

EACH ISSUE 64 PAGES

Vol. XXIV., No. 7

July, 1918

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THE TEACHERS MONTHLY

The
Home Study
Series

• Presbyterian Publications •

* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,

Editor & Business Manager,

Church & Gerrard Sts. Toronto

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THE TEACHERS MONTHLY

Toronto

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PUBLISHERS NOTICE

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

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The first four books of the new Standard Teacher Training Course came into being to meet the need for an up-to-date, practical, understandable Course to teach **how** to teach and fit for more efficient service for the Master.

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The Teachers Monthly

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

Vol. XXIV.

Toronto, July, 1918

No. 7

EDITORIAL

Some Interesting Figures

Figures may be uninteresting in themselves, but they may reveal interesting facts. This is the case with the figures in the Report for 1917 of the Board of Sabbath Schools and Young People's Societies to the General Assembly.

There is encouragement in the figures which show an increase in Sunday School enrolment of 1,640. This is specially significant in view of the inroads made upon the membership of classes of older scholars by the War. It is suggestive that 1,193 Schools made a canvass for new members during 1917, an increase of 301 over the figures for 1916. If all the 3,636 Schools reported were to make such a canvass this year, the showing at the next Assembly would be greatly improved.

Some other interesting increases are : 1,590 in the Cradle Roll enrolment, which has now reached 39,706 ; 228 in the number taking Teacher Training ; 663 in the number of new communicants ; \$8,102 in the total contributions to the Budget and \$1,137 in the total contributions to Rally Day Fund.

The Report indicates a steady increase in organizations for through-the-week activities for Juniors and especially for Older Teen Age Boys and Girls.

A significant decrease is that of 2,194 in the membership of the Home Department. This fact, taken in connection with the statement that only 306 congregations "report definite plans for promoting religious education in the home," shows how greatly needed is the survey, for which the Board is arranging, of home conditions, as these affect religious education.

Next Year's Programme

The S.S. and Y.P.S. Board, in its Report to the General Assembly, has announced its programme for the next year.

In this programme a central place is given to Teacher Training. The Board is joining in a Teacher Training "Drive" to cover the whole Sunday School field of North America. The "Drive" is to be conducted for thirty days, beginning about September 15.

As a result of the "Drive," it is hoped that there will be at least one Teacher Training class in every Sunday School of our Church.

Two kinds of Teacher Training classes are suggested : (1) A class, meeting at some other time than the Sunday School hour, for those now engaged in teaching. (2) A class for prospective teachers, made up of a number of carefully selected young people meeting as a normal class in the Sunday School.

Teacher Training is central in the Board's programme, because it is central in the work of religious education. There is no problem of religious education the solution of which would not at least be in sight if there were an adequate supply of thoroughly trained teachers.

The programme of the Board includes also : an earnest effort to secure the enrolment in church and Sunday School all for whose religious education our church is responsible ; a careful study in every congregation of the Outline Curriculum of Religious Education with a view to any necessary improvements ; and a survey of the home as an agency in religious education.

How Our Board Is Faring

The year of the Board of Publication, which is responsible, under the business title of PRESBYTERIAN PUBLICATIONS, for the issuing of the Lesson Helps and Illustrated Papers which our Sunday Schools and young people require, and for the supplying of all sorts of equipment for our Sunday Schools, Young People's Societies and congregations, ends with the 30th of April. How has it fared with the Board during the year recently closed ?

The answer is, "Well." The Sunday Schools and Young People's Organizations and our congregations have stood well by us. The year has brought the Board a good strong step forward. When the War broke out in 1914, the question of the right policy was upon the Editors and the Business management in an acute form. Was it to be "forward ?" Or should we curtail our endeavors ? It was a grave crisis. The conclusion reached was, advance. We were profoundly convinced that our homes and Sunday Schools and churches believed the religious instruction and training of their children and young people to be of fundamental importance ; that, the longer the War might continue, the more fundamental such instruction and training would become.

With this conviction, our series of Departmental Graded Lessons, which, in August, 1914, had been planned for, but not yet issued, was pushed forward, and appeared with the beginning of 1915. A little later, a new and more up-to-date series of Teacher Training Handbooks, was called for. This, as in the case of the new Graded Lessons, meant a considerable initial outlay. But they were an evident necessity, if our teachers and their teaching were to be what they ought to be ; and so, the four books of the First Year of the series have been brought out, and the four books of the Second Year will be on the market this summer and fall.

These are samples of the spirit in which the Board has sought to "carry on" during these four years of the War. And without injury to its finances. The volume of business has increased year by year, reaching \$173,183.50 in the year recently closed. The net Assets of the business (which form its "working capital") have also increased, thus placing the Board in a position to meet the challenge of the coming year with some degree of effectiveness.

That challenge, concretely stated, is to complete the series of scholars Lesson Helps in the Uniform Series, and also in the Departmental Graded Series. By reference to the list of our periodicals on page 408, it will be seen how it is proposed to accomplish this : a new JUNIOR QUARTERLY and JUNIOR LEAFLET in the Uniform Series, to begin with January, 1919, and a new SENIOR TEACHER'S QUARTERLY and SENIOR SCHOLAR'S QUARTERLY in the Departmental Graded Series, to begin with October, 1918, October being the beginning of the year in the Graded Series.

Our Interlinkings

Primarily, the Board of Publication is the publishing Board of our Sunday Schools and Young People's Societies. This is its first concern. But it has grown much beyond that sphere, large and important as that sphere is. The Board is really linked up with, and the willing helper of, all the great enterprises of our church.

To mention merely a few particulars : we have been able to render no small service to the Boards of Home Missions and Social Service, and the Board of Foreign Missions, by the presentation week by week, these many years, of material for missionary instruction in the Lesson

Helps, and by missionary articles in the Illustrated Papers, notably in EAST AND WEST, no issue of which, since its organization in 1903, has appeared without an original article from one of our own missionaries or missions, at home or abroad.

We have striven to aid the Theological Colleges and the Deaconess Training Home by frequent references to the call which these schools of preparation make upon young people who wish to devote their lives to direct Christian work.

We have given space and energy to the promotion of teen age Boys' Work and Girls' Work, which has, of late, become so large and hopeful a factor in the church's plan of Religious Education.

And the Board has been of the most practical sort of benefit to the Board of Finance, not only by advocating, in its periodicals, loyalty to the Budget and systematic giving, but by providing, by the million, the Envelopes for the weekly offerings, which have been of high value in developing the grace of giving.

The Board of Publication thus finds itself in a goodly company. It has been a delight to the Board to put printers' ink at the service of the great causes which our church is seeking to promote.

"Carry On!"

It is a vivid picture that lies behind the phrase, "Carry On!" The order is given to the men in the trenches to go "over the top." The lieutenant of each platoon leads his men in the attack. In many cases,—for this is a "lieutenants' War"—the officer is the first to fall. When he is disabled, he calls to the sergeant, "CARRY ON!" and the sergeant steps into the place of command. If the sergeant is incapacitated, he passes on to the corporal the word, "CARRY ON!" and the corporal becomes the leader. The corporal is struck down, and the summons comes to a private,—"CARRY ON!" That is the way in which battles are fought and victories are won. Each man does his part, and when one drops, another steps into his place.

"Carry On!" is a fine motto for every Sunday School worker. The task is sometimes difficult, results seem very far off and there are many discouragements. Never mind,—Carry On! The issue is not doubtful. A work on which God has placed the seal of his blessing and approval, the record of past achievements, a leader which has never failed,—with such grounds of confidence, the Sunday School teacher may well go forward bravely and cheerfully. It is his to carry on. The success and reward of his efforts are certain.

Hoeing Time

This number of the TEACHERS MONTHLY will catch many of its readers, hoe in hand, in the garden or the field. The seed has been sown; the time for the crop has not arrived. There is an interval,—and a very important interval it is,—when the hoe has to be diligently plied, if the crop is to be what it ought to be. There are weeds to be nipped out, and the earth must be kept fresh and porous, that the moisture may be retained in the soil. Failing hoeing, the crop will be far short.

"Which things are an allegory," for parents and Sunday School teachers. It is not always, in the nurture of the young, either seed time or harvest time. The seed must be sown. By and by the harvest will appear; but not in its perfection without a constant intermediate cultivation. Hoeing is as important as sowing or gathering in. The gentle, watchful clipping out of the little weeds that *will* spring up in young minds and lives, the constant stirring of the soil of young hearts by the kindly discipline of daily intercourse and incitement to Christian ways of speaking and acting—this cultivating process is absolutely essential if the results of the seed sowing of Christian instruction are to be achieved. The parents are supremely responsible for this cultivating, and the older members of the household; and the Sunday School teachers also, in the measure of their opportunity.

The War as a Revealer of Character

The War is a wonderful revealer of character. It has shown that there is a real hero hidden under the exterior of many a man. In many cases those from whom least was expected have shown the most extraordinary initiative in emergency and have performed deeds of almost incredible valor. One might search the pages of romance in vain for parallels to the achievements of men never suspected of possessing qualities which would distinguish them amongst their fellows. The stories of the trenches are full of the most extraordinary feats done by those who were apparently the most ordinary of men.

There is an important lesson in all this for the Sunday School teacher. He should never underrate the ordinary scholar. Of course the bright, responsive boy or girl is much more attractive than the one who is duller and harder to impress. But it may be that the scholar from whom the teacher expects least, will, in the years to come, show in his life richer results from his Sunday School instruction than scholars apparently more promising.

Keeping in Touch

Summer is a time of scattering. Many of the scholars go away for holidays. This year, especially, numbers will be working away from home, perhaps for the first time, on farms. Others, who do not go away, will, in some cases, find the class discontinued during July and August. Some of the teachers will leave for a vacation. With little effort, however, all these dispersed elements may be kept in touch and some of the teacher's most effective work accomplished.

A certain Sunday School teacher, whenever his boys went away for the summer, used to write them an occasional letter. Another, when she was absent on a vacation, was in the habit of writing to each of her pupils in town, telling of her holiday, asking about each boy, and giving some personal encouragement. In both cases, when many other things about the two classes were forgotten in the years from boyhood to manhood, those letters were remembered with a glow of gratitude.

A letter, or even a postcard, at least shows the scholar that his teacher knows where he is. That impression is invaluable, as it creates both respect and affection and becomes a ground for further influence of the teacher with the scholar. Especially is this true when the boy or girl is in strange and perhaps lonely circumstances. The word of encouragement, the wise counsel and the kindly religious touch in such letters from the teacher to his scholars, will be most effective.

"Be Still, and Know"

Religious life draws strength from pauses. A break in the constant work and worry may be used to strengthen one's grip on himself and God. The psalmist found God's presence in being still.

Summer time brings a pause to many a teacher. Scholars go away and the class is discontinued. Where the class remains in session, there is often a relaxation in the stress that a teacher feels through the rest of the year. It is then that he may make an estimate of his teaching and influence. Successes and failures of the past year may be examined and their lessons learned. Fresh plans may be made for the fall and winter. The ties of the devotional life may be strengthened. Some time for quiet thought about the inner meaning of God's Word may be secured. A mental review may be taken of the outstanding truths of the past Quarter's lessons. The teacher may ask himself whether he has absorbed these into his own life.

Pauses may have a religious value. The pause of summer should be used by the Sunday School teacher for true recreation, new life, greater power.

One Sunday School's Centenary

Last May, the Metropolitan Methodist Sunday School, Toronto, observed its one hundredth anniversary. At that meeting mention was made of the prominent men who had

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received benefits from, and labored in this Sunday School. Men like Justice Maclaren, Sir James Aikens, Lieutenant-Governor of Manitoba, the late Rev. Dr. Carroll, Jesse Ketchum, and Hon. N. W. Rowell, had been members and active workers.

Mr. Rowell, in a telegram regretting his inability to be present, expressed the hope that the next hundred years' achievements by Metropolitan Church Sunday School would equal those of the past hundred years.

A New Worker

In view of the rapid growth of Girls' Work and the need of leadership in this Department, the S.S. and Y.P.S. Board has appointed to a temporary position on its staff, Miss May Gemmell, an honor graduate of Queen's University. Miss Gemmell, who has special qualifications for such work, will, in addition to other duties, represent the Board at Girls' Training Camps, and Girls' Conferences.

WITH OUR CONTRIBUTORS

Breaking Old Ties

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

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

"All right. I'll go. I didn't know the college really meant it." The speaker was a student who had been summoned before the dean for persistent failure to abide by the college rule requiring attendance at church on Sunday morning. The customary notices and warnings had not moved him; even a previous friendly talk with the dean had done no good. But now he acquiesced, gracefully enough, in the ultimatum that henceforth one unexcused absence from church would sever his relation to the college, and that excuses would be granted to him only in advance of a proposed absence.

He started for the door; then turned with a frank smile. "Do you know, dean, it will be hard for the folks at home to believe that I have gotten into trouble like this down here. It may sound funny to you, but at home I go to church every Sunday, morning and evening, and I teach a Sunday School class." "That doesn't sound funny, but good," answered the dean. "But why then should you find it so hard to go to church here?" "Oh, it won't be hard. I guess the whole trouble is that I just didn't get started to go regularly here."

He had diagnosed his case correctly. He was a clean, wholesome, upright boy, neither irreligious nor a rebel against authority. The plain fact was that he simply had not gotten started to go to church in the college town. He was drifting. One of his established

habits of life had been interrupted by leaving home; and he had not set up a like habit in its place. An old tie broken, he had formed no new one. He was not unlike some older folk whose church going habit does not survive moving from town to town or even from one neighborhood to another in the same city.

The late teens and early twenties might be termed life's moving time. A great army of young people leave home every year, some to attend school or college, more to go to work. They pass out of the familiar environment of childhood into new and strange surroundings. They are no longer encompassed by parental authority. They must choose for themselves what to do and what to enjoy. Will they transfer to the new situation the habits, principles and ideals that they had gained in the old? Will they find new ties of moral relation to replace the old ties that circumstance has sundered? Or will the next few be years of wandering, even into a "far country?" Will there be waste and wild oats before the youth comes to himself? Will he pay the price of bitter experience to learn again the old truths that parents had tried to teach him in childhood?

The break is sharpest, and the danger greatest, in the case of the youth who goes to the city, to make his living among strangers. He faces a host of new temptations. He need not turn aside to seek them; they offer themselves to him, pushed forward by the ever-present commercial exploiters of the people's play. Low theatres and picture shows that lie about life, saloons, cabarets and social clubs, public dance halls, billiard and pool rooms, bowling alleys, amusement parks,

"white cities," excursion steamers, hotels without scruple and brothels unashamed, offer themselves without stint to any one who has the price.

Many an honest youth, seeking clean amusement, finds himself in the presence of what he would never have chosen had he known. It is what the public want, the promoters say; people like something with a little spice. All too soon, the youth may like his fun spiced too; he comes to feel that this is life. He is sophisticated. He knows the world. "You see, father and mother are awfully innocent. They don't know anything about the world as I have seen it," was the almost patronizing reason of a repentant youth for urging that his sin be kept from the knowledge of his parents.

The college student faces these same temptations, of course, especially if his college be in a large city. But he is in a measure protected. Some colleges are more, some less, paternal in their theory and practice; but all seek definitely to guide and foster the moral as well as the intellectual growth of their students. New knowledge and new interests, moreover, save the student from emptiness of mind and from the evil which so easily besets a soul unoccupied and idle. He makes friends, too. Sometimes they are of the wrong sort; but the dominant trend of college friendships and of their more formal and responsible organization into fraternities, is wholesome. Athletic life, with its systematic exercise, its regular habits, its cleanliness, and its ideals of team play and good sportsmanship, is a mighty power for good—in a college that chooses so to conduct it. In short, the youth who leaves home to go to college finds there friendship, guidance and inspiration.

The youth who goes to the city to work, however, too often fails to find these. There is no place in earth quite so lonely as a strange city, especially if one is looking for a job. Every one else seems to belong there; every one else has business and friends; but I,—you feel—I am an outsider. You envy even the newsboy who sells you the evening paper, for his easy nonchalance, his air of being at home and among familiars. Even after the job has

been secured, and what looks like the path to success has been entered upon, it is friends that you most need and most lack. Your fellow workers scatter to the four winds when the whistle blows to quit; and your most obvious bond of sympathy with others of the motley group at the boarding house table is a common impecuniosity.

To be in the presence of new and strange temptations and without real friends, is a precarious situation. "Guess I'll just see what it is like," wavers the will. "Nobody knows me," is an easy justification for things that one would never do under observation of those for whose good opinion he cares.

What can we do to help the youth in this transition time? First of all, we can prepare him for it. That means, not simply that we shall use every resource of home and school and church to train him in right habits, to equip him with true ideas and to inspire him with high ideals. It means as well that from his earliest childhood we shall do all that we can to develop self reliance within him. We shall educate him for initiative and responsibility.

Many well meaning parents have failed here. They have maintained strict discipline and tempered it with love; but they have never left to the child an area, however small, within which he might decide and do things for himself. So he has been kept a child until he leaves home for college or work, and he is not prepared for freedom. The truer way is to lead the growing child into ever greater ranges of responsible choice; that the passage from home to the world beyond, from economic dependence to self support and independence, may involve no leap or sudden break, but constitute rather a further step in a development long since begun. To take an obvious example, it is futile to expect a youth to know the worth of money and how to handle it, if he has never had a regular allowance of his own, with freedom in spending it, yet with intelligent guidance and with responsibility for meeting out of it a definite range of his own needs.

We can do much, again, to better the conditions which the youth is to face when he goes to the city. Its temptations are not ineradic-

"The child's condition," says Joseph Lee, in *Play in Education*, "is like that of a person in a dream, who, as soon as he gets interested in any character, is apt suddenly to find that he is that character himself. What interests the child he acts, and lo, he is!"

A teacher using the play spirit will see through the eyes of the children the imaginary ideal representations that are to them so real. In this sort of thing she will accept their point of view so far as it is true to normal child life.

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able, however entrenched in privilege. Working conditions need not be unfair, or wholesome amusement lacking. The whole programme of civic and social betterment has direct bearing here. It is for sake of our children. National prohibition of the liquor traffic may not cure old soaks or habitual tipplers,—some of them may even choose to leave the country!—but the youth of tomorrow will not have that devil to fight.

Finally, we can make friends with the youth

and open to him a desirable social life. We can offer him new ties for those that had to be broken. *The Friendly Church*, reads a great electric sign in one of our cities. Every church ought to be that, whether it must say so or not. If we fill the youth's life with good things,—wholesome recreation, happy associations, interests worth while—we need have little fear that he will yield to the worse; if we do not, where shall he go?

Yale University, New Haven, Conn.

The Test of Teaching

BY E. A. HARDY, D.PÆD.

Not long ago, a Canadian, returned to Canada with the rank of colonel, an honorarium of \$100,000 from the British Government and other marks of distinction. Why all this honor to one who went over as a private in 1914? Because, in addition to his regular services and his brave conduct, he bent his energies to improvements in grenades and shells, by one process saving the lives of men who handled the grenades and by another saving the British government half a million dollars a day in its costs for making shells.

In other words, he and his inventions stood the tests. They made good. Similarly, in all walks of life, tests are applied, and success or failure follows these tests. It is foolish to complain about these tests. They are part of life and must be faced. It is only right, therefore, to apply them in the Sunday School and to try out our activities by certain tests. Let us apply them to our teaching.

The first test is increased knowledge. If we have taught the lessons, for example, in Daniel, Ezra, Nehemiah, then our classes should know clearly and definitely some outstanding facts about Daniel, Ezra and Nehemiah, about the countries in which they lived, their manners and customs, about the age and its chief characteristics. They should be able, in fact, to pass some simple examination in the facts of the lessons and to be able to find lesson passages in the Bible without any difficulty.

The second test is increased intelligence. The pupil in our class should be able, after a year's teaching, to undertake more thorough and advanced work for the next year. He should be able to follow more easily the analysis of the lesson, to locate the difficulties and master the explanations. He should be able to get a better grasp on the lesson as a whole and to find out its main teaching. In a word, he should have grown as a Bible student, not only in his knowledge, but in

his power to gather additional knowledge and to relate it to what he already knows.

One must be on guard here as to the amount of increase in knowledge and intelligence expected. Naturally, in the younger classes, we must be content with what may look like small results. The same thing is true in those Intermediate and Senior classes where the conditions in the School-room and in the life of the pupils throughout the week tell heavily against the teacher. But some progress, however small, must be fairly looked for.

The third test is character. How far have the lesson truths been applied to the pupil's life? How far have they been transformed into guiding principles or even temporary impulses? In other words, how much stronger is the pupil now than a year ago to meet his temptations, fight his battles, solve his problems? How much has he learned of love and sweetness and beauty? In other words, how much nobler are his ideals and how much stronger is he to achieve them? In a final word, how much of Jesus has he learned during the year and how much has he been helped to achieve his likeness?

It must not be forgotten in Bible teaching that the teacher is always teaching himself. These three tests he must be able to apply to himself without flinching, and he should be able to note some progress in his life, however dissatisfied he may be with what he has done.

Just how these tests can be applied and when is no easy matter. In fact, the Sunday School teacher, as a general rule, must be content to do his work as best he can and never see the results. It may take years before he can have knowledge of what he is doing for his class. Let him take heart, however, and remember that sowing and reaping are indissolubly interwoven, and that some day the sheaves will be garnered.

Toronto

The Teacher's Returns on His Investments

BY THOMAS B. SMITH

Assistant Superintendent, Fairmount Presbyterian Church, Montreal

When a business man makes an investment he has the right to assure himself that it will yield him a fair return. Has not a Sunday School teacher the same right to ask himself not only the question: "What benefit does my class receive as a result of my teaching and study?" but also the more direct personal question: "What returns do I,—the teacher—get from all I have invested in the work of the Sunday School?" This is not a selfish question, a seeking of personal gain, or having only our own ends in view. My mind dwells rather on the higher benefits I receive in my own heart and life from having taken part in this great work.

To receive any returns I must first invest, and the returns will be in proportion to the amount of investment. When I first started in Sunday School work, I did not receive much in the way of returns. Why? Very soon I discovered I was not putting into the work those qualities that make up a good investment. Since then I have been investing in different ways, and the returns are such as to warrant a continuation. What are some of the investments to be made in this great Sunday School institution, and what returns may the investor reasonably expect?

1. *Prayer.* Our power comes through prayer,—not only power to teach, but power to live the Christian life day by day, to "practise what we preach." I cannot come in close communion with the master teacher on behalf of my class without getting that return in spiritual strength which helps me to attempt the impossible things for him.

2. *Study and Teaching.* If the scholars get as much profit from listening to my exposition of the lesson as I get in the preparation of it, their gain is very great. I can honestly say that the study of the lesson, reading of various subjects in connection with it, and coming in touch with many writers' opinions and expositions has been a great blessing and most helpful to myself. Investing in systematic study and reading habits yields great returns.

3. *Manual Exercises.* Some of the happiest hours I have spent in work for the Sunday School have been in preparing various articles for object lessons, such as a ladder, crosses, crowns, slings, snares, etc., and a nut shell to illustrate John 3:16,—*"the gospel in a nut shell."* Here is something really safe in which a teacher may invest his spare time and what talents he has for real hard work. Does it pay? The last model ladder I made had a journey by mail of several hundred miles to Cockburn Island, Ont., so that a friend of

mine might better illustrate the lesson on Jacob's ladder. Several others have become interested in "through eye to heart" teaching. Scholars give better attention and learn more as a result of such work. Besides, there is real joy and satisfaction to the teacher himself in carrying out this extra bit of work for his class.

What of the returns in the shape of friendships formed with Christian men and women, the Christian influences that surround the teacher, the honor of being associated with and taking part in the greatest work of the Christian Church? Think again of the returns coming to the teacher in lessons of patience and perseverance, child nature, etc. Do I get all the returns in this life? No! "Henceforth there is laid up for me a crown of righteousness," etc. What better returns could I wish for than the commendation of our Saviour: "Well done . . . enter thou into the joy of thy Lord."

Missions in the Sunday School

By Rev. H. G. Crozier, B.A.

In this article there is not space to outline in detail the various expedients that might be adopted to further the cause of missions in the Sunday School, but they all centre around the outstanding necessities.

The first requisite is, that the Sunday School should regularly and persistently impart missionary instruction.

Our Lesson Helps are more than ever prepared with this in view and these Helps should be judged by their practical helpfulness in this direction. Such a paper as East and West ought to be in every Sunday School. The superintendent or some other well informed missionary enthusiast should regularly give five minutes to the imparting of missionary information with a view of creating a missionary atmosphere in the Sunday School.

There should be a missionary committee to pray and plan and work for missions in the School. The possibilities of this committee are beyond calculation.

Again, in how many Sunday Schools is there a missionary library for teachers and pupils? Is the monthly meeting of teachers ever used as a means of deepening missionary interest? Are the prayers in the Sunday School ever flavored with the love of Christ for those outside the fold? Would a stranger

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Main Street



A Cool Corner

A Boys' Camp

BY REV. GORDON DICKIE, M.A.

No one responds to the "call of the wild" like a boy. It makes little difference when the call comes, he is ready. This is such a well known fact, that any person making plans for a boys' camp, need never fear that the scheme will fail for lack of patronage.

Accordingly, when Saturday arrived, the boys were ready for the start. The motor lorry with the provisions and the luggage was the first to get away, and this was closely followed by the boys, prepared for the march out. The camp was 5 miles from the city and as the afternoon was warm the officer in charge decided to move out in easy stages. This they did and before five o'clock they were on the grounds, ready to occupy the tents, which has been prepared the day before.

Thirty boys were under canvas during the ten days the camp lasted, and no breach of discipline was reported during that whole time. Each tent had its orderly, who was responsible for the conduct of his camp, and the boys seemed to vie with each other in doing their utmost to make good. A regular daily programme was drawn up and no boy was allowed off the grounds without leave.

The field adjoining the camp was splendidly adapted for sport; and cricket, baseball and football were continuously indulged in. The swimming pool was only a few minutes' walk from the tents and was regularly patronized by the boys.

Wednesday afternoon was "reception day,"

and friends of the boys motored out, or came by train to visit the camp. A pipe band furnished music for the occasion, and games were played until the time came for city guests to return when the camp settled down again to peace and quietness.

Several prizes were offered by friends of the boys for competition in camp. One was for the best kept tent and it was interesting to see how scrupulously tidy boys can be if they try. There was the inevitable prize for the best behaved boy in camp and this was the hardest prize to award satisfactorily. Then there were prizes for the winners of swimming contests and also two prizes for those who made the greatest progress in the swimming class that was held during the camp.

The spiritual life of the camp was not neglected. Every morning and evening the boys were gathered in for service and on Sunday afternoons there was a public service, when the minister gave a short address to the boys, urging them to lead the Christlike life.

The only fault with the camp was that it was all too short; but long enough to prove its worth as a means of making character. Several boys decided "to begin anew" while the camp was in session and this season of enjoyment became also a time of serious purpose for a good many of those present. The verdict of all was that this experiment of tent life was good enough to be repeated.

St. John's, Newfoundland

coming into the majority of our Schools see any substantial evidence of a missionary atmosphere? Some one has said that "if we know, we feel, if we know, we pray, if we know, we give,"—a saying which substantiates all that we have said above.

Another crying necessity in many Schools is that some regular method be adopted for the expression of enthusiasm created by missionary instruction. There are many ways in which this expression may be developed, but any School which has not introduced the duplex envelope as a means for the cultivation of missionary activity, has failed to use the

easiest and most systematic method available. How shall we have missionary churches unless we train our boys and girls to use the missionary side of the envelope? The permanency of missionary impulses will depend upon the opportunity given for expression during the plastic years when character is in the process of formation.

Let me say in conclusion that the manner in which the children, last January, responded to the call from Armenia has led me to believe that special occasions of this kind in our Sunday Schools would be of great advantage.

Winnipeg

A Successful Communicant's Class

BY REV. HENRY J. KEITH, B.D.

Early last fall, in Westminster Church, we began to think of our semi-annual Communicant's Class. Experience from former classes reminded us that we required several factors to ensure success. We needed, of course, material for the class, and this we knew was in the Sunday School. But a direct appeal to the School alone would not secure it. The active cooperation of the teachers we, of course, could count on and immediately enlisted. The cooperation of the parents and the removal of objections to young people uniting with the church were different matters. But we found the young people themselves could reach their parents and discuss the Communicant's Class, and frequent references to the matter from the pulpit, as well as a definite sermon on responsibility for the young, assisted in breaking down some existing barriers.

It was arranged that the class should meet for half-hour sessions immediately after Sunday School. We planned for six sessions. As a result of former experiences, the course followed was one given in that simple but most excellent of books for the purpose: *Manual for Communicant's Class*, by Dr. J. R. Miller.

When we assembled we were delighted to find a room full of young people. Several of the elders and a number of the teachers, as well as the superintendent, were in attendance. There were ten or twelve of the younger members of the congregation, and some fifty other young people. A secretary was appointed and each one was asked to sign name, address, and age. It was clearly pointed out that signing the cards was only for the class and had nothing to do with uniting with the church. The members of the class pledged faithful attendance. Each session showed great faithfulness to the pledge.

A problem at once arose in connection with some who were under the usual age, ranging around ten and eleven. A meeting of Session

was called to deal with this at the outset, and, after much thought and discussion, the Session decided they would erect no barrier as to age if other matters proved satisfactory. Should these little people, later in the course, decide to confess Christ and unite with the church, the elders would accept their share of responsibility.

After the fourth week, cards were sent around the class asking for decision and an expression of desire to unite with the church. Almost all signed these. It was then explained that on the next Sunday each one, who had thus signed, must come with the parent's consent to their uniting with the church. In many cases parents were consulted directly or over the telephone. On the following Sunday nearly every one was present, and after the usual review of the previous days' talk, the problems of confessing Christ and uniting with the church were discussed.

The last meeting was most interesting. There were nearly 75 present, including the Session. One or two difficult questions were asked, which would have perplexed the elders themselves. Altogether the young people acquitted themselves to the satisfaction of the Session, and they were reminded of the preparatory service on Friday evening. Two or three days later a brief letter was sent through the mail to each one. Friday night's service was memorable. A special reception service was arranged for the members of the Communicant's Class, 45 of whom were received. Each one was presented with a copy of Mr. Pogue's book: *The Children's Guide to Christ and the Lord's Supper*.*

The coming in of the young, brought into the church also a number of older people, and amongst these some of the parents of the boys and girls.

Edmonton, Alberta

* PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

The Sunday School Treasurer: A Man's Job

[The following article, by a prominent business man of Montreal, shows the advantages of employing good business methods in matters of Sunday School finances and the great opportunity which lies before the treasurer of the School.]

During the last fifteen years very great changes have been made in methods of conducting business, and, as the country has developed and businesses have become larger, it has become more and more necessary to closely scrutinize methods to see whether those methods are fundamentally sound. In business, pretty much everything centres around dollars and cents, and this goes out into various departments. Manufacturers, for example, have put in a very elaborate cost system to see whether their methods of manufacture are producing results commensurate with the expense.

In Sunday School affairs, also, a clear view of the whole situation should be taken to see whether the methods adopted are producing the maximum of results. The first thing that will strike any thoughtful man is that it goes back to the fundamental principle of securing the right man for the job.

As in business, it is found that it pays to have the best equipment, so it is beginning to be found that in Sunday School work, equipment is absolutely necessary if the best work is to be done, so a prime qualification of a treasurer is that he be a man of good, sound business sense and have a vision as to what can be accomplished with proper equipment. Without this vision he will have no enthusiasm for raising money for Sunday School purposes.

Another qualification is to have some practical training in accounting, because in this department, his enthusiasm will not supply his lack of technical knowledge. If the two qualifications can not be had in one man, the treasurer might be a man with the vision and under him have a young man who is a

trained accountant.

To these two qualifications should be added an amount of common sense just as large as it is possible to secure in the ordinary human being.

Now as to the work of the treasurer. Nothing conduces more to enthusiasm in finances than regular and explicit statements to the executive of the School, and also at certain periods to the whole School, because in these days the spirit is abroad to know what is being done with funds contributed, and nothing secures funds more easily than a demonstration that the amounts previously contributed have been wisely and efficiently employed.

It is the duty of the treasurer to be continually on the lookout for good expenditure of the School's funds, and not merely seeking to keep down expenses, for "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A treasurer should not be one who is to dominate the whole financial policy of the School, because that should be given, not to one individual, but to the executive committee as a whole, and the treasurer, like every other member of the executive, must be willing to work loyally under the conditions decided by the executive.

It may seem that I have emphasized the business qualifications of the man too much and have left out the spiritual, but if a man be not a member of the church in good standing and an enthusiastic supporter of all the departments of the work of the church, he is poorly qualified for the position of treasurer of the Sunday School.

A County Circulating Library

(Mrs. E. A. Alexander, of Minnedosa, sends the following account of how a County Sunday School Circulating Library was operated.—*Editors.*)

At a meeting of the county officers a committee was chosen to set the machinery running. This committee made the following arrangements:

Officers

1. A County Librarian to be appointed at the Annual County Convention.
2. All Sunday School superintendents to be associate librarians whose duty it is to receive, distribute, collect and return the books. He reports to the county librarian, who notifies the next School in the route.

Rules

1. Any book lost or destroyed to be replaced.
2. All Schools contributing to purchase of books to be shareholders.
3. All Schools to have use of books whether they contribute or not.
4. Four weeks to be allowed for reading. Pastors in the villages have two weeks extra for examining the books.
5. All who read the book sign their names on the last blank leaf with the following

heading: "This book has been carefully read by"_____

6. Each pastor and superintendent have a list of books and set of rules.

In looking back over our work I must admit that it has not been as successful as we anti-

ipated. Some Schools are very prompt in handling the sets. Others may be classed with good book "keepers." It is not easy to secure the cooperation of all the workers in a county. While this is much better than no library at all, I would strongly advise each School to buy its own Worker's Library.

THE DEPARTMENTS

When the Teacher Went Visiting

By Rae Furlands

A teacher once went visiting another Beginners Class instead of going to her own. While an irregular teacher is a great drawback to a School, to visit a class similar to one's own for the sake of gaining knowledge in the teaching and general management, is a good thing, providing it occurs only once in a while and one's own class is suitably arranged for during the absence.

Children mirror their teachers. So do other teachers. Though you may look in a glass and straightway forget what manner of woman you are, you are not so likely to forget that which you see of yourself mirrored in other people. The trouble is we do not always or often recognize it.

Well, this teacher went visiting. At first she thought the children of the class she chose to honor with her presence, rough and noisy. She congratulated herself that her own were not like that. Before the period was over she discovered that it was merely a matter of carpets and rubber tipped chairs, or rather the lack of them.

The visitor, with nothing to do but sit and wait for the exercises to begin, thought them long in so doing. Looking at the clock, she found it was seven minutes past the hour. Often she had been as much as ten herself but resolved she never would be again. She simply had not thought of it until she saw it here. It had quite a number of bad results. One of the worst was it gave the children time to get boisterous, which had a disastrous effect on the opening exercises.

She noticed that far more children took part in singing a new hymn they were learning than in the old familiar ones. She wondered why that was and then remembered that in her own class the same thing frequently happened. Being on the alert, she discovered the reason. The words of the new one were talked over and explained and illustrated, while the old ones, because they were old, were supposed to be well known.

She observed that the class teacher still had a problem to overcome that had caused some annoyance to herself during a previous period. She read in her face that it was also an annoyance to this teacher, as indeed it would be to any thoughtful one. That was, the prompting of the children by one or two of the assistants when questions were asked. It is impossible to obtain the child's viewpoint if some one tells it what to say.

In her own case she was somewhat ashamed of the way she overcame the trouble with the first offender; but the young lady was of rather a peculiar disposition and she felt afraid to say anything direct, for fear of giving offense, so she had primed a speaker, who was to give a little talk at a teacher's meeting where she knew the young lady would be.

After that she prevented its happening by including it in her remarks when instructing her new assistants in their duties. However, she thought that most girls, if spoken to privately in kindly manner and given the reason, would gladly refrain from prompting or anything else which was not best for the pupils.

She saw one or two little mannerisms of the teacher unconsciously imitated and given back by the children and wondered if she had any that her classes reflected. She thought that sometime she would get some one to watch lest there might be any undesirable ones; but as she noticed, especially in the prayer, how they copied their teacher's reverent attitude and manner, she decided that this instinct of the child's could be made a great asset as well as in some cases a drawback.

She felt well repaid for her visit and was sure her own class would profit by it.

Primary Children as Hospital Visitors

By Miss Gertrude Bapty

What can our Canadian children do to brighten the lives of our sick and wounded soldiers? In nearly every city just now we

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have military hospitals, and it is our privilege, as well as our duty, to do everything possible to brighten these places.

On Easter Sunday morning for the last three years, the children of our Primary and Beginners Departments in First Church, London, Ont., have taken great pleasure in visiting the patients in one of our military hospitals. A month before Easter the children began to ask: "Are we going to visit the sick soldiers this year?" Surely all through life these visits will be one of the vivid memories of their childhood.

We have been careful, first, to consult the officer commanding and the matron, to make sure that our visit may be acceptable and timely.

On Easter Sunday the little ones arrived at church with their hands full of bright flowers. We rather hesitated this year in asking the children to bring flowers, as the florists' prices have a habit of soaring the day before Easter, but we found in many cases the children had been saving their pennies for weeks and emptied their banks to buy flowers. The children usually sit with their parents for the first part of the morning service, and then come into the schoolroom where we conduct our regular Primary Class work. This day we let them sit together in the front pews, and they certainly added to the beauty of the service. Before they left, they stood in front and recited the Hundredth Psalm. Then, during the singing of a hymn, they marched outside and got into the waiting automobiles.

It did not take us many minutes to drive to the rather dingy old barracks which is now used for a hospital. Every one gave the children a royal welcome,—doctors, nurses, orderlies, and especially the patients. Besides the flowers, we took boxes of candy,—for who has not discovered that the average soldier has a very sweet tooth. We visited the surgical wards, and any other ward where there was no danger of infection. It was very beautiful to see the little ones distributing flowers and sweets and the men's faces all brightened as we came into the wards.

One shy Irish boy, who had been very severely wounded "over there," had always been very diffident about accepting dainties or any favors from his Red Cross visitors, but it did not take many minutes before he was completely won over by the children. They seemed to take a special fancy to his bed, and showered him with flowers and candy.

One of the Primary teachers happens also to be a regular Red Cross visitor and ever since Easter Sunday she and the Irish boy have been the greatest of friends. In some of the wards the children recited the Twenty-third Psalm, and sang an Easter Hymn. We made our visit very short so as not to tire either patients or children.

Surely "a little child shall lead them." We all received a blessing from the children that day—the patients, the hospital staff, the motor drivers and the whole congregation.

London, Ont.

Training the Boys and Girls to Serve

BY REV. ROBERT POGUE

In a former article*, it was stated that the special aim of all Sabbath School work should be to help the scholars to make intelligent and willing decisions for Jesus Christ. The scripture was quoted: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." A great deal has been done for a boy when he has been taught that all life is sacred, and that he can serve Jesus Christ as truly in such matters as his studies, his play and his work in the home, as in acts that are associated with the church or church work. Many older Christians have never learned this truth. They still think of life as divided into things secular and things sacred. In training the boys and girls for service the first thing to impress upon them is that everything they do should be done for Jesus Christ, and to merit his "well done."

"Teach me in all things thee to see,
And what I do in anything
To do it as to thee.

*See TEACHERS MONTHLY, February, 1918.

"A servant with this clause
Makes drudgery divine:
Who sweeps a house as for thy laws,
Makes that and the action fine."

Boys and girls are taught to serve when they are taught to apply the truths of the lesson to every day life, at home, at school and at play, and to show reverence and respect for God's house, God's word, God's name, and God's day. Worship is service. So also is giving to Sunday School, to the church, to missions, to the poor, and to any good object. Confessing Christ by uniting with the church is service. Faithfulness to him in act and word is service. So is church attendance, daily prayer, and Bible reading.

The teacher must aim to create in the scholar the desire to serve. "An act compelled is like an apple tied to a fruit tree; it did not grow there and has no connection with the life of the tree." The outer act must be the expression of an inner desire.

When the desire is created opportunity should be given for its expression. If the lesson, for example, is a missionary one (and there ought to be something about missions in every lesson) the desire thus created to do something for missions should find expression in the offering, in some work planned by the teacher, or in the promise to pray every day for some one in the foreign field.

Professor William James has a charming passage on the use of the emotions, and the danger of creating emotions that are never translated into action. He says: "The remedy would be never to suffer oneself to have an emotion at a concert without expressing it afterwards in some active way. Let the expression be the least thing in the world—speaking genially to one's aunt, or giving up one's seat in a horse car, if nothing more heroic offers—but let it not fail to take place." The remark seems whimsical, but there is much in it. When a scholar has experienced the emotion in the class of desiring to do something for Christ the emotion will soon pass away unless he be shown some way of immediately translating it into definite action, and hence the value of the whole experience will be lost to him.

Mrs. Lamoreaux in her book, *The Unfolding Life*, says: "Systematic and careful training in habits of Christian service ranks

with the lesson in importance. Responsibilities in various committees through the week may be used to strengthen habits and utilize energy. Missionary heroes should be made as familiar to the children as their own personal friends, and there should be regular contributions to definite objects, not abstractions like missions or benevolences."

One form of service in which all can engage is in enlisting new scholars for the Sunday School. The teacher might ask frequently for the names of any new families in the community in which there are children that do not go to Sunday School. Visiting absent members, or taking flowers to the sick, are forms of service which should be encouraged.

The ideal of life and service for young and old alike is Jesus Christ. At the age of twelve, when his mother found him among the doctors hearing them and asking them questions, he replied in answer to her question: "Wist ye not that I must be about my Father's business?" That was Jesus as a boy. Here is how Peter describes him as a man: "who went about doing good." Train up a child in the way of service and when he is old he will not depart from it. "The boy is father to the man." What kind of men and women are the boys and girls in your class going to be?

Peterborough, Ont.

"The B. O. C."

BY MISS M. S. REID

Our Sunday School had not yet solved the problem, "how to keep the teen age boys in the Sunday School," so when a young business woman found herself the teacher of six of these boys she felt that this was a class calling for thought and action.

One evening the boys were called together, and after discussing the matter the class was organized with a president, vice-president, secretary-treasurer and teacher as officers. A class name was selected and a set of ten short rules, based on the Boy Scout rule, drawn up. Arrangements were made for the meeting of the class with the Sunday School each week for Bible study, and on one midweek evening for other activities. The name fixed upon was "B. O. C." (Boys' Own Class).

Two members had had some instruction on the violin and cornet respectively, while the teacher had some knowledge of music. Two other members secured violins, and a third a mandolin. With these, they set to work to develop a class orchestra.

Soon the membership had increased, but except when there was special business or a social evening, the time at the midweek meeting was devoted principally to orchestra prac-

tice. This left little of interest for the members who did not belong to the orchestra and at the beginning of this year more extensive plans were adopted.

In preparing the lesson the teacher uses a student's note book for putting down particular points to be emphasized, with illustrations. Slips of paper bearing questions on the lesson for the following Sunday are handed to the pupils in class, care being taken to have the question suit the individual. These slips are conveniently carried in an envelope pasted inside the cover of the scholar's note book. At the end of each month a list of review questions is given each member, in answering which he may use his Bible. These papers when handed in are corrected as examination papers.

The pupils have HOME STUDY QUARTERLIES for use at home only. Bibles are used in class. The class has no separate class room and no equipment. Therefore, when a map, plan, etc., is required this work is assigned to some member.

Credit is given for Sunday School and church attendance, Bibles in class and work done. The boy with the highest standing at

the end of the year receives a prize. The teacher and two of the boys attended the Teacher Training Class. One boy is Sunday School librarian, keeping up his class work at the same time.

The class is self-governing and self-supporting, ordering and paying for its own supplies, contributing to missions, etc. At the annual congregational meeting the report of the class is read by its secretary.

For the midweek meeting, the boys have the use of a classroom. A committee is appointed from time to time to prepare a programme for these meetings for a month. These programmes include not only the business and short orchestra practice but group games, physical drill, debates, etc. The class is indebted to the minister for the active interest taken by him in these meetings. Already plans are being made for a class garden, also for a week's camping this summer.

The class was organized a little over a year

and a half ago. To-day there are enrolled 11 boys from 14 to 17 years of age. This includes 6 original members and a young Chinese. Besides the name of a soldier member is kept on the roll.

A four piece class orchestra has assisted with the music at a number of church and Sunday School affairs. Two other members have made such progress with violins that the orchestra expect to have them playing with it shortly.

The class not long ago supplied the programme and conducted the young people's meeting. On another occasion a debate was held between representatives of the Young People's Society and of the class.

Two of the older boys have recently united with the church. The membership, attendance, interest, contributions and good fellowship have all greatly increased. The boys are training for service.

Melita, Man.

WHAT OTHERS ARE SAYING

The Habit Forming Period

There are at least two things that the Junior Lessons do in the habit forming period ; (1) They form the habit of reading the Bible every day; and (2) They teach the value of getting up the lesson, each day a little bit.

A Turning Point

Fifty years ago, a lady in Birmingham was walking to her Sunday School class. As she passed along the street she saw an urchin playing in the gutter. She asked if he would not like to come to her Sunday School. He did not know what it was, but, liking the lady, he went. To-day that lad is the acknowledged leader of what is one of the finest and most promising branches of missionary work in the world. The boy says the turning point in his life was that young teacher's smile and touch.—The Australian Sunday School Teacher

Our Debt to Christianity

Now there is simply no denying that the supreme blessings in our lives come from Christianity and the church. If the women of America could live for one day as the average native woman in India lives, with only

one in one hundred that can read and write ; if our men could live for one day as the average native Turk or Chinese lives, we would understand a little of what we owe to Christianity. Do we realize that there is not a scientific medical practitioner anywhere in the world where Christianity has not gone, and that there is no modern education anywhere where Christianity has not gone? Do we not too easily forget our debt to Christianity?—Frank M. Sheldon in The Pilgrim Teacher

Some "Don'ts" for the Secretary

It is always more inspiring to be told what to do than what not to do ; but really there are some things in which Sunday School secretaries are such common offenders that some don'ts seem to be required.

1. Don't deliver supplies, collect cash envelopes, or come to the teacher or the class for information about anything in the hour for the lesson. The lesson is the important thing in the session of the School, and whatever in any way interferes with it is defeating the main purpose for which the School exists.

2. Don't carry home records or supplies and forget to bring them back. Don't lose things. Don't neglect to order supplies in plenty of time.

3. If it is customary for you to make a verbal report of attendance and collection before the School, don't "spin it out" interminably. Don't indulge in comments and remarks on your report as you go along, unless you are much wiser than most secretaries. Don't mumble your words. Don't talk too low to be heard. Give the essential facts in a clear voice and have done with it. *A bulletin is the modern way.*

4. Don't fail to do the thing for which your office exists. Keep an accurate roll of the School and of the attendance of every scholar. Also, what is vitally important, the addresses of all scholars. You will need the help of every teacher and of the classes in doing this. The up-to-date secretary keeps a card catalogue by classes.—The Superintendent

Getting Home Work in the Junior and Intermediate Departments

To get children really to study and come prepared to discuss the lesson is a very difficult task. Do not let us put all the blame upon the children. Education is largely a matter of atmosphere, of values, of incentives, and of direct aims. Let us think briefly of these ideas:

1. Atmosphere. The School should have an educational atmosphere. This is created by the superintendent and teachers having a real programme and keeping steadily to it. Hundreds of children never think of the Sunday School lesson as education. Let the superintendent arrange beforehand the programme so as to allow for a study period of ten minutes. Have the teachers prepared to make brief, definite assignments, insist on absolute silence, and keep out wandering secretaries and other officials. Try this plan for two successive Sundays and note the impression.

2. Values. Parents do not value religious education as they do public school study. The pastors and churches of the community should cooperate to correct this. They will need the cooperation of the public school which should not assign on Friday lessons to be prepared for Monday, it being understood that the time is for religious education.

3. Incentives. We all require proper incentives in order to undertake any piece of work. With the pupil they should be natural interests and recognition but not cheap rewards which appeal to emulation. A certificate for home work is all right, but some natural interest must be awakened as an incentive.

4. Direct aims. General assignments will never get response. There must be specific and often particular assignments to each pupil. The pupil must see the goal aimed at

by the lesson. What is the purpose of it all? Parents should be made acquainted with the assignments and, above everything else, the assignments should be called for by the teacher. Discussion should follow the recitation, as this will lead to increased interest.—*The Christian Educator*

Making the Lesson Real

Are men interested in the lessons assigned for study in the Sunday School? Should the teacher use the lecture method? Should he depend on the men to answer questions put to them on the impulse of the moment? How can men be led to study the lesson thoroughly in advance?

These questions and many others have to be met by teachers of classes of men.

A big class of men has been built up in the last two years or more by the Sunday School of the Centenary Methodist Episcopal Church, Utica, New York. The first incentive came with the building of a modern chapel, where the men can have their own rooms. Then the challenge came from nearby towns where the Bible Class movement among men was worked seriously and successfully. Delegations were sent from these classes to arouse enthusiasm among the men of Utica.

The pastor is the teacher of the class. With the new spirit generated by these delegations he found that a somewhat different system of teaching became advisable. Tactfully he gradually adjusted himself to the changing conditions. His class is now one of the largest in the city, although the church is not by any means among the strongest in numbers.

The pastor-teacher plans the work in advance. Then, early in the week, a note is sent to each member. An appreciative and encouraging word is written. The men are asked to do their best to insure a large attendance on the coming Sunday. Sometimes a goal is set. This keeps the importance of the class in the minds of the men, and they like the reminder from their teacher.

The subject of the lesson is then stated, and the passage of scripture from which it is taken is indicated. The men are asked to bring their Bibles with them, so that the lesson may be read in class. One or two general questions are asked, giving the perspective. Then follows a list of specific questions based on various thoughts suggested by the lesson. One man is named to answer each question, though sometimes, if the topic is of general interest, two or more men may have the same question. The work of the teacher is simply directive. The answers arouse interest and lead to further questions. But not too much time must be spent on any one question. Then, toward

the close, the teacher sums up the important points in the lesson of the day.

The following will show quite clearly just the principles underlying the method of the teacher. Work is involved, but he realizes that it is work that brings splendid returns. Here is a copy of a letter sent out last year :

MEN'S BIBLE CLASS

CENTENARY METHODIST CHURCH, UTICA, N.Y.

Dear Brother :

Fine programme last Sunday. All did well. I am proud of you. No class like this one. Great bunch. It was good to be there. Come again. Don't forget. We will tell others. They will come, too.

Lesson for May 27—The Holy Spirit and His Work

(John 15. 26 to 16. 14.)

Bring John with you and we will read the lesson.

1. What are the necessary qualifications of a competent witness? E. J. Crill.
2. How is it possible for a man to think it would please God to kill those who do not agree with him? Allen M. Clark.
3. What was my experience when the Holy Spirit convicted me of sin? Horace Gillette; James Miller.
4. Why are some people ashamed to confess their need of Christ? George Isaac.
5. What is the greatest sin in the world? O. M. Jameson.

Yours for the fullness of the Holy Spirit,

—William J. Hart, in *The Sunday School Journal*

Pedagogical Teaching

A man who was fond of epigrams was discussing the difficulties of teaching. "It is a great mistake," he said, "to suppose that because you know a thing you can tell it. The hard thing is to tell it so that the man who hears you will understand."

We are told of Jesus that he spoke "the word unto them as they were able to hear it." He recognized that you cannot say everything to all people in the same way. At least if you try to do that you are sure to be misunderstood. A man must have truth set forth in the terms of his own experience and in language which corresponds to the movement of his own mind and the quality of his speech. There are things he cannot understand until he has had more experience.

The teacher must understand his students as well as the truth which he wants to give them. The teacher himself must be a student of his School. The quality of its life, the

passwords of its speech, the temper of its mind—all these things enter into its power to receive from the teacher, and not only the School in general, but every individual pupil presents this problem.

As it is in a school, so it is in life. The audience itself must determine many of the characteristics of the oration. An audience does not give you your message, but it does determine the clothing in which that message ought to be set forth.

Because Jesus so perfectly understood this he dealt with men with a skill which is full of significance for us. His method, as well as his message, should be studied by men of today. He gave truth wisely to growing minds as he went about the work of a growing kingdom.—*The Christian Advocate*

Some Sunday School Be's

- Be on time.
- Be of good cheer.
- Be much in prayer.
- Be thoroughly in earnest.
- Be filled with the Spirit.
- Be a believer in your School.
- Be an intense feeder on the Word.
- Be present with a prepared lesson.
- Be careful to cultivate a loving heart.
- Be not impatient in waiting God's time for results.
- Be a student of the latest methods of Sunday School work.
- Be glad that you are able to attend and to work for your School.
- Be not discouraged over the fact that your School is not perfect.
- Be an ardent believer in personal effort for building up your School.
- Be a constant example to others of what a Sunday School person should be.
- Be willing to set aside your own preferences if it is for the good of the School to do so.—*Otterbein Teacher*

A Sunday School Revival

There is no richer field for a genuine revival than the Sunday School. Instead of reaching only a fragment of our pupils for Christ and church membership, a heroic effort should be made to get every one. It is said that from 60 to 65 per cent. of those who enroll in our Sunday Schools are never reached. Let the slogan of every School be "One Hundred Per Cent. Won." Shall we not plan for a united campaign throughout the church, then realize the same by prayer and heroic endeavor?—*The Otterbein Teacher*

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.

Summer Training Schools

The Sunday School which has not yet come into vital touch with a summer school has missed a rare opportunity. Held at well selected spots suitable for summer outings, providing the means for healthful recreation and good fellowship, and in addition giving splendid opportunity for training in leadership, these summer camps are attracting an ever increasing number of young people and Sunday School workers. The May number of the *TEACHERS MONTHLY* gave a full list of all available schools throughout the Dominion—listed by Provinces.

1. Missionary Training Schools

The thoroughly established missionary schools will be held again this year: For Central and Western Ontario at Whitby, Ont., July 2-9. For Quebec and Eastern Ontario at Knowlton, Que., July 11-18. For the Maritime Provinces at Wolfville, N.S., July 22-29.

2. General Summer Schools

It is expected that every Province will have one or more of these schools this summer as advertised by the various cooperative committees in charge. In Ontario two schools are being planned under direct Presbyterian auspices: for the Synod of Hamilton and London at Grimsby, Ont., July 2-9; and for the Synod of Toronto and Kingston at Geneva Park, Lake Couchiching, Ont., July 13-20. These schools deal with the entire work of the church including Home and Foreign Missions and Social Service, as well as Religious Education, and should be largely attended this year by church workers.

3. Older Boys and Girls Camps

Older Boys Training Camps have now been in operation for a number of years, for the training of men and older boys in boys' work, and are fairly well established. All teachers of older boys' classes should get into touch with the camp provided in their Province, and seek to be present along with one or more of the older boys who should be getting ready for the leadership of boys.

Some attempts have been made also to hold similar camps for older girls and leaders in girls' work. This year two such camps for girls will be held in connection with the gen-

eral Presbyterian Schools at Grimsby and Geneva Park. All teachers of older girls' classes should plan, if possible, to be present, along with some of their older girls, who are looking forward to leadership. For further information write to the office of the Board, 411 Confederation Life Building.

The Daily Vacation Bible School

For most boys and girls in Canada, July and August are holiday months. Those who have the good fortune to live in the country have no trouble in finding plenty of useful and delightful ways of filling up all the hours of every day. The older of these boys and girls who live in towns and cities are urged to go to the country for a number of weeks or months and help in increasing the production of food. But there is still a large number of younger boys and girls in the towns and cities, especially in the down town districts of the larger cities, who are not usually provided for, and in whom Sunday School workers are very much interested.

One promising way of meeting their needs is the Daily Vacation Bible School. These schools have been conducted for some years in Toronto, and in other cities with very encouraging results. The plan is for the workers of all the churches in a district to combine their forces and get as far as possible all the children of that district to meet every weekday morning at some central place for a programme of special interest for boys and girls, including Bible study, memory work, singing, story telling, manual training, play, etc. Any one who would like to introduce this plan can get further information by writing to the General Secretary.

Another popular movement along the same line is that of the Play Grounds Associations. The following interesting description of this work is by a young lady who acted as the directress.

"In July, 1914, Public Playgrounds were instituted in Fort William under the auspices of the Playground Committee. In spite of war conditions these playgrounds have been such a necessity and have proved so successful that they are still continued. A supervisor attends to the general welfare of all the

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Mrs. Edith
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A. Dunnet
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The School
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grounds. A director and directress are appointed for each playground so that there is very careful supervision of the activities.

"The grounds are open at two in the afternoon and the little ones and the younger boys and girls lose no time getting there. The little children are provided with small chair swings and sand piles. The sand piles are covered with tent cloth as a safeguard against rain or a too hot sun. Besides the sand piles and swings, seats are arranged for the convenience of mothers who may sit there and sew or knit while the children are amusing themselves. The presence of the mothers frees the directress to promote team games, running and jumping, etc., among girls of the school age.

"About three o'clock these girls are taken to a shady place on the school steps since the playgrounds are on the public school grounds. There nature stories are told by the directress and the girls get a glimpse of the loving Father who is giving them everything beautiful in nature and also their play. When the storytelling period is over, raffle work and needlework are taught until the hottest part of the

afternoon is over. The girls then play group games, while the directress goes over to the sand pile to tell short stories to the children with the mothers as interested audience. The director and directress have alternate hours for tea so that the grounds are never totally unsupervised.

"When the hour of seven arrives, the grounds take on an even more lively appearance, because then the older girls and boys and the young men and women come to the grounds after business hours. The larger swings are used to full advantage, while basket ball, baseball, tennis and volley ball provide full scope for play. Interplayground competitions are arranged and a banner is given to the ground winning most games played according to the weight of competing teams. In addition, badges are presented to each winning team.

"Naturally enthusiasm runs high, while unconsciously these young people and the children are storing up brain and muscle for the tasks in the winter months. It is not strange, then, that the playgrounds are enthusiastically hailed each succeeding summer."

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

APRIL, 1918

I. NEW STANDARD TEACHER TRAINING COURSE

Middle Musquodoboit, N.S.—Rev. M. H. McIntosh, Minister. *The Pupil*: Grace Archibald, Mrs. George S. Dickey, Mrs. J. B. Archibald, Mrs. Wm. H. Guild, Mabel McIntosh, Jamesina Moore.

Toronto, Ont.—Rev. W. M. Kanawin, Minister. *The Teacher's Study of the Life of Christ*: W. R. Moffat, Marjorie M. Johnston, D. Victoria Mullan, May T. Wood, Margaret D. Moffat, A. Rhoda Knowles.

Toronto, Ont.—Rev. J. McP. Scott, Minister. *The Pupil*: Esther Lowe, Annie J. Torrance.

London, Ont.—Rev. W. J. Knox, Minister. *The Teacher*: Margaret H. Kelso, Ethel B. Howie, Elisabeth Jessie Gillespie, Marjorie Reid, Hattie M. Powell. *The School*: Margaret H. Kelso, Ethel B. Howie, Hattie M. Powell.

Onnesee, Ont.—*The Pupil*: Annie McEwan.

Kent Centre, Ont.—Rev. W. H. Burgess, Minister. *The Pupil*: Maude Robertson, Mrs. Lillie Robertson.

Ridgdown, Ont.—Rev. George Weir, Minister. *The Pupil*: Gertie M. Evans, Margaret McBrayne, Maude Pecheuan, Edna McGillivray, Margaret Middleditch, Dorothy Weir.

Fordwich, Ont.—Rev. A. Lang, Minister. *The Teacher's Study of the Life of Christ*: Nellie M. Hutchison, Minnie A. Campbell, B. M. Butchart.

Schreiber, Ont.—Rev. A. C. Justice, Minister. *The Pupil*: Charlotte V. Walsh, Alma R. Day, Doris Wright, *Melita, Man.*—Rev. A. L. Elliott, Minister. *The Pupil*: Albert Elliott, Jean D. Floyd, Elsie Dingwall, Margaret S. Reid.

Rocaville, Sask.—Rev. Stanley Scott, Minister. *The Pupil*: Mrs. Una Works Scott.

II. FIRST STANDARD TEACHER TRAINING COURSE

Montrose, P.E.I.—Rev. E. Lockhart, Minister. *The Old Testament*: Pearl Matthews, Mrs. Irving Hardy, Mrs. Edith Barbour, Mrs. Evelyn Lockhart, Thirsa Bowless, Rae Barbour, Mrs. Watson D. Hardy, B. Bowness.

Normal School, Ottawa, Ont.—Rev. Wesley Megaw, Instructor. *The Old Testament*: 16 certificates.

Hagersville, Ont.—Rev. C. B. Pitcher, Minister. *The Teacher*: Bessie Gailing, Harriett C. Harper, Isabella A. Dunnet, Margaret Dunnet.

Oxford Mills, Ont.—Rev. P. A. MacLeod, Minister. *The Teacher*: *The Pupil, The School*: Gladys E. Lindsay, *Normal School, Toronto, Ont.*—Rev. J. C. Robertson, D.D., Instructor. *The New Testament*: 2 certificates.

The School: 97 certificates: **Diplomas—88 candidates.**

Normal School, Strathford, Ont.—Rev. Robert Martin, D.D., Instructor. *The Old Testament*: 82 certificates.

Thessalon, Ont.—Rev. Charles V. McLean, Minister. *The Old Testament*: Bessie McKay, Edith McKay, Agnes Dunn, Mrs. N. W. Proud, Mrs. Donald McKay.

Patrolia, Ont.—Rev. J. D. McCrae, Minister. *The Pupil*: Mrs. John Morrison.

III. ADVANCED STANDARD TEACHER TRAINING COURSE

Balsore, Ont.—Rev. M. A. Lindsay, Minister. *The Life and Times of our Lord Jesus Christ*: Bertha Campbell.

Brantford, Ont.—Rev. D. L. Campbell, Minister. *The Books of the Old Testament*: Grace Raynor, Dora Smithson.

HOW THE WORK GOES ON

During 1917, the Board of Sabbath Schools and Young People's Societies awarded 545 Certificates and 102 Diplomas in the First Standard Teacher Training Course and 183 Certificates and 8 Diplomas in the Advanced Course.

The Sunday School of St. Andrew's Church, Lanark, Ont., has been presented with a complete modern Teacher's Library by Mr. G. S. McIlraith and his family, in memory of Sil- liam Rintoul McIlraith, a beloved son, who died in September, 1915.

Three gentlemen of St. Andrew's Church, Sherbrooke, Que., last year doubled every three dollars contributed by the different classes for missions, which made up a total of \$169.00 paid to the congregational treasurer for missionary and benevolent purposes.

On a recent Sunday, 103 Sunday scholars of Chalmers Church, Winnipeg, put on the collection plate an offering in the missionary side of the Duplex Envelope, giving in all \$14.00. This was the result of two years' training. The minister, Rev. H. G. Crozier, B.A., expects within a year to have 200 children contributing to missions in this way.

In the Sunday School of Central Church, Hamilton, Ont., last year, 28 scholars received gold buttons for having completed one year's perfect attendance, and 20 received gold wreaths for having completed two years' perfect attendance. This means that 48 scholars did not miss a single session of the School in 1917.

Ten pupils in the Primary class in Bethany Sunday School, Ottawa, received rewards for regular attendance, and 41 in the main School were given gold pins for 52 Sundays' attendance; 4 General Assembly's Diplomas and Certificates, 1 red and 1 gold seal, were presented for the memorizing of scripture, and 2 Diplomas for the memorizing of the Shorter Catechism.

The Sunday School of Zion Church, Brantford, Ont., takes a special offering for missions on the first Sunday of each month, in a "Blue Mission Envelope." The School last year contributed a considerable sum to various patriotic and relief funds, and one of the most interesting and beautiful services held during

the year was the one in which the scholars gave up their usual Christmas spread and brought their packages of oatmeal to be sent to the Halifax sufferers.

The superintendent of St. James' Sunday School, Charlottetown, P.E.I., where they are using some of our Departmental Graded Lessons, says: "The teachers who are using the Graded Lessons speak of them in the highest terms, indicating that these lessons are clearly a permanent part of every well equipped Sunday School."

The Home Department in the Sunday School of St. Andrew's Church, Campbellford, Ont., began in 1917, with a membership of 88. Since then 7 have been added, 1 has withdrawn, and 2 have removed from the congregation, making a total membership, at the end of 1917, of 92. There are 83 families connected with the Department, and these are divided into 14 districts. 18 members studied all the lessons of the year, and 4 others missed only 1 lesson.

Two scholars in the congregation of Erskine Church, Montreal, have completed 5 years of perfect attendance and have received medals. A former teacher in the same Sunday School, now nursing at the Front, has written home saying that when she gets back she hopes to be more earnest than ever in Sunday School work, as she has been so impressed by what she has personally seen of how much better the boy who had had good early training had stood the strain.

One of the most interesting Sunday Schools in our church is that conducted in the Italian Mission at Sault Ste. Marie, Ont. The superintendent is Miss Macrae, who is also principal of the day school attended by the children of the Sunday School. A recent visitor found these little foreigners singing our hymns and repeating scripture passages in English in a manner hard to be surpassed, while the order and attention left nothing to be desired. Our own Departmental Lessons are used. Besides teaching in the Sunday School, Miss Macrae carries on night classes for the instruction of the grown up people in English. It is not easy to overestimate the influence exerted by this devoted worker either from a religious or a national viewpoint.

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A WORD FROM THE BUSINESS MANAGER

TEACHER TRAINING

Thousands of Sunday School workers, old and young, have completed or are now studying, the splendid **New Standard Teacher Training Course**, First Year, and have thereby better fitted themselves for the important task of training in the Christian life the young lives entrusted to them as teachers.

The series of Teacher Training books for the Second Year of the New Standard Course will now be in demand. Those who have completed the study of the First Year, will be anxious to further fit themselves for service of the Master by "carrying on" with the study of the Second Year. *Each book of the series is by a specialist in his subject.* Two of these new books are now ready and on sale :

TEACHING VALUES OF THE OLD TESTAMENT, by Professors Moore and Mack : and

THE TEACHER'S STUDY OF THE NEW TESTAMENT : Acts, Epistles and Revelation, by Rev. J. M. Duncan, D.D.

The remaining two books will be on the market in the early fall, ready for the great September and October Teacher Training "drive." These are :

THE MESSAGE OF CHRISTIANITY, by President Frank K. Sanders.

TRAINING THE DEVOTIONAL LIFE.
Book not yet completed.

As in the case of the books of the First Year's Course those of the Second year's will be used by all denominations in Canada and the United States. It will be a source of no small satisfaction to our Sunday School teachers and workers that Dr. Duncan, one of the editors of our Board of Publication, and also one of the Canadian members of the International Lesson Committee, is the author of one of the books.

Those who have not yet availed themselves of the opportunity to become thoroughly trained teachers by means of the **New Standard Teacher Training Course**, should not let the summer go by without resolving to commence study of the course this fall. Take the matter up in earnest at your next teachers' meeting, and impress upon your fellow-workers in the Sunday School that trained

teachers are essential to the Sunday School just as they are to the day school. The cost of the books is a mere trifle, 20c. each postpaid.

It is the aim of the great Fall Teacher Training "drive" to have a Teacher Training Class in every Sunday School in Canada. The **New Standard Teacher Training Course** will afford the textbooks. Certificates and Diplomas are given by our S.S. and Y.P.S. Board for successful examinations. "Start early, and keep at it," is a good slogan to adopt for a Teacher Training Class.

PROMOTION CERTIFICATES

Wide awake Sunday Schools realize the value of **Promotion Certificates**, and are using them when promoting from one grade or department to the next higher. Added interest is the result, if the scholar knows that his efforts will be recognized when he has completed the prescribed course of study in his department. Attentive, interested scholars encourage the teachers, and enable them to accomplish much that they could not otherwise accomplish.

Promotion Certificates, chosen for their artistic beauty and appropriateness to the department for which they are intended, are a sound investment for any Sunday School, large or small. At a very moderate cost every scholar may be made the recipient of a handsome Certificate with his name and the name of the School filled in. This, presented to him before the whole School, or at a special session at which the congregation are present, is sure to make an impression on the life of the scholar.

We have a **Wonderful New Series of Promotion Certificates**, including a Cradle Roll Certificate, the "Liberty Line," printed in quadra colors on finest art stock. The designs are exceedingly artistic and the colorings beautiful ; and the price ridiculously low, considering the quality, only 40c. per dozen, postpaid, just a trifle more than 3c. for each Certificate.

For those who prefer Certificates in full colors, we have the "National Line," beautiful and artistic too, and priced at 60c. per dozen, postpaid.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

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

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 years old scholars), 50c. per year, 12½c. per quarter. (Begins October, 1918.)

THE MISSIONARY LESSON

For teachers of Uniform or Departmental Graded Lessons, published quarterly, 10c. a year, 3c. a quarter.

GRADED LESSONS (Age 18 and upwards)

ELECTIVE COURSE

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

STUDENT'S TEXT BOOK, 50c. per year, 12½c. per quarter.

Lesson Calendar : Third Quarter

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

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AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. OPENING PRAYER.

II. SINGING. Hymn 585, Book of Praise.

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

Thou hast bought us, Thine we are.

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

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

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

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

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

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

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

IV. SINGING. Hymn 123, Book of Praise.

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

V. THE LORD'S PRAYER. Repeat together.

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

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

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

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

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

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

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

IV. SINGING. Hymn 256, Book of Praise.

V. BENEDICTION.

Third Quarter: Studies in the Christian Life

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

Lesson I. BEGINNING THE CHRISTIAN LIFE July 7, 1918

Acts 16 : 13-15, 25-34. Study John 1 : 35-51 ; Acts 16 : 13-34. *Scripture Memory Verses.

GOLDEN TEXT—He that will, let him take the water of life freely.—Revelation 22 : 17 (Rev. Ver.).

13 And on the sabbath ¹ we went ² out of the city by a river side, where ³ prayer was wont to be made ; and we sat down, and spake unto the women which ⁴ resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, ⁵ which worshipped God, heard us : whose heart the Lord opened, ⁶ that she attended unto the things which were spoken ⁷ of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

25 ⁸ And at midnight Paul and Silas ⁹ prayed, and sang praises unto God : and the prisoners ¹⁰ heard them.

26 And suddenly there was a great earthquake, so that the foundations of the ¹¹ prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

Revised Version—¹ day ; ² forth without the gate by a river ; ³ we supposed there was a place of prayer ; ⁴ were come together ; ⁵ one that ; ⁶ to give heed unto ; ⁷ by Paul ; ⁸ But about midnight ; ⁹ were praying and singing hymns ; ¹⁰ were listening to them ; ¹¹ prison-house ; ¹² jailor being roused out of sleep ; ¹³ Omit he ; ¹⁴ Omit out ; ¹⁵ and was about to kill himself ; ¹⁶ escaped ; ¹⁷ and he ; ¹⁸ lights ; ¹⁹ and, trembling for fear, fell ; ²⁰ Omit Christ ; ²¹ thou and ; ²² the word of the Lord unto him, with all ; ²³ immediately ; ²⁴ he brought them up into ; ²⁵ and set ; ²⁶ rejoiced greatly, with all his house, having believed in God.

LESSON PLAN

- I. How Lydia Began the Christian Life, 13-15.
- II. How the Jailor Began the Christian Life, 25-34.

HOME DAILY BIBLE READINGS

M.—The good woman and the fortune teller, Acts 16 : 13-24. T.—The Philippian jailer, Acts 16 : 25-34. W.—Behold the Lamb of God, John 1 : 35-42. Th.—Seeking and finding Jesus, John 1 : 43-51. F.—Repentance and baptism, Acts 2 : 37-47. S.—Faithful in service, Matt. 25 : 14-30. S.—The friends of Jesus, John 15 : 8-15.

Primary Catechism—*Ques. 102. What name is given to the household or family of God? A. God's family is called the Church.*

Shorter Catechism—*Ques. 21. Who is the Redeemer of God's elect? A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal*

Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 138, 134, 562, 148.

Special Scripture Reading—Rom. 10 : 1-13. (To be read responsively or in concert by the whole School). It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, 15846, Lydia Believes Paul's Message. For Question on Missions, C. 443, Chinese Village Showing Houses. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—For John 1 : 35-51 : February, A.D. 27 ; Bethabara near the Jordan. For Acts 16 : 13-34 : A.D. 50 or 51 ; Philippi.

Lesson Setting—The first lesson passage, not printed, tells the story of the call of Jesus' first disciples, two of whom, Andrew and John, had been disciples of John the Baptist. As soon as these two had found Jesus, Andrew brought his own brother, Simon Peter, to the Saviour, and John, in like manner, as the story seems to show, brought his

brother James. Immediately after, Jesus found Philip and called him to be his disciple, and Philip, following the example of Andrew and John, brought his friend Nathanael. The scene of the story was Bethabara near the Jordan, and the time was February, A.D. 27, very early in the ministry of Jesus.

The second passage, selected for printing and comment, gives an account of two conversions—that of Lydia and a Roman jailer—at Philippi in Macedonia, in the course of Paul's Second Missionary Journey.

* The Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages.

I. How Lydia Began the Christian Life, 13-15.

V. 13. *On the sabbath*; the Jewish Sabbath, of course,—our Saturday. *Out of the city*; there probably being no synagogue in the city, owing to the fewness of Jewish inhabitants, possibly because the Jews had been banished from the colonies, as well as from Rome itself (see ch. 18 : 2). Philippi was a Roman "colony," that is, originally a settlement of Roman soldiers. Such a colony, as far as its government was concerned, was a miniature reproduction of Rome itself. Paul, with Silas and Timothy, had come to Philippi from Troas. Luke was also in the party, having joined it, as the "we" of v. 10 shows, at Troas. (See vs. 1-12.) *River*; the Gangites. *Where we supposed* (Rev. Ver.); referring to a common practice on which the visitors confidently reckoned. *Place of prayer* (Rev. Ver.); doubtless some sort of building, but one more of the nature of an enclosure, marking off the sacred spot from profane feet, than of a roofed building like a synagogue. Nearness to the water,—a river side, as here, or the sea shore—was sought for such places of worship to provide for the ceremonial washings in Jewish worship. *The women*. The prominence of women in the Jewish worship here is quite in keeping with what is known of the influential position of women in Macedonia, ch. 17 : 4.

V. 14. *Lydia, a seller of purple*; purple-dyed clothes or garments. *Of . . . Thyatira*; the capital of Lydia, a district in the Roman province of Asia. The woman may have taken her name from her country, but, on the other hand, Lydia was a common name for women. Possibly she was a "widow, living in honorable independence as an agent for the purple-dyed goods of Thyatira, and with a considerable body of dependents" (see v. 15). *Which worshipped God*; that is, she had become a Jewish proselyte. *Heard us*; "was hearing us," like one listening to conversation rather than preaching. *Whose heart the Lord opened*; influenced her heart by the Holy Spirit; only through such influence is conversion possible (see John 3 : 3). Luke (v. 10) had stated that the Lord had called Paul to preach in Macedonia. Now he tells that the Lord, who had pointed out the work, helps in the doing of it. *That she attended*, etc. "To

open is the part of God, to pay attention that of the woman" (Chrysostom).

V. 15. *Baptized*; as an outward sign of her inward faith. *And her household*; including women slaves or freedwomen, who also believed, and possibly children. (Compare v. 34; 1 Cor. 1 : 16.) *Judged me . . . faithful* (a sincere believer); as they had done in baptizing her. *Come into my house . . . constrained us*. Her generous hospitality was the expression of her deep gratitude.

Several times, while Paul and his companions were going to the place of prayer, they were met by a slave girl, in whom was "a spirit of divination" and for whom her masters claimed a power of foretelling the future,—a power out of which they made their wicked gain. This girl declared to the standers-by that the Christian preachers were "servants of the most high God, which show unto us the way of salvation." At last, one day, Paul, filled with grief and anger, commanded the evil spirit to come out of the girl. At once the spirit obeyed, and as it came out the chance of more profit for the wicked slave owners vanished. Filled with wrath, they dragged the apostle and his friends before the magistrate, and succeeded in having Paul and Silas condemned on a trumped up charge of teaching customs contrary to the Roman law. The two missionaries were beaten, cast into prison and put into an inner dungeon, where their feet were made fast in stocks.

II. How the Jailer Began the Christian Life, 25-34.

V. 25. *At midnight*; in the horrible dungeon, in which sleep was impossible for the two missionaries, whose backs were lacerated from the beating with rods, while their whole bodies were in torture from the cruel stocks. *Were praying and singing hymns* (Rev. Ver.). They kept on doing this. Perhaps they sang some of the psalms, or, it may be, some hymns of adoration to Christ. "This let us do," said Chrysostom, "and we shall open for ourselves—not a prison, but heaven." *Prisoners were listening* (Rev. Ver.); in amazement, for "never before had those outcasts and criminals heard such sounds in such a place. For the most part those vaults echoed only with wild curses and foul jests."

V. 26. *A great earthquake*; the assurance (compare ch. 4 : 31) that God was near at hand. *Foundations . . . shaken*; by the tremendous shock. *Doors . . . opened*. "Each door was merely closed by a bar, and the earthquake, as it passed along the ground, forced the door posts apart from each other, so that the bar slipped from its hold and the door swung open." *Bands* (chains and stocks) *were loosed*. "The prisoners were chained to the walls, and the shock of the earthquake loosened the fastenings."

Vs. 27, 28. *Jailor . . . roused . . . seeing . . . doors open* (Rev. Ver.). Apparently he slept in a place commanding a view of the doors; and he lay dressed, with his sword beside him, in case of a riot or attempted escape. *Would have killed himself*; knowing that he was liable, under the Roman law, to a disgraceful death if, as he supposed, the prisoners had escaped (Rev. Ver.). *Paul cried*; seeing from the dark inner prison the jailer standing outside. *Do thyself no harm*. Fearless as he was of death, the apostle was horror-stricken at the idea of suicide.

Vs. 29-31. *Lights* (Rev. Ver.); probably torches. *Trembling for fear, fell down* (Rev. Ver.). Connecting all that had happened with Paul and Silas, he concluded that they were more than ordinary men. *What must I do to be saved?* It was not bodily safety nor security from his Roman masters that the jailer sought, but salvation from sin now brought home to him. *Believe on the Lord Jesus* (Rev. Ver.); accept him as Saviour (the meaning of "Jesus") and "Lord," that is, master and king.

Vs. 32-34. *Spoke . . . the word of the Lord*; explained more fully the way of salvation. *Baptized, he and all his*; as a sign of repentance and faith and a resolve to live in obedience to their new master. *Set meat* (food)

Philippi was a city on the eastern border of the Roman province of Macedonia, about 10 miles from the coast of the Ægean Sea. The great Eastern road of the Roman Empire, the Egnatian Way, which began at Dyrrachium, on the eastern shore of the Adriatic, ran through Philippi, turning southeast from the city to Neapolis its seaport. Philippi was a

before them; having already "washed their stripes," thus manifesting the love and kindness which were the fruits of the gospel.

Light from the East

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

THE PRISON-HOUSE—You do not read much about prisons in the Old Testament. The Hebrew process of justice was usually simple and swift. A wrong-doer was promptly seized, hurried before a judge or an improvised court, and when sentence was passed there was no delay in executing it. Occasionally, however, people had to wait for Jehovah's decision, as in the case of the man who broke the Sabbath (Num. 15 : 32, 34), or in that of the blaspheming Danite, Lev. 24 : 11, 12. Then the malefactor was kept in ward. So Joseph's brethren put him in a pit pending an issue of the matter. But ordinarily imprisonment was outside the range of Hebrew experience. Men were not detained, and wrongdoing was punished by fines or stripes or death.

But the New Testament lets you look into many prisons. Under Roman law justice was slower but more discriminating. Men were kept in prison till they were tried and afterwards kept there for punishment. The Herodian family in Palestine imitated their Roman masters. The prisons of the New Testament belong to the Roman rather than to a Jewish world. In prison a man was commonly chained between two soldiers. Solitary confinement was reserved for condemned criminals. Rome had always its "carcer," or prison, which consisted of two heavy-walled chambers, a larger oblong upper one and a smaller underground circular dungeon, twelve feet below the former. The latter was used when a captive, like Jugurtha, was to be put out of the way by cold and starvation.

THE GEOGRAPHY LESSON

Roman colony, and, as such, its government was modeled on that of Rome itself. "It was the first essentially Roman town in which Paul preached." The city stood on a steep hill rising at the edge of a fertile plain which stretched far inland to the north and northwest. Directly south of the city lay an immense marsh. The river referred to in the

lesson was the Ganges or Gangas. Paul came to Philippi from Troas, with [his companions, Silas from Antioch (Acts 15 : 35, 40), Timothy from Lystra (Acts 16 : 1), and Luke from Troas, Acts 16 : 8, 10. Many years afterwards, when Paul



was a prisoner in Rome, he wrote a letter to the Philippians, which shows that he was united to his converts at Philippi by the bonds of a peculiar affection. Indeed, the letter has been called the apostle's love letter, so tender is it.

THE LESSON APPLIED

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

There is a great difference between the anemic and the man of overflowing physical vitality. There is a much greater difference between the man who merely lives and the man who really lives. The Greenlander lounging in his narrow hut, smoking his pipe, eating his blubber, and dreaming out his monotonous existence, lives. But the Canadian who is interested in business, society, politics, books, music, social service, with his many-sided development and his manifold activities, lives more abundantly. Christ came that we might have life, "more life and fuller." He calls men to the life that is life indeed. We really live only as we live our life in him. The Christian life in its fullness, poise and power realizes God's thought for us in our creation.

The Acts give us many pictures of this life as it was manifested in the first converts to Christ. We see the early Christians coming together in brotherly love, bearing one another's burdens, sharing one another's joys, parting with their possessions "unto every man according as he had need," eating their meals "with gladness," and as they rejoiced and served they had "favor with all the people." There was something distinctive about them, something that compelled notice and won respect. They were not as other men. Their neighbors felt that a new kind of life was being lived in their midst, a life that held in it the secret of joy and victory.

At once men began to inquire about this new thing, this glorious experience into which the early Christians had entered. It is said that upon the tablelands of Asia Minor the women may be seen at dawn of day going out-

of-doors and looking up at their neighbors' chimneys. They see one out of which smoke is coming, and thither they go to borrow live coals with which to kindle a fire in their own homes. So to those hearts in which has been kindled the flame of devotion and consecration, men come for light and warmth and inspiration. There was such a glow in the faces of the first converts, such a deep and triumphant peace in their lives, that men asked wistfully, "What must we do to be saved?" "How may we begin the Christian life?" And to one and all came the assurance that however anxious they were to find the way, Jesus was yet more anxious to lead them into it.

The conditions on which we may enter the Christian life are very definitely stated by Peter in answer to these anxious questions. The first is repentance. John began his ministry with the call to repentance: "Repent ye: for the kingdom of heaven is at hand." It was the same with Jesus: "From that time Jesus began to preach, and to say, Repent." First, then, there must be a whole-souled renunciation. We are familiar with the thought to-day. Men by the hundreds and thousands, some of them bound to us by very tender ties, have renounced their comfort and home joys and business prospect and faced resolutely towards France and Flanders, pressing on from sacrifice to sacrifice. At the call of duty they gave up lesser things to defend the things that matter most. So God is ever calling us to remember that it is not so important that we live, but it is all important that we live for him and for the things that are precious to him. In repentance we renounce all lesser ambitions that we

may give ourselves altogether to God and the work of his kingdom. The things we surrender are the things which, however fascinating they at first appear, are in their ultimate effect harmful and degrading. Sin never enriches, it only destroys. We renounce all selfish and sinful purposes only that we may gain all good. Repentance is a change of mind, a turning from all evil and a facing to God.

The second condition is faith. In repentance we feel our need for a power outside ourselves to make and keep us clean, and to make us strong. In faith we accept Christ as our Saviour and master and trust him for cleansing and perfecting. With the act of renun-

ciation there goes a great committal. "Believe in me," said Jesus. We trust Jesus to keep our hearts pure and unspotted. We cannot do this of ourselves. It is only as the life of the Saviour flows into our lives, as the sap of the vine into the branches, that we can conquer evil within and without. "Learn of me," said Jesus. He is the great teacher, the supreme authority on the art of right living. His school is open to all ages and classes of men, and we never graduate from it. There are always new lessons to learn as we sit at his feet. "Follow me," said Jesus. We learn of him that we may live like him. In faith we accept Christ as our Saviour, our teacher, and our master.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

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

Since with to-day's lesson we are to begin a new course of study, and one differing in kind from those we have previously followed, it will be advisable for the teacher to give a short time to outlining the purpose and character of this course.

Instead of following one book of the Bible through, as we have just been doing with the Gospel by Mark, instead of following a series of historical events in their chronological order, we are to study a series of topics. Point out that these topics are to deal with the Christian life,—its beginning, its nourishment, its growth, its expression through active service for God and our fellowmen. While using the scripture passage specially assigned for each lesson of the series, it will be well for the teacher to use his knowledge of other passages of scripture to cast additional light upon the topics. To-day let us study :

1. *A gradual conversion*, vs. 13-15. Here we have the story of the beginning of the Christian life in the case of a woman in Philippi. Call particular attention to the sort of woman she had been before she met with Paul. Point out that she had been neither a flagrant sinner nor one whose attitude toward religion was negative or indifferent. What was Lydia doing when Paul found her? Show how she had really been preparing herself for the great moment of her decision to become a Christian.

Secure, by questioning, the names of others in the New Testament who were prepared for the call of Christ when it came,—such as Andrew and Peter, Philip and Nathanael and John, who had first been disciples of the Baptist. How did Lydia's conversion prove itself in service?

2. *A sudden conversion*, vs. 25-34. Here we have the story of the beginning of the Christian life in the case of the jailer of Philippi. Bring out the contrasts between this and the story we have just examined—the peacefulness of the one scene, the turbulence of the other; the calm decision of Lydia, the dramatic manner of the jailer's decision. At the same time, be sure to make clear the similarities in the two incidents,—both Lydia and the jailer had to make a personal decision to follow Christ, both had to be given instruction by Paul, and both showed the reality of their conversion by the practical service which they rendered.

3. *Beginning the Christian life*. Having taken up the lesson passages, go on to say something about the general topic. Point out that people enter the kingdom in different ways. Some seek it. Some are laid hold upon, as Paul was. Some seem to grow into it. Some enter with dramatic suddenness. But what is common to all? Is it not the decision of the will to obey and follow Christ?

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FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Call for the title of the lesson, and refer to the poem called *The Land of Beginning Again*, "Where all our mistakes and all our heart-aches,

And all our poor selfish grief
Can be dropped, like a shabby old coat at the door,

And never put on again."

Show that this is a land of beginning again, and that the best beginning we ever make is beginning the Christian life. Dwell upon the following characteristics of this best of all beginnings:

1. *Simplicity.* Question the class about the first disciples who heard John's testimony and who came to Jesus and yielded their hearts to him, and under the influence of this great, loving personality began to live the new life. (See John 1:35-51.) Nothing could be more simple than this. Remind the class that we sometimes meet a person who gets possession of our hearts and who soon comes to exercise a dominating influence over us. We cannot know Jesus without loving him, without allowing him to dominate our lives. A minister of the Presbyterian Church in Canada tells how he waited for years when a boy for some miracle to take place in his life which would make a Christian of him. It was a happy day when he learned from the story of the first disciples in the first chapter of John's Gospel what a simple thing it was to become a Christian.

2. *Mystery.* Impress upon the class that simple as this process is, there is a mystery about it which nobody can very fully explain. It was not everybody who heard John's testimony and saw Jesus who became his disciple. There was a mysterious work of God's Spirit in the heart of those who yielded themselves to the constraining power of his love. Notwithstanding all that has been written about the work of God's Spirit in bringing new life and love into the heart, this is a blessed experience which every Christian knows something about but cannot very fully explain. (See John 3:8.) Make clear that every good thought and purpose, every good impulse and aspiration, is God's Spirit at work within us bringing us into sympathetic touch with Jesus.

3. *Diversity.* Bring out that sometimes a word is enough, as in the case of Lydia (Acts 16:13-15), but at other times it takes an earthquake to lead a soul to Christ, as in the case of the Philippian jailer, vs. 25-34. We are differently constituted and God makes use of different methods in saving us.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Are we responsible for our own salvation?
2. Is it possible always to be joyful?

Prove from Scripture

That Christians should be joyful.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

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

Get the scholars to tell you who was the first person in Europe to become a Christian, and where the story telling about this may be found. Have half of the class read in concert the story of how Lydia began the Christian life, vs. 13-15.

Bring out who were with Paul at Philippi and how he happened to be there. Ask who can tell why the women spoken of in v. 13 prayed beside a river instead of in a church. Have some one tell a little about Lydia, what

her business was, and how deeply interested she was in hearing about Jesus, v. 14.

Draw out the pupils on the subject of how they feel when they have something good. Do they want to keep it all to themselves or share it with others? What wonderful new joy and happiness had come into Lydia's life that she wanted to share with her household? (V. 15.) Tell the story of the Chinese boy who learned at the mission school to love Jesus, and although his father and mother

turned against him, he kept on praying for them and telling them about Jesus until at last they became Christians. Call for suggestions as to ways in which Juniors can help to spread the good news, such as bringing other boys and girls to Sunday School, where they will learn about Jesus and how to follow him. Have some one tell how Lydia showed kindness to the apostles, v. 15.

Have the other half of the class read in unison the story of how the Roman jailer began the Christian life, vs. 25-34. Ask who can tell how Paul and Silas came to be cast into prison and what was done to make them more uncomfortable. (See vs. 16-24.) Ask what most people would have done under the circumstances. Would they have acted as Paul and Silas did? (V. 25.) Show how much good a happy Christian can do, just by keeping cheerful when things go wrong.

Have some one tell what thrilling event occurred at midnight and how nearly the jailer came to killing himself, v. 27. Did any of the prisoners escape? (V. 28.) What great question did the jailer ask the missionaries, and why did he think of such a thing

at that time? Let one pupil repeat the answer Paul and Silas gave him, v. 31. Ask how soon the jailer was baptized. Get the scholars to tell you in what two ways the jailer resembled Lydia, as shown in vs. 33, 34,—in wanting his whole household baptized and in entertaining the apostles in his home.

Emphasize the teaching that the one thing necessary for any one when becoming a Christian, is to believe in Jesus Christ and resolve to love and serve him always. Ask how many Juniors will decide now to take him as their Lord and master and live henceforth for him. Close with a quiet prayer of consecration.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Where did Paul tell the Philippian to rejoice always?

2. "He that believeth on the Son hath everlasting life." Find these words of Jesus.

ANSWERS, Lesson XII., Second Quarter—(1) 1 Cor. 15 : 20. (2) Job 19 : 25.

Prove from Scripture

That Christians should be joyful.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

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

A Look Forward—This Quarter we are going to hear what Jesus' followers should be like.

Golden Text for the Quarter—"My little children, let us not love in word, neither with the tongue; but in deed and truth," 1 John 3 : 18.

Our lesson to-day tells us about trusting Jesus, and we shall see what it means to be a Christian.

Aim of the Lesson—To teach the children that they should give themselves to Jesus.

Approach to the Lesson—Mamie's brother Jim came home one day with a brand new soldier's uniform on. The children were delighted to be able to touch the bright brass buttons, and oh, how admiringly they looked at their big brother who looked bigger than ever in his new uniform. He had just "enlisted" in the army of our king.

Lesson—We have had a great many lessons

about Jesus who is king of all the earth. We have heard what a powerful king he is and also how kind and gentle he is.

King Jesus has a big army fighting for him, and here is the only weapon they use (show Bible), Eph. 6 : 17. His army is fighting against wrong-doing, Eph. 6 : 12. Do you know some people who belong to this army? Would you like to "enlist?" There are both big and little people in Jesus' army.

Our lesson tells us about some of the first people who joined Jesus' army long ago. Would you like to hear about them? Tell the children about the great apostle Paul who traveled to a far away land to try to "enlist" heathen people. He went to Philippi (Map). There he found that there were a few people who prayed to God. Tell about the "place of prayer" beside the river, for there was no church there. Paul taught the women who gathered there. He told them about Jesus

and begged them to enlist in Jesus' army. Tell about Lydia, a rich woman, who gave herself to Jesus, and she and her whole family were baptized. (Explain.)

Tell what Paul did in Philippi which aroused the anger of the men of that city. (See vs. 16-24.)

Tell the story of Paul and Silas in prison, vs. 25-34. (Sketch prison window.)

The jailer asked how he could be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved."

(All repeat.) There is no other way to join Jesus' army.

Golden Text—Our Golden Text tells us how glad Jesus is to have us come to him. He is the "water of life." (Repeat Golden Text.)

What Jesus' Soldiers Should Be—What kind

of a boy or girl should you be when you belong to Jesus' army?

Recall what we know of Jesus' childhood and youth. He *obeyed* his mother and father.

He grew up strong and healthy. He learned his Bible. He went to church (temple) and tried to find out all he could about God his heavenly Father, and what God wanted him to do. When you belong to Jesus' army you are called a Christian.

This means you are going to be like Christ. Copy what he did, and that is all he expects you to do.

Hymn 245, Book of Praise (with gestures).

What the Lesson Teaches Me—I SHOULD GIVE MYSELF TO JESUS.

I AM ONE OF JESUS' SOLDIERS—

THIS



IS OUR WEAPON

FROM THE PLATFORM

AND. JO.
PET. JA.
PH. NA.

LYDIA

THE
JAILER

BEGINNING THE CHRISTIAN LIFE

Call for the Lesson Title, BEGINNING THE CHRISTIAN LIFE, and print it on the blackboard. Above this title draw three squares. Ask for the names of those mentioned in the lesson passage from John (John 1 : 35-51) who began the Christian life (Print in the first square : AND. JO. ; PET. JA. ; PH. NA.). Bring out, by questioning, the way in which each of these six disciples was brought to Jesus, and emphasize the point that they all began the Christian life by obeying the call of Jesus to be his disciples. Next, print, in the second square, LYDIA. Elicit, by questioning, who this woman was, where she lived, how she came to hear the gospel message and what effect the hearing of it had upon her. The point to emphasize is, that Lydia began the Christian life by listening to, and heeding, a message from Christ's servant. Now, print, in the third square, THE JAILER, and question in a similar manner about his beginning the Christian life. Gather up the teaching of the lesson, that the Christian life is begun by coming to Jesus, obeying his call, trusting in him and giving our lives to his service. Urge those who have not yet consciously begun the Christian life to do so without delay.

Third Quarter : Studies in the Christian Life

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

Lesson II.

READING GOD'S WORD

July 14, 1918

Acts 8 : 26-31, 35-39 ; Psalm 19 : 7-11. Study Acts 8 : 26-39 ; Psalm 19 : 7-11. Scripture Memory Verses.

GOLDEN TEXT—Ye shall know the truth, and the truth shall make you free.—John 8 : 32.

26¹ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jeru'salem unto² Ga'za, which is desert.

27 And he arose and went : and, behold, a man of Ethio'pia, ³ an eunuch of great authority under Can'dace queen of the Ethio'pians, who⁴ had the charge of all her treasure, ⁵ and had come to Jeru'salem for to worship.

28 ⁶ Was returning, and sitting in his ⁷ chariot read Easi'as the prophet.

29 ⁸ Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran ⁹ thither to him, and heard him ¹⁰ read the prophet Easi'as, and said, Understandest thou what thou readest ?

31 And he said, How can I, except some ¹¹ man should guide me ? And he ¹² desired Philip that he would come up and sit¹³ with him.

35 ¹⁴ Then Philip opened his mouth, and ¹⁵ began at the same scripture, and preached unto him Je'sus.

36 And as they went on ¹⁶ their way, they came unto a certain water : and the eunuch ¹⁷ said, See, here is water ; what doth hinder me to be baptized ?

Revised Version—¹ But an ; ² Gaza : the same is ; ³ a ; ⁴ was over all ; ⁵ who had ; ⁶ and he was returning ; ⁷ chariot, and was reading the prophet Isaiah ; ⁸ And the Spirit ; ⁹ Omit thither ; ¹⁰ reading Isaiah the prophet ; ¹¹ one shall guide ; ¹² besought Philip to come ; ¹³ And Philip ; ¹⁴ beginning from this scripture, preached ; ¹⁵ the ; ¹⁶ saith, Behold, here ; ¹⁷ Omit s. ¹⁸ ; ¹⁸ both went down ; ¹⁹ came up ; ²⁰ and the ; ²¹ for he ; ²² restoring ; ²³ precepts ; ²⁴ judgements ; ²⁵ Omit and.

LESSON PLAN

- I. Reading the Word, Acts 8 : 26-28.
- II. Explaining the Word, 29-31, 35-39.
- III. Praising the Word, Ps. 19 : 7-11.

HOME DAILY BIBLE READINGS

M.—Reading God's Word, Acts 8 : 26-39. T.—The law of Jehovah, Ps. 19 : 7-14. W.—I will not forget thy word, Ps. 119 : 9-16. Th.—Oh how love I thy law, Ps. 119 : 97-105. F.—Hearing and doing, Matt. 7 : 24-27. S.—Jesus opening the scriptures, Luke 24 : 25-32.

S.—The power of the scriptures, 2 Tim. 3 : 10-17.

Primary Catechism—*Ques.* 103. *What is the outward sign of membership in the Church ?* A. The outward sign of membership in the Church is baptism.

¹⁷ 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

³⁸ 38 And he commanded the chariot to stand still : and they ¹⁸ went down both into the water, both Philip and the eunuch ; and he baptized him.

³⁹ 39 And when they ¹⁹ were come up out of the water, the Spirit of the Lord caught away Philip, ²⁰ that the eunuch saw him no more : ²¹ and he went on his way rejoicing.

Ps. 19 : 7 The law of the LORD is perfect, ²² converting the soul : the testimony of the LORD is sure, making wise the simple.

⁸ 8 The ²³ statutes of the LORD are right, rejoicing the heart : the commandment of the LORD is pure, enlightening the eyes.

⁹ 9 The fear of the LORD is clean, enduring for ever : the ²⁴ judgments of the LORD are true and righteous altogether.

¹⁰ 10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the honeycomb.

¹¹ 11 Moreover by them is thy servant warned : ²⁵ and in keeping of them there is great reward.

Shorter Catechism—*Ques.* 22. *How did Christ, being the Son of God, become man ?* A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 118, 119, 559, 116.

Special Scripture Reading—Ps. 119 : 97-104. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, 127, Philip and the Ethiopian. For Question on Missions, C. 530, Court-yard of Chinese House. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—For Acts 8 : 26-39 : A.D. 36 or 37 ; the road between Jerusalem and Gaza.

Lesson Setting—In Acts 7 : 54 to 8 : 3, we are told how the disciples were driven from Jerusalem by the persecution following on the martyrdom of Stephen. Philip, one of the seven "helpers" (ch. 6 : 1-7), went to Samaria and preached the gospel there. Wonderful miracles accompanied his ministry, and the people received his message with great joy. (See ch. 8 : 4-8.) Vs. 9-13 record the conver-

sion of Simon Magus, and vs. 14-25 give an account of the visit to Samaria of Peter and John, who imparted the Holy Spirit to the new believers. These verses also tell of Simon's offer to purchase the gift of the Holy Spirit with money and of Peter's stern rebuke.

Psalm 19, from which the second lesson passage is taken, "consists of two distinct parts. The first part celebrates the revelation of the power and majesty of God in nature, the universal and unceasing testimony of the heavens to their creator, vs. 1-6. The

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second part celebrates the moral beauty and beneficent power of Jehovah's 'law' in its manifold elements and aspects (vs. 7-11), and the psalmist, viewing his life in the sight of this holy law, concludes with a prayer for pardon, preservation and acceptance, vs. 12-14" (Kirkpatrick).

I. Reading the Word, Acts 8 : 26-28.

V. 26. *An angel of the Lord* (Rev. Ver.). Luke frequently mentions angelic appearances (see Luke 1 : 11 ; Acts 10 : 3, 30 ; 12 : 7). *Spake* ; probably in a vision, as to Cornelius (ch. 10 : 3 and to Peter, ch. 10 : 13). *Unto Philip* ; to be distinguished from the apostle of the same name, John 1 : 43-46 ; Matt. 10 : 3. One of the seven "helpers" (ch. 6 : 3), he received the title of the Evangelist (ch. 21 : 8) because of his services in different missions. *Arise, and go* ; a missionary command which Jesus, in his words and through his Holy Spirit, gives to every follower, bidding him share his knowledge of the gospel with some one else, near or far off. *Toward the south* ; that is, from Samaria. *From Jerusalem unto Gaza* ; a distance of 60 miles in a southwesterly direction. *The same is desert* (Rev. Ver.). The route was a solitary one, and all the greater, therefore, was the demand on Philip's obedience. The word "desert" may, however, refer to Gaza, not to the road thither.

V. 27. *He arose and went* ; rendering prompt and implicit obedience. *A man of Ethiopia* ; the country south of Egypt, now known as Nubia and Abyssinia. *Of great authority* ; like Joseph in Egypt (Gen. 41 : 39-45) and Daniel in Babylon, Dan. 2 : 48. *Under Candace* ; the official title of the queens who, for some time before and after the coming of Christ, ruled over Ethiopia. *Over all her treasure* (Rev. Ver.) ; finance minister of the kingdom. *Had come to Jerusalem for to worship* ; being perhaps a Jew who had made his home in Ethiopia, or a Jewish proselyte, that is, a heathen converted to the Jewish faith.

V. 28. *Was returning . . . in his chariot* ; accompanied, of course, being so great a man, with a large retinue of servants and guards. *Was reading* (Rev. Ver.) ; aloud, as was the custom in the East. *Esaias* (Isaiah) the

prophet ; in the Greek translation. The translation of the Old Testament from the original Hebrew into Greek, called the Septuagint (from the Latin septuaginta, seventy, because that was supposed to have been the number of translators employed), was made at Alexandria in Egypt between B.C. 280 and B.C. 130. The copy of the prophet's writings from which the officer read would be made by hand on a roll of parchment.

II. Explaining the Word, 29-31, 35-39.

V. 29. *The Spirit said*. The angel (v. 26) had withdrawn, but the Holy Spirit was always present (see ch. 1 : 8) with his inward impulse and power. *Join thyself to this chariot* ; keep near it, follow it.

Vs. 30, 31. *Ran thither* ; showing Philip's eagerness to obey. *Heard him read* ; listening, for a time, unnoticed. *Understandest thou . . . ?* Do you know the meaning of what you are reading ? The question in Greek expects the answer "No." *How can I, etc. ?* The man was an inquirer, anxious and bewildered, but earnest and teachable. *Besought Philip to . . . sit with him* (Rev. Ver.). There is great humility and earnestness in this request.

Vs. 32, 33 give the scripture passage which the eunuch was reading. It was Isa. 53 : 7, 8, as translated from the Hebrew in the Septuagint, the Greek translation of the Old Testament made about B.C. 200 in Alexandria for the use of Greek-speaking Jews. The prophet's description of the sufferings of Jehovah's servant had its counterpart, feature by feature, in the experience of Jesus. "As a sheep . . . like a lamb" reminds us how unresistingly and silently Jesus permitted his enemies to lead him to the cross. "In his humiliation" points to the Saviour's humbling himself to endure sufferings and death. Reading "his judgment was taken away," we remember that the fair trial which was Jesus' due, he did not receive. The question, "Who shall declare his generation ?" sets forth the indescribable wickedness of those who could inflict on an innocent victim such sufferings as Jesus endured. The violent death on the cross is pictured in the declaration, "his life is taken from the earth."

The eunuch was puzzled by what he read.

Isaiah and the other prophets had given two pictures of the Messiah one representing him as a conquering king, the other as a lowly sufferer. The Jews could not reconcile these two pictures; how much more would a foreigner, like this eunuch, have difficulty in doing so. But each is a true picture of Christ. V. 34.

V. 35. *Opened his mouth*; a phrase introducing an important utterance. *Preached*. . . *Jesus*. Philip would likely apply the entire passage to the Messiah and show its fulfilment in Jesus. He would tell the story of the crucifixion, and point to the redemption through his death.

Vs. 36, 37. *A certain water*. Tradition places the eunuch's baptism at Bethsura, two miles from Hebron. Dr. George Adam Smith thinks that it took place near Gaza. *What doth hinder me to be baptized?* Doubtless Philip had explained that those who believed in Jesus, were admitted to the church by baptism. V. 37 is omitted in the Rev. Ver., as not found in the best Greek manuscripts of the New Testament. But the words may well have been Philip's answer to the eunuch's question. To believe with all the heart in Jesus as Saviour and Lord is to be saved and therefore fit to be baptized.

Vs. 38, 39. *Baptized him*; as a sign that he had accepted Jesus as Saviour and was pledged to his service. *The Spirit . . . caught away Philip*. As a divine impulse had brought Philip to the eunuch, another impulse of the same kind caused him to depart.

III. Praising the Word, Ps. 19 : 7-11.

Vs. 7-9. *The law of the Lord*; the instruction, teaching which comes from God. *Perfect*; complete, flawless, without defect or error, like the Lord's work (Deut. 32 : 4) and his way, Ps. 18 : 30. It is a guide which can neither mislead nor fail. *Restoring the soul* (Rev. Ver.); refreshing and invigorating man's true self, like food to the hungry, like comfort to the sorrowful and afflicted. *Testimony*; God's law regarded as bearing witness to God's will and man's duty. *Making wise the simple*; the one whose mind is open to the entrance of good or evil. He needs to be made wise to choose the good. *Statutes*; Rev. Ver. "precepts," the various special requirements which set forth human duty.

Rejoicing the heart; because the assurance of being in one's right place and traveling the right road always brings joy. *Commandment*; God's Word put forth with authority. *Pure*; a description applied to the sun. The law is light and light-giving. *Fear of the Lord*; another name for the law because it aims at implanting the fear of God in the heart. *Clean*; pure, contrasted with the impurities of heathen worship. *Enduring for ever*; as eternal as God himself. *Judgments*; decisions, ordinances. *True and righteous*; absolutely just and right.

Vs. 10, 11. *More to be desired*. The Word of God which contains his law, is the greatest treasure the world can give. *Than gold . . . fine gold*. "Fine gold seems to be the name for 'native gold,' that found in river washings and nuggets, regarded as the purest." *Sweeter*; better than all the pleasures of earth. *The honeycomb*; Rev. Ver. Margin, "the droppings of the honeycomb;" the honey which flows naturally and freely from the cells, the purest and sweetest of all. *Thy servant warned*; against that which would be sin against God and an injury to himself. *Keeping of them*; lovingly and faithfully obeying them. *Great reward*; not only a future reward in heaven, but a present reward of true satisfaction and peace.

Light from the East

THE JEWISH BIBLE THE LIGHT OF THE GENTILES—In the days of our Lord many Gentiles had become adherents of the Jewish synagogues in Greek and Roman cities and beyond. It was from among these religious circles that the apostles gathered the first Gentiles into the church. Josephus, the Jewish historian, who lived at the same time as Paul, was very proud of the impression his religion and his Bible had made on the Gentiles. He says: "Our laws have been such as have always inspired admiration and imitation in all other men. Nay, besides, multitudes of mankind have had a great inclination for a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts and lighting of lamps,

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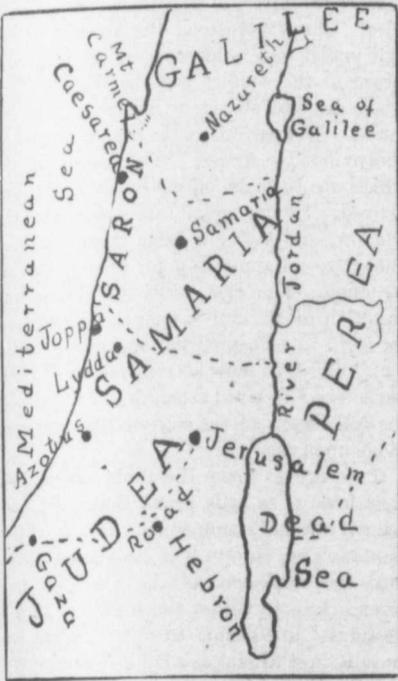
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and many of our rules as to food, are not observed; they also endeavor to imitate our mutual concord with one another, and the charitable distribution of our goods, and our diligence in our trades, and our fortitude in undergoing distresses on account of our laws. And what is here matter of the greatest ad-

miration, our law hath no bait of pleasure to allure men to it, but it prevails by its own force; and as God himself pervades all the world, so hath our law (that is, the Bible) passed through all the world also." The Jewish faith must have had adherents in Ethiopia.

THE GEOGRAPHY LESSON



Gaza is "one of the five chief cities of Philistia, situated on a slight eminence amidst trees and gardens at a distance of 2 miles from the shore of the Mediterranean, and on the high road from Egypt to Jaffa and the East. Between the present town and the coast rises a high range of sandhills, which protects the town from the westerly winds of winter, but is a constant source of danger and loss, as the sands, impelled by the winds from the sea, are ever advancing inland. And it is supposed, with much probability, that the city of the time of the judges (about B.C. 1100) is buried beneath these immense mounds. . . One of the most interesting objects about Gaza is the forest of ancient olive trees extending for 3 miles along the Jaffa road somewhat resembling a forest of ancient oaks in the gnarled and wrinkled character of their bark, and the girth of their corrugated trunks. The country around is rich and well cultivated, or else laid out in pasturage for sheep, goats, and herds of cattle; and the Arabs from the neighboring desert assemble here in the marketplace to buy and sell commodities."

—Hastings' Bible Dictionary

THE LESSON APPLIED

Frank T. Bullen lived with an aunt who taught him to read and love the Bible. She died when he was nine. Then he fell into the clutches of a cruel taskmaster, and he received blows with hunger and hard labor from six in the morning till eleven at night. To escape this he became a gamin in the streets of London. He ate scraps of food that he picked from garbage cans. He was ragged and wretched. For two years he did not sleep in a bed. But through all his miseries he carried, tucked in the folds of his tattered blouse, a small Bible, which he read as he could. The Bible went with him when, at twelve, he shipped as cabin boy and went to

sea. The captain was so cruel that the sailors threatened to mutiny if he did not stop beating him. They were rough men, but they couldn't help but love the little boy who was not ashamed to carry a Bible and to read it, and who was trying to make a man of himself. Because he loved his Bible so much and read it so faithfully he was inspired to grow into a beautiful Christian man and became an author of influence. If we love and study the Bible diligently and sympathetically it has a power possessed by no other book to keep us true, to give us courage and guide us in right paths, and to lead us into the peace of God.

1. *It evokes penitence.* "It finds me," declared Coleridge. It searches the heart, exposes our mean motives and selfish ambitions, and makes us ashamed of our own shortcomings. When a converted Fijian was asked why he thought the Bible was God's Word, he replied, "Because the book knows me." In it as in a mirror we see ourselves, and it is uncompromising in its exposure of our hypocrisies. And it throws our lives against such a background of tenderness and compassion and beauty of life in Jesus Christ that our slumbering aspirations after holiness and love are awakened. We long to live like Christ and we turn away from the sins that beset us that we may be free to follow him.

2. *It furnishes an ideal of character and service.* Said a Brahman to a missionary, "If you were as good as your Book, you would conquer India for Christ in five years." As we read it we cry out,

Oh, for a man to arise in me

That the man I am may cease to be.

The beautiful life of Jesus and the promise of that life to all who will trust him as their Saviour and master appeals to deep things in us all. We feel, as we read the Gospels, that here is the kind of life we would like to live, the only kind of life that is satisfying and enduring. It is said that about the only way to convert a Mohammedan to Christianity is to get him to read the Bible.

3. *It brings us into fellowship with God through Jesus Christ.* The Spirit of God uses the Book he has himself inspired to bring men into right relations with him. A native of Burma read a Burmese copy of the Psalms left at his house by a traveler, and he was convinced that he must give up idol worship and worship the eternal God revealed there. For twenty years he used the 23rd Psalm as a

daily prayer, and then a missionary gave him a New Testament. With great joy he read for the first time the story of Jesus Christ. "For twenty years I have walked by starlight," he exclaimed, "but now I see the sun." It not only reveals an ideal, but it brings us into contact with the dynamic needed to realize that ideal, into touch with the source of all life and peace and joy.

4. *It has a word of promise to meet out every need.* Christ withstood the assaults of the evil one in the wilderness by its help. His sword in the conflict was the Word of God which he had stored in his memory in his youth. Cowper, often the victim of melancholy moods, writes, "The happy period which was to shake off my fetters . . . was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse that I saw was the 25th of the 3rd Romans: 'Whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness.' Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me."

If we are to make the Bible our own we must love it, as little Frank Bullen did, and make it our daily companion. It was not the possession but the study of Isaiah that quickened the conscience of the Ethiopian and brought him to Christ and a part in all the blessings Christ came to give. It was because Robert Moffat as a lad in a strange city took the Bible his mother had given him out of his trunk and read it daily in fulfilment of a promise made her, that it kept him true to the ideals of his old home amid the temptations of his new life, and inspired in him the passion for Christ that sent him forth as a missionary to Africa.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Begin by reminding the class of the important place which the Bible holds as one of the channels through which God has made himself and his will known to men. Ask for some of the other means through which God has spoken to men. How did he reveal himself

to people before there was any written Bible? The first part of Ps. 19 suggests to us a channel of God's revelation. What about conscience? Point out that it is partly by the way that the scripture appeals to conscience that we recognize that here we have a divine

message. Of course, our supreme revelation of God has come to us through Jesus Christ, and the great value of the Bible is the testimony which it bears to him.

1. *The excellence of God's law*, Ps. 19 : 7-11. Draw attention to the different words used to describe God's law here, and say something about the suggestion which they contain of the different aspects of the scriptures. Then bring out by means of questions the different results which the psalmist enumerates as following from the study of this law of God. "The Old Testament law was relatively imperfect and destined to be done away, but the moral code of it abides." Seek to make clear to the class the truth of this quotation.

2. *The Bible and life*, Acts 8 : 26-31, 35-39. The chief interest of this incident from the standpoint of our topic to-day, is the illustration which it affords of the way in which a study of the Bible can lead a person to the grasp of such truth as will affect life. Point out that the Ethiopian official was probably a Jewish proselyte. He was familiar with the

Old Testament. Call attention to the wisdom which he showed in using the time of his journey for such a purpose as the reading of his Bible. What passage was he reading? What part did Philip play in the incident? Emphasize the readiness of the eunuch to follow the light as it came to him, and show how necessary such a readiness is for any real growth in the spiritual life.

3. *Making the Bible our own*. Ask whether it is enough merely to recognize the fact that the Bible contains a revelation of the truth of God. Are there not far too many people to-day who substitute an almost superstitious reverence for the scriptures for a familiar knowledge of them? Secure suggestions from the class as to ways in which we may make the Bible our own. The most important, of course, is that we should study it, and study it, not spasmodically, but regularly. What value are we to attach to printed and other helps for Bible study? Can we hope to understand the Bible properly unless we are prepared to obey its precepts and its leading?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

In introducing the subject point out that young people are sadly handicapped who start out in life without a love for good books, who are compelled to seek for companions away from home, and for pleasure at questionable places. A love for the beautiful things in literature is a sun and shield to many a life, is the inspiration which goes to the making of the highest types of manhood and womanhood. Warn the scholars against allowing any other book, it matters not how good it is, to crowd the Bible out of their daily reading. Question them about the best things in the books they read, and show how these have been inspired by God's Word.

1. *A Unique Book*, Ps. 19 : 7-11. Show how this is brought out in this passage in the description of what the law of the Lord is,—perfect, sure, right, pure, true and righteous altogether; and in what the law of the Lord can do,—converting the soul, making wise the simple, rejoicing the heart, enlightening the

eyes, enduring for ever. It meets every want of human life. It satisfies our longings as nothing else can do. It reveals man to himself and reveals God to man and brings the sinner face to face with the sinner's Saviour. Mr. Gladstone's testimony was that never in all his long life did he come into any trying experience that God's Word did not come to him with light and leading, with strength and comfort.

2. *An Earnest Search Rewarded*, Acts 8 : 26-31. Question the class about who this earnest seeker was, what part of the Bible he was reading, what difficulty he experienced in understanding what he was reading, and by what means the light came to him. What precious promises have we in the Bible that an earnest, prayerful study of the Word will bring us into the light? (See Jer. 29 : 13; and Matt. 7 : 7.)

Make clear that no person has a good education who does not know and love God's Word, and does not practise what it teaches;

and that no person who loves the Bible and is living out its teaching is uneducated. Near the close of his life John Wesley, who enjoyed all the best educational advantages of his day, said that what he had learned from the Bible was worth far more to him than all the rest. President Wilson says, "I am sorry for the man who does not read the Bible every day." See that all the members of the class are enlisted in this daily reading of the Word.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Does Jesus intend all his followers to be missionaries?
2. Can people be saved without knowing God's Word?

Prove from Scripture

That God's Word is powerful.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Lead up to the lesson by telling the story of a six-year-old boy in India who stood up in church one Sunday and repeated, without a word or prompting, the Golden Texts for the whole year, and ask how many Juniors could do that. Also tell that there are seven girls in a mission school in China who love their Bibles so much that they have learned to repeat the whole of the New Testament. Have the scholars tell that our lesson is about a man who was so interested in his Bible that he read it as he was driving along a country road in his chariot.

Ask if any boy or girl knows who he was, and how Philip happened to meet him on the road to Gaza. Have some one read the first five words of v. 27, and ask if there seems anything peculiar about that statement. Can we find anything to suggest that Philip hesitated or delayed after he saw the vision and realized what God wanted him to do? Direct special attention to Philip's prompt obedience as an example for the Juniors.

Point out what an apt scholar this Ethiopian eunuch was and how his earnestness must have delighted Philip's heart. Ask why he invited the preacher to get into his chariot and ride with him, and what he was reading that he could not understand. Discuss whether or not Philip was glad that he had obeyed God's call and gone to that road even though he did not understand the reason for it at first.

Have one scholar read the words of the eunuch in v. 36, and call on another to explain what baptism signified in the early church. (The point to bring out is that baptism was an outward expression of faith in Jesus Christ.) Get the scholars to tell you why

Philip asked the Ethiopian if he believed with all his heart, v. 37. (Baptism would have been an empty form without faith behind it.) Have some one read the Ethiopian's answer, v. 37. Ask in what way the new convert showed how dead in earnest he was. (He asked Philip to baptize him at once, for he would not delay a single moment in declaring himself a follower of Jesus.)

See who can point out a specially interesting word in v. 39 (the word "rejoicing"), and draw out the class as to the reason for the man's happiness. Show that becoming a Christian is a happy experience and always makes a person glad.

Be sure to seize on this opportunity of urging your pupils to read a portion of their Bibles every day, and so form the habit while it is easy for them. Repeat the words of President Wilson of the United States: "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure."

Close by having the class read alternately with you the psalmist's description of the Bible as given in Ps. 19: 7-11.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Search the scriptures; for in them ye think ye have eternal life." Find these words of Jesus.
2. "Great peace have they which love thy law: and nothing shall offend them," are words of the psalmist. In what psalm are they to be found?

ANSWERS, Lesson I.—(1) Phil. 4 : 4. (2)
John 3 : 36.

Prove from Scripture
That God's Word is powerful.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson tells us about hearing and heeding God's Word.

Aim of the Lesson—To teach the children that they should learn and love the Bible.

Approach to the Lesson—Last Sunday we talked about soldiers in Jesus' army. What is the "weapon" they use? (Some one print BIBLE.) To-day we are going to learn how God wants us to use this "weapon." We are going to think of the Bible as a letter from God to us.

Lesson—Seven good men who loved Jesus were appointed to help in the work of Jesus' church at Jerusalem. Philip was one of these. Jesus' enemies illtreated his friends, so they had to leave Jerusalem and go away to other places to preach. While Philip was preaching at Samaria, God sent an angel messenger and told him to go to the road that went from Jerusalem to Gaza (map). Philip obeyed at once, although he did not know why God wanted him to go.

The Man from Ethiopia—As Philip walked along, he heard a chariot coming behind him. A man was sitting in the chariot reading from a big letter (Explain roll). He was an Ethiopian (v. 27) who had been at Jerusalem and was riding home in his chariot.

God put it into Philip's heart to speak to him. As he came near, Philip heard him reading from God's letter. Philip ran after him and heard these words (Isa. 53 : 7, 8 : read). "Do you understand what you are reading?" Philip asked. "How can I, unless some one tells me what it means?" he said, and he begged Philip to come up and sit be-

side him. "Who is this man this letter tells us about?" he asked. Philip told him that the man of whom the letter tells is Jesus Christ who gave up his life for us.

This man received God's message gladly and believed in Jesus Christ whom God sent.

When they came to a stream of water, the man said, "Why should I not be baptized right away?" and he ordered the driver to stop and they got down and went into the water and Philip baptized

him. Then God called Philip away and the Ethiopian went on his way rejoicing.

Golden Text—Repeat.

"Storing up" Time—This summer many people are busy trying to grow things for food so we may have plenty during the long, cold winter. There is something else God wants you to "store up" now in your minds and hearts while you are young so you will have something to help you and others when you need help.

Why do you go to school? (You must "store up" a lot of knowledge.) You must learn to read, and the very best thing you can read is this letter from God,—his holy Word, the Bible. Learn verses by heart, as many verses as ever you can. (Outline a Bible.) If you are too small to read it, you can hold it in your hands and pray, "Dear Jesus, help me to do what this book tells me to do." (All repeat.) Ask mother or father to give you a Bible for your very own.

What the Lesson Teaches Me—I SHOULD LOVE THE BIBLE.



FROM THE PLATFORM

LOVE LEARN LIVE GOD'S WORD

Print on the blackboard, GOD'S WORD. Tell the scholars that you have in your mind three words which tell us what we should do with God's Word, and that each of these words begins with the letter L. Question about what is said of God's Word in the lesson passage from Ps. 19. Ask the scholars if they can think of a word beginning with L which brings out what this psalm teaches us that we should do with God's Word. By taking a little trouble, you will get the answer, LOVE (Fill in). Next, ask the scholars what the Ethiopian eunuch was doing with God's Word, while he was on his way home from Jerusalem. Call for the word beginning with L suggested by the Acts story, and fill in LEARN. Now ask what the eunuch did after hearing God's Word,—he did what it told him. The word with L for the first letter to bring out here is LIVE (Fill in). The teaching to emphasize is, that we should love, learn and live God's Word.

Third Quarter : Studies in the Christian Life

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

Lesson III.

PRAYING TO GOD

July 21, 1918

Luke 11 : 1-13 ; Psalm 145 : 18, 19. Scripture Memory Verses.

GOLDEN TEXT—Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.—Hebrews 4 : 16 (Rev. Ver.).

1 And it came to pass, ¹ that, as he was praying in a certain place, ² when he ceased, one of his disciples said unto him, Lord, teach us to pray, ³ as John also taught his disciples.

2 And he said unto them, When ye pray, say, ⁴ Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ⁵ Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we ⁶ also forgive every one that is indebted to us. And ⁷ lead us not into temptation ; ⁸ but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say ⁹ unto him, Friend, lend me three loaves ;

6 For a friend of mine ¹⁰ in his journey is come to me, and I have nothing to set before him ?

7 And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give

Revised Version—¹ Omit that ; ² that when ; ³ even as ; ⁴ Father, Hallowed ; ⁵ Omit rest of verse ; ⁶ ourselves also ; ⁷ bring ; ⁸ to ; ⁹ is come to me from a journey ; ¹⁰ arise ; ¹¹ And of which of you that is a father shall his son ask a loaf, and he give ; ¹² Omit if he ask ; ¹³ and he ; ¹⁴ give.

LESSON PLAN

I. Prayer's Model, Luke 11 : 1-4.

II. Prayer's Persistence, 5-8.

III. Prayer's Reward, Luke 11 : 9-13 ; Ps. 145 : 18, 19.

HOME DAILY BIBLE READINGS

M.—Praying to God, Luke 11 : 1-13. T.—The

him, because he is his friend, yet because of his importunity he will ¹¹ rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh ¹² shall be opened.

11 ¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone ? or ¹² if he ask a fish, ¹³ will he give for a fish give him a serpent ?

12 Or if he shall ask an egg, will he ¹⁴ offer him a scorpion ?

13 If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

Ps. 145 : 18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will save them.

Primary Catechism—*Ques.* 104. How are we baptized ? A. We are baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost.

nearness of God, Ps. 145 : 8-19. W.—Ask, seek, knock, Matt. 7 : 7-14. Th.—Peter's deliverance, Acts 12 : 1-12. F.—God's gracious invitation, Isa. 55 : 1-9. S.—The spirit of prayer, Phil. 4 : 4-9. S.—Our refuge and strength, Ps. 46 : 1-11.

Primary Catechism—*Ques.* 104. How are we baptized ? A. We are baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost.

Ques 105. *Why is this sign used?* A. Because Jesus Himself commanded it.

Shorter Catechism—Ques. 23. *What offices doth Christ execute as our Redeemer?* A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Lesson Hymns—Book of Praise: Memory Hymn—

Primary, 509; Junior, 111, 395, 397, 16, 402.

Special Scripture Reading—Matt. 6: 5-15. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, 1599, Secret Prayer. For Question on Missions, C. 290, Guests Arriving at Chinese Inn. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—For Luke 11: 1-13: November or December, A.D. 29; some place in Perea.

Lesson Setting (Luke 11: 1-13)—Soon after Jesus had answered a lawyer's question by the parable of the Good Samaritan (see ch. 10: 25-37), and while our Lord was still journeying through Perea, one of those who were following him, asked him for a form of prayer. Jesus, in reply, gave the form, and added important teaching on prayer.

Lesson Setting (Ps. 145: 18, 19)—The lesson psalm stands at the head of the series of psalms of praise with which the psalter ends. It expands the thought, "thine is the kingdom, and the power, and the glory, for ever," Matt. 6: 13. "It is addressed to Israel's God as the supreme king, whose kingdom is universal and eternal; it celebrates his majesty, greatness and goodness; his providential care for all his creation; his constant love towards those who fear him."

I. Prayer's Model, Luke 11: 1-4.

V. 1. *As he was praying.* More than any other of the Gospel writers Luke dwells on the example (chs. 3: 21; 6: 12; 22: 41, etc.) and instruction (ch. 18: 1-8, 11-13, etc.) of Jesus in prayer. *A certain place;* and perhaps at one of the usual Jewish hours of prayer,—morning, noon and night (see Ps. 55: 17; Dan. 6: 10). *Ceased;* returning, it may be, from some secret place where he had been alone with God. *One of his disciples;* not necessarily one of the Twelve. Jesus had other followers. *Lord, teach us to pray.* The Jewish rabbis or teachers sometimes drew up forms of prayer for their pupils. *Even as John* (Rev. Ver.). Nothing is known of a form of prayer taught by John.

V. 2. *When ye pray, say;* not, of course, necessarily in the same words, for the form of the Lord's Prayer given here differs from the form found in Matthew (see Matt. 6: 9-13), but in the spirit and with the desires

here expressed. *Our.* The Rev. Ver. omits this word here, but it is found in Matt. 6: 9, and reminds all who offer this prayer that they are brethren. *Father;* Jesus' special title for God, used by him upwards of seventy times in the Gospels. It teaches us to pray to God with the confidence of children. *Which art in heaven;* also omitted by the Rev. Ver. here, but given in Matthew. The phrase reminds us that we must have reverence, as well as confidence, in prayer. *Hallowed;* treated as holy. *Thy name;* not only the title God, but whatever makes God known, including his Word, day and house. *Thy kingdom come . . . thy will be done;* a prayer that God's rule may be set up and extended. *As in heaven;* willingly and perfectly by the angels. *So in earth;* amongst men. The foregoing petitions have to do with God's honor and kingdom, which should always have the first place in our prayers.

Vs. 3, 4. *Give us;* the first of the petitions for personal needs, which should come second in our prayers. *Daily bread;* "bread of the coming day;" a prayer in the morning, for to-day's, and in the evening, for to-morrow's bread. *Forgive us our sins.* Matthew has "debts," duties we owe to God and have failed to do, instead of Luke's "sins," which translates a Greek word with the meaning of "missing the mark." *We . . . forgive every one . . . indebted to us;* owing us what they do not give. We must practise forgiveness if we would receive it. *Lead us not into temptation;* keep us from coming under the power of temptation, which we must meet. *Deliver us from evil;* free us from the power of Satan, "the evil one" (see Matt. 6: 13, Rev. Ver.).

II. Prayer's Persistence, 5-8.

Vs. 5, 6. *Which of you.* Jesus appeals to what any of his hearers would do. *At midnight;* a seasonable hour for the traveler, since journeys in the hot climate of Palestine is done largely at night, but an unseasonable

one for those at home. *Lend me*; let me have the use of, as a friendly act, not for pay. *Three loaves*. The "loaf" was a sort of bun made by mixing flour with water and leaven, that is, a piece of unbaked dough from a former baking. The baking was done in an earthenware jar in which a fire had been kept burning for some time. The same kind of loaves are made in a similar way in Palestine to-day. *A friend . . . is come*. According to Jewish laws of hospitality, shelter, but not food, might be demanded after sundown.

Vs. 7, 8. *Door . . . shut* The door of an Eastern house leads through a blank street wall into a passage through which is reached the courtyard round which the rooms are built. *In bed*. The beds of the Hebrews were light frames of palm or bamboo rods about 6 or 8 inches above the floor, on which a wadded quilt was spread. Often the bed meant merely the raised part of the floor with a rug stretched on it, on which the father and his family lay down in their day clothes. *Importunity*; shamelessness. *Give him*; and if a reluctant man will thus yield to importunity, how much more will God, who is not reluctant, answer prayer.

III. *Prayer's Reward*, Luke 11 : 9-13 ; Ps. 145 : 18, 19.

Vs. 9, 10. *And I say*. The story just told shows how the urgent neighbor fared ; Jesus will now tell how his disciples will fare when they pray. *Ask . . . seek . . . knock* ; commands suggested by the story. They mean : "Continue asking, seeking, knocking," and express different degrees of intensity in prayer. "Ask : " go to God and lay your desires before him. "Seek : " put forth all possible efforts, which are acted prayers, to obtain what you desire "Knock : " apply to God for blessings which cannot be got save as he gives them. *Receiveth . . . findeth . . . opened* ; a threefold assurance, corresponding to the three commands, that God will hear and answer prayer.

Vs. 11-13. *Which of you . . . a father* (Rev. Ver.). A friend (vs. 5-8) can be induced to help one ; how much more a father ! *A loaf* (Rev. Ver.) . . . *a stone* ? Oriental loaves might look like stones (see ch. 4 : 3). *A fish . . . a serpent* ? The serpent might resemble some kind of fish. The stone would be useless, the

serpent, harmful. *Egg . . . a scorpion* ? A scorpion rolled up would be not unlike an egg. Bread, dried fish and hard boiled eggs are common articles of food in the East. *Being evil* ; imperfect and more or less selfish. *Good gifts into your children*. Only a monstrous parent would not do this. *Heavenly Father* ; who is infinitely loving and kind. *Holy Spirit*. Matt. 7 : 11 has "good things." The Holy Spirit is God's best gift.

Ps. 145 : 13, 19. *The Lord is nigh*. See Acts 17 : 27. "Speak to him, for he hears ; and spirit with spirit can meet : closer is he than breathing, and nearer than hands or feet" (Tennyson). *Call upon him . . . in truth*. The hypocrite finds no favor with him ; he demands reality and sincerity (compare Isa. 10 : 20 ; John 4 : 23, 24). *Fulfil the desire* ; either by granting what is asked, or by bestowing some better gift. Nothing is too small to bring to him. *Fear him*. "Fear and love are the inseparable elements of true religion. Fear preserves love from degenerating into presumptuous familiarity ; love prevents fear from becoming a servile and cringing dread" (Cambridge Bible). *Hear their cry* ; for help in time of need. *Save them* ; in the great emergencies of life. As nothing is too small for his notice, nothing is too great for his help.

Light from the East

"OUR FATHER"—In prayer everything depends on knowing what kind of God you address. The old Babylonians seem to have lived a life of terror. The pathways of their life were infested with demons. At any moment these might snatch away what a man prized most, his wealth or his health, his wife or his children. All that a man might know about them was that they were malicious. One prayer of a cowering wretch reads :

"Who art thou, demon,
Who carriest the word of my misfortune
in thy heart,

Whose tongue brings about my destruction,

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

Then desperate passion breaks out :

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

I seize thy piercing eyes,
 I seize thy restless feet,
 I seize thy active knees,
 I seize thy outstretched hands,
 I tie thy hands behind thee.
 May the moon-god smite thee a fatal
 blow!
 May he cast thee into an abyss of water
 and fire!"

A man might indeed appeal to one or another of the great gods, but they, too, were strange and unaccountable in their conduct; he could not count on them either. In his helplessness the Babylonian was forever reciting incantations or praying to unknown gods. It is allowed to us, on the contrary, to draw near with confidence, because we know whom we address. He is our Father.

THE GEOGRAPHY LESSON

Perea, according to the reckoning of the Jews themselves, made up, with Judea and



Galilee, the three Jewish provinces. The population of Perea was, however, never so

thoroughly Jewish as that of Judea, or even of Galilee. In both Galilee and Perea, there was a large intermingling of Jewish and Gentile elements. The name Perea, roughly speaking, was applied to the territory east of the Jordan extending from the Dead Sea to the Sea of Galilee. It was from 80 to 90 miles in length from north to south, and about 25 miles wide from east to west. It "consists, for the most part, of an elevated tableland rising rapidly from the Jordan Valley, but broken by frequent gorges and mountain torrents." Josephus, the Jewish historian, speaks of it as mostly desert and rough and much less adapted than Galilee for the cultivation of fruit. "Still he admits that it is in parts very fertile, and produces all kinds of fruits, and its plains are planted with various trees, chiefly the olive, the vine, and the palm. It is sufficiently watered by streams from the mountains and by springs which do not fail even in summer." Under the will of Herod the Great, Galilee and Perea were united under the rule of Herod Antipas. Jews journeying between Galilee and Judea often preferred to go by way of Perea, where they were among their own countrymen, rather than pass through the territory of the despised Samaritans, the more direct route.

THE LESSON APPLIED

Jesus was a man of prayer. He prayed before every great step in his ministry. "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve." He found time for prayer even when he was busiest. "So much the more went there a fame abroad of him:

and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed." He prayed when tempted. The intense earnestness of his supplications in Gethsemane is indicated by the drops of blood upon his brow. He died with a prayer upon his lips: "Father, into thy hands I commend my spirit." It was while he was

praying that he was transfigured, and again while praying the Holy Spirit came upon him in power.

Jesus taught his disciples to pray. He urged the importance of prayer. "Men ought always to pray, and not to faint." He promised them blessing in prayer. "Ask, and ye shall receive." He taught them how to pray. He said our petitions should be in simple language and few words. He bid us pray in unquestioning faith, and to expect an answer. He made clear that in our prayers we should remember others. God is "our Father," and all men are brethren. We are members of a great fraternity and should pray in the consciousness of the ties that bind us to all men everywhere.

Our greatest warriors, statesmen and missionaries have been men of prayer. Gladstone went from the place of prayer to Parliament, and it was in the place of prayer he gained the courage and confidence that gave him power and influence. Immediately before the battle of Trafalgar, Nelson retired to his cabin and wrote: "May the great God whom I worship grant to my country and for the benefit of Europe in general, a great and glorious victory, and may no misconduct in any one tarnish it and may humanity after the victory be the predominant feature in the British fleet." Sir David Beatty, the chief of the present British navy, is a man of prayer.

Where we know God as our Father, and live daily in the consciousness of his personal presence, prayer is as natural and inevitable as conversation with our parents, around the table. A child talks to his father because he is the father's child and feels the need of their mutual fellowship. If the child asks foolish questions of his father and makes impossible requests, the father is still delighted to listen, knowing the child's ignorance, and he will deal graciously with the child. When the

cannibal chief prayed to God, "We want tobacco, calico, and tomahawks and knives," he was a child coming to the Father with a foolish request because he knew no better, but God was pleased, and after much coming the petitioner would ask more wisely for he would understand better.

"When thou prayest," says Bunyan, "rather let thy heart be without words than thy words without heart." It is one thing to say our prayers and another to pray. Prayer to be effective must be vitally related to our inner life. Against the temptation to become formal in our praying we must struggle daily.

Prayer should be constant. It should be the habitual attitude of our life, the atmosphere we breathe daily, the heart of all our activities. And we can gain the habit only by cultivating it, only by praying again and again. By repeated acts of prayer the habit of prayer is formed.

God answers prayer but not always as we ask or expect. He is wiser than we are, and reading our needs, answers our petitions in accordance with his longing to enrich and bless our lives greatly.

"He asked for strength that he might achieve. He was made weak that he might obey.

"He asked for health that he might do greater things. He was given infirmity that he might do better things.

"He asked for riches that he might be happy. He was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life. He was given life that he might enjoy all things.

"He was given nothing that he asked for, more than he hoped for.

"His prayer is unanswered. He is most blest."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Remind the class, in introducing the subject, that our last study had to do with the Bible. Secure suggestions as to the relation between the study of the Bible and the practice and habit of prayer. Then ask for defini-

tions of prayer. Speak of Montgomery's definition: "Prayer is the soul's sincere desire, uttered or unexpressed." Have some one repeat the definition in our Shorter Catechism, and comment briefly on it. Quote

Tennyson's definition of prayer as given in Mr. Benson's book on the poet: "Prayer is the opening of a sluice between the ocean and the little channel." Is there a suggestion in this definition that prayer ought to be something more than mere petition? Is it possible that some of us have had an incomplete conception of prayer because we have thought of it chiefly as a series of petitions? What other elements would the class consider to have a place in prayer? Following the suggestions of the lesson passages, discuss:

1. *Subjects for prayer*, Luke 11:1-4. Find out from the class whether they have been in the habit of thinking of the Lord's Prayer as a set form of words which Jesus intended his followers to repeat, or as an indication of legitimate subjects for prayer. At any rate, it ought to be a valuable guide in the latter direction. What place is given, for example, to our temporal needs? What to our spiritual needs? What to the wider interests of God's kingdom on earth? Call attention to the most significant words about forgiveness in v. 4. Call attention, too, to the significant association of the individual with others in this prayer.

2. *Persistence in prayer*, vs. 5-8. Be sure that the class grasps the meaning of this parable. One of the elements of discouragement in prayer is that the answer sometimes seems so long in coming. Part of the difficulty, Jesus reminds us here, is that we give up too easily. Does Jesus intend to imply that God is unwilling to answer prayer, but that our persistence can weary him so that he answers in order to get rid of us? Point out that the idea is rather that if an ungenerous man responds to importunity, the generous heavenly Father will do so much more. Remind the class that persistence is a proof of our real desire for the granting of our prayer. It would be well to compare this parable with the other recorded in Luke 18:1-8.

3. *Answered prayer*, vs. 9-13; Ps. 145:18, 19. Show the sweeping nature of Jesus' assertions here. Was he exaggerating? Are all our prayers answered? Are there any conditions attached to our successful praying? The teacher should draw special attention to the condition implied in Mark 14:36. Are we sometimes answered when our particular petitions are denied? What great answer to all true prayer is suggested in Ps. 145:18?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Question the class about the helpful definition of prayer contained in the answer to Ques. 98 in the Shorter Catechism. Compare this definition with that contained in James Montgomery's familiar poem in which prayer is described as "the soul's sincere desire, uttered or unexpressed, the burden of a sigh, the falling of a tear, the upward glancing of an eye, the Christian's vital breath, the Christian's native air." Which is the more satisfactory definition, the Shorter Catechism's or the poet's? A young man who was very ill lamented that he could not pray. All he could do was to feel that God was with him, that his everlasting arms of love were round about him. When his mother assured him that the conscious presence of God was the very highest exercise of prayer he was satisfied.

1. *Precious Promises*, Ps. 145:18, 19;

Luke 11:9-13. Question the class about these precious promises of the divine nearness and the loving readiness to hear and answer prayer; and dwell upon the beautiful revelation which Jesus makes that God is more loving than any earthly parent. With this thought in our hearts, we shall find prayer the sweetest exercise of our daily life. When Edward Irving looked down into the troubled face of the dying boy, and out of his own great, loving heart said, "God loves you," the words came with a revealing light into the poor boy's soul which made it easy to pray.

2. *A Great Lesson*, Luke 11:1-4. What led the disciples to ask Jesus to teach them this lesson? If prayer is the Christian's vital breath, the Christian's native air, why does he need to be taught to pray? (See Rom. 8:26.) Question the class about this "brief grand prayer," as Thomas Carlyle called it,—

its childlike spirit, its world-wide embrace, its recognition of our individual wants. A minister said not long ago that even in his private devotions his prayers always seemed little and selfish unless they included the Lord's Prayer. Impress upon the class that the person who is learning how to pray is learning the greatest of life's lessons.

3. *A Homely Illustration*, Luke 11 : 5-8. Question the class about this illustration. What is it intended to teach? It is not enough to have merely a beautiful form of words, such as Jesus had just taught them ;

these words must be an expression of an intensely earnest spirit, or they will fall flat. Prayer is an exercise of the soul, more than an exercise of the lips.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Does God promise to give us what we pray for?

2. Is it a good thing to use forms of prayer?

Prove from Scripture

That God hears prayer.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Question the pupils as to what they do when they pray—do they really talk to God in a reverent, prayerful way, or do they simply "say prayers" without giving them any particular thought? Ask what prayer Jesus gave his disciples as a model, when they asked him to teach them to pray. Discuss the possibility of repeating the Lord's Prayer in such a way as to fail to realize what it means.

Have the class repeat the Lord's Prayer, a phrase at a time, so that each one may be commented on. Draw out the scholars as to the significance of the opening words, "Our Father," and the meaning of the term "hallow" (to keep holy). Ask if we are hallowing God's name when we use it in a careless, irreverent way. Call for suggestions as to what "our daily bread" stands for,—all the good things that we need in life, such as food, clothing, shelter and God's many other gifts.

Discuss the question of forgiveness, and raise the question whether we can truly pray the words of v. 4 if we are not willing to forgive those who have done us wrong. More than one scholar will be able to supply, from his own experience, an example of how hard this is to do in some cases and yet how much better it is than to bear a grudge.

Select some one to tell, in his own words, the story of the Unfriendly Neighbor (vs. 5-8), which Jesus used to show the contrast between the reluctance of man and the willingness of the heavenly Father to grant our requests. In order to make the picture of Oriental life more vivid, ask why the traveler came asking

for bread at night, why there was no bread in the friend's house, why the unfriendly neighbor could not get up without disturbing his children and what sort of beds they slept on.

Discuss Jesus' application of the parable (vs. 9-13) that if a selfish man like this one in the story could be prevailed upon, surely we can believe that God will give us the things we ask of him in the right spirit. Ask the scholars what kind of gifts Jesus said an earthly father would not give his son, and what was the diet of a peasant in that country.

Point out that we are expected to cooperate with God to make the answer to our requests possible. Tell of the little boy who said to his mother, "I've asked God to make me a good boy, but he hasn't done it yet." Does God expect us to go on asking for things and doing nothing for ourselves? Let the scholars suggest ways in which they may help to answer their own prayers.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Seek ye the Lord while he may be found, call ye upon him while he is near." Find this verse.

2. "Draw nigh to God, and he will draw nigh to you," is a comforting verse in the book of James. Find it.

ANSWERS, Lesson II.—(1) John 5 : 39.
(2) Ps. 119 : 165.

Prove from Scripture

That God hears prayer.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson to-day teaches us how God wants us to pray.

Aim of the Lesson—To teach the children to ask God for what they want and to be sure that whatever he gives them is the very best answer to their prayers.

Approach to the Lesson—Bessie came to Sunday School with her pretty new dress on and her new hat and boots and gloves. I am sorry to tell you Bessie was rather vain and she thought she looked particularly nice that

afternoon. When all bowed their heads to pray, Bessie bowed hers but soon looked up and began to straighten her hat and stroke her dress while she was praying "hallowed be thy name." (Shall we call her Bessie Careless?) Do you think Bessie's prayer got very far on its way to God that afternoon?

Lesson—Jesus and his disciples were on a mountain top (outline). Jesus was praying. When he had finished, one of his disciples said, "Lord teach us to pray." And then Jesus taught them that beautiful prayer, "The Lord's Prayer," which we can all learn. Let us bow our heads and pray it now (all repeat). (Explain.)

Isn't it nice to be able to call God our Father? "It makes him seem so kind," said a little girl, and then she wanted to know "where heaven is," and her teacher told her that "heaven is where God is."

When we pray "Hallowed be thy name," we mean that it shall be holy always. God's name should never be used in a careless or wrong way.

When we pray "Thy kingdom come," we are asking God to rule over everything in the world, and that means to rule over us too. So we must not let anything come into our minds or hearts or lives that would keep God

from coming in, and we must help his kingdom to grow and spread all over the world. "Thy will be done."

When we pray this we are praying that everybody will give up his own will and do God's will which is always best. God knows what is

I SHOULD
PRAY
EVERY DAY

the right answer to our prayers.

Then we pray for "daily bread," which means all things that we need for our body and soul.

"Forgive us our sins." We must forgive others if we expect God to forgive us.

"Lead us not into temptation." Keep us from places where we might be tempted to do wrong. If we are tempted, keep us from wrong-doing.

We pray because God is king over all. His is the power and the glory for ever.

Then Jesus told his disciples a story to show them how hard it was for a man to get what he needed from an unfriendly neighbor. But even the unfriendly neighbor gave it when the man kept on asking, vs. 5-8. How much more willing is our heavenly Father!

Golden Text—Repeat and explain.

A Happy Thought—"The Lord is nigh unto all them that call upon him" (repeat).

What the Lesson Teaches Me—I SHOULD PRAY EVERY DAY.

FROM THE PLATFORM

Draw on the blackboard three squares, a larger one in the centre, with two smaller ones on either side. In the square to the left write *The Unwilling Friend*, and bring out, by questions, the main points in the parable of vs. 5-8. Have the scholars tell you why Jesus spoke

this parable,—to encourage earnestness in prayer. Next, get the scholars to tell you what Jesus said about *The Earthly Father* (Write in the right hand square). Bring out the purpose of Jesus in this part of the lesson,—to set before his hearers the certainty that their prayers would be answered. Now, write, in the centre square, *The Heavenly Father*. Bring out the



teaching, that this Father, in contrast with the unwilling friend, is eager to bless and that, in comparison with the earthly father, he is infinitely more ready to do good to his children than an earthly father to his. Dwell on the encouragements to prayer in the lesson passage from Luke and close by having the scholars repeat the lesson verses, Ps. 145 : 18, 19.

Third Quarter : Studies in the Christian Life

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

Lesson IV.

OBEYING GOD

July 28, 1918

Matthew 4 : 18-22 ; John 14 : 22-24 ; James 1 : 22-27. Scripture Memory Verses.

GOLDEN TEXT—If ye love me, ye will keep my commandments.—John 14 : 15 (Rev. Ver.).

18 And ¹ Je'sus, walking by the sea of Gal'ilee, ² saw two brethren, Si'mon ³ called Pe'ter, and An'drew his brother, casting a net into the sea : for they were fishers.

19 And he saith unto them, ⁴ Follow me, and I will make you fishers of men.

20 And they straightway left ⁵ their nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of Zeb'edee*, and John his brother, in ⁶ a ship with Zeb'edee their father, mending their nets ; and he called them.

22 And they ⁷ immediately left the ⁸ ship and their father, and followed him.

John 14 : 22 Ju'das ⁹ saith unto him, not Iscar'iot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?

23 Jesus answered and said unto him, If a man love me, he will keep my ¹⁰ words : and my Father will love him, and we will come unto him, and make our abode with him.

Revised Version—¹ Omit Jesus ; ² he saw ; ³ who is called ; ⁴ Come ye after me ; ⁵ the ; ⁶ the boat ; ⁷ straightway ; ⁸ boat ; ⁹ (not Iscar'iot) saith unto him, Lord, what is come to pass, that thou ; ¹⁰ word ; ¹¹ words ; ¹² who ; ¹³ deluding ; ¹⁴ one is a ; ¹⁵ mirror ; ¹⁶ away ; ¹⁷ he that looketh ; ¹⁸ law, the law of liberty ; ¹⁹ so continueth, being ; ²⁰ hearer that forgetteth ; ²¹ that worketh ; ²² doing ; ²³ thinketh himself to be religious, while he bridleth ; ²⁴ Omit own ; ²⁵ our God and Father.

LESSON PLAN

I. The Call to Obedience, Matt. 4 : 18-22.

II. The Reward for Obedience, John 14 : 22-24.

III. The Tests of Obedience, James 1 : 22-27.

HOME DAILY BIBLE READINGS

M.—Obeying God, Matt. 4 : 17-22. T.—Keep my

24 He that loveth me not keepeth not my ¹¹ sayings : and the word which ye hear is not mine, but the Father's ¹² which sent me.

James 1 : 22 But be ye doers of the word, and not hearers only, ¹³ deceiving your own selves.

23 For if any ¹⁴ be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a ¹⁵ glass :

24 For he beholdeth himself, and goeth ¹⁶ his way, and straightway forgetteth what manner of man he was.

25 But ¹⁷ whose looketh into the perfect ¹⁸ law of liberty, and ¹⁹ continueth therein, he being not a ²⁰ forgetful hearer, but a doer ²¹ of the work, this man shall be blessed in his ²² deed.

26 If any man ²³ among you seem to be religious, and bridleth not his tongue, but deceiveth his ²⁴ own heart, this man's religion is vain.

27 Pure religion and undefiled before ²⁵ God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

commandments, John 14 : 15-24. W.—Hearing and doing, James 1 : 19-27. Th.—Love one another, John 15 : 8-17. F.—Remember his precepts, Ps. 103 : 13-22. S.—What Jehovah requires, Micah 6 : 1-8. S.—Walking as he walked, 1 John 2 : 1-6.

Primary Catechism—Ques. 106. What does the water in baptism mean? A. The water in baptism

teaches us that we need to have our sins washed away.

Shorter Catechism—Review Questions 21-23.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 509 ; Junior, 111, 240, 235, 534, 238.

Special Scripture Reading—Matt. 21 : 28-32. (To

be read responsively or in concert by the whole School.)
Lantern Slides—For Lesson, 288, Christ Calls the Fishermen. For Question on Missions, C. 361, Poor Chinese Home. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—For Matt. 4 : 18-22 : April, A.D. 28 ; by the Sea of Galilee. For John 14 : 22-24 : Thursday, April 6, A.D. 30 ; an upper room in Jerusalem. For James 1 : 22-27 : between A.D. 44 and 51 ; Jerusalem.

Lesson Setting—The calling of the four disciples narrated in the lesson passage from Matthew took place at the beginning of Jesus' Galilean ministry. Previous to this there had been a Judean ministry of about a year narrated in John, chs. 1 to 3.

The lesson passage from John's Gospel belongs to our Lord's farewell discourse to his disciples, spoken in the upper room in Jerusalem where the Lord's Supper had been instituted.

The Epistle of James, from which the third lesson passage is taken, was written by James the Lord's brother, head of the church at Jerusalem, to encourage Jewish Christians to endure under persecution and oppression and to exhort them to live a consistent Christian life.

I. The Call to Obedience, Matt. 4 : 18-22.

Vs. 18-20. *The sea of Galilee* ; the lake surrounded with busy towns and especially noted for its fishing interests, on and about which so many events of Jesus' ministry occurred. *Simon called Peter*. Simon was his Hebrew name, and Peter his Greek name, which Jesus gave to him, ch. 16 : 18 ; Mark 3 : 16. "Of old, when a man became a new creature, he got a new name to keep him mindful of the change and publish it to others. Jesus gave Simon his new name, which means 'a rock,' ere he earned it (John 1 : 42) that it might be an incentive to him" (Professor David Smith). *Andrew* ; who, as we learn from John 1 : 35-42, had been a disciple of John the Baptist. The home town of Peter and Andrew was Bethsaida. *Casting a net* ; a hand net. The Greek word for "nets" in v. 20 signifies any kind of net, and there is a third word used in ch. 13 : 47, which means a

sweep net carried out in a boat. *Fishers* ; and at their work. All the apostles of whose call we have a record were at work when Jesus called them. *Follow me*. The sole qualification which Jesus required of disciples was obedience, readiness to work with and for him. *Fishers of men*. Their earthly calling pictured their work for Jesus and prepared them for it. So the shepherds Moses and David were called from their flocks to become shepherds of God's people. *Straightway . . . followed him*. Their prompt response shows that they were the right sort of men to become disciples of Jesus.

Vs. 21, 22. *Going on* ; along the seashore. *Other two brethren*, etc. They were partners of Simon, Luke 5 : 1-10. *James . . . and John*. These two brothers, with "Zebedee their father, were evidently fishers in a large way, since they had 'hired servants'" (see Mark 1 : 20). *In a ship* ; Rev. Ver., "the boat." There were no "ships" on the little lake, 13 miles by 7, only "boats." *Left*, etc. Mark's mention of the "hired servants" removes the appearance of neglecting their father. Jesus had already won Simon, Andrew and John, and likely James (see John 1 : 35-42), but he had let them meanwhile return to their old employment. Now he attaches them to himself as his comrades and helpers to be with him wherever he goes. Thus began the formation of the apostolic band.

II. The Reward for Obedience, John 14 : 22-24.

V. 22. *Judas* ; brother of a certain James (see Luke 6 : 16, Acts 1 : 13). He is commonly thought to be the same person as Lebbæus or Thadæus, Matt. 10 : 3. *Not Iscariot* ; Judas Iscariot, the betrayer of Jesus. *How is it* ; "what has happened that ?" Jesus had just said that he would manifest himself to the disciples. *Manifest thyself to us, and not unto the world*. The disciples were expecting a public manifestation of Jesus as Messiah which would convince the

world. They could not understand, therefore, why he was to make this manifestation only to them.

Vs. 23, 24. *Jesus answered*; practically repeating v. 21, which teaches that he can manifest himself only to those who are spiritually prepared to receive the manifestation. *If a man love me*; the preparation required for Jesus' manifestation of himself. *Keep my words*; the proof of obedience. *My Father will love him*. He who loves Jesus, will enjoy the love of God. *Come . . . make our abode*; as if to say: "We will daily be his guests, yea house and table companions." *Loveth me not*; like the world about him. *Keepeth not my sayings*; the reason why Jesus could not manifest himself to the world,—because it did not obey him and therefore did not love him. *Not mine, but the Father's*; therefore to reject the Son is to reject the Father.

III. The Tests of Obedience, James 1: 22-27.

Vs. 22-24. *Doers . . . not hearers only*. James had just been speaking about the hearing of God's Word. But hearing is useless unless we put in practice what we hear. *Deceiving your own selves*; by thinking that you are true children of God, while this is not the case. *Beholding his natural face*; the face he was born with. *In a glass*; Rev. Ver., "a mirror." Ancient mirrors were commonly made of polished bronze, oval in shape. *Beholdeth . . . goeth away . . . forgetteth* (Rev. Ver.); so little impression has the casual glance into the mirror made upon him. Like such a man is one who hears God's Word and does not obey it.

V. 25. *Looketh into*; literally, "bends over," "stoops down," to look closely and carefully. *The perfect law*; the law of Christ, the teachings of his Word and Spirit. *The law of liberty* (Rev. Ver.); so called because those who obey it are free, because they obey willingly, out of love to Christ. *Continueth*. True obedience must be persevering. *Not . . . forgetteth, but . . . worketh* (Rev. Ver.); remembers what he hears and works it out in his life. *Blessed in his doing* (Rev. Ver.). The longer we obey, the more we learn about God and the easier obedience becomes.

Vs. 26, 27. *Seem to be religious*. There is a great difference between the appearance and the reality of religion. *Bridleth not his tongue*; puts no restraint upon his speech. One test of a man's religion is courteous, kindly, truthful speech. *Pure religion and undefiled*. There is a reference here to the Pharisee's scrupulous care to avoid any kind of ceremonial defilement. *Before God and the Father*; the God who sees all things and the Father who desires to have his children free from sin. *To visit, etc.*; a second test of true religion,—care for the needy. *Unspotted from the world*; a third test,—to abstain from the evil doings of the ungodly.

Light from the East

A MASTER AND HIS SLAVES—Men used to picture God to themselves in different ways. They watched a master doing as he liked with his slaves; and they said, God is a slave-owner and we are his slaves. Or they saw a chieftain or king giving laws that his subjects must obey; and they said, God is a great king. Or they noted how the shepherd cared for his sheep; and they said, God is a shepherd. Or they saw a father amid the confidence of his children; and they said, God is a great Father and we are his children. It was by what men knew in actual life that they described God. The most primitive idea was that God was a master to be obeyed. That is what the first Hebrews thought, what the old Babylonians thought, essentially what the Arabs think to this day. Allah is a master and the Moslems are slaves. To become a "Moslem" is to "submit" to him; "Islam" simply means "submission." Absolute power and the ruthless use of it are Allah's undisputed right. He is Might, and he may use his might as he likes. He may be wilful and capricious; it is for his slaves simply to obey, "not to reason why"—why he must go through the acts of submission five times every day (that is, prayer), why he may have four wives and no more, why he must do so and so when he makes the pilgrimage to Mecca. We, too, are slaves, slaves of the God and Father of our Lord Jesus Christ. But we know our master. He is not arbitrary like Allah, but so reasonable and good that we call him our Father.

THE GEOGRAPHY LESSON

The Sea, or rather Lake, of Galilee is a beautiful pear- or harp-shaped sheet of limpid water in a deeply depressed basin,—it is some 680 feet below sea level—narrowing to the south end. The lake is 13 miles long by 7 across at its widest part, and its greatest depth is about 140 feet. A marked feature is its sudden storms. "A company of visitors were standing on the shore at Tiberias, and, noting the glassy surface of the water and the smallness of the lake, they expressed doubts as to the possibility of such storms as are described in the Gospels. Almost immediately the wind sprang up. In twenty minutes the lake was white with foam-crested waves. Great billows broke over the towers at the corners of the city walls, and the

visitors were compelled to seek shelter from the blinding spray, though now 200 yards from the lake side." In Gospel times there was great activity in fishing on the lake. There were, on its shores, a town,—perhaps two towns—called Bethsaida ("Fisher-row"), a village, Niydol Nunia ("Fisher-tower") and the great city of Tarichea ("Fish-factory"), where the fish were dried and salted. The fishing industry implied others, for example, the transportation on mule back of the fish to Jerusalem, boat-building and repairing, the making of nets, etc. Agriculture was carried on extensively on the fertile land about the lake, and large flocks of sheep were pastured on the nearby hills.

THE LESSON APPLIED

Professor Henry Drummond has said that probably most of the difficulties of living the Christian life arise from attempting to live half of it. God's will for us finds expression through laws that govern all departments of life, and it is only as we come to understand these laws and obey them that we grow in grace and power. The larger the number of laws that we obey and the fuller and more intelligent our obedience to them, the richer our life becomes. God's plan for our life is our highest good, and only in the acceptance of that plan wholly can we become all that God wishes us to be.

In every sphere of our activity law reigns and obedience is the condition of well-being. The material world about us has its laws. These laws we did not create, and we cannot annul. We can only discover them that we may be loyal to them. We cannot break these laws, we can only break ourselves against them. They demand obedience of us as part of the material realm in which they rule. Our welfare depends upon acknowledging their validity and rendering that obedience. I may, if I wish, eat improper food, neglect the claims of sleep, and disregard the laws of hygiene, but if I do, certain consequences will roll in upon me as irresistibly as the tide upon the shore. If I sin against the physical order to which I belong, I must suffer in loss of health and in premature weak-

ness and death. If I disregard the law of gravitation, it dashes me to pieces; the law of heat, it consumes me. All nature arrays herself against the man who disregards her laws.

In the intellectual world the same holds true. True thought is orderly thought. Only as we obey the laws of logic can we reason through to right conclusions. The men of mental power are those who follow most scrupulously the laws that govern correct thinking.

There is a moral order with its reign of law. Human laws are but faint echoes of those great moral laws that lie at the basis of a pure and happy human society. Because they are human they may be evaded, but the laws of which they are imperfect copies cannot be evaded. I may steal a thousand dollars from my employer and by clever falsification of my books escape detection and the penitentiary, but I cannot prevent the deed injuring my own conscience and robbing me of self-respect. I may lie and no one may find me out, but that lie will wound my own inner spirit in spite of all I can do. I can use foul language, but I cannot prevent that language besmirching my own soul.

When we pass into the great redemptive order we find ourselves still under obligations we can disown only at our peril. All progress is made and freedom gained by the discovery of the higher laws of life and by obedience to

them. If we obey simply the laws of the physical order, we will be little better than beasts. If we are loyal to the laws of the physical and mental orders alone, we may be nothing better than clever rogues, cultured thieves, prosperous scamps. Only when we rise to the sense of our obligations to the moral and spiritual order and to God who is sovereign over all, do we become in the highest sense true and free men.

If obedience means loss and death, obedience means life and blessing. Electricity has always been in the world, but it was not until our day that men discovered its laws and by obeying them made this wonderful force serve their comfort and industrial and personal efficiency. Obey the laws of harmony and you have music; of light, and you have photography; of heat, and you have blast furnaces pouring out molten metal for innumerable human uses. So when we come to the things of life and peace, if we obey the laws of God, the forces of omnipotence are

placed at our service. Obeying the mighty forces of the universe, they minister unto us.

The path of perfect obedience is high and difficult. We are learning to-day, for example, the cost of empire, the price in every age of freedom. The law of duty is often the road to terrible sacrifice. By disowning the obligations of moral and spiritual law as binding on nations, Germany has plunged a world into suffering of unutterable intensity. Obedience to those same laws has sent our brothers forth to endure all things and if need be make the supreme sacrifice. Yet only by such obedience could we save our souls. Germany has committed moral suicide. She is an outlaw. Is the price of obedience too high? Shall the demands of obedience be lowered? Dare we compromise? In our own strength we are not equal to the test, but in Christ we have the spiritual dynamic by which we may be strong and true and obedient. He will strengthen our souls for the doing of our duty and the fulfilling of all his laws.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

In introducing the subject to-day let the teacher quote from Sir J. R. Seeley in *Ecce Homo*: "The Christian moral reformation may indeed be summed up in this—humanity changed from a restraint to a motive. We shall be prepared therefore to find that while earlier moralities had dealt chiefly in prohibitions, Christianity deals in positive commands." Illustrate from the Gospels the positive nature of the commands of Jesus. He does not spend much time in telling people what they are not to do, but rather he deals with the things which they are to do. "Go and sell . . . and give to the poor," is his advice to the rich young ruler. "Go, and do thou likewise," is his advice to the lawyer, who asked for information as to his neighbor. The lesson passages will suggest three aspects of the topic:

1. *Obedience, the introduction to the Christian life, Matt. 4 : 18-22.* What is the word which we usually employ to describe the beginning of the Christian life? Seek to secure from the class a definition of the word "conversion." Point out that it means something of

a positive nature. It is not enough to be convinced in our minds that we ought to be enrolled in the service of Christ. It is not enough to feel that we should like to be enrolled in the service of Christ. We must come to the point where we call our wills into play, and in a positive manner obey the invitation of Jesus. In other words, real conviction, and right emotion, will impel us to action. Illustrate by the story of the call of the four disciples.

2. *Obedience, the outcome of love, John 14 : 22-24.* Call attention to the main thought with which Jesus is dealing in this passage. What is it that Judas Thaddæus cannot understand? He was evidently thinking of a public manifestation of the Messiah's power, etc. But the divine manifestation is to be to whom? And now, what is the relation suggested by Jesus between love and obedience? Be sure to lay emphasis also upon the most important truth of which this passage reminds us,—that our growth in the knowledge of divine things will depend upon

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the obedience which is the outcome of love. Have some one read John 7 : 17.

3. *Obedience, the test of religion*, James 1 : 22-27. Remind the class that from the beginning men have been tempted to divorce religion from right conduct, and to imagine that they could please God in some other way than

by the way of obedience. Have some one read the burning words of Isa. 1 : 10-17. In what respects do they agree with the words of James? What is to be said of a religion that does not insist upon right conduct? What had Jesus to say about it? Call attention to his words in Matt. 7 : 16-27.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Note that naturally we dislike the word obey. We like to have our own way. Shelly says that obedience is the bane of all that is best in human life, it makes slaves of men. What do you think of a statement like this? What kind of a world would this be without obedience to the laws, human and divine, if everybody did as he liked? Bring out that it matters everything whom we obey. (See Rom. 6 : 16.) Our highest good comes through obedience to God.

1. *Prompt Obedience*, Matt. 4 : 18-22. Question the class about the four fishermen disciples whom Jesus called that day, as he walked by the Sea of Galilee. How did they respond to his call? At once, unhesitatingly, they left all and followed him. Bring out that the only safe thing for us to do when any divine call comes to us, is to obey promptly. He who hesitates is lost. Second thoughts are never best when the first thought comes from God. Point out what a beautiful thing prompt obedience is in a child. It is just as beautiful in a child of God.

2. *Loving Obedience*, John 14 : 22-24. Bring out that obedience that is worth much is always inspired by love. Love makes obedience sweet and beautiful. Obedience with-

out love is slavish, but obedience inspired by love is the perfect law of liberty. It is easy to do almost anything for one we love. If we find it hard to do what God wants us to do, let us pray for more love.

3. *Practical Obedience*, James 1 : 22-27. Note that these verses require us to translate the teaching of God's Word into life. The emphasis here falls upon doing God's will in the practical, everyday work of life, in the words we speak, and in the sympathy we manifest, and in the life we live. Robert Louis Stevenson says that the man who has been only pious and not useful will stand with a long face at the last great day when Christ puts to him his questions. Impress upon the class that what we do is the most convincing evidence of what we are.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Can one duty conflict with another?
2. Is the tongue more powerful than the pen?

Prove from Scripture

That love leads to obedience.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have the scholars repeat together the Golden Text, and ask what is meant by "commandments." Ask who can remember the two great commandments Jesus gave, which we read about last Quarter (see Lesson VIII.), and what it means to keep his commandments. Discuss the question of obedience to parents or those in authority, and whether it does not seem reasonable that

those who have more knowledge of life should be able to guide boys and girls who are just beginning the journey.

Ask for the names of four men in to-day's lesson who gave prompt obedience to Jesus' call, and have some one tell the story as related by Matthew, ch. 4 : 18-22. Call for an explanation of the word "straightway" in v. 20, and ask if obedience is worth much if it

isn't prompt. To illustrate this point, tell the story of a party of soldiers in France who were detailed to go forward into some advanced positions to make observations of enemy movements. Stealthily and silently they proceeded, only their officer speaking now and then to direct the advance. Suddenly the order to lie flat on their faces was given and they "ducked" as one man, just as a shell shrieked over their heads and passed beyond, leaving them trembling, but safe. The habit that these soldier boys had formed of obeying orders on the instant, saved their lives, as it has saved the lives of many other soldiers, for in the army there is no more important word than this simple word "obey."

Ask on what occasion the conversation reported by John in ch. 14 : 22-24 took place, and to whom Jesus said he would make himself known.

Have the members of the class read alternately the selection from James (ch. 1 : 22-27), and let them pick out some of the ways in which the writer says we may obey God. Ask what it means to be "doers of the word, and not hearers only." Find out how many have ever harnessed a horse and know what the bridle is for, and who can explain the meaning of "bridleth not his tongue." Discuss whether it is an easy task for boys and

girls to control their tongues, and ask what power will help them to do this.

As obedience is the chief teaching of our lesson, emphasize it, especially in closing. Ask if any of the boys can repeat two Scout laws that relate to obedience. The seventh law is : "A scout is obedient. He obeys his parents, scoutmaster, patrol master, and all duly constituted authorities." The eighth law reads : "A scout is cheerful ; he smiles whenever he can ; his obedience to orders is prompt and cheery." Suggest that each member of the class adopt a similar motto as a reminder of his duty in this respect.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Find these words of Jesus, recorded by Mark.

2. "Ye are my friends, if ye do whatsoever I command you," Jesus said. Where is this saying found ?

ANSWERS, Lesson III.—(1) Isa. 55 : 6. (2) James 4 : 8.

Prove from Scripture

That love leads to obedience.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

A Look Forward—Our lesson teaches us about obeying God.

Aim of the Lesson—To teach the children to obey God's Word.

Approach to the Lesson—Print, "Thy will be done in earth, as it is in heaven." "Just think how nice it would be to see all the angels in heaven flying to do God's errands," said a little girl. And her teacher thought that word "flying" was a good word to use.

Lesson—God wants us to do his will at once. That is the way those fishermen in our lesson story obeyed. That is what "straightway" means. Read the verses, Matt. 4 : 18-22. (Sketch scene.) Jesus told his disciples that he would come to them after he went back to heaven. One of his disciples asked why he would not come to everybody. Jesus said he would only come to those who

obeyed his words. Those who do not love him do not obey him and he will not come to them.

Golden Text—Repeat Jesus' words : "If ye love me, ye will keep my commandments." Repeat Jesus' two great commandments. You see we need a great big lot of love in our hearts if we want to obey Jesus' laws.

Doers of the Word—We heard not long ago about learning God's Word. But "learning" is not enough. We must do God's Word. You must be the kind of boys and girls that the Bible tells you to be. You must do the things the Bible tells you to do and not do what it tells you is wrong.

Obedience—Our soldiers could not "hold the line" or drive back the enemy unless each man obeys the orders of his commanding officer.

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"A farmer in England had a field with a crop of wheat just coming up and he was afraid the horsemen out hunting would ride over his field and destroy his wheat, so he told his son to shut the gate and not allow any one to pass through. Presently a party of hunters came along. They asked the boy to open the gate, but he refused. Then they coaxed and then they offered him money, but the boy was firm and at last they had to give up. At last another hunter rode up, and said in a commanding voice, 'I am the Duke of Wellington and I am accustomed to being obeyed. I tell you to open that gate at once.' The boy took off his cap, and said respectfully, 'I am sure the Duke of Wellington would not wish me to disobey my orders.'

"The Duke was highly pleased with the

boy's reply, and said: 'I honor the boy who can neither be coaxed nor bribed nor threatened into disobeying. With an army of such soldiers I could conquer the world.' He handed the boy a gold piece of money, put

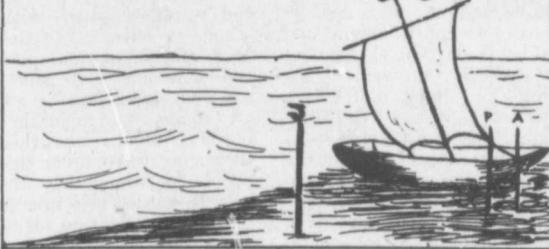
spurs to his horse and galloped away, while the boy in high glee ran to the farmer shouting, 'Hurrah! hurrah! I have done something that Napoleon could not do. I have turned back the Duke of Wellington!'

"Jesus wants boys and girls

and men and women who can neither be coaxed nor threatened nor bribed into disobeying his commands. I am sure Jesus would say, 'With an army of such followers I could soon conquer the world.'"

What the Lesson Teaches Me—I SHOULD OBEY GOD.

THESE FISHERMEN OBEYED
I SHOULD OBEY JESUS



FROM THE PLATFORM

OBEY : WHOM ?
: WHY ?
: HOW ?

Print on one side of the blackboard the word OBEY, and on the other a large question mark. Talk with the scholars for a little about various kinds of obedience,—of children to parents, scholars to teachers, soldiers to officers, etc. After this introductory talk, recall briefly the first lesson passage, Matt. 4 : 18-22, bringing out the main points in the incident which it records. Ask the scholars WHOM (Print) the four fishermen obeyed. The answer, of course, will be "Jesus." Impress the thought that we too should obey Jesus. Turning to the second passage (John 14 : 22-24), after recalling, in a sentence or two, its setting, tell the scholars that we have in this passage the great reason WHY (Print) we should obey Jesus. Ask for this reason. It is because we love him. Recall some of the reasons why we should love Jesus. Now turn to the third passage (James 1 : 22-27), pointing out that it teaches us HOW (Print) we should obey Jesus. The point to bring out is that we should find out what his Word tells us to do and then do it. Press home the thought that only by obedience can we show that we are true followers of Jesus.

AMONG THE BOOKS

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

The Escape of a Princess Pat (McClelland, Goodchild & Stewart, Toronto, 227 pages, 16 full page illustrations, \$1.40 net) is one of the books that had to be written. It is a plain, unvarnished tale of the imprisonment and escape of Corporal Edwards, No. 39, Number One Company, P.P.C.L.I., captured at the famous second battle of Ypres, and fifteen months a prisoner in Germany. Its subtitle is "The Straight Story of Fifteen Months in the Hands of the Huns;" and straight the story is in its record of the unspeakable inhumanities visited upon the prisoners, especially the British and Canadian prisoners. To his credit, there is little of the revengeful spirit in the lurid account of his privations and sufferings. But the iron evidently sank deep into his soul. And it is only right that all the world should know; for it lies to the hand of all the civilized world to make sure that such inhumanities shall occur never again.

The story of three attempts at escape—the first two of them fruitless,—is rarely exciting; and very amusing also the efforts of Corporal Edwards, who had been officially "dead" for three years, to prove to the War Records Office, when he at length got back to England, that he was really alive, and therefore entitled to his pay and the other privileges of one of His Majesty's enlisted fighting men. Corporal Edwards is a Toronto man, and George Pearson, who writes out his vivid story for him, was a fellow member of the Princess Pats.

It is well that those who are fighting against Germany should have no illusions as to the spirit and purpose of their brutal and unscrupulous foe. For this reason the publication amongst the Allies of books written by Germans themselves, and especially by those belonging to, and professing to speak for, the ruling classes, is to be welcomed. **Deductions from the World's War** (G. P. Putnam's Sons, New York, McClelland, Goodchild and Stewart, Toronto, 212 pages, \$1.25 net) is written by Baron von Freytag-Loringhagen, Lieutenant-General and Deputy Chief of the German Imperial Staff. If any one can speak with authority as to the intentions and plans of the German military autocracy, it is surely the author of this book. And here are some extracts, the sinister meaning of which cannot

be mistaken: "The spirit of German militarism, which has enabled us to stand the test of the World's War, we must preserve in the future, because, with it, our position stands or falls." "In the future, as in the past, the German people will have to seek firm cohesion in its glorious army and beleaguered young fleet." "Germany must for all time to come maintain her claim to world power." Books like this, whatever effect they may have upon the deluded German people for whom they are written, will but help to harden into iron the determination of the Allies to fight on till the accursed system of military tyranny now menacing the liberties of mankind is crushed forever.

Harry Lauder is an international, indeed a world, figure. Everybody has laughed with him, countless lives have been heartened and sweetened by his songs of love and home and country. On the first day of January, 1917, Harry, as his friends the world round call him, was stricken to earth by the news that his only son and only child, Lieutenant John Lauder of the Gordon Highlanders, had been "killed in action" in France four days before. His boy was Harry's whole life; son and father were all in all to one another. That is why Harry Lauder has written **A Minstrel in France** (McClelland, Goodchild & Stewart, Toronto, 338 pages, 8 full page illustrations, \$2.00). His love for his dead son, his pride in, and love for, all his comrades in khaki, took Harry to France, to sing to and hearten the men there in the hospitals and camps, on the fighting line, and in the very front trenches. But the story of the book begins much earlier. Harry was in Australia when the War broke out. He instantly became a recruiter there and in New Zealand. His recruiting campaigns in Britain followed on his return. Then, following on the death of his son, the singing to the men in France. This is a very bare outline of a book of unusual charm and human interest. Harry Lauder is a very human person. His book is just himself, with all his delightfully unconscious egotism, and with his irrepressible love of fun. He writes just as he speaks, in his plain Scotch way. But the chief charm of the story is the picture it gives of how one loving, patriotic father felt and acted in the face of the call of his only son to the War, and of the tragedy of



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his death on the battlefield. That is the universal note in this book, which is certain to ensure it a multitude of readers.

The heroine in **The Amazing Interlude**, by Mary Roberts Rinehart (McClelland, Goodchild and Stewart, Toronto, 317 pages, \$1.40 net), is Sara Lee Kennedy, a girl brought up in a sheltered home in the middle west of the United States. The time was in those awful months of 1914, after the German invasion of Belgium, with its unspeakable accompaniments of rapine and murder. Sara Lee heard the call of anguish from overseas, and, in spite of the remonstrance of the sewing circle to which she belonged, her friends and even her fiancé, she went to minister to the wounded of the heroic Belgian army. The "amazing interlude" is the story of her service in The Little House of Mercy just behind the firing line. It is there that Henri—whose real name may not be told—comes into her life, and real romance, poignant and overwhelming, comes upon Sara Lee.

Out There, by Charles W. Whitehair (D. Appleton and Company, New York, McClelland, Goodchild and Stewart, Toronto, 249 pages, 17 half-tone illustrations, \$1.50 net), is a series of lifelike sketches, telling just what the author saw on many battlefronts. He has been with the brave lads who have lived and fought and died in France, Belgium, Gallipoli, Egypt and Mesopotamia, and has been an eyewitness of some of the most important engagements in the Great War. The book is written by an American for Americans, and will doubtless help to keep alive and quicken into a brighter flame the enthusiasm with which our brothers across the line are entering with us into the stupendous conflict. The book will find a welcome in Canada as a reflection of the spirit in which our great Ally to the south is taking up its task in the battle for the defence of civilization and freedom.

Three delightful tales of Scottish characters compose **Cute McCheyne**, by Joseph Laing Waugh (W. and R. Chambers, London and Edinburgh, McClelland, Goodchild and Stewart, Toronto, 182 pages, \$1.25). Cute McCheyne, an elder in a glen kirk, overreaches himself in his guileful dealings and bitter enmity against a neighbor. Janet Armstrong, the minister's housekeeper, having lost her lover through a bitter word, finds and marries him in after years. A shrewd, determined Edinburgh lawyer, Carstairs, is won from his purpose of ousting a tenant, by the memories associated with a sprig of appleringie. Such are the backbones of the stories. But they convey little idea of the homely Scotch dialect and the charming atmosphere with which the narrator, a minister, adorns his narratives.

Gertrude Atherton in her latest book, **The White Morning** (Fred A. Stokes Co., New York; McClelland, Goodchild and Stewart, Toronto, 195 pages, \$1.00), gives a stirring tale of what she believes to be the probable revolution of the women of Germany in a successful effort to end the War. Written in the form of a novel, it has a blood red love chord running throughout. The author gives, in an appendix, the reasons which have led her, through her own acquaintance with Germany and through the utterances of others who know the Huns, for believing as she does. A beautiful young German woman, Gisela Niebuhr, brought up in an aristocratic home, receiving part of her education in America, begins to train her countrywomen to despise their senseless slavery to men. Then comes the War into which she enters with enthusiasm for the Fatherland. But fact after fact gradually open her eyes to the military autocracy of Germany against which she organizes and throws hordes of well armed German women. To win her object she must even sacrifice her woman's heart, won by the love of a soldier. The book closes with Germany as a republic and Gisela's sore heart for a sacrificed lover.

Lovers of detective and mystery stories will find **The House of Whispers**, by Wm. Johnston (Thomas Allen, Toronto, 292 pages, \$1.40), thrilling reading. Spalding Nelson, a young college man with a longing for adventure, grouches because he is prevented from going to France. But soon he becomes involved in a puzzling, threatening and unseen evil power that surrounds an up-to-date New York apartment house and strikes at a charming young woman as well as himself. After calling in the services of an ex-police officer, Nelson is arrested for the murder of a well-known actress. As the trial proceeds, the charming young girl, who has become his sweetheart, plays a hand that leads to the acquittal of her lover and the discovery and punishment of the mysterious evil persons.

A story for boys is **The Making of a Man**, by W. D. Flatt (William Briggs, Toronto, 153 pages, \$1.00). The fact is that the book was written for the 28 boys of the author's Sunday School class at Port Nelson, Ontario; and it is intended to represent, under the guise of two manly young heroes, the ideals and habits this teacher would have his scholars cultivate. These heroes are two Scotch boys, from the Orkney Islands, who about one hundred years ago, found employment with the Hudson Bay Company. We follow their adventure during those early days in Canada when the Indians were a powerful, and not always friendly, factor, and when the bad white man was not checked by Dominion police. An intelligent enthusiasm for things Canadian



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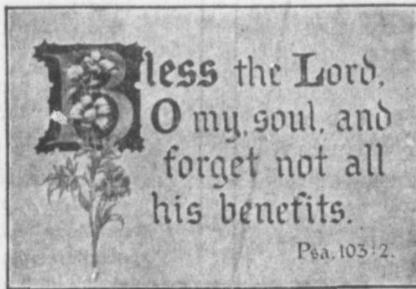
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is aroused by trustworthy portrayal of pioneer difficulties and triumphs. The buffalo hunting and wolf killing will appeal to any boy. Nor is the love thread missing. How "Kid" Made Good is the title of a short additional tale about the Canadian lumber woods. An Appeal to Play the Game Fairly is the subject of the last chapter, which indicates the vast opportunities and emphasizes the earnest calling which to-day confronts the Canadian boy.

Our New Citizenship, by Blanche Read-Johnston (McClelland, Goodehild & Stewart, Toronto, 46 pages, 25c.). This is distinctly a pamphlet for women. The author is one who made a successful fight for freedom of the streets for religious meetings, who led in rescue work for women in Canada, who campaigned over a good part of North America in the interest of women's welfare work. In this booklet Mrs. Read-Johnston points out the difference the War has brought into the outlook and occupation of women, urges the necessity of their taking an active part in the creation of national, social as well as domestic, and democratic citizenship.

It is not every day that we have an opportunity to read a book on the life of Jesus by a journalist. Such books are usually from the pens of clergymen or theological professors. Because of this, **The Christ We Forget**, by P. W. Wilson (Fleming H. Revell Co., New York, The Upper Canada Tract Society, To-

ronto, 310 pages, \$1.50), will be found of special interest. The author is a parliamentary correspondent for the London Daily News. For this reason we expect, and we find, in the book an approach to Jesus from the standpoint of a busy, educated layman, acquainted with affairs and men. To such a man certain facts and impressions of Christ come which others are apt to miss. The author is most conservative in his historical sense of Jesus of Nazareth. But the book is marked by an earnestness of purpose and experiential valuation that are most impressive. Mr. Wilson may fail in the scientific analysis of the literary critic; but he has what too many students fail to grip, the profound significance of Christ for us and our day. The style is vivid, forceful and clear,—as we should expect from such a writer.

The problem of religious education in a democracy of the type which prevails on the North American continent is the problem of reconciling two principles, each of which is firmly established. Of these the first is the principle of compulsory education and the second is the principle of religious freedom. It is universally recognized that the education of its future citizens is the business of the state, and that the state has the right to compel its children to avail themselves of educational advantage. But if the state undertakes to provide religious education, it immediately lays itself open to criticism from cham-

pions of religious liberty. For the most part, therefore, both in Canada and the United States, the state has assumed responsibility for secular education only, leaving education in religion to voluntary effort, mainly that of the churches. More and more clearly, however, it is being recognized that any system of education, which does not include religion as an integral part, is so far defective. Many plans have been tried in various parts of the United States by which the state and the churches may unite in providing for all the children in the community a well rounded education, in which religion shall have its due place. A clear statement of the fundamental problem to be solved in any such combined effort and an illuminating discussion of the plans for bringing the state and the churches together in the matter of religious education is given in **Religious Education and Democracy**, by Benjamin S. Winchester, Chairman Commission on Religious Education of the Federal Council of the Churches of Christ in America, and Assistant Professor of Religious Education in Yale School of Religion (Abingdon Press, New York and Cincinnati, 293 pages, \$1.50 net). Our educational problems in Canada are so similar to those of our neighbors to the south, that we may learn much from their experience. Educationalists generally, and specially those interested in reli-

gious education, will find Dr. Winchester's book of great value.

Matthew's Sayings of Jesus, by George Dewitt Castor (The University of Chicago Press, Chicago, Illinois, 250 pages, \$1.25). New Testament scholars to-day generally accept the conclusion that, in their present forms, Mark is the earliest of our Gospels. But Matthew and Luke, as we have them, besides drawing on Mark for much of their material, have both used another common source, usually called "Q," which consists mostly of sayings of Jesus. It is with the source "Q" that this book deals. The author, before his death, was Professor of New Testament Literature and Exegesis in the Pacific School of Religion. His treatment of the subject is thorough and careful. His conclusion is that these sayings of Jesus did constitute an independent source, that they were written shortly before Mark's Gospel, probably in Aramaic and by Matthew. At the end of the book the author reconstructs these sayings as they were likely originally written. They represent Jesus as more than a prophet,—as the long hoped for Messiah, whose kingdom while hidden within the believer's heart for the present will one day be manifested in glory, and who prepares his disciples for strenuous and persecuting times.

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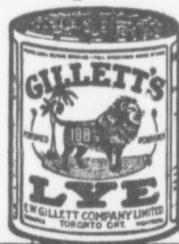
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