene saw that the sepulchre was open, she waited for nothing else, but hastened to find some of the disciples.

Begin the lesson by questioning to find out how much the pupils know about the burial of Jesus. Ask one to read ch. 19 : 40. Speak of the precautions taken to prevent the stealing of the body. (See Matt. 27 : 62-66). Discuss the feelings of most of Jesus' friends. The man whom they believed to be the Messiah, had died the death of a common criminal and his body lay in that new tomb. Jesus was really dead, but the love of some of his friends survived. They did not understand; they could only love. Which of these friends is spoken of in v. 1? What do the pupils remember about her? What did she see? Where did she go? V. 2. What in v. 2 tells us that Mary had not gone alone to the sepulchre? Note the fact that Peter and John were together. John had by this time acquired some of the spirit of his Master.

He knew all about Peter's sin and sincere repentance. It is not unreasonable to believe that his loving sympathy had been of much help to Peter.

What did Peter and John do? Have the race to the tomb and the scene there described, vs. 3-6. Both men acted characteristically. The younger and more active John arrived first, but after one look, he stood reverently reflecting. Peter, eager and impulsive, rushed into the tomb. What did they see? V. 7. "The body of our Lord had miraculously passed through the thick folds of the grave clothes, leaving them unmoved and untouched." What was the effect of what they saw?

Call for the Golden Text, then discuss further evidences given to the disciples that Jesus rose from the dead. Ask pupils to mention any of his appearances they have read about, or can remember. This will bring out the story told in John 21 : 1-13. Refer again to Peter's denial and repentance and have vs. 15-19 retold. Emphasize the truth that a dead Jesus could not forgive and save us, but the risen Lord will forgive and save all who trust him, just as he forgave Peter and restored him to his place among the apostles.

## CHRISTMAS LESSON—An Alternative Lesson

Isa. 11 : 1-10 ; Luke 2 : 8-14.

**GOLDEN TEXT**—Thou shalt call his name Jesus : for it is he that shall save his people from their sins.—Matt. 1 : 21 (Rev. Ver.).

## I. The Messiah Foretold, Isa. 1-10.

*A rod . . . a Branch.* The family of David and the nation of Israel are like a tree cut down with only the stump left, but out of this hopeless looking stump comes a branch of hope. *Spirit of the Lord shall rest upon him.* The Messiah is this branch, and God's Spirit shall be in him. He will be supernaturally endowed with the qualities of a perfect ruler. These qualities, which unfold the different aspects of the "Spirit of the Lord," are grouped in three pairs. The first pair, "Wisdom and understanding" are intellectual; the second, "Counsel and might," are practical, and the third, "Knowledge and . . . the fear of the Lord" are religious. *Shall not judge after the sight of his eyes.* His government is to be a discerning government. His mind shall go deeper than the surface and noise of things. He "shall immediately and infallibly discern the moral condition of men's hearts." *Judge the poor.* It will be a just government. All men shall get their due. *Smite the earth.* Perhaps for "earth" we should read "oppressor." It shall be a powerful government. *Wolf . . . shall dwell with the lamb.* The fear and menace of wild beasts was a very real thing to the Oriental. In the Messiah's kingdom, they are to be reconciled with one another and with man.

## II. The Messiah Come, Luke 2 : 8-14.

V. 8. *In the same country* ; the fields around Bethlehem. *Shepherds* ; a class regarded with contempt amongst the Jews of the time. *Abiding in the field* ; literally, "making the field their house," that is, passing their time in the open air. *Keeping watch* ; watching by turns, the Greek means, under the silent stars.

V. 9. *And, lo* ; introducing something wonderful. *An angel* (Rev. Ver.). No name is given, but he may well have been Gabriel again, who brought the message of mercy to

Zacharias (see ch. 1 : 19). *Came upon them* ; Rev. Ver., "stood by them." *The glory of the Lord* ; the Shechinah, the brightness which the Jews associated with the divine presence, Ex. 24 : 16 ; 1 Kgs. 8 : 10 ; Isa. 6 : 1-3. *Sore afraid* ; at the supernatural appearance.

Vs. 10-12. *Fear not* ; a word of cheer, as in ch. 1 : 13. *I bring you good tidings* ; a single word in Greek, from which comes our "evangelize," to preach the gospel. *Of great joy* ; the form which the good tidings takes. *To all the people* (Rev. Ver.) ; that is, the people of Israel. *Unto you* ; even to such despised people as the shepherds. *A Saviour* ; a word often used by Luke and Paul, but rare in the rest of the New Testament. *Christ the Lord.* "Christ" is the Greek, and "Anointed" the Latin equivalent of the Hebrew "Messiah." The angel announced the birth of the looked-for Messiah. "The Lord" was the favorite name for the risen Christ in apostolic times. *Sign* ; by which the newborn Saviour might be identified. *Find a babe* (Rev. Ver.). How, but for the words of the angel, would the shepherds have recognized the helpless infant of a lowly mother as the Lord of Glory ? *Wrapped in swaddling clothes* ; the long bandages which are still in use in the East for wrapping the body of the infant, so as to support its soft structure, to strengthen the back and limbs, and to make the child easier to carry. *In a manger* ; a strange bed, in truth, for such a king to lie in.

Vs. 13, 14. *Suddenly* ; with lightning swiftness. *Host* ; army. A "multitude" from this army appeared. (Compare Dan. 7 : 10 ; Rev. 5 : 11, 12.) *Praising God.* This refers to the "host," not merely to the "multitude."

*Glory to God.* To him belongs all praise for having sent this wonderful Saviour. *In the highest* ; where God dwells.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To teach on earth, "peace, good will toward men."

The simple programme here suggested for the Primary Department aims to teach the

true Christmas thought in a way that the children will enjoy and understand. Parents and friends may be invited to share in it. It will not need rehearsals, and if the Primary Department is to have a part in the general school exercises, they might have the offering service and repeat the two little poems using the offering boxes as they had in their own room.

(The songs and the poems are found in the PRIMARY QUARTERLY.)

Usual opening song and prayer.

"O Little Town of Bethlehem."

A Bible Christmas Story. Luke 2 : 8-14. (This may be read by a teacher or repeated by the children.)

The Christmas Story told by the teacher. Recitation, "When we Hear the Christmas Bells."

Offering.

Recitation, "Stars that Shine." (By three children.)

"Silent Night, Holy Night."

For each of the offering boxes which the children should hold while reciting the "Stars that Shine," an effective decoration is a cardboard star outlined with tinsel. Sew the tinsel on, and make the stars not less than six inches in diameter.

INTRODUCTION. In the Christmas decorations do not forget that most necessary of all will be some good pictures, such as, "The Nativity," "The Wise Men," and if possible, a missionary scene where Christmas gifts from America are being given out.

THE STORY. Long, long ago, hundreds of years before the shepherds were watching their sheep that night near Bethlehem, God's

people had been told about Jesus Christ, the Saviour, who was to come to the world. Mothers and fathers taught it to their children and when the children grew up they taught it to their children. But year after year, year after year went by and the promised Saviour did not come. Then one day an angel came to Mary, the gentle young wife of Joseph, and told her that God was going to send to her a baby boy, and that this was the holy Christ-child of whom the wise prophets had written.

The prophets had called him the "Wonderful," the "Prince of Peace," and many other names to show his greatness and his goodness, but to Joseph and Mary the angel said, "Thou shalt call his name Jesus; he shall save his people from their sins."

Mary and Joseph had gone up to Jerusalem to pay their taxes, and because so many, many other people had also taken the long journey, every place was crowded. Joseph and Mary stopped at night at the little town of Bethlehem, before they reached the great city, but even there every house was full of people, and they had to sleep out in the stable on the hay. And that night the baby Jesus was born.

Near by the shepherds were watching their flocks of sheep, when suddenly they saw in the sky a wonderful light. More wonderful still were the angels who were singing, "Glory to God in the highest, and on earth peace, goodwill toward men." At first the shepherds were afraid, but they soon understood the message, Jesus the Saviour was born, and they hurried to the stable where they found him. The bright Christmas star led them, as it led the wise men who were coming across the desert with their rich gifts.

#### FROM THE PLATFORM

# THE MESSAGE MARVEL MASTER

There are three things in the lesson to talk about with the scholars. Print on the blackboard, THE MESSAGE, and question about the message brought to the disciples (vs. 1, 2),---who



brought it, what it was, how Mary came to get it. Next fill in **MARVEL**, and question about the marvelous discovery which the two disciples made when they came to the tomb in which the body of Jesus had been laid. Bring out the details of the visit, emphasizing the points in the account which help to prove that Jesus had really risen. Now fill in **MASTER**, and get from the scholars the story of Jesus' appearance to Peter and the other disciples at the Lake of Galilee. Bring out Peter's complete restoration and the importance of the great commission which he received. Help the scholars to realize that they have in Jesus a living, ever present Master, and that he has a work for each of them to do.

Lesson XIII. **REVIEW—THE TRAINING OF PETER AND JOHN** December 28, 1919

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text, Scripture Memory Passages, Primary Catechism (Questions 48-64), Shorter Catechism (Questions 72-81), should be revised.

Read 1 John 1 : 1-9.

**GOLDEN TEXT**—Ye shall be my witnesses.—Acts 1 : 8.

**HOME DAILY BIBLE READINGS**

M.—What we have seen and heard, 1 John 1 : 1-9. T.—John and Peter become disciples, John 1 : 29-42. W.—Fishers of men, Mark 1 : 14-20. Th.—The babe of Bethlehem, Luke 2 : 1-20. F.—Peter in the School of Christ, Mark 14 : 22-33. S.—Peter's great confession, Matt. 16 : 13-24. S.—Jesus teaches Peter true greatness, John 13 : 5-16.

**Lesson Hymns**—Book of Praise : 22 (93), 111 (272), 583 (783), 313 (525), 297 (519), 320 (606). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 36 : 5-12. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE QUARTERLY REVIEW**

**FOR THE SENIOR AND ADULT DEPARTMENTS : The Education of Two Disciples**

Begin by showing how a large part of Jesus' effort during his public ministry was given to the special training of those who were to carry on his work after his resurrection and ascension. We have been studying his methods with two of these, Peter and John. Remind the class that this work of educating the apostles had to be carried on in conjunction with other and more public work. The result was that the school of the apostles was an itinerant or traveling school. The lessons were learned as they moved from place to place. Bearing this fact in mind, our review may be made more interesting by using the map in the following way.

**Lesson I. THE JORDAN VALLEY.** This way the scene of the ministry of John the Baptist. Speak of the two chief truths prominent in John's preaching : (a) the need for repentance, and (b) the need for one greater than himself to carry on his work. Emphasize the sincerity of John in desiring to transfer two of his own disciples to Jesus. Who were these two ? What great service did Andrew immediately render ?

**Lessons II., IV., XII. THE SEA OF GALILEE.** Call attention to the fact that a great deal of the ministry of Jesus centred about this inland sea. To which of the disciples did the Sea of Galilee supply a living ? Call for suggestions from the class as to any ways in which the life of a fisherman might prepare a man for the life of a disciple. How are we to account for the readiness of the four fishermen to follow Jesus ? Speak of the storm on this Sea of Galilee when the apostles were in such distress. How did relief come to them ? What adventure did Peter seek ? Can there be any successful adventure without faith ? What notable

experience came to Peter beside the Sea of Galilee after the resurrection of Jesus? What did that experience mean to him?

LESSONS III., VIII. CAPERNAUM. Ask some one to give a brief account of the three scenes of Lesson III., showing us Christ in the home, Christ at the door, and Christ at prayer. Emphasize the blessing which came to Peter's home from having Christ as a guest. Remind the class that the first incident of Lesson VIII. took place in Capernaum. How did Jesus rebuke the ambition of the Twelve?

LESSON VI. CAESAREA PHILIPPI. What reason is there for taking the view that this lesson marks a very critical point in Jesus' ministry and in the education of Peter and his companions? Remind the class that it is only after Peter has made his great confession that Jesus speaks plainly about his death. How are we to account for this?

LESSON VII. MOUNT HERMON. Most modern scholars believe this to have been the scene of the transfiguration. Dwell upon two thoughts: (a) the effect of this experience upon Jesus, and (b) the effect of it upon the three disciples who witnessed the wonderful scene.

LESSON VIII. SAMARIA. Remind the class that part of this lesson takes place when Jesus and his disciples are passing through Samaria. Why does Jesus rebuke James and John for their attitude toward the offending Samaritans?

LESSONS V., IX., X., XI., XII. JERUSALEM. What Old Testament incident taking place in Jerusalem, did we study this Quarter? For what characteristic are the Rechabites singled out as an example to Israel? What was the failure of Israel which brought down the rebuke of the prophet? What was the failure of the disciples of Jesus which brought upon them the rebuke of their Master in the upper room centuries afterwards? Was the washing of the disciples' feet a more effective rebuke than a spoken reproof? What lesson did Jesus seek to teach Peter on this occasion? Why did Jesus go out to Gethsemane? What sort of help did he expect to receive from Peter, James and John? In what respect did they fail him? Is there any help for which Jesus looks from his disciples to-day? Emphasize the lesson which we are to learn from both the manner and words of Jesus' prayer. In what tragic fashion did Peter fail Jesus at the time of his trial? How are we to account for this three-fold denial? Is there such a thing as being too sure of ourselves? What responsibility did Jesus lay on John at the time of the crucifixion? What brought home to Peter and John the fact of the resurrection? Have the class sum up the characteristics of Peter and John as revealed in our lessons.

## THE QUARTERLY REVIEW

### FOR THE INTERMEDIATE DEPARTMENT: Steps in the Training of Peter and John

The lessons of the Quarter are unified under the Intermediate Topic, Steps in the Training of Peter and John. The point of emphasis in the Review should be these disciples, thus appealing to the pupils' interest in individuals. From the lessons, we learn what these two followers were when they joined the company of Jesus, and what they became under his leadership.

*Becoming Disciples of Jesus* (Lesson I.). Get the pupils' ideas of the kind of men these were when they began their discipleship. How had they fitted themselves to hear the call of Jesus? Note the far-reaching consequences of Andrew's work, and the prophecy in Simon's new name.

*The Work of a Disciple* (Lesson II.). Show how this was a call to closer and permanent discipleship. Test their ideas of the form of the new call to work by asking whether "fishers" or "men" is emphatic. Discuss similar calls that come to-day and the relative sacrifice.

\* *Ways of Spending Sunday* (Lesson III.). Discuss the new light that Peter and John were receiving on Sabbath-keeping. Consider the pupils' notebook ideas of spending Sunday.

*Help when Most Needed* (Lesson IV.). Have the class picture the disciples' peril, and the difference made by the coming of the Master. Discuss what Jesus rebuked in Peter.

*The Clean, Strong Life* (Lesson V.). Question the pupils concerning the historic reason for the Rechabites' vow. Discuss the value of loyalty. Comment on the importance of loyalty to noble traditions and lofty ideals. Consider the value of a Temperance Pledge. Ask for the Golden Text.

*What It Means to Confess Christ* (Lesson VI.). What was the significance of this confession, for Christ, and for the disciples? Get the pupils' ideas concerning whether these promises were made to Peter alone or to all who make that confession.

*The Glory of Jesus Christ* (Lesson VII.). Get the class to point out the part of the previous lesson to which this is closely related. Explain the significance to Jesus and to Peter and John of the appearance of Moses and Elijah.

*Hasty and Narrow Judgments* (Lesson VIII.). Are your pupils surprised at John showing this narrowness and severity? Why? Show the provocation. Explain the significance of "Son of Thunder."

*The Dignity of Common Tasks* (Lesson IX.). Ask for the Golden Text. Discuss what gives dignity to common tasks. Consider how Jesus turns Peter's thought to following. What lessons were he and John being taught here?

*Sleeping on Duty* (Lesson X.). Have the class give reasons for Jesus taking these disciples to watch with him. See whether they have caught the meaning of the Gethsemane agony. Picture the disciples' later regret.

*Faltering in Loyalty to Christ* (Lesson XI.). Which of our two disciples shows up better in this lesson? Ask the pupils to show the steps leading to Peter's denial. Observe the self-control of Jesus, and point out the honor conferred on John.

*Peter Learning the Lesson of Love and Service* (Lesson XII.). Have the class discuss the difference it would have made if Christ had not risen. Consider how the risen Lord shows his former thoroughness and kindness in restoring Peter.

In the first Quarter of the New Year we shall continue these interesting studies in the Lives of Peter and John.

## THE QUARTERLY REVIEW

### FOR THE JUNIOR DEPARTMENT : Preparation for Service

Begin by having the Quarter's Golden Texts repeated, and in reviewing the lessons, keep the object of the disciples' training constantly in mind. Try to lead your pupils to understand how the life and ministry of Jesus and the disciples' association with him fitted them to be his witnesses and to serve him in serving others. The following questions bring out the main points in each lesson.

LESSON I. PETER AND JOHN BECOME DISCIPLES OF JESUS, John 1 : 29-42. What did John the Baptist tell the people about Jesus? How was the Messiah revealed to John the Baptist? How did John and Andrew find the Messiah? How did they prove their discipleship? Repeat the Golden Text.

LESSON II. FISHERS OF MEN, Mark 1 : 14-21. What did Jesus preach in Galilee? What friends did he find there? What were they doing? What did he say to them? How did they answer? Repeat the Golden Text. What is meant by "fishers of men?"

LESSON III. JESUS IN PETER'S HOUSE, Mark 1 : 29-39. Where did Peter live? On what day of the week did these things occur? What did he do in the synagogue? What did

he find in Peter's home? What happened that evening? Where did Jesus go before day-break? Why did he go? Repeat the Golden Text.

LESSON IV. A LESSON IN TRUST, Matt. 14 : 22-23. Where were the disciples? Why were they there? Did Jesus forget them? How long was Peter able to walk on the water? What did the disciples say when the storm ceased? What is the Golden Text?

LESSON V. TEMPERANCE LESSON, Jer. 35 : 1-8, 12-14a, 18, 19. Who was Jeremiah? Describe the life of the Rechabites. Why were they in Jerusalem? What did God tell Jeremiah to do? What did the Rechabites do? What message did God send to them? What can we learn from this lesson? Repeat the Golden Text. How can we glorify God in our eating and drinking?

LESSON VI. PETER'S GREAT CONFESSION, Matt. 16 : 13-24. What was the first question Jesus asked his disciples? What was the reply? What was the second question? Who replied? What did he say? How did Jesus answer? Why did Jesus say that Peter was blessed? What further truths did Jesus now teach his disciples? Repeat the Golden Text.

LESSON VII. WITNESSES TO CHRIST'S GLORY, Luke 9 : 28-36. Who were the witnesses? What did they see? Who was Moses? Who was Elias? Who spoke to them? Repeat the Golden Text. What does it teach us?

LESSON VIII. JESUS CORRECTS JOHN'S NARROWNESS, Luke 9 : 46-56. How many stories are in this lesson? Why did Jesus show the disciples the little child? What should we learn from this? Why did the disciples interfere with the stranger? What did Jesus say about it? Why would Jesus not destroy the Samaritans? Repeat the Golden Text.

LESSON IX. JESUS TEACHES PETER TRUE GREATNESS, John 13 : 5-16, 36-38. Where and when did this occur? What did Jesus do for the disciples? What did they learn from what he did? What did Peter say he would do for Jesus? How did Jesus answer? Repeat the Golden Text. What is the meaning of "ransom"?

LESSON X. PETER AND JOHN ASLEEP IN GETHSEMANE, Mark 14 : 32-42. What did Jesus tell the disciples to do? What did Jesus do? What was his prayer? What did he find the three disciples doing? How could they have helped Jesus? Did Jesus receive help? From whom? Repeat the Golden Text. Did temptation come to the disciples?

LESSON XI. AT THE TRIAL AND CRUCIFIXION OF JESUS, John 18 : 15-27 ; 19 : 25-27. Which of his disciples followed Jesus to the high priest's palace? Where was John during the trial? Where was Peter? What did Annas ask Jesus? How did Jesus answer? How was Jesus treated? What did Peter do? How did the dying Lord show his care for his mother?

LESSON XII. AT THE EMPTY TOMB AND WITH THE RISEN LORD, John 20 : 1-10 ; 21 : 15-29. What did Mary Magdalene find at the sepulchre? Whom did she tell? What did they find? What effect had this on John? How often had Peter denied Jesus? How often did the risen Christ ask him to declare his love? How do we know that Jesus restored Peter to his place among the apostles? What else did Jesus tell Peter? Repeat the Golden Text.

## THE QUARTERLY REVIEW

### FOR THE PRIMARY DEPARTMENT : Two Strong Friends of Jesus

AIM OF THE LESSON : To lead the children to show by what they do and say that they, like Peter and John, are friends of Jesus.

INTRODUCTION. This Review is not so much to recall individual lessons or incidents as it is to gather up and put together what the children have learned about these two closest friends of Jesus. Because of Thanksgiving and Christmas the continuity of the series of lessons could not be perfectly preserved, and the Review gives the opportunity of supplying any parts



of the story that were omitted, and of making it into a complete whole. The picture roll will help to suggest the incidents of the lessons in the correct order.

REVIEW. Down beside the Jordan River a man was preaching. He was strangely dressed in a garment made of the skins of wild animals, and he lived in the woods like a hermit. He was John the Baptist, and Jesus said of him that no greater man had ever lived. Great crowds gathered to hear him speak, and on the day that our story begins he was standing talking with two of his friends, Andrew and John, when he saw Jesus coming. Pointing to Jesus he said reverently, "Behold the Lamb of God!" The two friends followed Jesus, and he took them away to a quiet place where they talked together. Andrew had a brother named Simon Peter, and he wanted him to hear the wonderful words of the Saviour, so he brought him to Jesus. Peter and John were partners in business, and soon they left Jesus and hurried back to their fishing boats on the Sea of Galilee.

One day not long after this, Peter who was out in his boat, saw some one standing up on the shore; and a voice called to him, "Come ye after me, and I will make you to become fishers of men." What did Peter do? Soon Jesus saw John in his boat. What happened?

On the Sabbath Day they were in Capernaum where Peter lived. First they went to the church (or synagogue, as it was called), where Jesus healed a sick man. Then they went to Peter's house. What happened there? At sundown what kind of people flocked to Peter's house?

Who can tell the story of the great company of hungry people that were fed by Jesus out on the mountain side? After they had gone away at evening, he went alone to pray, and the disciples started across the sea in their boat. But a terrible storm came, and just when it seemed that the little boat must surely be dashed to pieces, what happened? What did Peter do?

All over the country, people were talking of Jesus and of the wonderful things that he did. Some said that he was the Saviour, but many said that he was not. What did Peter say?

Who can tell that wonderful story of the transfiguration, when Peter and John had gone up on the mountain top with Jesus to pray?

Jesus wanted his disciples to be gentle and kind. Do you remember what he said to them about little children? Do you remember what they did when the people of a town in Samaria would not let Jesus come there?

Day by day they had been slowly getting nearer to Jerusalem, and their hearts were troubled, although they did not understand all that was to happen there. At last they had reached the great city, and in an upper room they had eaten supper together. What did Jesus do for them that was usually the work of a servant?

After the supper, they went out to the quiet, beautiful Garden of Gethsemane, and Jesus took Peter and John with him when he went out beneath the trees to pray. What happened there?

Then came the sad, sad hours when Peter and John saw their dear Jesus hurried from place to place by cruel soldiers and finally nailed to the cross where he died. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (It will be better not to allow time for the children to talk about the crucifixion, but to go quickly to the resurrection.)

But the joyful day of the resurrection soon came. Who can tell about it? Peter and John had proof that Jesus was, as they had believed, the true Christ. They knew that because he lived, they, too, should live again. And so shall we. For forty days Jesus stayed on the earth and then from a mountain top he went up to the heavenly home.

Peter and John and the other true friends were left to tell others about him and to be his witnesses.

## 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 R. Douglas Fraser, Presbyterian Publications, Toronto.

The "O.K." in the title of Robert Watson's new book, *The Girl of the O.K. Valley* (McClelland & Stewart, Toronto, 297 pages, \$1.50 net), stands for the beautiful Okanagan Valley, British Columbia. The writer, widely known as the author of a last year's story, *My Brave and Gallant Gentleman*, is a Scot who came to Canada some years ago and is on the staff of the Hudson's Bay Company at Vernon, B.C. He knows, therefore, both sides of the sea, and the beautiful and balmy Okanagan region in particular, and has made excellent use of his familiarity with this portion of our Westernmost Province, and of its people and their ways: the local color is vivid and attractive. The story, whilst revealing the defects of one who has not yet reached ripest experience as a writer, is told with rare directness and force. A crude, harsh, and greedy farmer uncle; his daughter, the handsome, but jealous "cousin Lizbeth;" Kathie, the fatherless and motherless niece and cousin, who comes to the farm home from across the seas; Alick Simpson, the school teacher in the nearby town, a scholar and gentleman, who had silently won out under the handicap of obscure and evil birth; and Bob Crawford, the muscular and impetuous Provincial Police Chief, are the chief figures in the tale, along with the son of a neighboring rich rancher, and Captain Gray and his wife, who turn out to be the good geniuses of the story. Kathie, the "Girl" of the story title, holds one's eye from first to last for her unselfishness and faithfulness. She will even break her own heart rather than break her word or seem ungrateful to her skinflint, grasping, treacherous uncle who had given her a home when she was homeless. Every one will fall in love with her and with her violin, although it seems predestined from the very beginning that it is Alick Simpson who is to have her. The story is well characterized as "a Simon-pure romance, full of charm of atmosphere and vigor of action." It is of additional charm to Canadian readers by reason of realistic delineation of Canadian life as this is exhibited in the wonderful lands of British Columbia.

Polly Masson, by William H. Moore (J. M. Dent & Sons, London and Toronto, 339 pages, \$1.75 net), like its predecessor, *The Clash*, by the same author, is a novel of Canadian politics. It deals with the political

fortunes of William Larned, M.P. for East Badmington in the Canadian House of Commons. The chief political interest of the story lies in the views set forth on Imperial Federation and the problem of French Canada,—views concerning which there will be decided differences of opinion amongst its readers. The book is not, however, all taken up with politics. It contains a love story as well. Larned has many keen political discussions with pretty Polly Masson, an ardent champion of the French-Canadians; but in spite of all differences of opinions, the two are drawn together by the force that laughs at all opposition. Mr. Moore's second volume is a worthy contribution to our growing Canadian literature.

The well deserved fame of Philip Gibbs as a War Correspondent has led to the re-issue of his "Novel of journalistic life in London," *The Street of Adventure* (E. P. Dutton & Company, New York, J. M. Dent & Sons, Toronto, 437 pages, \$1.90 net), written, as the author tells us in his preface, ten years ago. The "Street" of the story is, of course, Fleet Street, famous in the annals of English journalism. It is, indeed, a world of thrilling adventure, crammed with human interest of the most fundamental sort into which this fascinating book introduces its readers. In its pages, comedy and tragedy are strangely intermingled, and its laughter is never far away from tears. There is the record, too, of high endeavor and of ideals nobly maintained. Wherever there are hearts which yield to the charm of the spirit of youth, which sent Francis Luttrell and Katherine Halstead into the strange old street on the quest for the real in life, this tale from the hand of a master will not lack for readers.

There is no story writer of our time more vivid and more massive than Vincente Blasco Ibanez, the author of *The Four Horsemen of the Apocalypse*, the immense popularity of which testifies to the power of the writer. It was a book of the War, the War of the land armies of the Allies. The best testimony to the realism of its descriptive passages is the appreciation of these expressed by the men who fought in those armies. His newest book, *Mare Nostrum* (Our Sea), from J. M. Dent & Sons, Toronto, 518 pages, \$1.90 net, centres on the devilish work of the

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German submarines in the Mediterranean, "Our Sea," as the peoples whose shores it laves endearingly style it. Ulysses Ferragut, a Spanish notary's son, who, though inland born, dreamed of the sea as a child and growing lad, and who became a daring, adventurous sailor and captain, as a man, is the hero of the story. The setting is marvelously worked out, as on a vast canvass,—the history, the scenery, the traditions, of the wonderful Mediterranean, around which civilization first appeared in Europe; the varied types, too, of many nations to be found in its ports, and even the currents of the sea and the life and wonders of its depths, all come in as part of the background. The tragedy of the story—and it is exceedingly thrilling—is in the seduction of the big hearted, brave captain by the wiles of an alluring German spy, by which he was led for a time to use his ship as a "nurse" to the German submarines. His revulsion of soul against their treachery and cruelty, and the consequent abandonment of this vile service, are told with an intenseness that enchains the reader, as does the story of the brave and perilous service rendered afterwards to the Allies. Novels from the Latin nations are almost sure, as does this one, to take for granted immoralities at which English readers justly revolt; but, outside of this, Ibanez' new story is likely to claim an even larger circle of readers than his *Four Horsemen*.

The scene and circumstances of *Madam Constantia* are indicated in the subtitle: *The Romance of a Prisoner of War in the Revolution (South Carolina)*. The "prisoner of war" is Major Craven, a British officer, who, having been severely wounded in battle, falls into the hands of Wilmer, a notorious "rebel" spy. The wounded man is taken into Wilmer's house to be cared for, in spite of the remonstrances of "Madam Constantia," the daughter of the spy, who remains at home, with the negro servants of the place, during the frequent absences of her father, about whose safety she is in constant anxiety. It is the love story of the prisoner and his fair jailor that forms the core of the story into which are woven many incidents of the conflict which was waged with such bitterness on both sides. The narrative of Constantia's clever and successful plan for Wilmer's when his doom seemed certain would be hard to surpass in thrilling interest, while the figure of "Colonel Marion," of the Revolutionary army will live in the mind of the reader. Altogether the story gives a vivid picture of its stirring times and is full of human interest. The "romance" is edited by Jefferson Carter, and the publishers are Longmans, Green and Co., New York and London, Thomas Allen, Toronto (285 pages, \$1.50 net).

The Sunday School teacher, as is so often emphasized in these days of scientific child study, needs to know not only his Bible but also his scholar. Nor need his reading, in pursuit of such knowledge, be confined to technical text-books. Teachers of Senior boys have secured in a pleasant way, some insight into the conflicting powers at work in their scholars through reading *Seventeen*, that delightful shrewd story of a boy by Booth Tarkington. Tarkington has given us another readable story of a boy in *Ramsey Milholland* (S. B. Gundy, Toronto, 218 pages, \$1.50). This story opens with a parade of Civil War veterans which leads Ramsey, a boy of eight, to ask his grandfather, an old soldier of the North, about the war. Though not understanding all that the old warrior tells him, yet, somehow, an impression remains that the main thing in war is not to make a god to suit your purpose, but to be sure you are on God's side. This vague impression materializes when Ramsey, a University undergraduate, is the first from his college to enlist against Germany. The real interest of the book to the teacher will be found in tracing Ramsey's growth from a child of eight to a young man of eighteen—with his growing and conflicting emotions, duties, aims and affections. Ramsey Milholland is a good story, and a real key to boy nature.

Readers of the already translated and published eight volumes of J. Henri Fabre whom Maeterlinck called "the insects' Homer," think that Darwin said of him with much truth that he was "a servant who thinks like a philosopher and writes like a poet." The great French insect lover spent years of his life in living with, and studying out, the ways of his pets. He writes with a clarity, charm and independence of scientific, technical terms, with a sense of humor and an appreciation of the dramatic, that make his books a pleasure to the average reader who has been accustomed to think, of entomology as an abstruse, dry as dust study. The ninth volume of the series, which totals ten, is now at hand. *The Mason Wasps* (Dodd Mead & Co., New York, McClelland & Stewart, Toronto, 311 pages, \$1.75) is the second volume dealing with wasps, following its predecessor, *The Hunting Wasps*. While all wasps hunt, the translator explains, this book deals especially with wasps which build homes or nests as distinguished from those who simply make burrows.

*Bolshevism and Social Revolt*, by Daniel Dorchester, Jr., (Abingdon Press, New York and Cincinnati, 124 pages, 75c. net) is a "keen analysis and just appraisal of the social uprisings of to-day," and therefore especially timely, for Bolshevism is no "new thing under the sun," nor is it confined to Russia or to



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Europe alone ; we have it here in more than germ. The titles of the five chapters of the little book, namely, Pre-Bolshevism ; Bolshevism and Kindred ; Russia's Problem the World Problem ; Economic Force and the Social Order ; Property and the Social Order, indicate the lines of inquiry and remark. The author speaks plainly to the capitalist as well as to the working man. He emphasizes the human element as the most potential element in industry and demonstrates the vital relation of the industrial unit to the social whole, and vindicates the rights of private property, as well as the just claims of those on whom the stability and growth of private property depend, but quotes H. S. Wells' pertinent statement ; "The servant of God has no business with wealth or position, except to use them immediately in the service of God. Finding these things in his hands, he is bound to administer them in the service of God." An altogether useful book, this ; it will tend to clarify thought on the aspects of the great and world-wide unrest with which it deals.

Side by side with Mr. Dorchester's book, though of a different plan and character, is to be placed a volume, **The New Spirit in Industry** from Association Press, New York (95 pages, 75c. net), by F. Ernest Johnson, Research Secretary of the Commission on the

Church and Social Service of the Federal Council of the Churches of Christ in America. The book is one rather of presentation of facts and ideas in connection with post-war industrial conditions, than an argumentative treatment of these, its intention being chiefly to give accurate information and to stimulate thought and awaken a sense of responsibility, for the writer proceeds upon the assumption—a very just and sane assumption—that "production of things is becoming recognized as subservient to the production of capable and morally responsible men." The general labor situation, organized labor and the War, the political labor movement, the democratization of industry, Syndicalism, and a closing chapter on the ethics of industry, are the topics treated ; and the claim is rightfully made that the data given and the questions raised will be useful in group discussions, to the end of making these more definite and purposive. Live Bible Classes and other Young People's organizations who will mine Mr. Johnson's little book, will be at no loss for topics for papers, addresses or debates.

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concerned is **Child Life in Mission Lands**, edited by Ralph E. Diffendorfer and belonging to The Forward Movement Study Courses, edited by Amos R. Wells and S. Earl Taylor (The Methodist Book Concern, New York and Cincinnati, 180 pages, 50c. net). Mr. Diffendorfer has collected and arranged a number of representative stories of child life in mission countries. Each story is followed by a set of questions and suggestions for expressive activities. The book is intended for Juniors, and is a valuable help for teachers of missions to boys and girls of that age.

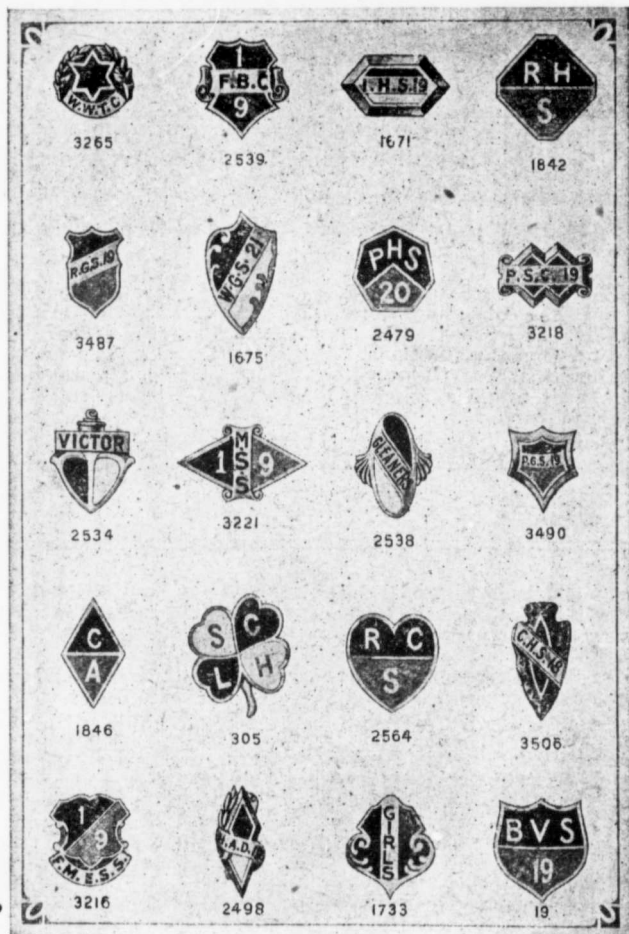
At this time, when the promotion of Religious Education is very properly laying so much emphasis on the home, any practical guidance as to how the home may be more effective in this most vital matter is welcome. The little book (Westminster Press, Philadelphia, 96 pages, 50c.) **The Home Department**, by Mrs. M. K. L. Karnell, is therefore particularly timely. The more so as, it is particularly practical; its fourteen well arranged and tersely written chapters having all been worked out in some fifteen years of wide and varied experience. Mrs. Karnell is Chairman of the Home Department Committee of the International Sunday School Association. Home Departments already established will find many new suggestions in her book, and where the Home Department

has not yet been established, the book is probably the best set of directions for its establishment and successful operation, that has found its way into print. (Readers of this page will note that this book and all other books mentioned from month to month the **TEACHERS MONTHLY** can be furnished by **PRESBYTERIAN PUBLICATIONS**, Toronto, at the prices mentioned.)

The "1920 Peloubet." **Select Notes on the International Sunday School Lessons Improved Uniform Series: Course for 1920**, by F. N. Peloubet, D.D., and Amos R. Wells, Litt. D., LL.D. (W. A. Wilde Company, Boston, 378 pages, \$1.00), is marked by all the features which, for forty-six years, have made this famous manual so useful to a multitude of Sunday School teachers.

**Tarbell's Teachers' Guide to the International Sunday School Lessons for 1920** (Fleming H. Revell Company, New York, The Ryerson Press, Toronto, 480 pages, \$1.60) fully maintains, indeed surpasses the high standard of excellence of its previous annual issues. Teachers who have used "Tarbell" need no recommendation to provide themselves with the new volume, while those who are not familiar with it have a delightful surprise before them in its well packed pages, of just the materials which the teacher needs.

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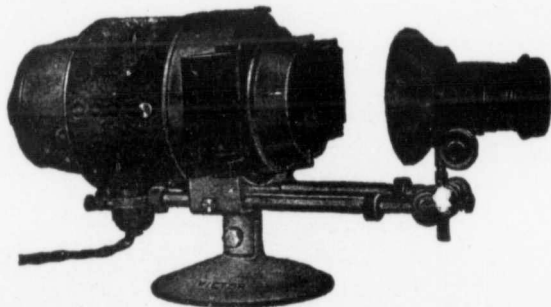
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