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# THE TEACHERS MONTHLY



The  
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Series

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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser  
Editor & Business Manager

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# THE TEACHERS MONTHLY

Toronto

June, 1918

Volume XXIV.  
Number 6

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### PUBLISHERS NOTICE

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# The Teachers Monthly

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

Vol. XXIV.

Toronto, June, 1918

No. 6

## Two Leaders in Religious Education

EDITORIAL CORRESPONDENCE

Two outstanding leaders in the work of Sunday Schools and Young People's Societies are ministers in London, Ont., the General Assembly city for this year, Rev. W. J. Knox, M.A., of the First Presbyterian Church, who is the Convener of the S. S. and Y. P. S. Board, and will present his first Report in that capacity to the coming Assembly, while in King Street Church is Rev. W. R. McIntosh, B.D., a former Joint-Convener of this same board. ■

A recent visit to the Sunday Schools of these two churches was full of interest. It afforded an opportunity of watching in actual operation some new methods, which have gone beyond the experimental stage and reached the goal of assured success.

On entering Mr. Knox's church for the morning service, one could not but be struck with the large attendance of children, including an unusual number of quite little folk. In pew after pew were seen the parents with all their children who could possibly be brought to church. The presence, in such numbers, of the smaller children was explained as the service proceeded. After the opening prayer



REV. W. R. MCINTOSH,  
B.D.



REV. W. J. KNOX, M.A.

and psalm and scripture lesson, the minister told the children the Old Testament story of the trees which would choose for themselves a king, the application of the story to the lives of the little ones being skilfully made. A children's hymn followed, and as the last verse was being sung, the little ones withdrew, with their teachers, from the church to the school room. The visitor went with the children, and was amply repaid for doing so.

The little scholars were seated round the teacher on comfortable little chairs, low enough to let their feet rest on the floor. It was the regular Sunday session of the Primary Department for the day these scholars not being expected to return to the Sunday School in the afternoon. The opening exercises included a "Circle Talk," into which were cleverly woven suggestions to the scholars as to how they might help to increase the attendance of the class and also how they might show themselves true patriots by saving food,—not taking on their plates more than they needed, eating all their crusts, etc. After this, the classes took their places for the teaching of the day's lesson.

The remaining classes of the School met in the afternoon. All took part together in the opening exercises in the school room, which is built on the well known Akron plan, with separate class rooms round the walls on the ground floor and in the gallery, opening into the main room by means of rolling wooden screens. The singing of the hymns was led by an orchestra of several string instruments, with a piano. A notable feature of these exercises, from the moment the superintendent quietly said: "Order, please," was the perfect decorum of all the scholars. They had evidently been taught to realize that they were in that place for worship and study and that reverence and earnestness were expected of them.

In a "personally conducted tour" of the classes after they had grouped themselves for lesson study, it was found that, besides the ordinary Sunday School classes, there was a class of teen age boys who were taking up the Canadian Standard Efficiency Tests. These were meeting, under the leadership of one of themselves, for their Sunday Bible study. In the vestry, a class of young women was engaged in the study of The New Standard Teacher Training Course. Under the leadership of a lady teacher in one of the city schools they had completed the study of The Pupil, and were nearly through The Teacher.

One of the class room spaces in the gallery, it is worth noting, is occupied by a recently installed moving picture apparatus. The authorities of this up-to-date School have been quick to see the possibilities of "movies" in religious education, and to avail themselves of this valuable equipment.

A quick motor ride in the bright sunshine and balmy spring air,—it was the April Sunday on which "daylight saving" came into effect—brought the writer to Mr. McIntosh's church on King Street, where the Sunday School was found busily at work. Here the organization differs, in some particulars, from that in First Church,—an illustration of the wisdom of adapting methods to varying situations.

The plan is followed here also of having a session of the Primary Department held during the time of the morning service in the church. But it is found necessary to have a Primary class also in the afternoon. The scholars *will* come, and they must be taken care of.

A distinctive feature of the organization in this School is the grouping of the classes of the older scholars into a Young People's Department. These classes are linked up very closely with the Young People's Society, serving on the one hand as a feeder to that organization, and on the other, as a means by which it may carry on regular and definite study. The Sunday sessions of the classes are held in the auditorium of the church, and the following announcements on the bulletin board give an idea of the nature of their through-the-week activities :—

1. MONTHLY SOLDIERS' SOCIAL
2. MEETING OF CANADIAN GIRLS IN TRAINING
3. MEETING FOR CANADIAN STANDARD EFFICIENCY TESTS
4. DEBATE

In the main School, which meets in the basement of the church, the visitor was in time to get a glimpse of the way in which missionary instruction is given. Several lantern pictures were thrown upon the screen, one of these being a photograph of a hospital in India, where the School is supporting a boy, and another of the Pointe-aux-Trembles Schools where it is helping to educate a pupil. As these pictures were shown, the scholars were told some interesting facts about our church's work in India and amongst the French-Canadians.

J. M. DUNCAN

## EDITORIAL

### Patriotic Sunday

It is interesting, but not surprising, that, as the War has held on year by year, the observance of Patriotic Sunday has extended more and more widely. Probably *two-thirds* of our Sunday Schools and churches observed the Day last year. This year, this proportion is likely to be still further increased. The War makes country very dear to us. It makes us also feel the need of God, of getting right with him, of getting more of his wisdom and strength into our hearts and acts.

Patriotic Day is the Sunday next before Dominion Day ; this year the very day before namely, June 30th.

The ORDER OF SERVICE for this year's Patriotic Sunday turns upon the duty and privilege of service. There rings through it the splendid self-commitment of Paul, that glorious saint and soldier of the cross, in the face of appalling peril—

"WHOSE I AM, AND WHOM I SERVE."

The present time truly calls for a fresh consecration to service—service for what fighting on the field remains to win the War ; service at home in food and aid of all sorts for those who are in the Forces overseas ; service to keep the moral and religious life of our country true to its ideals in these testing days ; service in the days of reconstruction which are already begun ; above all, and as the foundation and source of all else,—personal service of the great God and his Son Jesus Christ.

### Where Religious Education Comes In

In this whole matter of service, there is no more potent force than the religious training of the young. A nation is, in the last analysis, just as strong,—or as weak—as its morale. As Dr. Jowett well said : "Should the morale of a people suffer impairment and the spiritual vision grow faint, munitions could not win a victory. The highest morale, as all history proves, is found only where the fear of God reigns." "Fear God, and keep his commandments; for this is the whole of man," are very ancient words, but they are altogether modern as well.

The whole object of the *TEACHERS MONTHLY* and our other Lesson Helps and Illustrated Papers for the teachers and scholars of our Sunday Schools and homes, is to provide the material for a right religious education,—the object of which may be summed up in another old-time precept, which still holds as a guiding star—"Fear God. Love the Brotherhood. Honor the King."

It is naturally a source of much satisfaction to the Board of Publication and to the Editorial and Business staff that we have been enabled to render this service. Some mention is made on another page, under "A Word from the Business Manager," of the work which has been accomplished by the PUBLICATIONS during these twenty years past. Those entrusted with their care have found their task a continual joy ; it has been so vital, and the churches and Sunday Schools have so heartily cooperated.

### The Fall Teacher Training "Drive"

The Sunday School forces of North America are being called to unite this fall in a Teacher Training "Drive." The purpose of this special effort is to enrol the largest possible number of Sunday School teachers and of those looking forward to the work of teaching, in classes for the study of the excellent course provided in the New Standard Teacher Training textbooks.

Four of these textbooks,—The Pupil, The Teacher, The Teacher's Study of the Life of Christ, and The School—together making up the First Year of the Course, have been in use for some time, with the best results. The books for the Second Year,—The Teaching Values of the Old Testament, The Teacher's Study of the New Testament, The Training of the Devotional Life, and The Programme of Christianity—are in course of preparation, and some of them, at least, will be ready for the beginning of the Drive in the fall.

Several plans have been followed in the formation of Teacher Training Classes. For those who are not actually engaged in teaching on Sunday, a class of picked young men and women, under the guidance of a competent leader, may take up one or more of the textbooks during the regular Sunday School hour instead of the ordinary lesson. In the case of teachers who are at work on Sunday, it will be necessary to form a class, meeting on a week night. The best time, of course, will depend upon local circumstances. The teachers of two or three neighboring city congregations may unite to form a class large enough to attract the services of some educational specialist as a leader. Or, in smaller places, the teachers of all the congre-

gations may come together for teacher training. Where it is not possible to form a class, the Course may profitably be followed by individual students.

A special feature of the Drive will be the cooperation in it of the various churches of the Dominion and of the United States, along with Provincial and State Sunday School Associations. Concerted action will be taken with a view to the lifting of the teaching in the Sunday Schools all over this continent to a higher level of efficiency.

All superintendents and teachers should be on the alert to see that their School gets the full benefit of this great cooperative movement. Every School should have its part in the Drive. It is not too soon to lay plans. Full information may be had by writing to our General Secretary, Rev. Dr. J. C. Robertson, Confederation Life Bldg., Toronto.

### Religious Education and War Service

It may seem to some workers, that the necessities of War service are seriously interfering with the work of religious education. Great demands, it is true, are rightly being made on the time and energy of boys and girls and young people by various organizations for ministering to the soldiers and helping in other ways to win the War. These demands make it more difficult for the church to carry on its regular programme of teaching and training.

But it must be remembered that War service itself supplies an essential element in religious education. For religious education is very one sided and imperfect if it does not include the training, through exercise, of expressional activities. The War has brought the opportunity to the young, not less than the old, to put into practice the principles which lie at the root of true religion. The War work of clubs, societies, bands and other groups, if it is properly directed, is all helping to further the kingdom of God, to bring nearer the time when God's reign shall be acknowledged the world over. Such work is, in the highest sense, religious, and those engaged in it are receiving a most important part of their religious education.

The question of expressional activities has long been discussed. Now they lie before all who have eyes to see them. It is the business of the religious teacher to show the real significance of War work. Rightly understood, it is the giving of self to God and humanity, which is the sum of all religion.

### A Wise Suggestion

One of the recommendations adopted by the Canadian National Advisory Committee for Cooperation in Boys' Work, is that definite provision should be made in connection with every Boys' Work Conference for a meeting of parents, so as to secure a closer cooperation of the home and of adults generally. To the same end, a special Field Day is recommended for the city in which the Conference might be held, so that every pulpit, so far as possible, would have a definite message on this work.

Yes, it is when the home is enlisted that the best results come, in any phase of religious education.

### Girls' Work Conferences

Various facts indicate both the importance of, and clamant demand for, Girls' Work Conferences. This spring a whole series of conferences among such girls and their leaders was held in the West. Last fall arrangements were made for such a conference at Niagara Falls, Ont., where it was expected that some 100 to 150 girls might attend. The leaders were somewhat embarrassed when 600 came. As an outcome of a five weeks' training course for leaders, there was a rally in Winnipeg, Man., attended by 600 girls.

Teachers of girls' classes have not only a responsibility, but also a great opportunity in the work that is now opening before them. There is an intelligent and enthusiastic interest in

such work and a carefully prepared programme covering both Sunday and week day activities. Teachers should not only keep in touch with what is being done, but should encourage their girls, if they are of the teen age, to attend whatever conferences or summer schools are available for them.

### A New Quarter's Lessons

During the Third Quarter of this year there is a change of standpoint in the Uniform Sunday School Lessons. For the first six months the teacher has been studying and mastering Mark's Gospel, taking it as it is and seeing what it has to teach. Now he is to commence a series of topical studies. Certain subjects are selected, and he goes to the Bible to see what it has to say anywhere in any way about each of these topics.

The teacher may make this new series of vital importance to his scholars in more than one way. It will give him occasion to get them searching through the Bible, hunting up various books and texts, to discover what it contains. As different books and texts reveal their teaching about the matter in question, a sense of the unity of purpose and aim of the whole Bible will be discovered. The subjects chosen are themselves of vital interest. They are arranged under the general title, Studies in the Christian Life. By the end of the Quarter each of the scholars will have had brought home to him one or more of the fundamental truths in connection with some great matter of every day concern to the life of the Christian.

### "Old Timers" as Teachers

At the recent meeting of the Sunday School Council for Canada and the United States in Cincinnati, one worker stated that many Schools in his denomination were being greatly helped by older men and women who had retired some years before from teaching. The call of the War has stripped many Schools of practically all their young men. The "old timers" are "coming back," and taking their place.

In many localities there are people who at one time taught in the Sunday School but who for one reason or another have given it up. During these days of unusual demand upon man power, such persons constitute a source of supply worth tapping.

### Are You Up to Date?

That the standards of religious education are actually in advance of the average Sunday School by fifteen years, was the startling statement recently made by an expert Sunday School worker. While some of the Sunday Schools have reached a high degree of efficiency, there are many lagging far behind the ideal. He went on to say that what is needed to-day is not new plans and helps so much as an intelligent understanding and earnest promotion of those already at hand.

No Canadian or Presbyterian likes to feel that his Sunday School is behind the times, and is trying to solve its problems by crude, half-developed methods. Every earnest worker will make himself conversant with the present plans and available helps. If these have not been adopted and promoted by his School he will make every effort to introduce them and make them go. In this way, and in this way only, will the Sunday Schools be brought up to date.

### A Patriotic Note

It was a clear, ringing note of patriotism which was struck by the Sunday School Council of Evangelical Denominations of the United States and Canada, in its Annual Meeting in April, in Cincinnati, when by a unanimous standing vote it adopted a Resolution, pledging its constituency of upwards of nineteen million Sunday School teachers and scholars to uphold the Governments of these two countries in their prosecution of the righteous War in

which, with the Allies, they are engaged. Copies of the Resolution were ordered to be sent to the President of the United States and to the Governor-General of the Dominion of Canada.

## WITH OUR CONTRIBUTORS

### When a Boy Wants to Go to Work

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

(The sixth 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.)

When does a boy want to go to work? It depends on the boy, of course; but we shall not be far wrong if we answer, when he is fourteen. External circumstances, as well as his own inward condition, make it easy and natural for him about that time to decide to quit school and to begin earning money.

At fourteen, a boy is usually no longer compelled by law to attend school; and the child labor laws no longer prohibit his employment, except in dangerous occupations. If he entered school at six, moreover, and has advanced normally, he is at fourteen completing the work of the elementary school, and faces the question whether or not to enter high school. In all too many cases he is apt to find his parents somewhat indifferent to the advantages of further schooling; and they may even manifest a more or less definite expectation that he will now assume a share of the family's support.

Inwardly, the boy feels himself to be coming into manhood. His sex powers are maturing. He is growing rapidly. He is putting away the things of childhood, and is awakening to the grown-up world and reaching out toward its values. Yet he is not quite sure of himself. Physically, he is awkward—"growing too fast," we say; mentally, he is full of yeasty aspirations and uncoordinated desires. He wants to assert himself; but just what the self is that he would assert, he has not yet been able to determine.

Studies of school attendance in the cities of the United States show in general, that children are most apt to drop out of school between the ages of thirteen and sixteen. The greatest losses in enrolment are in the seventh and eighth grades and in the first two years of the high school. Ayres concluded, from an investigation undertaken by the Russell Sage Foundation in 1908-9, that the general tendency of city school systems in the United States is to carry all of the children through the fifth grade, half of them to the final ele-

mentary grade, and one in ten to the final year of the high school. A better situation was revealed by the Cleveland Survey of 1915. In 1913, Ohio had passed a new compulsory education law, requiring boys to attend school until they are fifteen years of age and girls until they are sixteen. The survey of the Cleveland schools showed that practically all of the children of that city remain in school until the age of twelve; at the age of fourteen, one sixth have dropped out; at fifteen, nearly half have gone; at sixteen, two thirds; and at seventeen, only twenty-one per cent. remain. Stated in terms of the grades, it appeared that almost all of the children complete the fifth grade; but one fifth drop out by the time the seventh grade is reached, and over one third quit before the eighth grade. Forty-one per cent. of all enter the high school, however, and nearly half of these finish the course—a showing far more creditable than in many cities.

In 1910, the United States Bureau of Labor published a study of the conditions under which children leave school to go to work. For special inquiry, 620 children were chosen, in seven representative localities. Of these, only thirty per cent. were compelled to leave school because their earnings were necessary to family support or their actual help was needed. Twenty-eight per cent. quit school because their help or earnings were desired, though not necessary; and twenty-seven per cent. because, for one reason or another, they were dissatisfied with school. Only ten per cent. gave as reason their desire to go to work, or their preference of work to school.

This study is significant. We may yet further simplify its classification. There are three fundamental types of reason for a boy's leaving school: because he really wants to go to work, because he does not want to go to school, or because his parents want him to go to work. Of these reasons, the first alone is responsible, I believe, for comparatively few cases. True, the boy is bound to feel budding vocational ambitions in the early teens and to want money of his own; but these inward stirrings are not in most cases enough to cause him to take the step unless they be reinforced by the external situation. If, however, he

sent to Canada.

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finds that his parents do not care much whether or not he goes further in school, or that they expect him to get to work or actually need his earnings, the decision is apt to be made quickly. Or, if there is something wrong with the school or with his adjustment to it,—teachers incompetent or uninspiring, studies not practical enough, a school spirit lacking, or the boy himself not promoted—he is ready to quit if he gets a chance.

Retardation in school is undoubtedly one of the chief reasons why pupils drop out. The boy who fails to be promoted and gets behind grade, becomes discouraged and feels humiliated to be grouped with younger children; and he is glad, as soon as the law permits him, to get into work where he can associate with others of his own age and receive weekly evidence of at least some measure of success in form of a pay envelope.

The situation in this respect is more serious than we are apt to think. At the close of the school year 1912-13, the Russell Sage Foundation made a census of the thirteen year old boys in seventy-eight cities of the United States,—the boys, that is, who were approaching the end of the compulsory attendance period. It brought out the fact that there were some thirteen year old boys in every school grade from the kindergarten to the senior year of the high school. Over twenty-two thousand boys of this age were listed. Five per cent. of these were still in the third grade or lower; thirty-two per cent. in the fifth grade or lower; and fifty-seven per cent. in the sixth grade or lower. One wishes that these retarded boys had been looked up again a year later, to discover how many of them had kept on at school, when no longer compelled by law to attend.

The worst of it is, that the boy of fourteen who goes to work is likely to get the wrong kind of job. This is partly because of the hit and miss way in which most boys of this age get placed in jobs; but it is chiefly because most of the jobs open to them are of the "blind alley" type. These jobs lead nowhere. They do not develop skill or resource;

they will never pay much more than the initial wage; and in the course of a few years the boy will find himself too old for that type of work, but without qualifications for a good job. He will become a "job hobo" or an unskilled laborer, one from time to time of the army of the unemployed.

Of 560 jobs held by boys and girls between fourteen and seventeen years of age, investigated by the University of Chicago Settlement, only thirty-five were of the sort that would lead to promotion or promised skill in some recognized trade. The Royal Commission on the Poor Laws and Relief of Distress, in

### EXPECTING VICTORY

There is much wisdom in that ancient teaching in the book of Job, "The thing which I fear cometh upon me." And equally true is it that what one eagerly anticipates is likely to come to him. The person who cherishes the fear of defeat is in danger of being defeated, while he who expects victory is already on the high-road to success.

To expect victory does not mean simply to expect. It means also wise planning and hard work, but it means an optimistic spirit in all one's planning. And while optimism does not hypnotize success, there can be no question that of two men of equal ability, working equally hard, the optimist has far more chances of winning than the pessimist.

The Sunday School teacher should always expect to succeed. He should confidently look forward to a growing attendance. He should not be surprised when the class reveals a larger spirit of generosity. And when they undertake new lines of activity he ought to be able to say, "That is just what I expected."  
James Elmer Russell

its report published in 1909, expresses the conviction that this aspect of boy labor in England is perhaps the most serious of the bodies of fact which they encountered in their exhaustive study of unemployment. "The mass of unemployment is continually being recruited by a stream of young men from industries which rely upon unskilled boy labor, and turn it adrift at manhood without any general or special industrial qualification. . . It will never be diminished till this stream is arrested."

What are we going to do about it? No one yet knows the full answer to that question. Our realization of the problem is too recent; our efforts to solve it are still in the stage of experiment. But it seems clear that the solution lies along four main lines of effort:

(1) *More efficient schools* can greatly lessen the amount of retardation. The worst of the systems studied had but twelve per cent. of its thirteen year old boys where they ought to be, in the seventh grade or higher; the best had seventy-seven per cent. there.

(2) *Vocational education* can be provided for boys and girls between fourteen and sixteen. They are not profitable workers; they ought still to be learners. But they can be learning trades, and fitting themselves to work with some degree of intelligence and skill. The old apprenticeship system has practically passed; the state must provide a system of vocational education in its place.

(3) *Vocational guidance* can help the boy to choose his occupation wisely, in view both of his own abilities and of conditions and opportunities within the occupation. Systems of vocational guidance that are especially

worthy of study are those of Birmingham, England; Edinburgh, Scotland; and Boston, Mass.

(4) *Follow-up protection* can be given to the young workers for the first two or three years of their employment. The public school should not cease to be interested in its pupils when the first work-certificate is granted. It could aid them greatly by a system of registration and follow-up service which would not leave them at the mercy of chance employers, "Help Wanted" advertisements, or commercial labor bureaus\*.

Yale University, New Haven, Conn.

\*NOTE: Those interested to go further into this problem should read Meyer Bloomfield's *Youth, School and Vocation*, and his splendid collection of papers and studies entitled *Readings in Vocational Guidance*. J. B. Davis' *Vocational and Moral Guidance* is very suggestive.

## What Learning Means

By E. A. HARDY, D.PED.

"Learning is a process; knowledge is the result." So says the dictionary, which also says that to learn is "to acquire knowledge of or skill in by observation, study or instruction; become informed about, receive and fix in the mind." The dictionary goes on to say that "learning is never a passive but always a more or less active psychophysical process."

Now let us apply this to our Sunday School lessons. Learning implies, evidently, a teacher, a learner, a cooperation between the two, and a definite result. Working this out farther, we get our factors resolved as follows: (1) The teacher must have some lesson to teach. (2) He must have prepared himself as thoroughly as possible so that he is informed of the facts and the truths of the lesson. (3) He must know his work thoroughly, allowing nothing to interfere with his mastery of the lesson, until, when he steps before the class, he is a workman not needing to be ashamed, but one who is prepared, ready, alert, keen, purposeful and glad to have the opportunity to bring the knowledge and the message that the lesson contains.

The learner may not be at the outset at all keen about learning the lesson of the day. He may be hostile or inert or very much interested in many things other than the lesson. But during the teaching, his attention is focussed on the lesson, being drawn away from other things. When the lesson is over, he is informed as to the facts of the lesson and the applications of it to his life. These are lodged in his memory to some extent at least. And

in a Sunday School lesson these have made some lodgment in his heart also, and awakened some purpose to translate them into his life.

All this has been accomplished by cooperative effort of teacher and learner. It is utterly impossible for one to do it alone. The listless, inattentive pupil is not learning the Sunday School lesson, although he may be learning many other things during that half hour. So with the restless boy or girl busy with many activities other than attending to the teacher. Unless the mind of the teacher and the mind of the learner are in active cooperation, there is a wastage of time and labor, and disappointment to the teacher, and little or no learning of the lesson.

The definite result is what is lodged in the mind and heart of the learner. Facts, truths, impulses,—all are shaded here, and it is difficult to measure this result. What has been said so far in this article applies only to the lesson as a matter of teaching. Other learning processes are going on of which both teacher and pupil may be quite unconscious. The teacher's dress, manner of speech, deportment, self-possession, attitude towards those around him or her, and many other things are making some impression on the pupil; in fact, in many cases the pupil is learning more from these than from the lesson that is being taught. Hence the importance of the teacher's general preparation of mind and heart and life as well as the special preparation of the day's lesson.

What learning means is, therefore, not easy to state. How much the pupil learns is ex-

\*How to Ferguson, THIRIAN Pt Toronto.

remely difficult to estimate. These facts are clear, however,—that the teacher and the learner are equally factors in the process, and that unless the teacher secures the active co-operation of the learner's mind, there is little or no learning. Inasmuch as this often has to be done in the face of apathy or positive disinclination, the Sunday School teacher's

task looms up as more than ordinarily difficult. The encouraging thing is that, Sunday after Sunday, it is achieved in spite of all difficulties and many, many thousands are really learning lessons every Sunday about the Word of God, the written Word and the Word that became flesh and dwelt among men.

Toronto

## \*The Little Sunday School

A BOOK FOR THE MONTH

By REV. J. M. DUNCAN, D.D.

Most of our Sunday Schools are little Sunday Schools. A typical School is one of, say, 50 members. The "Book for the Month" is intended to help the workers in such a School, and is admirably adapted to its purpose.

A School is not really a School until it is organized. It is with the question of organization, therefore, that the opening chapter of Dr. Fergusson's book naturally deals. The ordinary School of fifty requires, it is pointed out, two officers,—a superintendent and secretary-treasurer, who may also be the librarian—and five teachers. The 43 scholars will be divided into classes, namely: 1. A Primary class taking in all scholars up to and including 8 years of age. 2. A Junior class made up of boys and girls from 9 to 12. 3. An Intermediate class of scholars from 13 to 16. 4. A Senior or Young People's class for young men and women from 16 to 23 or 24. 5. An Adult class for the men and women of the School. It may be pointed out that, since Dr. Fergusson's book was written, a new grouping has been growing in favor, which would make the Junior period cover the ages from 9 to 11 inclusive, and the Intermediate period from 12 to 14, also inclusive. It is not absolutely necessary, however, that a School should have as many as 50 members. Instances are known where a Sunday School of 11 members has been run successfully for several years. Such a School might have two classes,—a younger and an older—with two teachers, one of whom might act as superintendent.

In some places there is not even a "little" Sunday School, and the problem is how to start one. Our book has much of interest and value to say on this point. It is insisted, with great earnestness, that, no matter how small a School is, it should be conducted on sound educational principles. Dr. Fergusson makes clear that there is no reason why a small School in a remote country place, should not have a classification of its scholars and

an adaptation of its teaching materials as scientifically up to date, in all real essentials, as the largest city School.

The School once started, every effort should be made to increase the attendance. It ought, of course, to be the ambition of every Sunday School worker to have every one in the community who ought to be in his School actually there,—there regularly and there on time. The discussion of the principles which all efforts to secure an increased attendance should follow, and the plans to be adopted, is full of information and suggestion.

Included in the running of a School are the making of programmes for the weekly session, for the Quarter and for the year. Each of these important matters has a chapter in the book to itself.

A closing chapter is headed, "Getting Results." No Sunday School worker should be satisfied unless his School is actually doing something of definite spiritual value in the lives of its individual members and in the life of its community. Our book would be worth while if it contained only this chapter, so full is it of stimulus and encouragement to those who long to make their work in the Sunday School count for something real and permanent.

## The Sunday School Picnic

By John M. Keith

The superintendent and teachers each summer are brought face to face with the Sunday School picnic. Call it what you like, "Annual church picnic" or "Annual Sunday School picnic," it has to be initiated in the Sunday School, for it is primarily for the boys and girls. Of course the success depends largely on the cooperation of the grown-ups of the congregation. The older members should be out in full force and laugh and run and play ball with the boys and girls.

Some of the teachers have a strenuous time making the plans for this great event in the yearly programme of the boys and girls. Sometimes the work seems too arduous just

\*How to Run a Little Sunday School, by E. Morris Fergusson, 128 pages, 60c. postpaid. Write to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

for the one day's outing. Yet when it is all over, and tired but happy faces greet you on the car coming home, you forget the work and feel repaid for any effort made.

We cannot do without our picnic. It is such a happy way of being together. The boys and girls,—and especially the grown-ups—have no pews or seats to separate them. Everything is free and easy at the picnic. The minister has to play ball with the rest of them. After it is all over his bones may ache, but it is all great fun, and we will always do a whole lot for some wholesome fun. Then there are the races. If you have boys or girls in your home or in your class you will hear them tell about the races they are going to run and try to win, and they practise for the great day.

It is a happy Sunday School when the superintendent announces the picnic. The roll of the School is never larger than on the days preceding the great event.

The committee in charge of the recreation should see that everybody has an opportunity to take part. This is the time to mix up.

The older boys and girls should stay with the crowd and help to make the fun complete. It is a day above all of unselfishness, and we shall always enjoy our Sunday School picnic if we only make it a day to make others happy. That is really what we have the annual picnic for,—to make others happy. If we succeed we shall be happy too.

Let us have our picnic again this year. Let us fill high the baskets and go out into the country somewhere,—anywhere where there is room to run and jump and be noisy.

If you are a Sunday School teacher, you will have plenty to do for your group. You can be their leader. Plan their games, assist them in the races and guide them throughout the day in all their fun. Just to be out with them will help them to listen to your stories and your lessons on the Sunday afternoons that follow. Make the picnic count for much in getting in touch with your scholars. It will help to open their hearts and once the wedge is started, we can depend on *him* to win their hearts completely.

Toronto

## Teacher Training Amongst Girls

BY MISS LILLIAN OLIVER

No cast iron rule can be laid down as to the time, place or methods of starting and conducting a Teacher Training Class amongst girls. All these details depend upon the course to be studied, the individual members of the class and the Sabbath School to which they belong. But there are one or two essential points which teachers desirous of making such a class successful should try to observe.

It is always a mistake to start any movement in a class or department before the members thoroughly understand the new plan. Therefore the teacher who is anxious to gather about herself a Teacher Training Class should first of all see to it that a sympathetic, intelligent atmosphere towards such a proposal is created among the girls.

To accomplish this the teacher desiring to start a Teacher Training Class amongst older girls should study the individual members and from them select the key scholars, those whom the other girls will follow. These leaders should be invited to meet together, to have explained to them the value and purpose of teacher training, concrete examples being given of girls who have been benefited by such a course.

If practicable, let some one be secured, who has had a large experience in the work, and who is able to impart inspiration, to come and have a chat with, not give an address to, these teachers in the making. When the atmos-

phere is created, get your picked group to outline a prospective membership list of the other girls in the classes whom they think would like to take up such a course of study. Start a systematic canvass of the older girls of the School, leaving a large share of the responsibility for securing members upon your key girls. Set the date for your first meeting, have a bright, interesting programme prepared and get your leader.

Conduct your training class in the same manner in which you do your organized class. The material for your programme has been provided in the splendid New Standard Teacher Training Course. It is advisable to take the course in the order in which it has been prepared and not to attempt to crowd too much information into any one meeting. Mystery is the sesame which holds all girls. One plan is to disguise matter of fact subjects with alluring titles; for example, if your class is taking up the course on *The Pupil*, it may make it more attractive to the girls to label the chapter known as *Later Adolescence as The Time of Bloom and Blight*.

Do not let your meetings drag. Begin promptly, close just as promptly, and never have your class in session more than one hour.

In some instances, a teacher may feel that she is not capable of teaching the entire course. Some phases of girl life may be contained within it, with which she herself is not

familiar. In that event she should choose the portion of the course which she is certain she can impart to others, and seek the assistance of others who are specialists in the particular part of the course about which she is uncertain.

If all these suggestions are followed out in some measure, the time of holding such a class is immaterial. It should be held in the Sunday School, at the time which is most convenient for the girls. But just a hint,—

one of the most successful Teacher Training Classes for girls is held on Sabbath morning from 9.30 to 10.30. It means sacrifice, effort and sometimes inconvenience to have it at this hour, but the girls who will stand the test of all these are, after all, the girls who are worthy recruits, ready to enlist at any cost in the great army of Sabbath School teachers; and in their hands we may safely trust the classes of to-morrow.

Toronto

## The Leisure Hours of the Sunday School Scholars

BY REV. W. O. ROTHNEY, B.D.

The Sunday School which seeks no more of the pupil's time than an hour and a quarter on Sunday is in grave danger of not having any of the pupil's time at all. It is the legitimate business of the Sunday School to satisfy every normal need of growing life for moral and religious development, not provided for by some other agency. The desire for fun, relaxation and social intercourse is a normal condition of human life, and the boy, or girl, will seek and find satisfaction for this craving somewhere and somehow. If this satisfaction is not provided by the church, it will be sought elsewhere—on the street corner, at the picture show, in the country blacksmith shop, or at the local "party."

The environment in which the pupil spends his leisure hours is a potent factor in shaping his ideals and developing his attitude towards moral questions. His leisure hours occupy more of his time than that spent in the Sunday School on Sunday, and too often they undo the most efficient effort of conscientious teachers and parents. No School that seeks to develop Christian character in its pupils can afford to neglect their social needs.

This means that the Sunday School must arrange for and supervise a series of through-the-week social activities for its pupils. To this end the Canadian Standard Efficiency Tests for Boys, and Canadian Girls in Training have been prepared, and every Sunday School worker who has to do with teen age boys or girls should be familiar with these booklets. No training is more urgent for the young than that of training in the matter of spending their leisure hours.

The manner in which people spend their spare time, is of vital importance both to themselves and to society at large, and is perhaps the best test of the efficiency of the schools in which they have been trained.

It is for the Sunday School to insure that the men and women which it turns out will have learned to spend their leisure time in ways that will be conducive to both physical

welfare and moral and spiritual uplift. An evening spent by young people in pure fun, under good supervision, will result in power to enjoy one's self in that ideal society which includes both God and man. Such supervision on the part of the church is quite in keeping with its primary aim—the development of human life with the Christian character and the Christian life as its goal.

The agencies for ministering to the social life of the pupils are varied. In addition to the regular series of through-the-week activities, the teacher should meet with his class socially several times a year. The School as a whole will have a picnic, or outing, once or twice a year, and will have several entertainments for every one, if such a need exists. The departments may have quarterly socials of their own, and in some cases summer camps might be necessary as a means of ministering to their social needs. Frequently a bright reading room and game room will keep pupils away from undesirable resorts.

Boys' and girls' clubs, formed of classes, or natural groups of individuals, that "chum" together, may, under adult leadership, become both educative and recreational, and result in much good and effective social training. Often the only way to save the boy is to save his "gang." His "gang" should be organized into a Sunday School class, with a class name, a motto, an emblem, colors, and perhaps some simple form of initiation. Opportunity should be provided for this club to meet in such surroundings as would leave its members free to indulge in any social and recreational activities that would meet the social and physical needs of their lives and yet safeguard them from any undesirable company or improper forms of amusement.

There is no better place for such gatherings than in the homes of the pupils themselves. Intelligent cooperation between the School and the home might provide for the boy the use of his own home for himself and his friends. A boys' club which takes a boy away from home, and teaches him forms of

activity which he must go away from home to practise, is not good.

It is a mistake for the School to plan to amuse and entertain its pupils all the time. Its business is rather to train the children to entertain themselves. Children are quite

capable of doing this. What the church must do is see to it that as the club, or group, or organization, becomes welded into a unit, right ideals and right types of amusement become standardized.

Montreal

## THE DEPARTMENTS

### More About the Play Spirit

By Rae Furlands

If play is necessary for the child's development in each part of his nature, how is the Sunday School teacher going to make it practicable during the School session where there are many children to deal with and the rights of other classes to be respected?

Well, the play spirit, or atmosphere, does not necessarily cause noise.

Perhaps one or two illustrations would be the best way of explaining it on paper; but if any teacher who feels that she does not quite understand what is meant, would plan to visit a really successful Beginners class, she would be repaid for her effort, for she would surely see it in operation.

See it, did I say? Spirit and atmosphere are *felt* rather than seen or explained. It is a something caught by contagion.

A day school teacher was trying to teach her class (fresh from the kindergarten where the play spirit predominates) to form the letter "O" on their writing pads. It was a hot day and the children were listless and uninterested. Suddenly she had an inspiration and said brightly: "What do you think happened one day? I had a bag full of walnuts and I set it on the table too hard and the bag burst and the walnuts went rolling all over like this." Here she began to make "O's" on the blackboard. "I wonder if you could make my walnuts?" Every child was on the alert. It was fun making walnuts. This was some-

thing they understood. They got just as much hand development, only better, because the heart was in it.

A Sunday School teacher was having her class of Beginners repeat, line by line:

"How strong  
and sweet my  
Father's care,  
That round  
about me like  
the air,  
Is with me al-  
ways, every-  
where,  
He cares for  
me."

The children did obediently as they were told, but it meant nothing to them, and if any of them partly knew it when

they were through, they were not helped much by the memorizing of a few (to them) meaningless words.

Another teacher, endeavoring to teach the same hymn, said: "I want you to do something funny. Close your lips tight, like this (doing it). Now with your thumb and finger hold your nostrils together tightly, like this." After a few seconds, when she saw the fingers loosening, she said, "Now stop," and took her own off. "Was it pleasant?" "What was the matter?" A few moments' conversation elicited the fact that they could not get any air, or, as some of the children called it, wind.

The teacher looked round. "I can't see any air," she remarked. A little more conversation and it was found that it could not be seen, but felt, sometimes; and certainly missed if we stopped up the places where it got into the body. It is in our room—out of doors—at home—high up—low down—in the den with Daniel—with Elijah in the wilderness (two recent lessons), and indeed, every-

where, all the time. "Who gives it to us?" "Why?" No abstruse reason, of course, should be given, but just that it is comfortable and pleasant and God loves us and likes to give us good things. The air around us, everywhere, is like a picture of God's love and care that is also round about us, everywhere. God's care was round Daniel. It was round Elijah. It is round us now—always. This we cannot see either. We just *know* it is there.

The teacher then told them she knew a little story about it and recited the verse. "Miss Blank can tell it on the piano—just listen!" It was played a second time and the teacher sang the words with the music. The children

were asked if they wished to help tell about it. Of course they wanted to, and told it feelingly, too.

What was irreverent about this play? Was it not more reverent, more like worship than the other? It was on the child plane of experience.

The Memory Verse if learned by rote because it is the verse for the series of lessons, is a dead thing. If it comes naturally, in other words, in the play spirit, because it is the outcome or joyous expression of the story, it becomes a living truth to the child, the impression of which will remain with him even if the words are forgotten.

## Taking the Primary Offering

Various systems are in use for receiving the offerings. The best system is the one which best fits the needs and conditions of the individual School. In some Schools the envelope system is used and this is good, for the children bring their offerings more regularly and there is less danger of their losing it than when the money is carried loosely in the hand.

In some Departments the class teachers care for the money, an envelope being furnished each class. In other Schools the children deposit their offerings in a bank or a basket placed near the door or on the teacher's or superintendent's table, upon entering the room, in this way overcoming the danger of dropping it and the temptation to play with it during the opening service.

Each session programme should provide for the presentation of the offering, the manner of presentation depending upon the system used. If the money is deposited upon entering the room, when the time comes for presenting the offering some child may bring the bank or basket to the front and hold it during the offering service. If it is collected in classes, a pupil from each class may bring the envelope forward. If the envelope system is used and each child brings his offering in his own envelope, or if the money is simply brought in the hand, when conditions permit the children may all march to the front and deposit their gifts.

It is better not to sing while the offering is being made. A song may follow the depositing of the gifts. Children cannot march and sing well at the same time and it is much better to focus the attention upon the offering than to have it divided between marching, singing and giving. The pianist may play a march as the children come forward and follow it with some quiet music as they return to their seats preparing them for a prayer or a song.

The offering service, whatever the system or the method used, should always be one of wor-

ship and not a time for restlessness and disorder.

It is needless to say that before the offering is made there should be some preparation for it that the children may be in the right spirit for it and feel that it is an act of worship. This preparation may be the repeating together of some Bible verses about giving or it may be a talk by the teacher or superintendent, or some other carefully chosen person, upon the object for which the money is to be given.

A song may follow the offering and then a prayer to the Father asking him to accept and bless the gift and the givers.

A little thought and careful planning upon the part of the Primary teacher or superintendent will enable her to impress upon the children the importance of this part of the session programme and help them to form the habit of regular, systematic giving.

How many hundreds of little children have marched about the Primary room and deposited their offerings in the bank while they sang:

"Hear the pennies dropping,  
Listen as they fall;  
Every one for Jesus,  
He will get them all."

And how many hundreds of "penny givers" we have trained!

Let us banish this penny song from use and cease to train our children to be "penny givers." It is certain that many children have received the idea that larger sums are not desired and that only pennies are acceptable.

Let us always avoid the use of the words "penny" and "collection" and speak of the offering and the money that we give to God.

If possible, the Primary Department should be entirely supported by the church or Sunday

School and all of the money given by the children should be devoted to benevolences, the objects to which the money goes being within their understanding and of interest to them. The children should always know to what they are giving and not think that the money goes to "pay the teacher" or to "buy the Quarterlies," as has sometimes happened.

They should be intelligent givers and know why and how to give. It is due to the children also that some report of the result of their help should be given them. Letters from missionaries, pictures of children helped, stories of the work accomplished and the like, are greatly appreciated by the givers.—Lucy Stock Chapin, in *The Westminster Teacher*

## Teaching the Boys and Girls to Pray

By REV. ROBERT POGUE

The prayer life of the young is all important. In most Christian homes children get some kind of training in prayer. They are taught at least to "say their prayers," which prayers may be of a very simple and formal character. It is to be feared little is done to train the children in the duty and privilege of prayer. Hence the church, largely through the Sunday School, must supply the lack. Sunday School teachers may not always look upon this as a part of their work. Nevertheless it is, and when they neglect it, they miss a great opportunity.

The habit of prayer should be formed very early. The Sunday School's best work can be done with the Juniors, with the boys and girls from nine to twelve years of age. From nine to fifteen has been spoken of as the "golden memory period," hence the "most glorious period for storing away." The early years of this period are the "habit forming period." Surely there is no more necessary habit to form than the habit of prayer.

The following suggestions are offered for parents and teachers:

1. Secure a copy of a little work arranged by Mrs. W. Dietz, *A Selection of Prayers for Children*, or some such book. Mrs. Dietz' book has prayers suitable for the Beginners, for children from six to nine years of age, as well as for those from nine to twelve. Teachers and parents will find this little book of great help.

2. The study of the lesson should always be preceded by a short prayer. The teacher, when all heads are bowed, could have the class join in concert in a prayer which they had been previously taught. A good plan is to distribute three or four short sentence prayers amongst the pupils and ask them to read these. In time, when they get accustomed to their own voices, they will be able to lead without this aid.

3. A few words should be said on the meaning of prayer from time to time. When children come to see that prayer, in its simplest form, is talking to our heavenly Father about the things we need, and for which we wish to give thanks, it is wonderful how quickly they

will respond when asked to do so. They will take part as readily by praying as by answering questions on the lesson. Great care should be taken to secure a reverent attitude, and absolute quiet, before engaging in prayer in the class. Many superintendents are at fault here and really encourage irreverence by the abruptness with which they begin their prayers in the School. When they say: "Let us pray," they should ask for all heads to be bowed, and they should wait quietly until they see that their request has been complied with.

4. A simple explanation should be occasionally given of the Lord's Prayer. One Junior teacher asked each boy and girl to write the Lord's Prayer, and was astonished at some of the phrases which had been repeated orally: "Give us this day our daily breath,"—etc. After that each week one phrase was explained until the whole prayer was better understood.

5. It helps boys and girls as well as older people to have a definite subject of prayer suggested to them. The lesson will oftentimes suggest subjects. So will birthdays and missionary offerings, or sickness in the class or in the School. A portion of time could be spent in learning short prayers to repeat in concert. Space forbids giving samples of such prayers. A morning prayer which has been used in our own home, and which I do not recall seeing in any collection of prayers, is as follows:

"I thank thee Lord for having kept  
My soul and body while I slept.  
I pray thee Lord that through this day,  
In all I do, and think, and say,  
I may be kept from harm and sin,  
And made both good and pure within."

6. To help the teacher to know something of the prayer life of her class, a good thing to do would be to give out a simple set of questions to be answered in writing. Mrs. Bryner, the well known Primary specialist, suggests the following list:

1. What was the first prayer that you learned?

2. Can you remember when you first used it?
3. What other prayers do you know?
4. Do you pray at night?
5. Do you pray every morning?
6. How often do you pray in your own words?
7. Did you ever offer thanks aloud at the table?
8. What blessing did you use?

9. Have you ever prayed aloud in any meeting?

Of course I need not say that all this is not to be attempted in one Sunday. A little should be attempted every Sunday. In this way, little by little, the prayer life of the boys and girls will be built up. They will come to realize the privilege and blessing of prayer, and they will be able to lead in prayer when called upon to do so.

Peterborough, Ont.

## A Junior's Ideal

BY MABEL CREWS RINGLAND, B.A.

While trying to appeal to the instinct of hero worship in a group of Junior girls, one Sunday, I asked that each scholar think of some one person she knew and admired whom she would care to be like, some one who had the qualities she admired most. Instantly each girl began thinking, and some reached their decision quickly, but I asked them not to talk about it to any one, except their mothers. They need not tell a soul unless they wished, but simply keep the person selected before them constantly, as a help to them in making right choices.

"For," I said, "it will often help you when you have something hard to decide, if you stop and ask yourself this question, 'Would so-and-so do this?' The way you can answer that will solve the difficulty for you."

The girls went away very thoughtful, pondering over the idea, which seemed to appeal to them. Occasionally I referred to it, until I was assured that each girl had made her choice. Little did I suspect what some of these might be, until a day when I was chatting with the mother of one of my scholars.

"Perhaps I shouldn't tell you this," she said, "but I thought you would like to hear it. You'll remember asking the girls of your class to each choose some one whom they wanted to be like, well my little Olive chose you as her ideal, and she told me about it most impressively that evening and what you said about making decisions. Then a few days later she came to me looking very happy, and said: 'Oh, mother, I've something so good to tell you. This afternoon I had such a hard question to decide and then I remembered what my teacher said, and when I thought 'What would she do?' I knew right away that she wouldn't do what I was tempted to do, and that kept me from being very naughty. It's going to be a big help to me to always remember that I want to grow up to be like her.' I thought that was lovely,"

concluded the mother, "and I felt so grateful to you."

But to think that the child had chosen me—what a responsibility! Not once had I dreamed of such a thing, but there I was with that to live up to. But when you consider it, you or any other teacher may have some one looking up to you in the same way and thinking you well-nigh perfect. It is a staggering thought, and yet one that challenges the very best that is in you and spurs you on to live up to such a high opinion. To my mind that is one of the strongest reasons why we should have in the Junior classes of our Schools, men teachers for boys and women for girls, for no boy, however he may love a lady teacher, ever aims to be like her. A strong, manly man not only supplies an ideal for the boy to look up to and measure himself by, but makes him realize that religion is a manly thing and Sunday School a worth while place for men. If he sees all about him women and girls, he is more than likely to conclude that Sunday School is not for men and boys, then grow less and less interested and finally drop out entirely.

Of course a lady teacher of boys can feed this instinct of hero worship from the Bible, history, literature and real life, and to some extent minimize her handicap. But she will have to make these heroes very strong and very appealing if they are to stimulate the youthful mind and heart to aspire to be like them and to do brave and splendid deeds, for it is these that fire the Junior's imagination, not the good qualities. But be the teacher man or woman, the full duty is not done if one Junior passes out to a higher grade without having chosen as his or her leader and guide the one great hero of all history whose noble deeds and unselfish life every boy and girl will have learned to admire.

Toronto

## Stopping the Intermediate Leak

No Sunday School problem is receiving more thought and discussion among earnest workers than that of the leakage which exists in the Intermediate Department.

What shall we do to stop this leak? Can it be stopped? What practical plans have been tested out, and what have been the results? The following suggestions may prove helpful:

1. *The first and most essential requisite is that pastors, superintendents, teachers and parents shall become aroused to the seriousness of the situation.* Every principle of spiritual conservation calls for the stopping of this leak. To enrol the names of babies on the Cradle Roll, to gather them into the Beginners classes, to carry them through a splendid course of training in Primary and Junior Departments, to bring them to the most critical period in life, and then to lose an alarming percentage—here is appalling waste which no argument can excuse nor conditions justify. The fact that some are won back in later years through the organized classes only accentuates the sadness of the fact that during the formative period of life, when they most needed to be surrounded by Christian influences, and trained for effectiveness in Christian service, they were lost to the Sunday School.

2. The Intermediate age is the hope, not the despair, of the Sunday School. It is a challenge to pastor, superintendent, teacher and parents to make good their claims. If the Sunday School is self-satisfied, prosaic, dull, behind the times, one of two things will inevitably happen—the School will change its character, or it will lose its boys and girls. The latter has usually been the result. *The second requisite, therefore, to stopping the Intermediate leak is to make the Sunday School an institution where life, and not form, shall dominate.* When the School awakes to the realization that it has lost and is losing its Intermediates, the usual procedure is to blame the boys and girls. The wiser plan would be to make a thorough analysis of the life of the School with a view to determining whether or not the deeds of these keen, discriminating young people are being met. Any School that will deal honestly and frankly with the problem from this standpoint will find itself rapidly approaching a real solution.

3. As has been pointed out in recent years by all who have studied this question, it is not so much a boy and girl problem as it is a teacher problem. We have developed specialists in Primary and Junior work, but have we developed specialists in the Intermediate Department? In many instances church buildings will not admit of a separate department for the Intermediates—which is ideal—

but this only makes the teacher problem the more acute.

Two facts stand out in bold relief as a result of much experience: *Men can best teach boys, and women can best teach girls of the Intermediate age; and a separate class-room is an absolute essential.* Thus again the Intermediate Department becomes a challenge to the School to provide trained teachers and better equipment. Without these two things no School can hope to solve its Intermediate problem. Of course an effective woman is to be preferred rather than an ineffective man as teacher for Intermediate boys, but there should be in the average School no such permanent alternative. Intelligent men can equip themselves to teach, and no pastor and superintendent should evade the God given responsibility of laying upon the hearts of their men the opportunity and the obligation for service in this direction.

New church buildings cannot be erected so as to provide separate class rooms on short notice, but curtains and screens will make possible a degree of privacy that will go far toward securing efficiency in teaching.

4. *Another vitally necessary thing in holding Intermediates is that they be given something to do.* In the opening and closing exercises of the School the Intermediates may be made the life of the programme. What they cannot be persuaded to do as individuals, they will often gladly do as groups. Music, Bible drills, brief missionary programmes, responsive readings and other forms of service in which they can participate by classes, will appeal strongly to boys and girls of this age, and will attract them where the study of the lesson alone fails to command their interest. Wisely planned programmes, full of variety and "spice," will prove of inestimable value to teachers in securing regular attendance. Too much textbook work palls on adolescents, who are so busy growing that they cannot take on heavy burdens of mental labor, but they will delight in sharing the lighter and more attractive tasks incident to worth while opening and closing exercises.

If your School has never seriously faced the facts regarding its Intermediate boys and girls, the stern national conditions which confront us should be a ringing call to prayerful action. Upon the boys and girls in their teens to-day will fall responsibility and obligations to-morrow such as few generations in the world's history were ever called upon to bear. Whether they shall be stalwart Christian leaders or moral weaklings depends largely upon their Sunday School training in the next five years.—Dr. G. S. Dobbin, in *The Superintendent's Quarterly*

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

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

### Sunday School Extension

No one is likely to question the importance of winning every available member of the community to the Sunday School. It is only, however, when the matter is considered carefully, that its supreme importance appears. It can be demonstrated in any community where there is a Sunday School, that the boys and girls who do not attend are almost certainly not receiving any religious instruction in the home or elsewhere. And it can be demonstrated, with equal clearness, that the boys and girls in a community without a Sunday School are almost certainly not receiving religious instruction in the home or elsewhere. The measure, therefore, of the number of boys and girls not enrolled in the Sunday School is almost exactly the number of those who, so far as knowledge of the gospel of Jesus Christ is concerned, might just as well be growing up in any heathen land, and that number in Canada to-day is startlingly large.

The Extension Committee of the Sunday School Council of Evangelical Denominations, at its last Annual Meeting, gave special attention to this question and speedily discovered the urgent need of prompt action. The following resolution was not only unanimously approved by the Council, but plans were also matured by which it may be effectively carried out during the coming year :

1. That a study and survey be made of one State and one Province in particular, with a view to getting accurate information as to the exact situation and to working out cooperative plans for reaching every community with Sunday School service.

2. That in the United States this work be done through the Secretary of the Sunday School Council, and the Chairman of Extension Section, and in Canada through the Religious Education Council of Canada.

3. That the denominations represented in this Council unite in a drive to reach an enrolment of at least 20,000,000 in North America.

4. That the Secretary of the Council indicate to each denomination its proportionate share to reach this goal. For the Presbyterian Church in Canada this would mean an increase for 1918 of about 15,000.

5. That special emphasis be placed on this Increase Campaign in the fall Sunday School Rallies.

6. That care should be taken to have all new Schools attached to some denomination, and preferably to some local church.

7. That care should be taken to provide not only for organization but also for follow up supervision of new Schools.

8. That care should be taken, in providing free or partial grants to Schools, that they be encouraged to develop self-support and not to be pauperized in this way.

### A Standard of Excellence for Sunday Schools

For a number of years, earnest efforts have been put forth by leaders in Sunday School work in Canada and the United States to outline a common minimum Standard which would be acceptable to all Sunday Schools in North America.

It has finally been agreed to have the first eight points of such a Standard in common, and to leave each Denominational Board and Provincial Sunday School Association free to add whatever more it desires to promote of its own. This plan was endorsed by our Board at its meeting in February, 1918, and the approved Standard of Excellence for all Presbyterian Sunday Schools in Canada is now as follows :

1. Cradle Roll and Home Department.
2. Organized Class in Secondary and Adult Divisions.
3. Teacher Training Class.
4. Departmental Organization and Graded Instruction.
5. Missionary Instruction and Offering.
6. Temperance Instruction.
7. Definite Decision for Christ urged.
8. Workers' Conference regularly held.
9. Use of our own Outline Curriculum.
10. Offering for Rally Day Fund.

The Sunday School Council of Evangelical Denominations, at its meeting in April, decided that the following Aims and Tests should be added to this Standard of Excel-

lence, the Standard itself being considered the Means.

AIMS :

1. To win every available member of the community to the Sunday School.
2. To win the members of the Sunday School to Christ and the church.
3. To train them for intelligent and effective Christian life and service.

TESTS :

The efficiency of a Sunday School is measured by the character of its product. The following tests need constantly to be applied :

1. Is the School making such increase in enrolment and average attendance as may be reasonably expected from a careful survey of its community ?
2. Is the knowledge of the Bible growing ?
3. Is the devotional life steadily developing ?
4. Are the pupils dedicating their lives to Christ and the church ?
5. Are the pupils showing increasing interest and efficiency in Christian service ?
6. Is the School providing trained leaders for its own work, for other departments of the local church and for the wider fields of Christian service ?

### A Teacher Training Drive

Our Board at its Annual Meeting decided to make Teacher Training one of the special features of its autumn campaign. The General Assembly, which meets in London, Ont., this month, will be asked to give a strong endorsement to this movement. It is, therefore, very gratifying to know that a much wider movement including all the denominations in North America is also under way with the same purpose in view. By resolution of the Sunday School Council, very heartily endorsed by all the representatives present, including those of the United States and Canada, which resolution our Board will joyally seek to carry out in full, the following action was taken :

"The events of this world War have made increasingly apparent the necessity of close cooperation on the part of religious forces. Only the united effort of all Sunday School agencies will enable us to put the issue of religious education before the people with sufficient force to compel attention. Your Teacher Training Committee, having completed a new Teacher Training Course which is admirably adapted to the training of leadership for the local church, now faces the task of carrying this programme to the 200,000 Sunday Schools of North America. To do this successfully, we feel the need of the same close cooperation in the field of promotion we have had in the field of preparation. For this purpose we suggest the following plan :

A Teacher Training Drive to be conducted for thirty days beginning about September 15th, 1918. This Drive shall have five objectives, as follows :

- (1) At least one Teacher Training Class in every Sunday School of North America, meeting at the Sunday School hour.
- (2) A Monthly Workers' Conference in every Sunday School, meeting at least ten months out of each year.
- (3) A mid-week training class for present Sunday School teachers in every Sunday School where such a class is needed.
- (4) A Cooperative Community Training School of Religious Education for every community where practicable. This school to have three functions :
  - (a) To do graduate and specialization work.
  - (b) To train leaders for classes in the local church.
  - (c) To provide central training class facilities for those churches unable to conduct their own classes.
- (5) A definite effort to be made toward helping every Sunday School of North America to a right selection and use of current literature and books on religious psychology, pedagogy and Sunday School organization and management."

### 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 :

MARCH, 1918

I. NEW STANDARD TEACHER TRAINING COURSE

Woodstock, N.B.—Rev. Frank Baird, Minister. *The Teacher, The Teacher's Study of the Life of Christ, The School* : George L. Holyoke.

Normal School, London, Ont.—Rev. J. W. Stuart, Instructor. *The Teacher's Study of the Life of Christ* : 41 Certificates.

II. FIRST STANDARD TEACHER TRAINING COURSE

Normal School, Toronto, Ont.—Rev. E. G. D. Freeman, Instructor. *The Old Testament* : 6 Certificates. *The New Testament* : 89 Certificates.

III. ADVANCED STANDARD TEACHER TRAINING COURSE

Corbetton, Ont.—Rev. Geo. W. Rose, Minister. *The Life and Times of our Lord Jesus Christ* : Velda Hammond.

## HOW THE WORK GOES ON

Eighteen perfect attendance prizes were awarded by the Fairmount Sunday School, Montreal, to scholars on the year's record.

The Sunday School of St. Andrew's Church, Kamloops, B.C., is crowded for room. The Primary class is overcrowded and two other classes are meeting in the church building and one in the vestry.

In Knox Church, Winnipeg, there is a Junior Congregation, which meets every Sabbath morning. Good story tellers are secured to interest and instruct the children. The enrolment has increased from 57 to 106.

Continuous reports of that practical little handbook in Boys' Work, Canadian Standard Efficiency Tests, is evidence of how the work has taken hold and is keeping hold. A fresh and remodeled edition is soon to be out.

In Chatham, Ont., last Patriotic Sunday, the Sunday Schools of the two Presbyterian Churches held a union meeting at which the programme prepared by our church for that day was carried through.

Surveys of the boy life of London and Hamilton, Ont., were made in 1917 through the medium of a census in each city, conducted by the local Advisory Committee for Cooperation in Boys' Work. A religious census of London, taken 5 years ago, indicated 40 per cent. of teen-age boys being reached by the Sunday Schools. This 1917 survey indicated 71 per cent. of boys thus reached.

Leaders in Sunday School work in London contribute this increase to the attractiveness of the Canadian Standard Efficiency Tests programme to the older boys.

The Board of Sabbath Schools and Young People's Societies, in its report to the Sunday School Council of Evangelical Denominations, mentions five special features of the past year's work, as follows: "1. The adoption of an outline curriculum of Religious Education for the local church. 2. The introduction of the New Standard Teacher Training Course. 3. Closer correlation of 'Through the Week' meetings with the Sunday School. 4. Continued cooperation with other denominations in the work of religious education. 5. Cooperation with other denominations and the Young Men's Christian Association in Soldiers of the Soil (S.O.S.) movement for increased food production."

The building in which the Catalone Sunday School, near the Mira River, Cape Breton, N.S., met, was too far away to be attended by many children in the neighborhood, some of these living at a distance of 3 miles. To meet this difficulty a new School was organized in a roomy and centrally located house, the additional seats required being made by the superintendent, who is a carpenter. At the opening of the School, 20 scholars were present, most of whom did not attend the other School, and soon the attendance reached 44. The contributions for the first year amounted to \$40.00. Three of the scholars and two of the teachers correctly repeated the Shorter Catechism.

## A WORD FROM THE BUSINESS MANAGER

It is *twenty years* this month since our Church's Board of Publication was established by the General Assembly. Its working business title is the now universally known, PRESBYTERIAN PUBLICATIONS. Until a year ago the Board was known as the Publications Committee. The General Assembly of a year ago constituted it the BOARD OF PUBLICATION.

This advance in rank from Committee to Board was made because of the bulk to which

the business had grown, and the widening of the character of that business.

When the Committee was formed by the Assembly in 1898, it was with a view to the continuing of the five small Sunday School periodicals on the International Uniform Lesson Course then in existence, the TEACHERS MONTHLY, the HOME STUDY QUARTERLY and LEAFLET, and the PRIMARY QUARTERLY and LEAFLET; and such improvement and extension of the series as the earnings of

those then in existence might justify. We have had no revenue at any time beyond the very moderate profits on the earnings of the business.

The process of improvement and enlargement has been rapid. The five original periodicals have increased to eleven in the Uniform Series and eleven in the Departmental Graded Series. With October of the present year there will be two more added to each of the above Series, making *twenty-six* in all. Our Sunday School teachers and scholars will have then a complete set of Uniform and Graded Lesson Helps published by their own church, and that without costing the church a single penny of direct contribution to its Publication Board.

In addition, PRESBYTERIAN PUBLICATIONS has, also, during these years, developed a very considerable business in Church, Sunday School and Y.P.S. Supplies, to the great benefit of the work of these bodies. The profits from the department of Supplies have helped also in the improvement of the periodicals.

The BUSINESS MANAGER takes this opportunity of thanking all the people in all our churches and Sunday Schools and Young People's Societies, who have stood with us in all these years, and thus made success and advancement possible.

He would remind them, also, that they are all partners in the Publishing Board. "*Our profits are your profits,*" we would say once more to one and all. There is no private gain of any sort. The Board of Publication is the Board of the Church,—your Board. Every order that goes elsewhere weakens the Board and lessens your profit. Every order that comes to the Board is so much to the good for both the Board and you.

There are very many things still we should like to do for our Sunday Schools and the church. Amongst them, for instance, a Home Magazine, which is very urgent. Our ability to provide any additional new periodical is just in proportion to the extent to which our people stand by our present periodicals and their own Publishing House.

Looking out on our twenty-first year, let it be, for us, and you—

"A PULL ALL TOGETHER."

As our readers are aware, the nearest Sunday before Dominion Day, is observed in our Sunday Schools and churches as PATRIOTIC SUNDAY. This year, it is Sunday, June 30th.

There never was a time when the observance of PATRIOTIC SUNDAY meant more. After four years of war, we have learned that what counts most is service. PATRIOTIC SUNDAY is a time to remember that patriotism is service—service to God, fellowmen and country. Our brave boys are "Over There" because of this spirit. The motto of every true soldier is "I Serve."

This motto fits us at home as well as the men overseas; and so the motto, "I SERVE," has been chosen as the title of the Order of Service for this year's PATRIOTIC SUNDAY.

Prepared, as it has been, for use in Sunday Schools and churches, this Order of Service will help materially to increase the spirit of true patriotism—the patriotism of service—in the minds of young and old. This year's PATRIOTIC SUNDAY should be a great day.

To help further to make the Day a memorable one, the employment of the PATRIOTIC ROLL OF HONOR, PATRIOTIC DAY INVITATION POST CARDS and PATRIOTIC CELLULOID BUTTONS and FLAGS is suggested. They are symbols of patriotism, and will aid in intensifying the spirit of service.

The following list will be found interesting:

#### PATRIOTIC DAY SUPPLIES

PATRIOTIC DAY ORDER OF SERVICE, including supplement, 60c. per 100; PATRIOTIC DAY INVITATION POST CARDS, \$1.00 per 100; PATRIOTIC ROLL OF HONOR, 50c. each; PATRIOTIC CELLULOID BUTTONS, FLAG PINS, FLAGS, etc., for souvenirs; "THE FLAG" a concise illustrated history, 25c. each; SERVICE PINS, to be worn by those who have husband, father, brother or sister overseas, 25c., 50c., 75c. and upwards; SERVICE FLAGS, to hang up in the homes from which loved ones have gone to fight "over there," various sizes, 10c., 15c., 25c. and 75c., are listed on pages 381 and 382 of this issue of the TEACHERS MONTHLY, and may be obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

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## 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.

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

**HOMESTUDY 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.

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

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

**COLORLED 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 MANUAL.** (For ages 17 and upward.) 60c. a year, in four parts; 15c. a part. (Specify the age.)

**SENIOR STUDENT'S TEXT-BOOK.** (For ages 17 and upward.) 50c. a year; 8 pages in four parts; 12½c. a part. (Specify the age.)

#### THE MISSIONARY LESSON

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

#### CLOSELY GRADED LESSONS (Ages 15 and upward)

**INTERMEDIATE TEACHER'S MANUAL.** (For ages 15 and 16.) 60c. a year, in four parts; 15c. a part. (Specify the age.)

**INTERMEDIATE PUPIL'S TEXT-BOOK.** (For ages 15 and 16.) 50c. a year, in four parts; 12½c. a part. (Specify the age.)

### Lesson Calendar : Second Quarter

1. April 7..... Jesus Sets Men Free. Mark 7 : 24-35.
2. April 14..... Jesus Requires Confession and Loyalty. Mark 8 : 27-38.
3. April 21..... Jesus Transfigured. Mark 9 : 2-10.
4. April 28..... Jesus Rebukes Selfishness. Mark 9 : 33-42.
5. May 5..... Jesus Sets New Standards of Living. Mark 10 : 17-27.
6. May 12..... Jesus Faces the Cross. Mark 10 : 32-45.
7. May 19..... Jesus Exercising Kingly Authority. Mark 11 : 15-18, 27-33.
8. May 26..... Jesus Silences His Adversaries. Mark 12 : 28-34, 41-44.
9. June 2..... Jesus Warns and Comforts His Friends. Mark 14 : 1-9.
10. June 9..... Jesus Faces Betrayal and Denial. Mark 14 : 17-26.
11. June 16..... Jesus on the Cross. Mark 15 : 22-39.
12. June 23..... Jesus Triumphant Over Death. Mark 16 : 1-11.
13. June 30..... REVIEW—Jesus Christ our Redeemer and Lord.

## AN ORDER OF SERVICE : Second Quarter

## Opening Exercises

## I. SINGING. Hymn 508, Book of Praise.

God save our gracious King,  
 Long live our noble King,  
 God save the King :  
 Send him victorious,  
 Happy and glorious,  
 Long to reign over us,  
 God save the King.

## II. PRAYER. All remain standing.

## III. RESPONSIVE SENTENCES. Isaiah 55 : 1-4.

*Superintendent.* Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.

*School.* Wherefore do ye spend money for that which is not bread ? and your labor for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

*Superintendent.* Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David.

*School.* Behold, I have given him for a witness to the people, a leader and commander to the people.

## IV. SINGING. Hymn 534, Book of Praise.

## 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 67, Book of Praise.

Look, ye saints ! the sight is glorious !  
 See the Man of Sorrows now ;  
 From the fight returned victorious,  
 Every knee to Him shall bow :  
 Crown Him ! crown Him !  
 Crowns become the Victor's brow.

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. Hebrews 4 : 14, 15.

*Superintendent.* Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

*School.* For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

## IV. SINGING. Hymn 255, Book of Praise.

## V. BENEDICTION.

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## Lesson IX. JESUS WARNS AND COMFORTS HIS FRIENDS June 2, 1918

Mark 14: 1-9. Study Mark 13: 1 to 14: 9. \*Scripture Memory Verses.

GOLDEN TEXT—He that endureth to the end, the same shall be saved.—Mark 13: 13 (Rev. Ver.).

<sup>1</sup> After two days was the feast of the passover, and <sup>2</sup> of unleavened bread: and the chief priests and the scribes sought how they might take him <sup>3</sup> by craft, and put him to death.

<sup>2</sup> <sup>4</sup> But they said, Not <sup>5</sup> on the feast day, lest there be an uproar of the people.

<sup>3</sup> And <sup>6</sup> being in Beth'any in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster <sup>7</sup> box of ointment of spikenard very <sup>8</sup> precious; and she brake the <sup>7</sup> box, and poured it <sup>9</sup> on his head.

<sup>4</sup> <sup>10</sup> And there were some that had indignation <sup>11</sup> within themselves, and <sup>12</sup> said, Why was this waste of the ointment <sup>13</sup> made?

Revised Version—<sup>1</sup> Now after; <sup>2</sup> the; <sup>3</sup> with subtlety, and kill him; <sup>4</sup> for they; <sup>5</sup> during the feast, lest haply there shall be a tumult of the people; <sup>6</sup> while he was in; <sup>7</sup> cruse; <sup>8</sup> costly; <sup>9</sup> over; <sup>10</sup> But there; <sup>11</sup> among; <sup>12</sup> saying, To what purpose hath this; <sup>13</sup> been made; <sup>14</sup> the ointment; <sup>15</sup> above; <sup>16</sup> Omit have been; <sup>17</sup> But Jesus; <sup>18</sup> always with you; <sup>19</sup> can; <sup>20</sup> hath anointed my body beforehand for the burying; <sup>21</sup> And verily; <sup>22</sup> that also which this woman.

## LESSON PLAN

- I. The Plotting Priests, 1, 2.
- II. The Indignant Disciples, 3-5.
- III. The Appreciative Master, 6-9.

## HOME DAILY BIBLE READINGS

M.—The temple to be destroyed, Mark 13: 1-9.

T.—Jesus approves the honor paid to him, Mark 14: 1-9.

W.—Watchfulness enjoined, Mark 13: 31-37.

Th.—Watchman to Israel, Ezek. 33: 1-11.

F.—Conspiring against Jesus, John 11: 47-57.

S.—Receiving sinners, Matt. 9: 9-13.

S.—Love for Christ, John 14: 21-28.

Primary Catechism—Ques. 94. What is prayer?

A. Prayer is telling God our wants, confessing our sins, and thanking Him for His goodness.

Ques. 95. To whom should we pray?

A. We should pray to God only.

Shorter Catechism—Ques. 18. Wherein consists the sinfulness of that estate wherinto man fell?

A. The

<sup>5</sup> For <sup>14</sup> it might have been sold for <sup>18</sup> more than three hundred pence, and <sup>16</sup> have been given to the poor. And they murmured against her.

<sup>6</sup> <sup>17</sup> And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

<sup>7</sup> For ye have the poor <sup>18</sup> with you always, and whosoever ye will ye <sup>19</sup> may do them good: but me ye have not always.

<sup>8</sup> She hath done what she could: she <sup>20</sup> is come aforehand to anoint my body to the burying.

<sup>9</sup> <sup>21</sup> Verily I say unto you, Wheresoever <sup>23</sup> this gospel shall be preached throughout the whole world, <sup>22</sup> this also that she hath done shall be spoken of for a memorial of her.

sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 188, 180, 535, 191.

Special Scripture Reading—Luke 7: 36-50. (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, 785, Mary Anoints the Feet of Jesus. For Question on Missions, K. 13, A Wedding Feast. (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 or 2r.)

## THE LESSON EXPLAINED

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

Time and Place—Tuesday, April 4, A.D. 30 (vs. 1, 2), and Saturday, April 1 (vs. 3-9); Bethany.

Connecting Links—On the evening of Tuesday, April 4, Jesus withdrew, with the Twelve, to the Mount of Olives, where he uttered his prophecy of the overthrow of the temple and the end of the world (Matt. 24: 1-51; Mark 13: 1-37; Luke 21: 5-36); the parables of the Ten Virgins, the Talents and the Last Judgment, Matt. 25: 1-46. It was probably soon after this, on the same evening, that Jesus made to his disciples the announcement of Matt. 26: 1, 2 (compare v. 1 of to-day's lesson). Vs. 3-9 belong to Saturday, April 1, four days earlier, but are given here as containing one reason for Judas'

betrayal of his lord and master (see vs. 10, 11).

## I. The Plotting Priests, 1, 2.

V. 1. After two days; from the evening of the discourse on the Mount of Olives (see Connecting Links). Jesus had completed his public teaching. *Passover, and . . . unleavened bread.* The Passover feast would be held on Thursday evening, 14th Nisan, April 6, and the feast of Unleavened Bread, lasting seven days, would begin on the following day. The two feasts were commonly spoken of as one. *Chief priests and . . . scribes*; a title of the Sanhedrin from the two principal classes composing it, the third being the "elders." *Take him by craft*; not openly, but in some underhand, tricky way.

V. 2. Not during the feast (Rev. Ver.), etc.

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

The rulers knew that amongst those who had come to Jerusalem for the Passover, were many Galileans, who were friendly to Jesus, and would be roused by any open attempt against him. Any tumult in the city would cause the Roman soldiers, who were there for the purpose of keeping order, to interfere. This plan of the rulers, therefore, was to wait until the visitors had left Jerusalem and they would be able to carry out their purpose quietly.

## II. The Indignant Disciples, 3-5.

V. 3. *In Bethany*; where Jesus, with his disciples had arrived the day before, after their journey from Jericho. (See Geography Lesson.) *Simon the leper*; that is, one who had been a leper but was cured, likely by Jesus. *As he sat at meat*; reclined at table on a couch, with feet outward. John 12:2 tells us that a supper was made for Jesus. *A woman*; Mary, the sister of Martha and Lazarus (see John 12:3). *An alabaster cruse* (Rev. Ver.); literally "an alabaster," as we say "a glass," a flask with a long, narrow neck, easily broken, made of alabastron, a "substance like marble but much softer and more easily cut. It is found in Egypt, Mexico and some parts of the United States. It was carved into small perfume bottles and ointment vases, and it was used in Egypt for funeral jars and other sacred objects. A splendid sarcophagus, cut from a single block of it and found in the tomb of Seti I., is in the Soame Museum in London. This material, called now onyx marble, is still used for making art objects. The vase, easily broken by the hand, could never be replaced." *Ointment of spikenard*; "an essential oil obtained from the root of a plant which grows only high up in the mountains of Bhotan and Nepal and is called by the natives the India spike. The distance it was brought, the defective means of communication then and the labor of preparing it made it very costly. Yet it was much sought after by the wealthy Romans as a hair oil and general cosmetic. The difficulty of supplying the demand led to many adulterations. Pliny mentions red color, sweet smell and a taste which left a dry sensation and a pleasant flavor in the mouth as tests of the genuine ointment. The smell of it is intermediate between valerian and

patchouli and it would not be extremely attractive to us." *Poured it over his head* (Rev. Ver.); a customary honor for a guest in the East. Kings, too, were set apart by anointing.

Vs. 4, 5. *Some*; including the disciples (see Matt. 26:8). These Galileans, accustomed to a simple, hardy life, looked upon Mary's act as great extravagance. John singles out Judas as the ringleader amongst those who had indignation (see John 12:4, 5). *Three hundred pence*. Roman silver denarii are meant, each of them being worth 16 cents, a day's wage for a laboring man, so that the value of the ointment was \$48, about a year's income. *Murmured*. The Greek word means "were very angry."

## III. The Appreciative Master, 6-9.

Vs. 6, 7. *Jesus said*; sharply rebuking, as any gentleman would, the rude, discourteous words spoken to Mary. *A good work*. Another translation is: "She hath done a beautiful thing to me." Mary's deed was of so great value to Jesus at this time because it assured him that he had won the love and faith of her heart. Mary knew that Jesus was about to die on the cross, and yet she honored him as her king. And this assurance strengthened him for what lay before him. *The poor with you always*; and generally Jesus would have his disciples serve him by serving them. *Me...not always*. In a little while, indeed, he was to die a death of agony. Surely no gift at such a time could be too great, if only the love behind it could bring comfort to him.

Vs. 8, 9. *What she could*; making use of her opportunity to minister to Jesus. The poor were not there, but Jesus was. *Anointed my body aforehand* (Rev. Ver.). So very near at hand was the death of Jesus, that it was as if Mary were paying burial honors to his body. *Wheresoever the gospel* (Rev. Ver.) *...preached...this...that she hath done...spoken of*. Mary's anointing and the gospel of the cross and the rising again to be inseparably joined, because: (1) the anointing was of his body for the tomb; (2) Mary's act expressed belief in the Saviour for whom she could not do too much; (3) Mary did all she could for Jesus, and Jesus was about to do on the cross all he could for men.

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### Light from the East

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

**OINTMENT**—The Hebrews used oil as a food and as ointment. They applied oil externally for two quite distinct purposes. It was used to soften the skin of the hands and face and head. The dry, scorching heat of the sun is such that to guard against injury men soften the skin with animal fat or vegetable oil. It was mostly olive oil that was used, sometimes with, sometimes without, aromatic spices to give it a pleasant odor. The fragrance of the ointment in the lesson is of a rare and costly sort. It is to be noted that the Hebrews applied these perfumed oils to the skin, not to the clothes. Quite distinct was the religious use of oil. The original meaning of anointing

men and things with oil is not perfectly clear, but it was probably at first regarded as a sacrifice. The fat of an animal killed in sacrifice used to be smeared by the Arabs on a sacred pillar or stone, that is, the stone was anointed with fat (compare Gen. 28 : 18). Many ancient people regarded the fat, like the blood and like the breath, as a seat of life, and so in a special sense the property of the deity and peculiarly fitted to impart living virtue to whatsoever it was applied to. Therefore, when tabernacle and sacred furniture are anointed with oil, it is a symbol like sprinkling with blood. It sets them apart as God's, Ex. 30 : 26. When men are anointed, it means that they are God's men, and at the same time endued with divine gifts.

### THE GEOGRAPHY LESSON

Bethany, "House of Dates," was a village on the southeastern slope of the Mount of Olives, about a mile and a half from Jerusalem, on the road to Jericho. It is now a small place, el-Azariyeh, with houses built of stone, surrounded by fig gardens and terrace walls. An outstanding feature is the tall, square tower of the village, which belonged to a convent founded there about the middle of the twelfth century. Below this is a vault, which has been converted into a small rock-cut chapel. This is shown as the tomb of



Lazarus, but, of course, without any historical authority. Bethany was close to Bethphage. At Bethany Jesus found a lodging place during the last week of his earthly ministry (Mark 11 : 11); here lived Lazarus and Martha and Mary (John 11 : 1); here Jesus was entertained by Simon the leper, at the feast where the woman made her offering of ointment (Matt. 26 : 6; Mark 14 : 3); and from "over against Bethany" the ascension took place (Luke 24 : 50, Rev. Ver.). There may have been another Bethany in Galilee (see John 1 : 28, Rev. Ver.).

### THE LESSON APPLIED

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

1. One of the most distressing elements in the ministry of Jesus must have been the enmity of the scribes and Pharisees, gradually increasing until it led them into plotting his death. To understand the situation we must bear in mind who the scribes and Pharisees were. They were the official defenders of the faith that had been delivered to their fathers. They were the orthodox religious people of their day. They were the direct descendants of those who in former times had done so much to preserve the character of Israel as a peculiar

people among the nations. And because of these things they were the very folk upon whom Jesus should have been able to count to help him in his task of realizing the kingdom of God on earth. Instead of that, they beset his path with difficulties, and then they plotted his death when they could not get rid of him by any other means. There is a warning here for those of us who have been brought up in Christian homes and nourished in the traditions of the Christian church. Christ has a right to look to us to help him in his

great enterprises for the world to-day. Are we throwing ourselves into these, or, like the Pharisees long ago, are we disappointing him?

2. There was a healthy joy about the life of Jesus which sometimes, it may be, we are inclined to overlook. We have thought of him as peculiarly the man of sorrows. Many of the pictures which artists have painted of him, many of the sermons which have been preached about him, many of the books of devotion which have been written have served to give that impression. And certainly there have been few lives lived upon this earth which have been so marked by suffering and sorrow. But his trials did not embitter Jesus. Even when the end of his ministry is approaching, and even when he is contemplating it clearly, he is able to take part in a social gathering at the home of Simon the leper. If our religion is fashioned after that of Jesus, it will be a religion which finds a place for healthy, social enjoyment.

3. There are almost sure to be some critics in every gathering. Criticism is all right in its place,—when it is directed against the things that merit criticism. But it becomes a very unworthy practice when it is directed, as too often it is, against such acts as that of Mary when she made her loving offering to the master. Doubtless those who found fault with her felt a wonderful sense of superiority. They would never be guilty of such a foolish thing. Of course they would not, for their loyalty and gratitude were not as hers. But those can afford to bear all the criticisms which may be directed against them who act from such motives as those that won the approval of Christ.

4. Our responsibility is limited by our abilities and our opportunities. "She hath done what she could." God treats us fairly, and he does not look for us to do what lies beyond our talents. On the other hand, he does expect us to do what we can. And we ought all to be on the alert to discover what, and how much, that is. There was a little old French woman who, throughout one summer of the War, stood all day and every day in the blazing sun outside a field hospital with a faded umbrella in her trembling hands, waiting to shield the eyes of the wounded from the heat as they were brought in on the stretchers. She had learned the lesson of doing what she could. And such service always carries with it its own reward. As Barrie says, in telling of a humble Scotch girl who was ever helping others, "Those who bring sunshine into the lives of others cannot keep it from themselves."

5. One beautiful quality about Mary's offering was that it was timely. She did not wait until he was dead to bring her sweet spices to anoint his lifeless body. What a fine thing if we could all learn how to show our appreciation of our friends while they are still with us. Too often we wait until they are dead. After Carlyle's wife died, he wrote in his diary: "Oh, if I could but see her once more, were it but for five minutes, to let her know that I always loved her through it all. She never did know it—never!" And some person, commenting on that entry in Carlyle's diary, says: "Think of it! That splendid alabaster box of a great man's love sealed up for twenty years." No eulogy after death can equal the word of appreciation now.

## 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 PATHFINDER, respectively.

Begin the lesson to-day by pointing out that in order to get at anything like an approximate idea of the sequence of the events of Jesus' ministry we must compare the accounts in the four Gospels. An instance of this is to be found in our lesson to-day. Mark's account of the anointing at Bethany would seem to have got out of its proper

chronological order, as may be seen by having some one read John 12:1, which gives a definite time for this event. It seems to have taken place just before our Lord's triumphal entry into Jerusalem, and before the events which we have been studying the last two Sundays. Divide the discussion to-day into three parts:

1. *Jesus' discourse about the doom of Jerusalem and the final advent of the kingdom*, Mark, ch. 13. Although this chapter is not included in the passage which is printed as our lesson, it is so important that it ought to be given a place in our study at this point. It bristles with difficulty. Show that the difficulty partly arises from the fact that two events are being treated,—the fall of Jerusalem and the triumph of the kingdom. Make clear the circumstances which gave rise to the discourse. Ask some to read vs. 1-4 of this thirteenth chapter. Point out that the destruction of Jerusalem was to be in the near future,—it took place in A.D. 70—while the greater event was to be in the remote future. There are two chief thoughts which it would be well to make emphatic. One is the futility of making definite forecasts of the future. Call attention to the sweeping nature of the statement of Jesus in v. 32. The other important lesson for us is to be found in vs. 33-37, a lesson which is strongly enforced in Matt. 25 : 1-30.

2. *The plot against Christ*, ch. 14 : 1, 2.

Who were the principal plotters against Christ? Point out that the chief priests and the scribes were the two principal classes which composed the official Sanhedrin. What element in the plot is emphasized by Mark here? Why could they not conduct their plans openly? What led them to alter the time when they intended to put the plot into execution?

3. *The anointing by Mary*, vs. 3-9. Possibly the reason for Mark placing this event here is because it offers such a dramatic contrast to what he tells us just before and after. It is well to remember that Christ has friends as well as enemies. Call attention to the objection brought against the act of Mary. John gives more definite information as to the source from which the objection came. Have some one read John 12 : 4, 5. Was it a natural objection? What is Christ's attitude? Point out that the spirit of Mary's act was closely akin to the spirit in which Jesus gave up his life for men. What is it that makes our gifts acceptable to Jesus?

## 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.

Note that the question of how social gatherings may be made more helpful is one which is increasingly exercising the minds of those who are laboring most earnestly for the world's betterment. Many objectionable things, such as the use of intoxicants, which were freely indulged in at weddings and funerals and social gatherings, have been almost completely banished. The presence of Jesus transforms society. In the lesson we are permitted to look in upon a social gathering at Bethany, and witness a scene which has made that supper memorable.

1. *Mary's Loving Service*, v. 3. Refer to John 12 : 1-8, where we learn who this woman was, and some other particulars not given in the lesson. Note that this was Mary's way of expressing her love. The costly anointing oil symbolized the very best that the heart could give. Why did Mary love Jesus so much? He had first loved her, and then he had raised her brother from the dead and had gladdened her heart more than she could ex-

press. Bring out that Christian life at its best can never do enough for Jesus.

"Were the whole realm of nature mine,  
That were a present far too small."

2. *The Disciples' Unkind Criticism*, vs. 4, 5. What fault did they find with what Mary had done? Who took the lead in this? (See John 12 : 4, 5.) No one expects Judas to understand so kind and loving an act. But something better was to be expected of the other disciples. For a moment they caught the complaining spirit of Judas which is so contagious. We need to beware of finding fault with love's extravagances. Flowers at a funeral may be merely for show, but oftentimes they are symbols of a great love which can find no other way of expressing itself.

3. *The Master's Loving Interpretation*, vs. 6-9. Note his sharp rebuke of unkind criticism. Many a one has been kept from saying unkind things by remembering these words of Jesus. How did Jesus interpret what Mary

had done? Mary's loving service had a deeper meaning than she herself understood. This is true of much of life. Quote these words: "Do not keep the alabaster boxes of your love sealed up till your friends are dead. Fill their lives with sweetness. It is better to have a plain coffin without a flower, than a life without the sweetness of love and sympathy."

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Should we be glad or sorry when bad people are our enemies?
2. Should all our gifts to our friends be useful gifts?

#### Prove from Scripture

That forgiveness creates love.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Rev. John Mutch, B.D.

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

In connection with the study of vs. 3-11 read John 12:1-8. Picture the little village. Talk about Simon, who had been cured of leprosy by Jesus and who made a feast in his honor; Lazarus, who had been raised from the dead, and his sisters Mary and Martha, among the guests; the villagers assembling out of love and admiration for Jesus; Mary coming in with a bottle of semi-transparent material full of a precious perfume worth about \$50, which in our day would be the equivalent of at least \$300 or \$400; her breaking the seal and pouring the ointment upon Jesus. It was the custom in the East to anoint a guest with oil, Luke 7:46. But Mary gave Jesus something far better,—the greatest treasure she had. Ask what are the best things we have to give Jesus,—our money, time, but above all our lives. The last are far more precious than spikenard and give us a great opportunity to show whether we love Jesus.

Ask a scholar to read vs. 4, 5 and to say whether the disciples were right. Get another to read John 12:4-6. Point out that, as Judas started the criticism, we may be suspicious of it. Ask if Mary, who gave up her chief treasure to Jesus, was one who was likely to let the poor suffer. Show that it is just generous people like Mary, who can unselfishly give away their very best things, who take an interest in the needy; and that it is just such selfish love as hers that we must have if we are going to do the best for our chums and families.

Picture the plots going on in Jerusalem, v. 1. Others were turning against Jesus, but Mary remained loyal. To-day there are many who will not accept Jesus as king.

They are bent upon oppressing the poor to gain advantage for themselves. Ask if we are going to be like Mary, and instead of joining Christ's enemies, be loyal to him. Let us early decide to serve him.

Show how Mary's action must have cheered Christ. It would help him in facing the cross to know that there was one who would love him for what he was. Tell about May who was saving money to buy a sash. One day she spent it all to buy flowers for mother. It looked like a waste. But it made mother, who had been wondering whether May really loved her and whether her girl was growing selfish, happier than May ever knew. By such deeds of love we may help others more than we know, and we will show Jesus that we really love him. For it is such acts of love he wants to see us do.

Ask what reward Jesus said Mary would get for giving him her best, v. 9. Point out that the disciples were wanting to be great, but Mary, by one act of love, has made her name famous like theirs. Bring out the idea that when we give Jesus our best we not only help him in his work, but he makes us truly great men and women.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Where is it written that God will not despise a broken spirit and a contrite heart?
2. "God loveth a cheerful giver." Find the saying.

ANSWERS, Lesson VIII.—(1) 2 Cor. 9:7.  
(2) 1 Sam. 15:22.

#### Prove from Scripture

That forgiveness creates love.

## 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*—We are going to hear about Jesus the mighty worker spending an evening among his friends.

*Lesson Thought*—Teach the children that Jesus is their friend.

*Approach to the Lesson*—Whom do you love very much? How do you let them know that you love them? If we love them very much we shall want to be doing something for them. We are going to hear how one of Jesus' friends showed her love for him.

*Jesus with his Friends*—Would you like to hear about a party that was given for Jesus?

Jesus and his disciples were in Bethany (map). Sketch houses. Recall the home there where Jesus was always a welcome guest, where he spent many happy hours. (Tell what Jesus had done for these friends.) Simon the leper, whom Jesus had healed, had prepared a feast and invited Jesus' friends in Bethany to come to his house to have supper with Jesus.

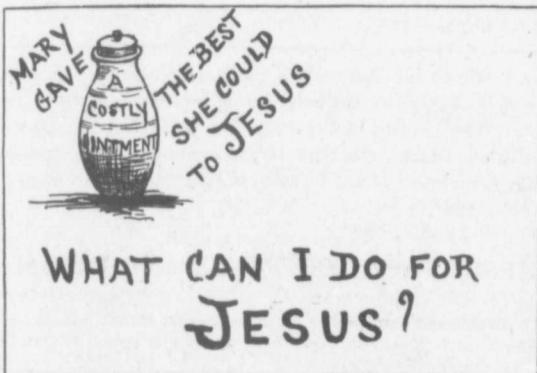
*The Feast in Simon's House*—Outline an Eastern table. Explain customs. Let us think of some of those who were there. Simon himself is seated beside Jesus. Lazarus is at the other side (strokes). The disciples are there. Martha is there busy waiting upon the guests, for she it was who had prepared the food with her own hands.

But where is Mary? We shall see. The door opens and Mary enters, carrying a jar like this (outline). It is full of very precious, sweet smelling ointment. Picture her as she

pours it upon the head and feet of Jesus. The sweet perfume filled all the house. (Show picture.) Describe the annoyance shown on the faces of some of the disciples. "Why does she waste this costly ointment? It

might have been sold for a large sum of money and the money given to the poor," Judas said. He did not care about the poor, but he cared a great deal about money, as we shall hear later.

*A Beautiful Deed Done for Love's Sake*—Tell



what Jesus said about this deed which Mary did, vs. 6-9. All repeat, "She hath done what she could." Mary had done *all* she could.

Tell the children that Jesus is just as much pleased when we do kind deeds to others for his sake, as if we had done the kind deed for himself. He said: (See Matt. 25: 40).

*Showing Love to Jesus*—Wherever you may be you may show your love to Jesus by kind deeds to others. (Tell a short story about the way Jim or Mary showed love in home or school or street for Jesus' sake.)

*Our Motto*—"We will be loving workers."

*Golden Text*—It may not be easy for boys and girls always to do right, but they have a friend who is always ready to help them. He told his disciples they would have many troubles, but if they would "carry on" (as the soldiers say) to the end, then would come victory and safety. Repeat the Golden Text.

*What the Lesson Teaches Me*—JESUS IS MY FRIEND.

## FROM THE PLATFORM

Let the conversation centre about the words from v. 8, "*What She Could*" (Write). Question somewhat as follows: Who spoke these words? In what village was Jesus when he spoke them? In whose house? Of whom were the words spoken? What had the woman

just done for Jesus? What feeling toward him did her action show? Who found fault with her? For what did they say the ointment might have been sold? What might have been

## What She Could

done with the price? What did Jesus say of the woman's deed? For what had it prepared his body? How widely did he say the deed would be made known? Having thus brought out the main points in the incident of the anointing, press home the truth that Jesus desires most of all the love of our hearts, and that we can count upon his approval when we are sincerely striving to show our love to him. Can Jesus say of each one of us: "She (or he) hath done what she (or he) could?"

### Lesson X. JESUS FACES BETRAYAL AND DENIAL June 9, 1918

Mark 14: 17-26. Study Mark 14: 10-72. Scripture Memory Verses.

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

17 And <sup>1</sup> in the evening he cometh with the twelve.  
18 And as they sat and <sup>2</sup> did eat, Je'sus said, Verily I say unto you, One of you <sup>3</sup> which eateth with me shall betray me.

19 <sup>4</sup> And they began to be sorrowful, and to say unto him one by one, *Is it I?* <sup>5</sup> and another said, *Is it I?*

20 And he <sup>6</sup> answered and said unto them, *It is one of the twelve, <sup>7</sup> that dippeth with me in the dish.*

21 <sup>8</sup> The Son of man <sup>9</sup> indeed goeth, <sup>10</sup> as it is written of him: but woe <sup>11</sup> to that man <sup>12</sup> by whom the Son of man is betrayed! good were it for that man if he had <sup>13</sup> never been born.

**Revised Version**—<sup>1</sup> when it was; <sup>2</sup> were eating; <sup>3</sup> shall betray me, even he that eateth with me; <sup>4</sup> Omit And; <sup>5</sup> Omit rest of verse; <sup>6</sup> Omit answered and; <sup>7</sup> he that; <sup>8</sup> For the; <sup>9</sup> Omit indeed; <sup>10</sup> even as; <sup>11</sup> unto; <sup>12</sup> through whom; <sup>13</sup> not; <sup>14</sup> were eating, he took; <sup>15</sup> when he had; <sup>16</sup> he; <sup>17</sup> Take ye: this; <sup>18</sup> a; <sup>19</sup> Omit it; <sup>20</sup> covenant; <sup>21</sup> no more drink; <sup>22</sup> when I; <sup>23</sup> unto.

#### LESSON PLAN

- I. Observing an Old Feast, 17-21.
- II. Instituting a New Feast, 22-26.

#### HOME DAILY BIBLE READINGS

M.—Jesus faces betrayal and denial, Mark 14: 17-26.  
T.—Bargaining to betray Jesus, Luke 22: 3-6, 21-23, 47-49. W.—Judas moved by Satan, John 13: 21-30.  
Th.—In Gethsemane, Mark 14: 27-42. F.—Betrayed and denied, Mark 14: 43-45, 66-72. S.—Paul's sufferings, 2 Cor. 11: 21-33. S.—Comfort for Christ's followers, Matt. 10: 24-33.

**Primary Catechism**—*Ques. 96. May we pray to Jesus Christ?* A. Yes; because Jesus Christ is God. *Ques. 97. May we pray to the Holy Spirit?* A. Yes;

22 And as they <sup>14</sup> did eat, Je'sus took bread, and <sup>15</sup> blessed, <sup>16</sup> and brake it, and gave to them, and said, <sup>17</sup> Take, eat: this is my body.

23 And he took <sup>18</sup> the cup, and when he had given thanks, he gave <sup>19</sup> it to them: and they all drank of it.

24 And he said unto them, This is my blood of the <sup>20</sup> new testament, which is shed for many.

25 Verily I say unto you, I will <sup>21</sup> drink no more of the fruit of the vine, until that day <sup>22</sup> that I drink it new in the kingdom of God.

26 And when they had sung <sup>23</sup> an hymn, they went out <sup>24</sup> into the mount of Olives.

because the Holy Spirit is God.

**Shorter Catechism**—*Ques. 19. What is the misery of that estate wherinto man fell?* A. All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 419, 178, 418, 150.

**Special Scripture Reading**—1 Cor. 11: 23-28. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1652, "Is It I?" (De Vinci's Supper). For Question on Missions, K. 41, Waiting for Medical Treatment. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Thursday, April 6, A.D. 30; Jerusalem.

**Connecting Links**—Jesus spent Wednesday, April 5, in retirement at Bethany, and on Thursday, April 6, the events of to-day's lesson took place.

### I. Observing an Old Feast, 17-21.

Vs. 17, 18. *When it was evening* (Rev. Ver.);

after sunset. *He cometh with the twelve*; from Bethany, about a mile and a half away from Jerusalem, to the place appointed for the observance of the Passover (see vs. 12-16). Presumably the two sent to make the arrangements had rejoined the company. Judas must have stolen back to Bethany in the early morning (see vs. 10, 11) and spent another

day of hypocrisy under the heartsearching eye of Jesus. *As they . . . were eating* (Rev. Ver.); those nearest one another dipping morsels of unleavened bread into the "charoseth," a sauce made of figs, dates, almonds, spice and vinegar, served in a common dish. *One of you . . . that eateth with me* (Rev. Ver.); one, that is, of my chosen companions and friends. *Shall betray me; give me up treacherously into the power of my enemies.*

V. 19. *Began to be sorrowful*; at the thought of being guilty of such wickedness. *Is it I? . . . Is it I?* This question shows how sincere the disciples, with one sad exception, were. Each was more suspicious of himself than of the others. None said, "Is it he?" They had no suspicion of Judas.

V. 20. *He answered*; the eager, anxious question of the disciples. *One of the twelve.* The betrayer of Jesus was to be found amongst those chosen to be apostles of the new faith. *That dippeth with me.* This comes nearer to pointing out the traitor, since it indicates him as one of those closest to Jesus at the table. Twelve ate with Jesus; only three or four could dip with him. John 13:23-30 tells how Judas was made known as the traitor.

V. 21. *The Son of man . . . goeth*; through the gateway of death (see chs. 8:31; 9:31; 10:33). *As it is written*; in the Old Testament (see, for example, Isa., ch. 53). *Woe, etc.* This is not the expression of a wish, but a solemn announcement of the divine judgment. Jesus desired to give Judas a last warning to save him from his doom.

## II. Instituting a New Feast, 22-26.

V. 22. *Took bread*; one of the flat, unleavened cakes used in the Passover feast. *Blessed*; consecrated with solemn prayer, blessed God, gave thanks, making the common bread a sacred thing. *Break it*; in pieces for distribution. *Take, eat.* The eating of the bread in the Lord's Supper is a picture of the way in which we are to receive Jesus into our hearts and lives by faith. *This is my body*; represents, expresses my body. We explain this saying as we do such other sayings of Jesus as: "the seed is the word;" "the harvest is the end of the world;" "I am the door;" "I am the vine."

V. 23. *A cup* (Rev. Ver.); one of the four cups of wine used in the Passover. *Given thanks*; uttered some form of thanksgiving to God for his good gifts.

Vs. 24, 25. *This is my blood*; stands for, represents, my blood. As body and blood form the whole man, so Jesus gave himself wholly for our salvation. And as bread has to be broken and wine has to be poured out before they can do us any good, so Jesus had to be crucified before he could give us life. *Of the covenant* (Rev. Ver.); that is, God's promise of salvation. The blood of Jesus is the sign of that promise. *Shed for many*; for all who, by simple faith, accept him as their Saviour. In v. 25, Jesus declares that this is his last meal on earth, and points his disciples to the heavenly feast.

V. 26. *Sung an hymn.* The hymn sung by the Jews at the Passover was the Great Hallel, Ps. 113-118, 136. The part sung at the close of the feast was Ps. 114-118. *The mount of Olives*; the name of the hill covered with olive trees, lying east of Jerusalem, and about half a mile from the city.

The remainder (vs. 27-72) narrates: Jesus' warning to the overconfident Peter (vs. 27-31); the agony in Gethsemane (vs. 32-42); the betrayal by Judas (vs. 43-45); the arrest of Jesus (vs. 46-52); the appearances of Jesus before Caiaphas (vs. 53, 54) and the Sanhedrin (vs. 55-64); and the denials of Peter, vs. 66-72.

## Light from the East

THE BREAKING OF BREAD—The people of Palestine make bread still in loaves that look like broad, thick pancakes; one of them makes a meal, though a somewhat scanty meal. They may be half an inch thick and nine or ten inches in diameter. They are firm and dry and do not need to be cut; people regard it as wicked to use a knife on bread. The bread is always broken with the fingers. The Bible, too, knows nothing of bread being cut; it is always "broken." Lamentations (ch. 4:4) gives us a picture of desolation and penury: "Young children ask bread, and no man breaketh it unto them"—just such suffering as the children of Jerusalem endured for three years before General Allenby ar-

rived. When our Lord fed 5,000 people with five of these bannocks: he blessed it and "brake" it, and gave it to his disciples. And he did the same when he fed the 4,000 with the seven loaves. So he "brake" it in the Upper Room. When he was with the two

disciples at Emmaus, "he took bread, and blessed it, and brake, and gave to them." The apostle Paul speaks of the "bread which we break," and one of the earliest names for the Lord's Supper was the "Breaking of Bread."

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The Mount of Olives was so called from the olive gardens on its slope. It was known as the mountain of the Three Lights on account of: (1) the fire from the temple altar lighting it up at night; (2) from the first beams of the sun lighting on the summit; (3) from the olive oil which it produced for lighting the lamps of the temple. The name is given to the range of hills facing Jerusalem on the east and lying round about the holy city from northeast to southwest, being separated from it by the Valley of Jehoshaphat or Kidron. "There are three roads or paths leading to the summit of Olivet, where the church of the

Ascension stands; the central path eading straight up the ascent, those to the north and south making a detour to lessen the steepness. These roads all join together near the bridge over the Kidron close to the Garden of Gethsemane, and go to St. Stephen's Gate, immediately north of the temple site. It is probable that over this bridge was the road into Jerusalem from the east from the earliest times, as the rocky sides of Olivet lower down the valley are too steep and precipitous to admit of anything more than a rugged foot-path" (Hastings' Bible Dictionary). The ridge is about 2,500 feet above the Mediterranean.

## THE LESSON APPLIED

1. It is possible to grow bad even under the very best of influences. That was the history of Judas. He had been called by Jesus himself to be an apostle. He had had plenty of opportunities of profiting by the example of Jesus. And yet, in the presence of these influences, he so deteriorated in character that the master said of him that it would have been better for him if he had never been born. Our surroundings are important in the development of our lives, but they do not of necessity determine the goal we finally reach. Some of the best men the world has known have become so in spite of the most discouraging surroundings, and some of the worst men the world has ever known have become so in spite of every possible help in the right direction. It will not do for any of us to presume too much upon an early Christian home and upbringing. For it is as true of people as it is of ships, that

"'Tis the set of the sails, and not the gales,  
That bids them where to go."

2. Conscience can make a man most uncomfortable. As soon as Jesus suggests that it is one of the band of disciples who is to betray him, each one begins to wonder: "Is

it I?" It is possible that they were thinking of their selfish ambitions and of their foolish contentions, and suddenly they saw these things in their true light as disloyalties to Jesus, and they began to have a new distrust of themselves. These disloyalties might very well hold within them the germs of betrayal. It is not an altogether pleasant experience to see ourselves in the light of conscience, but it is a very necessary experience sometimes. The man who refuses to acknowledge that he is sick is not likely to put himself in the way of being cured.

3. The Lord's Supper was instituted as a memorial feast. It is intended to remind us of Christ, and of all that he has done for us. Henry Van Dyke, in his book of essays entitled *Fisherman's Luck*, tells us of what he calls the "altars of remembrance." We all know something of these altars of remembrance,—a place which we revisit, a birthday, an anniversary, Christmas, Thanksgiving Day, a face seen suddenly in the crowd, a paragraph in the newspaper, a bit of music which we have not heard for years, how quickly these will revive the fires of memory. And just so the observance from time to time

of the Lord's Supper is something to remind us vividly of the Redeemer. And especially is it intended to remind us of the great sacrifice of Jesus in giving his broken body and shed blood for us, until, with Paul, we say: "The Son of God, who loved us, and gave himself for us."

4. The Lord's Supper looks not only backward, it as truly looks forward. It is a signpost pointing in two directions. It points to Christ's work of redemption upon the cross, but it also points to Christ's coming triumph when in the future kingdom of God he will partake anew of this Supper with his disciples. It is well for us to appreciate the unvanquished faith of Jesus in the certain victory of his cause. The situation never seemed darker than it did just at the time when Jesus, with such calm assurance, looked forward to the triumph of his kingdom. But he refused to believe, as some people profess to believe to-day, that the outcome of the struggle against evil is doubtful. "To him the world was coming out somewhere. This irrepres-

sible conflict was not going to last forever. Two irreconcilable things could not remain permanently in the same universe, good and evil, God and Satan, life and death."

5. It was perhaps because of this sense of coming victory that Jesus was able to join in the singing of the hymn of which we are told in our lesson. It is easy to sing in times of joy. We do it then instinctively. But it requires faith in the future to sing when we are passing through a dark experience. And Christians have again and again shown their faith in just that way. Paul and Silas made the prison ring with praise until the other prisoners heard them,—the prison in which curses and oaths were a most accustomed sound. Wesley was most deeply impressed when, crossing the Atlantic in a heavy storm that blew away the ship's sails and sent the waves breaking over the ship, a little band of Moravians gathered together and sang a hymn of praise to God. Let us sing, then, even when the days are dark, because we believe in God.

### 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 PATHFINDER, respectively.

In opening, remind the class of the plot against Jesus of which we took notice in last day's lesson. Recall the fact that the plotters had thought it well not to carry out their purpose during the feast for fear of a popular tumult. But the sinister figure of Judas appears to change their plans. Have some one read ch. 14: 10, 11. Say something as well about the preparations made for the Passover feast according to the instructions of Jesus, vs. 12-16. Now discuss the three following subjects:

1. *The traitor*, vs. 17-21. Help the class to imagine the picture suggested in v. 17. Help them also to realize something of the consternation following his abrupt announcement of his approaching betrayal by one of his own disciples. Make it clear that Jesus is not specifying which one of the disciples is to act the part of traitor. His object is rather to warn them that there is treachery at work in the little company somewhere. Even the words of v. 20 only suggest that the traitor is one who is sitting close to Jesus. Point out

that the other disciples evidently knew nothing of the purpose of Judas. Is the question asked by the disciples in v. 19 a question which it would be well for a modern disciple to ask sometimes? Try to picture Judas as he asks it. Are Jesus' words in v. 21 to be taken as a wish for vengeance on the traitor, or rather as a pronouncement of the inevitable judgment which must come upon the doer of such a deed?

2. *The first communion service*, vs. 22-26. Call attention to the interest surrounding this incident as the institution of a rite which has been common to all sections of the Christian church throughout the centuries of its history. Lay emphasis upon the natural way in which it was instituted by the use of the elements which were there on the table, and to the beautiful simplicity of it all. Point out that it is doing violence to the way in which Jesus was in the habit of using such language to take literally the expressions, "This is my body," and "This is my blood." Point out the significance of Jesus' use of the word

"covenant," and the triumphant hope of the promise in v. 25. It is no defeated and disappointed warrior who talks like this.

3. *Tests of loyalty to Christ.* Speak to the class about three such tests: (a) Putting Christ first. The trouble with the traitor was that he put his love of money and probably his disappointed ambition before his

allegiance to the master. (b) Confession of our faith in Christ. Say something about the Lord's Supper as an opportunity for such confession. (c) Life and conduct. Confession apart from loyalty and action is worse than useless. Quote Rutherford: "Make others to see Christ in you, moving, doing, speaking and thinking."

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Remind the class that we have now come to the Upper Room at Jerusalem the night before the Crucifixion, where wonderful things were done and wonderful words were spoken. Where do we find the fullest account of what took place that night? (See John, chs. 13-17.) The Upper Room is one of the most sacred places in the Gospel history, the Holy of Holies. Note that the presence of Jesus at this plain, simple Passover meal made it one of the most memorable events in the world's history. Refer to Agassiz's meal of nothing but potatoes with the celebrated zoologist Oken. He said it was the best dinner he ever ate, for Oken was there. What took place in the Upper Room that night?

1. *The Betrayal Foretold*, vs. 17-21. How did Jesus foretell his betrayal? What a sad revelation this was. What a painful thing it is to know that one who has enjoyed the inner circle of our friendship has proved false to us. It must have been hard for Jesus to say what he did, but it was necessary that the traitor should be exposed. Note what a sorrowful time it was at the table that night. Show how the question which they all asked revealed the thought that there might be latent possibilities of evil lurking in the heart of which they were not conscious. Remind the class that there is latent evil in every heart of which we are not aware. We must keep our heart with all diligence, for out of it are the issues of life. We are never sure of ourselves unless we keep near to Jesus. Note

what an awful thing it is to be disloyal to Christ, v. 21.

2. *The Supper Instituted*, vs. 22-26. Question the class about the institution of the Supper. Gather from the other Gospels what Mark has omitted. Why was the Supper instituted? Is it anything more than a memorial service, something to keep the thought of Christ's death fresh in the memory of his disciples? Refer to Dr. Bonar's beautiful hymn, written to be read at a Communion service in his brother's church where hymns were not sung. (See Hymn 423, Book of Praise.) Note that this hymn brings out in a most helpful way the meaning of the Supper. Impress upon the class the precious privilege of attending this service where we meet with Jesus in a very special way, and find strength and comfort and inspiration for all life's duties and discipline.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Is it possible for one of us to betray Jesus?
2. Can a true follower of Jesus ever have a sufficient reason for refusing to come to the Lord's Table?

#### Prove from Scripture

That boasting is foolish.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Begin by asking what a traitor is. Point out that in the War traitors are put to death.

Ask who was the traitor amongst the disciples and how he achieved his end. By

questioning, see that the incidents leading up to this lesson are understood,—the plots of the priests to take Jesus quietly (vs. 1, 2); their need of working with some one who knew where Jesus was likely to be; Judas selling them the information, vs. 10, 11; Jesus keeping Judas from knowing where he was going to celebrate the Passover, by sending two of his disciples to meet an unknown man in Jerusalem (vs. 12-15); Jesus showing that he had found out what Judas was scheming, and emphasizing the wickedness of his action by showing that he was eating out of the very same dish which was a sign of friendship, vs. 17-20. Point out that Judas now left the table to tell the Jews where they could get Jesus, John 13:30. Then ask if it is possible for us to betray Jesus by not remaining loyal to him in all our actions.

Ask why Judas betrayed Jesus,—greed for money, John 12:4-6. Get a scholar to read 1 Tim. 6:10. Tell a story of a man dropping 50 cents and not being able to find it. John who saw where it went was tempted not to tell, so he could have it when the man went. But he decided he would not do a thing like that for money. Show that love of money leads many to cheat and lie and to take advantage of others by shoddy goods or poor wages.

Ask why the disciples imagined that each of them might do such a thing, v. 19. They were beginning to understand how evil their hearts were and how much those hearts needed watching. Peter was too sure of himself, vs. 26-31. It is not the player who

thinks he is bound to win and who makes no preparation, who plays the best game. The best player keeps in practice. We need to learn constantly from Jesus, to be always serving him, and then we will not be disloyal when real trials come.

Contrast the action of Judas with that of Jesus. Jesus would do no wrong and would always do right even though it cost him his life. Get a scholar to read vs. 22-25 and question as to whether he has seen church members observing the Lord's Supper and what it means. The word "sacrament" meant the oath of allegiance a Roman soldier gave on joining the army, that he would be loyal to the death. Those who take part in the Lord's Supper promise to be loyal to Jesus. All of us should take this oath of allegiance in our own hearts. We do not need to wait till we take part in the Lord's Supper to become a soldier of Jesus.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. "This do in remembrance of me," said Jesus. Find these words.
2. Where does Jesus call himself the living bread which came down from heaven, of which, if a man eat, he shall live forever?

ANSWERS, Lesson IX.—(1) Ps. 51:17.  
(2) 2 Cor. 9:7.

### Prove from Scripture

That boasting is foolish.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

*A Look Forward*—We shall see Jesus the mighty worker seated at a feast with his twelve disciples. We shall hear what he told them about remembering him after he should have gone back to heaven.

*Lesson Thought*—Teach the children that they should be faithful to Jesus.

*Approach to the Lesson*—Recall the feast at Simon's house in Bethany. Tell Jesus' orders to two of his disciples, vs. 12-16. Now we see the disciples preparing for another feast. It is in an upper room in a house in Jerusalem

which had been kindly offered to the disciples for the purpose. Here is the table (outline) and the couch around it. Describe the food, etc. It is the Passover feast. Describe customs regarding this feast. How many places shall the disciples set? Mark off the couch into squares. Put the first letter of the name of a disciple in each square, with Jesus at the centre.

*Lesson*—Here we see them seated at the table (show picture of the Last Supper). As they sat eating, Jesus said, "One of you is

going to betray me to my enemies." They were very sorrowful when they heard this. "Master, is it I?" they all asked. We know who it was. Some one may print his name, JUDAS. (Tell what he did.)

Complete the story as given in the other Gospels, Matt. 26 : 21-25 ; John 13 : 21-30.

Jesus was going to die willingly, just as the scriptures had said, but woe to the man who would betray him.

While they were at the table, Jesus took bread and broke it and blessed it and gave it to the disciples. "Take this and eat it," Jesus said. "This bread represents my body which is broken for you." And then he took a cup of wine, and when he had given thanks, he gave it to them and they all drank of it. "This wine represents my blood which is shed for many." (Children often say "this stands for" such and such a thing.)

*The Last Supper*—Jesus told his disciples this would be the last supper he would have with them. He told them he wanted them

to remember him always and his words. To help them to remember him after he had gone away from them into heaven, he told them to meet together every once in a while and have what we call "The Lord's Supper." You

have all seen the bread and wine being passed in your church on Communion Sunday. Jesus said, "Do this in remembrance of me." (All repeat.)

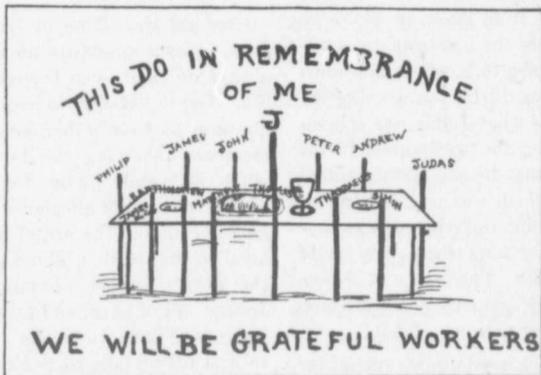
When they had sung an hymn they went out to the Mount of Olives, to the Garden of

Gethsemane (describe ; show picture). Tell vs. 32-42.

*Golden Text*—Repeat Jesus' words. We shall be faithful followers if we keep wide awake and watch against all enemies of Jesus, —all forms of evil, carelessness, pride, etc.— and watch for ways of working and speaking for Jesus. Pray that Jesus will help you to keep wide awake for him.

*Our Motto*—"We will be wide awake workers."

*What the Lesson Teaches Me*—I SHOULD BE FAITHFUL TO JESUS.



FROM THE PLATFORM

# THE LORD'S SUPPER

Print on the blackboard, THE LORD'S SUPPER, and tell the scholars that you are going to talk with them for a little about this feast. Ask for some of the names which are given to it. Likely the first name given by the scholars will be the Communion. Bring out the meaning of this name, that those who sit at the Lord's Supper think of Jesus and speak with him in their hearts and are glad and happy because he is near, and also that they think kindly and loving thoughts about those who are with them at the Holy Supper. Another name that will be given is the Sacrament. Remind the scholars that a sacrament was to the Roman

soldier an oath of loyalty to his leader, and point out that those who sit at the Lord's Supper are pledging their loyalty to him. Tell the scholars that the Lord's Supper has sometimes been called the Master's Memorial. Have Luke 22 : 19, 20 read, and call special attention to the words, "this do in remembrance of me." Talk with the scholars about Jesus' desire that his friends and followers should keep him and his work in mind in this way. Seize the opportunity of this lesson to make an appeal for the public confession of Christ.

## Lesson XI.

## JESUS ON THE CROSS

June 16, 1918

Mark 15 : 22-39. Study Mark 15 : 1-47. Scripture Memory Verses.

GOLDEN TEXT—Truly this man was the Son of God.—Mark 15: 39.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh : but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves ; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others ; himself he cannot save.

Revised Version—<sup>1</sup> offered him wine ; <sup>2</sup> they crucify him, and part his garments among them ; <sup>3</sup> each should ; <sup>4</sup> robbers ; one ; <sup>5</sup> one ; <sup>6</sup> Omit whole verse ; <sup>7</sup> Ha ! thou ; <sup>8</sup> In like manner also ; <sup>9</sup> him among ; <sup>10</sup> said ; <sup>11</sup> the ; <sup>12</sup> now come down from ; <sup>13</sup> reproached ; <sup>14</sup> Omit saying ; <sup>15</sup> Elijah ; <sup>16</sup> filling a sponge ; <sup>17</sup> Omit and ; <sup>18</sup> be ; <sup>19</sup> Elijah cometh ; <sup>20</sup> uttered a ; <sup>21</sup> by over ; <sup>22</sup> Omit cried out, and.

## LESSON PLAN

- I. The Cruel Cross, 22-28.
- II. The Taunting Words, 29-33.
- III. The Great Confession, 34-39.

## HOME DAILY BIBLE READINGS

M.—Barabbas or Jesus, Mark 15 : 1-11. T.—Jesus delivered to be crucified, Mark 15 : 12-20. W.—Jesus on the cross, Mark 15 : 22-39. Th.—The dying Saviour, Matt. 27 : 39-56. F.—Burial of Jesus, Matt. 27 : 57-66. S.—Rejected and smitten, Isa. 53 : 1-13. S.—Justified by his blood, Rom. 5 : 1-11.

Primary Catechism—Ques. 98. For whose sake do we ask God to hear and answer our prayers ? A. We ask God to hear and answer our prayers only for the sake of Jesus Christ, His Son. Ques. 99. For whom

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, E'LOI, E'LOI, LA'MA SABACH'THANI ? which is, being interpreted, My God, my God, why hast thou forsaken me ?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Eli'as.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone ; let us see whether Eli'as will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

should we pray besides ourselves ? A. God's Word teaches us that we should pray for all men.

Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery ? A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 46, 111, 52, 46, 50.

Special Scripture Reading—Isa., ch. 53. (To be read responsively or in concert by the whole School.)

Lantern Slides—B. 1572, They Crucified Him. For Question on Missions, K. 5, Devil Posts, Near a Village. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

Time and Place—Friday, April 7, A.D. 30, from 9 a.m. to 3 p.m.; Calvary, outside the north wall of Jerusalem.

Connecting Links—The lesson follows immediately upon that of last week.

At a meeting of the Sanhedrin, held early in the morning, Jesus was condemned for blasphemy (compare v. 1 with Matt. 27 : 1, 2 ; Luke 22 : 66-71 ; 23 : 1). He was then brought before Pilate, the Roman governor, where he was charged with sedition against the

Roman government (compare vs. 2-5 with Matt. 27 : 11-14 ; Luke 23 : 2-5 ; John 18 : 28-38). Pilate, in spite of his desire to save Jesus, whom he soon discovered to be innocent, was forced by the clamor of the Jews, to order him to be crucified.

When Pilate had delivered Jesus to be crucified and caused him to be scourged, the soldiers took him away to their own quarters, and there, having stripped him of his own garments, robed him in scarlet, put a crown

of thorns on his head and a reed in his hand for a sceptre, and offered him mock homage as the king of the Jews. Then they spat upon him, and beat his head with the reeds. Afterwards they led him away to be crucified. As they were going to the place of crucifixion, they met one Simon of Cyrene whom they compelled to bear the cross of Jesus. Vs. 1-21.

### I. The Cruel Cross, 22-28.

V. 22. *They bring him*; that is, the Roman soldiers, under the command of a centurion. The procession passed through the streets of Jerusalem, Jesus wearing the crown of thorns (vs. 17-20) and carrying, according to the usual custom, the two pieces of wood out of which his cross was to be made (John 19 : 17), until he was relieved, as described in v. 21, of the load under which he may have fallen in the weakness resulting from the strain of the agony in Gethsemane, the trials before the Jewish and Roman authorities, and the cruel scourging. *Golgotha* (Calvary); meaning "a skull," some low, rounded eminence near the city. The exact site is not certainly known.

V. 23. *Wine mingled with myrrh*; a stupefying draught offered in mercy, provided, possibly, by some ladies in Jerusalem who, it is said, had a society for the purpose of preparing such draughts for those about to be crucified. *Received it not*. Jesus refused the drink which would have lessened his pain. He was suffering for our sins, and he bore the full burden.

Vs. 24, 25. *Crucified him*. The cross was made of two pieces, an upright and a crossbeam. In crucifixion the crossbeam was thrust under the shoulders of the victim and his hands were fastened, in Jesus' case with nails, to the ends of the crossbeam, the arms being outstretched. The crossbeam was then raised into place and fastened to the upright already planted in the ground. Then the feet, again with nails in the case of Jesus, were fastened to the upright. The feet were only a short distance above the ground. *They*; the soldiers who had nailed Jesus to the cross. *Parted his garments*; a large, loose upper garment, a headdress, a girdle, a pair of sandals and a long undergarment. These, by custom, belonged to the soldiers

who carried out the crucifixion. *Casting lots*; gambling with dice to decide each man's share. *Third hour*; 9 a.m.

Vs. 26-28. *Superscription of his accusation*. The crime of one sentenced to be crucified was usually written on a white tablet placed round the neck of a criminal in the procession on the way to the place of execution and then nailed to the top of the cross. Three sorts of crosses were in use: St. Andrew's cross, like our letter X; St. Anthony's cross, with the crosspiece at the top of the upright; and the ordinary Roman cross, with the crosspiece part way down the upright. It was on a cross of the third description that Jesus was crucified, this being the only one with space for the superscription. *Written over*; that is, upon the tablet, which was afterwards nailed to the cross above Jesus' head. *THE KING OF THE JEWS*; the claim for which the Jews demanded the death of Jesus. In placing it on the cross, in the three great languages of the ancient world, Hebrew, Greek and Latin, Pilate unwittingly proclaimed Jesus king of all mankind. (See John 19; 20.) *Two thieves*; Rev. Ver., "robbers," men who plundered by violence, not by stealth. Being crucified along with them added to the shame which Jesus endured. *Scripture*. See Isa. 53 : 12.

### II. The Taunting Words, 29-33.

Vs. 29, 30. *They that passed by*; the first set of mockers. The place of the crucifixion must have been near a public road. *Railed on him*; spoke reproachfully. *Wagging their heads*; in scorn and derision. They taunted him as one who had boasted of great power and now could not help himself.

Vs. 31-33. *The chief priests*; the second group who mocked Jesus. They had brought about the death of Jesus, and now they argued that his powerlessness to save himself proved that he could not be the Messiah, and that they, therefore, had been right. *They.. crucified with him*; the third group who joined in mocking Jesus. Luke says that only one of the robbers joined in the mocking, while the other declared his faith in Jesus and was saved. (See Luke 23 : 39-43.) *Sixth hour*; 12 noon. *Darkness*; not an eclipse, but a supernatural happening. *Ninth hour*; 3 p.m. Other signs were the rending of the

temple veil (v. 38) and an earthquake during which many came forth from their graves, Matt. 27 : 51, 52.

### III. The Great Confession, 34-39.

Vs. 34-37. *Eloi, Eloi*, etc. Jesus felt as if the Father had forsaken him, though he knew that this could not be so. *He calleth Elijah* (Rev. Ver.). Some heartless Jews pretended to misunderstand Jesus. *One*; more merciful than the rest. *Vinegar*; a kind of sour wine. *Cried with a loud voice*. Luke 23 : 46 gives the words. For the other sayings of Jesus on the cross, see Luke 23 : 34 ; Luke 23 : 43 ; John 19 : 26, 27 ; John 19 : 28 ; John 19 : 30. *Gave up the ghost* ; yielded up his spirit, his life. Jesus died willingly.

Vs. 38, 39. *Veil of the temple* ; the beautiful, thick, costly veil of purple and gold, inwrought with figures of cherubim, 20 feet long and 30 broad, which separated the Holy Place in the temple from the Most Holy, where God manifested himself and into which the high priest was permitted to enter only once a year. *Rent in twain* ; signifying that now, through the death of Jesus, the separation between God and his people was removed. (Compare Heb. 9 : 3 ; 10 : 19.) *The centurion* ; the Roman officer in charge of the crucifixion. *Saw*, etc. "The whole demeanor of the divine sufferer, the loudness of the cry, and the words he uttered, thrilled the officer through and through." *The Son of God*. Luke has "a righteous man." The words do not necessarily mean a recognition of Jesus' divinity, but at any rate they brought the centurion very near the kingdom of God.

Vs. 40-47 tell of the removal of Jesus' body

from the cross and his burial in a tomb belonging to Joseph of Arimathea.

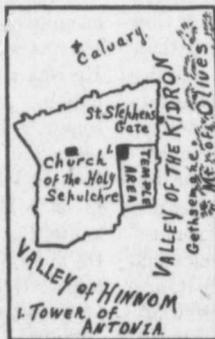
### Light from the East

THE VEIL OF THE TEMPLE (v. 38)—A body of Christian worshipers will gather *inside* a church for prayer and instruction out of God's Word. The old Jews gathered for worship in the field *outside* the temple. The temple was not an assembly hall for men, but a dwelling place for God. When they worshiped in this field, they turned their faces towards the holy house.

The temple was built after the plan of men's very simple houses of early days. It consisted essentially of two rooms, an outer and an inner. The inner or hinder room, as the more private, was known as the Holy of Holies. As in primitive houses, it had apparently neither door nor window. To get in you had to go through the front room. Of course, it was dark ; the Hebrews remembered that their God dwelt in darkness, 1 Kgs. 8 : 12, 13. In the temple of our Lord's day, two costly curtains hung between the rooms, overlapping several paces in the middle, not touching each other, but leaving a narrow passage by which entering at the south wall, the high priest stepped to the north wall between the curtains and so gained access to the inner sanctuary. In our Lord's day, this was quite empty, but the invisible presence of God was thought to dwell there. The rending of the veil opened the way for every believer to have immediate and unrestricted access to the presence of his God, Heb., ch. 10.

### THE GEOGRAPHY LESSON

The traditional site of Golgotha (from the Hebrew word meaning a "skull," the Latin equivalent being "Calvaria," our Calvary) is marked by the Church of the Holy Sepulchre, within the walls of modern Jerusalem. Many, however, believe that the hill above Jeremiah's Grotto, about 250 yards north-east of the Damascus Gate, is the real site of Calvary. In support of this it may be said : "The



rounded summit of the hill, and the two hollow cave entrances beneath, present a striking resemblance to a skull, perhaps that of an animal rather than a man. Its commanding position renders it visible from a distance. Near it was the great highway to the north. In the neighborhood are gardens and rockhewn tombs." Two explanations of the name may be given: "1. It may have been the

place of public execution, where bodies were allowed to be devoured by birds and wild beasts. 2. The name may have been derived from the appearance of the place itself, from its round and skull-like contour, the Hebrew word Golgotha being applied to the skull from its rounded form. There is no indication, however, in the Bible, that Golgotha was a knoll or hillock."

Eusebius, born in Cæsarea about A.D. 264, is the first historian who gives us any information as to the site of Calvary. He says that a temple to the goddess Venus had been built over it and that the place had long been forgotten. The emperor Constantine erected a church where the temple of Venus had stood, and on the same site stands the present Church of the Holy Sepulchre.

### THE LESSON APPLIED

1. In the cross of Jesus there is revealed to us in a most dramatic way the hideous character of sin. You may have some friend who has suffered from an attack of typhoid fever. You watched over him, and so learned something of the power of the disease. But later on you may have visited some city which was passing through an epidemic of typhoid, and only then did you realize what the disease might do. You saw it concentrating its power on a community. It is something like that with sin. History has plenty to tell us of the hideous character of sin long before it compassed the death of Jesus. Sin had compassed the death of many an innocent man, and that was surely bad enough. But it is in the death of Jesus that there is suddenly and dramatically disclosed to us the length to which sin can go, concentrating all its devilish power against the highest, purest, holiest this earth has ever seen.

2. But the hideous character of sin is not the only thing so strikingly revealed to us in the cross of Jesus. That cross reveals to us after a most marvelous fashion the sacrificing love of God, for we must ever remember that it was God who was in Christ seeking to reconcile us to himself. God has always loved men. There is more in the love of God even in the pages of the Old Testament than sometimes we realize. But the cross was the supreme testimony of how far that love can go. "Greater love hath no man than this, that a man lay down his life for his friends." And the Saviour laid down his life even for those who were his enemies. What reply are we making to that love of God? For it must be answered in some way. Are we rejecting it? Or, if we are not openly rejecting it, are we standing aloof from it, as if we were waiting for some more convincing sign of that love?

3. Rudyard Kipling tells in one of his stories how the hero learned that there are certain things "no fellow can do." And it was true of Christ that there were certain things which even he could not do. The scribes were quite right when they said that he saved others, but could not save himself, only, whereas they intended it as a taunt, it was in reality part of his glory. Once an epidemic was raging in a French town which baffled the skill of all the doctors. In consultation they came to the conclusion that the only way to deal with the situation was for one of them to make a post mortem examination of the body of one of the victims. But the doctor who made it would be sure to pay for his knowledge with his life. Nevertheless, one of them volunteered. He arranged his affairs, made the examination, wrote down the results of his observations, and then died. He saved others, but himself he could not save.

4. When Christ undertook to taste human life, he carried the experience through to its bitterest depths. He toiled to support the household at Nazareth. He lived for the time of his public ministry the life of a man without a home. He faced the hostility of enemies and the lukewarm support of friends. He was betrayed by one of his own disciples. He was represented as a traitor to his own nation. And then, to make the experience complete, he passed through the hour when it seemed as if he were forsaken by his Father. It is all this which has brought him so close to us. If there are dark places in life he knows them, for himself bore our infirmities. He knows what it is to shed tears, for Jesus wept. He knows what blank loneliness is, for he felt himself forsaken even of God.

5. There is a striking contrast presented by

those who witnessed the crucifixion of Jesus, and it is a contrast not unlike that presented in almost any company of people who are brought into direct contact with the Saviour. There were the scribes and Pharisees who mocked him in open enmity, glad that at last they saw him on the cross. There were the soldiers, so careless and indifferent to his sufferings that they gambled over the

few material possessions he had to leave behind. There was the centurion impressed, in contrast to his soldiers, with the marvelous character of the divine sufferer. There were the women, in the distance, suffering with him in his pain. Things have not changed much. The most of us belong to one or the other of these groups. Have we discovered yet where we belong?

### 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 PATHFINDER, respectively.

A good book to recommend to the class is that by Professor James Stalker, entitled, *The Trial and Death of Jesus Christ*. Before considering the crucifixion, it will be well to bring before the class, by asking a few questions, the outstanding facts of the trials of Jesus: (a) the ecclesiastical trial before the Sanhedrin, reminding the class of the denial by Peter; (b) the civil trial before Pilate, broken by the attempt of Pilate to shift the responsibility to Herod (see Luke 23:4-12). Call attention to Pilate's other attempt to shift responsibility, recorded in Mark 15:6-15. Encourage the class to give their view of Pilate's character.

1. *Jesus crucified*, vs. 22-27. What was the object of offering the wine and myrrh to one about to suffer? Why did Jesus refuse it? Has his refusal any bearing upon our view of the meaning of his death in its relation to the sin of the world? Suggest that the class think quietly for a moment or two upon what was involved in the few words: "They crucified him." Point out that the terrible thing about crucifixion was the prolongation of suffering which it involved. Speak of the indifference of the soldiers to what was going on, as implied in their gambling at the foot of the cross. Is there anything to remind us of these soldiers in the indifference of many to-day to the fact that Jesus died for them? Call attention to the

words placed above the cross, and to the truth which they contained, and to Pilate's revenge upon the chief priests as recorded in John 19:21, 22.

2. *Jesus mocked*, vs. 29-32. Ask a few questions as to the different classes which mocked Jesus on the cross,—the populace, the chief priests, the scribes, the two robbers. Try to convey to the class something of the triumphant irony in v. 32. Point out that the idea common to all who mocked him was that now was the supreme opportunity for him to show whether he really possessed supernatural power. We are reminded of the temptation in the wilderness with its appeal, "If thou be the Son of God." Lay emphasis upon the great truth upon which the chief priests and scribes hit in v. 31. Remind the class of how well-nigh impossible it is to separate between salvation and some form of suffering and sacrifice.

3. *The darkest hour*, vs. 33-39. The cry of Jesus in v. 34 brings us into the presence of mystery. Perhaps the best we can do is to bear in mind certain things such as: the physical suffering through which he has been passing, the desertion of him by his disciples, the relation which he saw between his death and the sin of man. Point out that even in this hour he addressed himself to the Father. It all suggests to us something of what we owe to him.

### 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 what they consider the greatest event in the world's history, and bring out that the great War is the greatest event outside of sacred history. What is

the greatest event in sacred history? Is it the Creation, or the Incarnation, or the Crucifixion, or the Resurrection? Refer to Paul's words, 1 Cor. 2:2. There is no other

spot in all the world like the "green hill far away . . . where the dear Lord was crucified." What two names for the green hill have we in the Gospels? The events of that greatest day in the world's history may be gathered about the three hours referred to in the passage.

1. *The Third Hour*, vs. 23-32. What time in the day was the third hour, and what took place then? What does the Crucifixion mean to the world? What does it mean to us? What did it mean to those who witnessed it? Question the class about the different groups about the cross,—the soldiers, the two robbers, the passers-by, the chief priests. What representatives have these classes in the world to-day? Refer to the friends of Jesus who were brokenhearted as they witnessed his sufferings and death. (See Matt. 27 : 55 ; and John 19 : 25.)

2. *The Sixth Hour*, v. 33. How long did this darkness last? How can we account for it? How can we tell that it was not an eclipse? If human hearts were hard and unimpressive, nature was in sympathy with our Lord. Note that there lingers in the human heart a feeling that nature is capable of rejoicing with us when we rejoice, and of weeping with us when we weep. The old saying,

"Happy is the bride that the sun shines on, and happy is the dead that the rain rains on," is suggestive of this. What a dark world this would be without Christ. Guy Thorne's story, *When It Was Dark*, is a powerfully realistic portrayal of what the world would be without Christ.

3. *The Ninth Hour*, vs. 34-39. What happened at the ninth hour? How many of Jesus' sayings on the cross have we recorded in the Gospels? Question the class about the meaning of the one contained in the lesson. What miraculous event occurred at the time of Christ's death? (See Matt. 27 : 51-53.) What impression did this event make upon the centurion? What impression does it make upon us? Our answer should be :

"Love so amazing, so divine,  
Demands my soul, my life, my all."

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Could Jesus have saved himself on the cross?
2. Is Jesus ever crucified now?

### Prove from Scripture

That death is the outcome of sin.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

To-day's lesson affords opportunity to tell the most thrilling and impressive of all stories. The teacher may well spend most of the time in narrating the incidents of the crucifixion as vividly as possible. To do this he may keep to the story as told by Mark, but should know thoroughly the details given from ch. 14 : 43 to 15 : 47. He will develop the scene and action in the garden, at the trial before the priests and before Pilate, and the execution itself and burial. Explanation of difficult points in the passage for to-day will be found under *The Lesson Explained*.

Ask who helped Jesus carry the cross, v. 21. Jesus, after his long trial, was probably too weak to do it himself. Simon would bear part of the reproach, heaped on our Lord, because he carried the cross of a legal criminal. Bring out the truth that we are often

forced to bear scoffing and sneers if we are going to help Jesus to-day ; and that he needs us just as much as he needed Simon.

Ask why Pilate put up the sign, *THE KING OF THE JEWS*. He knew that Jesus was innocent but he was afraid to let him off for fear the Jews should complain to Cæsar, his king, at Rome. So he "got even" with the Jews by saying Jesus was their king. They could not complain to Cæsar about that, because they had asked for his crucifixion on the ground that he claimed to be a king. That the Jews hated Pilate for doing this may be inferred from John 19 : 20-22, which a scholar may read. Bring out how cowardly and mean Pilate was. He was afraid to stand out for the right for fear he would lose his position. Sometimes we are tempted to be afraid to stand up for Jesus by doing what is

right and by telling the truth.

There are various ways of explaining the effects of Christ's death. The following may be most suitable for the Juniors. Ask what the curtain in the temple was and what its rending signified, vs. 37, 38. It was used to separate the Holy of Holies from the rest of the temple. Into this holy place no one but the high priest could enter, and that but once a year. The curtain showed that God was separate from man and hard to approach. Jesus' death brought God and man face to face by showing that God was ready to suffer for men's sins; for it was the sin in man that led them to crucify God's Son. Jesus was ready to suffer that crucifixion. This proved what great love God has for men. God is not only sorry but is actually willing to suffer

when we do wrong. Surely this should lead us to love him, to hate sin which hurts both him and us, to trust him, who loves us so greatly, to forgive our sins, and to lead us to serve him with all our heart.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. John said, "We love him, because he first loved us." Find this verse.
2. Find the seven sayings of Jesus on the cross.

ANSWERS, Lesson X.—(1) Luke 22 : 19.  
(2) John 6 : 51.

### Prove from Scripture

That death is the outcome of sin.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

*A Look Forward*—Our lesson tells us about Jesus the mighty worker dying on the cross for us.

*Lesson Thought*—Jesus gave his life for us.

*Approach to the Lesson*—A story is told

about some little black children in a school in Jamaica. The teacher made a rule that anybody who told a lie should receive seven strokes on the hands with a strap. One day a little girl told a lie and was called before the school to be punished. She was a gentle

little girl and the teacher was very sorry to strike her, but he must carry out the rule of the school. Her cry of pain at the first stroke went to his heart. He could not go on with the punishment. But he could not let her sin go unpunished. He looked at the boys. "Is there any boy here who will bear the rest of Lottie's punishment?" A little lad jumped up, and said, "Please, sir, I will." And Jim went to the desk, and received without a

murmur the rest of the strokes which Lottie should have had.

Jesus bore our punishment for sin, in place of us. This is our story to-day.

*Review*—Last Sunday our story left Jesus

in a garden. What do the children remember about the story? What happened after that?

*The Story of the Cross*—All through Jesus' life on earth, here is what he saw at the end of it (outline a cross at the end of a pathway).



Tell briefly the story of the cross. (Outline the hill of Calvary and three crosses.)

*The Greatest Hero*—Emphasize the love that made Jesus willing to suffer death for us. Jesus was a hero. (Our soldier heroes in army, navy or air service receive as their reward of honor a cross.)

Picture the scene. The jeering crowd shouting, "He saved others; let him save himself and come down from the cross." The

women friends of Jesus are there weeping, and the disciples (show picture).

Think of the love Jesus bore even toward his enemies, "Father, forgive them; for they know not what they do," were almost his last words.

*Golden Text*—When the captain of the Roman soldiers saw and heard all these things, he said, "Truly this man was the Son of God." (Repeat Golden Text.)

*Hymn*—Sing verse 2, Hymn 547, Book of Praise. This is the way to thank Jesus for what he has done (let some one print)—

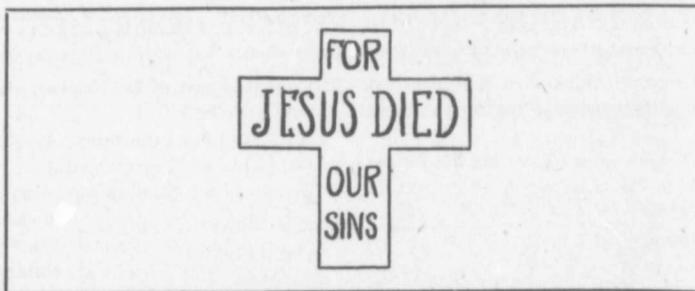
LOVE	} HIM
OBEY	
SERVE	

*A Bright Ending to the Story*—Tell where Jesus' body was laid. This would be a very sad story indeed if this were the end, but it is not the end, for Jesus did not "stay dead," as our story next Sunday will tell us. This day (Good Friday) was like the darkest hour that comes before sunrise. Did you ever watch the sun rise? We'll make a picture of it to let us know that Jesus' death on the cross was the beginning of all the brightness and joy that have since come to the world because those who love Jesus have carried the story of the cross near and far, and it has brought brightness and joy wherever it is heard.

*Our Motto*—"We will be glad workers."

*What the Lesson Teaches Me*—JESUS GAVE HIS LIFE FOR ME.

### FROM THE PLATFORM



Draw on the blackboard a cross as above. Print in the horizontal beam the words JESUS DIED. Next, ask the scholars why it was that Jesus died on the cross. You will probably get various answers. From amongst these select the answer: "He died for our sins," and print FOR OUR SINS in the perpendicular beam. Remind the scholars of the three groups of persons who surrounded the cross: 1. The Roman soldiers (see John 19:23, 24), who divided amongst them the "garments" of Jesus and gambled for his "coat." 2. The crowd, including the chief priests who mocked and reviled the Saviour (see vs. 29-32). 3. The women mentioned in John 19:25, with the beloved disciple himself. Bring out, by questioning, that we have, in these groups: (1) those who were indifferent to Jesus; (2) those who were the enemies of Jesus; (3) those who were the friends of Jesus. Press home the question: In which group would we have been had we been at the cross? The teaching to impress is that we should be out and out friends of Jesus, who died for our sins.

Lesson XII.

### JESUS TRIUMPHANT OVER DEATH

June 23, 1918

Mark 16:1-11. Study Mark 16:1-20. Scripture Memory Verses.

**GOLDEN TEXT**—Now hath Christ been raised from the dead.—1 Corinthians 15:20 (Rev. Ver.).

1 And when the sabbath was past, Mar'y Mag'dalene, and Mar'y the mother of James, and Salo'me, <sup>1</sup> had bought <sup>2</sup> sweet spices, that they might come and anoint him.

2 And very early <sup>3</sup> in the morning the first day of the week, they <sup>4</sup> came unto the sepulchre at the rising of the sun.

3 And they <sup>5</sup> said among themselves, Who shall roll

us away the stone from the door of the <sup>6</sup> sepulchre?

4 And <sup>7</sup> when they looked, they saw that the stone <sup>8</sup> was rolled <sup>9</sup> away: for it was <sup>10</sup> very great.

5 And entering into the <sup>6</sup> sepulchre, they saw a young man sitting on the right side, <sup>11</sup> clothed in a long white garment; and they were <sup>12</sup> affrighted.

6 And he saith unto them, Be not <sup>13</sup> affrighted: Ye seek Je'sus of Nas'areth, which was crucified: he is

risen; he is not here: behold the place where they laid him.

7 But go <sup>14</sup> your way, tell his disciples and Peter <sup>15</sup> that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out <sup>16</sup> quickly, and fled from the <sup>9</sup> sepulchre: for <sup>17</sup> they trembled and were amazed: neither said they any thing to any man; for they were

**Revised Version**—<sup>1</sup> Omit had; <sup>2</sup> Omit sweet; <sup>3</sup> on the first; <sup>4</sup> come to the tomb when the sun was risen; <sup>5</sup> were saying; <sup>6</sup> tomb; <sup>7</sup> looking up, they see; <sup>8</sup> is; <sup>9</sup> back; <sup>10</sup> exceeding great; <sup>11</sup> arrayed in a white robe; <sup>12</sup> amazed; <sup>13</sup> amazed: ye seek Jesus, the Nazarene, which hath been crucified; <sup>14</sup> Omit your way; <sup>15</sup> He goeth; <sup>16</sup> Omit quickly; <sup>17</sup> trembling and astonishment had come upon them: and they said nothing to any one; <sup>18</sup> he; <sup>19</sup> on; <sup>20</sup> from whom; <sup>21</sup> out; <sup>22</sup> Omit And; <sup>23</sup> disbelieved.

#### LESSON PLAN

- I. Seeking a Dead Saviour, 1-3.
- II. Finding an Empty Tomb, 4-8.
- III. Seeing a Risen Saviour, 9-11.

#### HOME DAILY BIBLE READINGS

M.—Jesus triumphant over death, Mark 16: 1-11. T.—The great commission, Mark 16: 12-20. W.—After the resurrection, John 21: 15-25. Th.—Appearances of Christ, 1 Cor. 15: 1-11. F.—Victory over death, 1 Cor. 15: 50-58. S.—Resurrection promised, 1 Thess. 4: 13-18. S.—John's vision, Rev. 21: 1-8.

**Primary Catechism**—*Ques. 100. What form has Jesus given to guide us in prayer?* A. Jesus said, "After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in

afraid.

9 Now when <sup>10</sup> Jesus was risen early <sup>11</sup> the first day of the week, he appeared first to Mary Magdalene, <sup>12</sup> out of whom he had cast <sup>13</sup> seven devils.

10 <sup>11</sup> And she went and told them that had been with him, as they mourned and wept.

11 And they, when they <sup>12</sup> had heard that he was alive, and had been seen of her, <sup>13</sup> believed not.

heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory for ever. AMEN." *Ques. 101. What is this prayer commonly called?* A. This prayer is commonly called, "The Lord's Prayer."

**Shorter Catechism**—Review Questions 18-20.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 53, 60, 61, 64.

**Special Scripture Reading**—1 Cor. 15: 51-58. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 918, The Marys at the Sepulchre. For Question on Missions, K. 81, A Christian Family. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Sunday morning, April 9, A.D. 30; Jerusalem and its neighborhood.

**Connecting Links**—On the evening of the crucifixion day, as we saw in last lesson, Joseph of Arimathea, a man of some position and a member of the Sanhedrin, went to Pilate and begged the body of Jesus for burial. Pilate, having satisfied himself that Jesus was really dead, for crucifixion was usually a lingering death, granted the request. Joseph then wrapped the sacred body in a linen cloth and laid it reverently in a tomb hewn out of the rock. The tomb was closed by rolling a heavy boulder against it. Two of Jesus' women friends marked the spot, and planned for the anointing of the body when the Jewish Sabbath (our Saturday) should be past. (See ch. 15: 42-47.) Matthew tells of the sealing of the tomb by order of Pilate, and the setting of a guard of Roman soldiers, Matt. 27: 62-66.

### I. Seeking a Dead Saviour, 1-3.

V. 1. *Sabbath was past*; the Jewish Sabbath, which lasted from sunset on our Friday till sunset on Saturday. In reckoning time the Jews counted every part of a day as one day. Hence Jesus remained in the tomb three days, Friday night, Saturday and Saturday night. *Mary Magdalene*. See Luke 8: 2; ch. 16: 47. *Mother of James*; and *Joses*

(ch. 15: 47); wife of Cleophas (John 19: 25) and possibly the sister of Jesus' mother. *Salome*; wife of Zebedee and mother of James and John, ch. 15: 40; Matt. 27: 56. *Bought spices* (Rev. Ver.); such as were used by the Jews in anointing the bodies of the dead. The women purchased these on the evening of the Jewish Sabbath, which is our Saturday. "After sunset there was a lively trade done among the Jews because no purchase could be made on the Sabbath."

Vs. 2, 3. *Very early on the first day* (Rev. Ver.); the first Easter day, the day which was to become the Christian Sabbath in memory of Jesus' rising from the dead. *When the sun was risen* (Rev. Ver.). Mark is about to relate what took place in broad daylight. *They were saying* (Rev. Ver.); as they went on their way. *Who shall roll away the stone*. The tomb was likely a chamber hewn out of the rock, with shallow, arched, shelf-like recesses on three sides in which the bodies were laid. There was probably a deep groove, about three feet wide, cut out of the rock, by the side of the doorway, under which the rock was hollowed to the same width for two or three feet. In the groove was a huge circular stone, of a diameter greater than the width of the door, like a great millstone. To close the tomb, this stone was worked by hand-

spikes into the hollow under the doorway, which it completely filled. It would take two or three men to move the stone.

## II. Finding an Empty Tomb, 4-8.

V. 4. *Stone . . . rolled away*; as God frequently removes difficulties in the path of duty, but not till we come up to them. *Very great*; so that the women could see, even from a distance, that it had been removed.

V. 5. *Entering into*; the central chamber of the tomb (Rev. Ver.). *A young man*. Luke 24 : 4 says "two men . . . in shining garments," and Matt. 28 : 2 says "an angel" (Rev. Ver.). *Long white robe* (Rev. Ver.); implying that he was an angel. No such robe would be worn by young men on earth. *Amazed* (Rev. Ver.); utterly, out and out amazed.

V. 6. *Be not amazed* (Rev. Ver.). The friends of Jesus had no cause for fear at his tomb. Fear was for such of the soldiers (see Connecting Links and Matt. 28 : 4), who may not yet have found courage to go away. *Jesus, the Nazarene* (Rev. Ver.) . . . *crucified . . . risen . . . not here*. By dying the son of God had conquered death. *Behold the place*; the shelf for the body, with the grave clothes and the face cloth folded by itself (John 20 : 6, 7), —proof that Jesus had risen from the grave. "No one saw Jesus rise. The angels sent to announce the fact stated it, the empty sepulchre witnessed it, and the subsequent appearance of Jesus confirmed it to the apostles" (Lindsay).

V. 7. *But go your way*. "Gazing longer into the grave would serve no purpose : there is work to be done—go and spread the news" (Bruce). *Tell his disciples*; thus beginning the spread of the glad tidings. *And Peter*; specially mentioned as, with all his faults, the chief of the apostles. Perhaps his faith, having been most shaken, most needed the restoring effect of such an announcement. *Goeth . . . into Galilee*. See ch. 14 : 28.

V. 8. *Fled from the tomb* (Rev. Ver.); where such wonders had happened. *Trembling and astonishment* (Rev. Ver.); trembling, caused by fear, and stupor, as of one out of his wits. *Said nothing to any one* (Rev. Ver.); too completely overcome to obey the angel's command. *Afraid*; overcome with a strange terror. Only when this had worn off did they deliver their message.

## III. Seeing a Risen Saviour, 9-11.

Vs. 9-11. *Jesus was risen*; Rev. Ver., "he was risen." It will be noted that Jesus is not named in these verses. This is one of the bits of evidence regarded as proving that vs. 9-20 do not belong to the original Gospel of Mark, but were added by another hand. *The first day of the week*. The change in the Sabbath day from the seventh to the first day of the week is "a singular and significant testimony to the truth of the resurrection." Only some such event could account for so important a change. *He appeared first*. No human eye had yet seen the risen Jesus. The women had seen the stone rolled away and the empty tomb, had heard the words of the angels and made their report to the apostles; but their words were regarded as "idle tales" (see Luke 24 : 11). *Mary Magdalene*; mentioned by Mark in chs. 15 : 40, 47 and 16 : 1. *Out of whom . . . cast seven devils*. This bit of information is added from Luke 8 : 2, as if the woman had never been mentioned before in Mark's Gospel,—an additional sign of another's hand in vs. 9-20. *Went and told*; in the fulness of her joyful belief. *Mourned and wept*; desolate through the loss of their loved master and unable to take in the accounts of his resurrection. *Believed not*; so incredible to them did the whole story appear. The harder it was to convince the disciples that Jesus had risen, the more trustworthy was their subsequent testimony to this fact.

### Light from the East

"THE PLACE WHERE THEY LAID HIM" (v. 6)  
—In the heart of Jerusalem stands to-day the Church of the Holy Sepulchre. It contains within its walls an epitome of sacred history. The natives will point out there the place where Adam was buried, the spot where Abraham lifted up the knife on Isaac, and even the olive tree where he saw the ram. But most of all the place is filled with memories of the Lord of men. There on the right, he stood and wept; by the pillar on the left, he was scourged; there in front, he was crowned with the crown of thorns; over yonder, he was crucified; and down there, he was buried. Each event and each actor has a special chapel inside the big church. There are the chapel of the crowning, the

chapel of the nailing to the cross, the chapel of Longinus, the chapel of the angel, the chapel of the tomb, and many others. Roman Catholics, Greeks, Armenians and Copts have long competed for the control of these spots, and the settlements made by diplomats at Constantinople have not prevented angry disputes within the church. To avoid these outbursts of religious zeal, the Turks kept a

company of soldiers on police duty at the doorway of the church; and General Allenby has confirmed in their place these Moslem guardians of the Christian sanctuary. In such circumstances it is not every Protestant who can look away past the superstition and confusion of the place and catch a vision of the fair form of him, who here, or very near here, died and rose again from the dead.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

The tomb of Jesus was a chamber hewn out of the rock. Tombs of this kind had on each of their three sides two, and occasionally three, arched recesses in which bodies might be laid. The opening to the central chamber was guarded by a large and heavy disc of rock which could roll along a groove slightly depressed at the centre, in front of the tomb entrance. The tradition of more than fifteen centuries has located the tomb of Jesus within the Church of the Holy Sepulchre. It has been objected to this site, that the church

is situated within the city walls, whereas Jesus suffered without the city gates. The site favored by recent authorities is near Jeremiah's Grotto (see last lesson). Dr. Thomson, however, the author of *The Land and the Book*, says that there is no certainty as to the site. "Far better," he says, "rest contented with the undoubted fact that somewhere without the walls of the Holy City the Son of man was lifted up, 'that whosoever believeth on him should not perish, but have eternal life.'"

### THE LESSON APPLIED

1. The good news of the resurrection was discovered early in the morning. The women came to the empty tomb very early on the first day of the week. And it is an unspeakable advantage to us when we learn to be prompt and early in carrying out any great or good enterprise to which we have set our hearts and hands. Procrastination has been called the thief of time. It is not only the thief of time; it is also the thief of character and of decision. Hamlet put off for so long the task which he regarded as a sacred duty that at last he despised himself for his weakness. If there is something which you know you ought to do, set about the doing of it now. Perhaps there is some sin of which you ought to repent. Then remember the words of St. Augustine: "God hath promised pardon, on thy amendment: but tell me, I pray thee, where he hath promised thee a to-morrow."

2. There were two surprises which awaited the women when they reached the sepulchre. The first was that the stone at the mouth of the grave had been rolled away. They had been worrying about that stone. "Who shall roll away the stone?" they had been asking.

And if they had been like some of us, that would have been sufficient to keep them away. But they went, and they found that all their anxiety had been groundless. Looking up, they saw that the stone had already been rolled away. Moody wrote in the margin of his Bible, opposite this verse: "Looking up, we see many stones rolled away." And so we do. But too often we fail to look up. We are fond of crossing our bridges before we come to them. A little more faith would save us many an unnecessary burden.

3. The second surprise which awaited the women was an even more important one. They came expecting to find a dead Christ, and instead they found a living angel who revealed to them the story of the resurrection. And is it not true that life is full of just such surprises? Is it not true that many a tomb contains its angel, its messenger from God, for that is what an angel literally is? We have gone trembling and afraid into some dark experience which we have dreaded, and then we have found in the midst of it a spirit-

ual presence. "Yea," said a saint long ago, "though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me." The dark experiences of life may do for us one of two things. They may make us bitter and cynical. They may sap our faith in the goodness and wisdom and love of God. They may do these things for us,—if we let them. They may bring the spiritual world nearer. They may bring him nearer who is the resurrection and the life.

4. The news which the angel gave to the women was, in some respects at any rate, the most wonderful tidings ever brought to men. The Christian tidings were wonderful, but these were more wonderful still. They are at the very heart of our Christian faith. That is not to say that men had no faith in immortality before the resurrection of Jesus. The faith in immortality is almost as old as human history. There are arguments for the life of the soul after death which are largely inde-

pendent of the fact that Jesus rose from the dead. But for the Christian, the central argument for immortality is the resurrection of the Saviour, the Saviour who died on Calvary. It is no wonder that the apostles preached the resurrection, and preached it with such fervor. It meant everything to them, as it means everything to us.

5. The news of the resurrection seemed too good to be true. The disciples hesitated to believe it at first. Why is it that we often feel such difficulty about believing in the most glorious and reassuring facts of life? It seems too good to be true that God is our Father. It seems too good to be true that he so loved the world as to give his only Son for its salvation. It seems too good to be true that Christ died for sinful men, and that God is ready to forgive the penitent. It seems too good to be true that Christ rose from the dead, and that he is in us the hope of glory. And yet these things *are* true, and the measure of God's love to us.

### 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 PATHFINDER, respectively.

It is not unlikely that at least some members of the class will have felt the difficulty which arises from the differences to be found in the four accounts which we have of the resurrection of Jesus. And so it may be well to begin by quoting : "It is one of the established rules of historical criticism that the disagreement of the witnesses in matters of detail, does not invalidate their testimony to the main facts which they agree in relating." What does the class think of this statement? In how far does it apply to the different accounts of the resurrection of Jesus? What are the outstanding facts upon which all are agreed? Is it right to account for some of the differences by the confused state of mind in which the witnesses were sure to be?

1. *Coming to the tomb*, vs. 1-4. Call attention to the three women mentioned by Mark. What do we know of Mary Magdalene? Of Salome? Call attention to what we are told in Mark 15 : 47. Call attention, also, to the courage of these women in venturing to come to the tomb. Were they braver than the apostles? What was perplexing them as

they came? How was their difficulty solved? Point out the lesson here, warning us against needless worry.

2. *The glorious news*, vs. 5-8. We need hardly be surprised at the amazement of the women. Was it a result of the heavenly vision or of the sight of the empty tomb? Point out that it is to the empty tomb that their attention is directed by the angel. The important matter is that Jesus is not there, he is risen. What command is laid upon the women? Question the class as to the reason for the special mention of Peter's name. Is it because his denial had for the time excluded him from his place as a disciple; or is it because his faith had been shaken, and needs in a special way to be made strong again?

3. *The gospel of immortality*. Now say something to the class about the place of the resurrection of Jesus in our belief in the immortality of the soul. Remind the class that the belief in immortality is not peculiar to Christianity. Other religions have held it. Question the class as to some of the grounds

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for believing in immortality apart from the Christian revelation. Then seek to show that, for the Christian, the two chief grounds of

faith in a life beyond are : (a) the loving interest of God in men as taught by Jesus, and (b) the resurrection of Jesus himself.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Some one has said that there is no day in the week that we feel the loss of a loved one from the home so much as on Sunday. With our ordinary work laid aside we have time to brood over our loss, and feel a sorrow's crown of sorrow in remembering happier things. What a sad day the Sabbath between the Crucifixion and the Resurrection must have been to the little company of disciples. All their hopes were dashed. Their light of life had gone out and left them in darkness and doubt and despair. Note that the lesson tells us about what happened the next morning.

1. *Woman's Devotion*, vs. 1-4. Question the class about the little band of devoted women who had lingered about the cross on the day of the Crucifixion, and who had followed the body of Jesus to the grave, and who had gone to their homes to weep away the hours of the Jewish Sabbath, and who in the grey dawn of that first day of the week were again on their way to the sepulchre. Why were they going to the grave? Why do friends visit the graves of loved ones? What difficulty did the women anticipate in carrying out their mission? (V. 3.) Note that the difficulties we anticipate are seldom the difficulties we meet.

2. *An Angel's Message*, vs. 5-8. How is the angel described? What effect did the appearance of the angel have upon the

women? Why should we be frightened of angels? What startlingly glorious message had the angel for the women? Note how this message has gladdened the world all down the ages. What a sad old world this would be if Christ had not risen. (See 1 Cor. 15 : 17, 18.) Why was Peter singled out in the angel's message?

3. *The First Appearance of the Risen Christ*, vs. 9-11. To whom did Christ first appear? Why was this? How was her glad message received by the sorrowing disciples? They thought that it was too good to be true. Note that we have come to realize that nothing is too good to be true, and nothing too bad to be true. How often did Jesus appear after his resurrection? Has Jesus appeared since that time? Tell the story of the White Comrade in the present War. When will Jesus appear again? May we be ever ready for his appearing.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Discuss the proofs of Jesus' resurrection.
2. Why do we observe the first day of the week as our Sabbath?

### Prove from Scripture

That Christians will rise from the dead.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Get a scholar to read v. 1 and point out that none of these women had a chance to anoint the body of Jesus. They were too late. Ask what woman it was who did manage to do it, ch. 14 : 1-9. Emphasize the fact that we should not delay in giving Jesus our best. Many men and women have failed to become Christians just because when they were boys and girls they thought they would wait till they grew up.

Picture the women getting up at sunrise, hurrying away to the tomb, which was a cave with a huge stone rolled at its mouth, and their anxiety, vs. 1-3. But they did not allow this difficulty to keep them from going and doing what they could. When they got there they found the stone removed and discovered something far more wonderful than they expected, vs. 4, 5. Bring out the truth that we should not be hindered from serving

Jesus now because it seems hard for us to overcome some evil either in our own lives or in those about us. We need to go ahead and serve him, and by and by the obstacles will disappear. When Harry decided to be a Christian he thought he would never be able to overcome his bad temper. But he just kept doing what Jesus wanted and by and by his bad temper seemed to vanish. Illustrate with some such story.

Bring out further details of the lesson by such questions as these: What did the women find in the tomb? (V. 5.) What did this strange young man tell them? (V. 6.) For whom did Jesus leave a special message and why? (V. 7.) Peter had denied Jesus, ch. 14: 66-72. Jesus knew how sorry Peter would be and sent him a special invitation. So when we do wrong Jesus asks us to try again. He forgives us if we are really sorry and determine to overcome temptation.

Ask why the women were afraid (v. 8), and why the disciples would not believe Mary, vs. 9-11. This indicates that they could not believe such a stupendous thing as rising from the dead was possible. Try and get the scholars to imagine themselves in the disciples' place. Bring out how much they hoped from Jesus and how his death must have been a crushing blow. Ask what persons Mark tells us saw Jesus,—Mary (v. 9),

two others (v. 12), the eleven, v. 14. When they were once convinced that Jesus was actually risen, they became great apostles, afraid of nothing, as we learn from the book of Acts. We, too, serve a living Lord, not a dead hero. He is ready to speak to us in our hearts and lead us and help us if we but trust and follow him.

Close by emphasizing the hope we have in a life hereafter, because of Jesus' resurrection. He has conquered death. Refer to what this hope means to many to-day who have lost loved ones at the front. Indicate that it should urge us to plan our lives not merely for the present world but for eternity.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. "Now is Christ risen from the dead, and become the firstfruits of them that slept." Where is this verse found?

2. Job says, "I know that my redeemer liveth." Where are these words found?

ANSWERS, Lesson XI.—(1) 1 John 4: 19. (2) Luke 23: 34; 23: 43; John 19: 26, 27; Matt. 27: 46; John 19: 23; John 19: 30; Luke 23: 46.

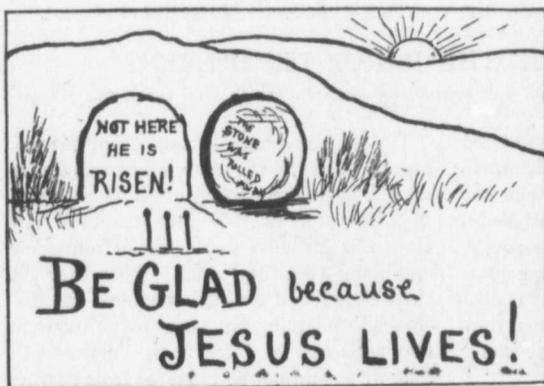
### Prove from Scripture

That Christians will rise from the dead.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

*A Look Forward*—We are going to hear about Jesus the mighty worker rising from the dead.



*Lesson Thought*—Teach the children that Jesus is a living Saviour, watching over us, hearing our prayers and waiting to receive us into the place he has gone to prepare for us.

*Approach to the Lesson*—The usual Easter illustrations of the coming anew of life from the bulb or cocoon may be used. Have flowers in the room and make the hour especially joyous. Last Sunday we drew this picture of a sunrise to let us know that a bright day was coming, the very brightest day of all days the

world has ever had. Our lesson tells us about this glorious day, which we call Easter Sunday.

*Review*—Recall the story of the cross. We left Jesus' friends in sorrow and loneliness as they saw their dear master put to death and laid away in the tomb (show picture). They saw the great stone rolled before the door of the tomb and the guard of soldiers placed beside it so no one could get out or in. (Outline tomb.) It was on Friday (Good Friday) that Jesus was buried. His friends went to their homes and spent the next day (which was the Jews' Sabbath day) in worshipping God as they were used to doing.

*Easter Sunday*—But very early in the morning on the first day of the week (Easter morning), three of Jesus' friends, Mary Magdalene, Mary the mother of James, and Salome, the mother of James and John, started out to the tomb where Jesus was buried. They carried jars of sweet smelling spices to anoint the body of Jesus. (Explain custom.)

The daylight was just beginning to come. The golden glow of the rising sun was coming in the eastern sky, and as they hurried along the first beams appeared (outline). "Who shall roll away the big stone from the door of the tomb so that we may get in?" they said

anxiously to one another. But lo, when they came near to the place they saw that the great stone was already rolled away! The door was open, Matt. 28 : 2-4.

*Jesus Risen*—Picture the sight the women saw when they entered the tomb. (Show a picture.) Tell what the angel said to them, vs. 6, 7. Describe the fear and amazement of the women. The rest of the story may be told as given in the other Gospels, Matt., ch. 28 ; Luke, ch. 24 ; John, ch. 20. Imagine the joy of Jesus' friends when they know that Jesus is indeed alive, as he had said.

*Golden Text*—Repeat Golden Text. We have not a dead Jesus to worship, but a living Saviour who is in heaven now, waiting to receive all who love him when we pass through the gateway of death. Jesus has gone through this same gateway. He has shown us the way to heaven. He said, "I am the way, the truth, and the life," etc. Follow Jesus. He has gone to prepare a place for you, and we are sure it will be a beautiful home, more beautiful than this earth which we think is so beautiful. Pray to Jesus to make you ready to go to this beautiful home.

*Our Motto*—"We will be ready workers."

*What the Lesson Teaches Me*—JESUS IS A LIVING SAVIOUR.

### FROM THE PLATFORM

# THE EMPTY TOMB RISEN LORD

Print THE EMPTY TOMB. Question as follows : What women in the lesson came to the tomb of Jesus ? What did they bring with them ? What was their purpose ? On what day did they come ? At what time ? What difficulty did they speak of ? How were Eastern tombs closed ? Was the difficulty a real one ? Why not ? Whom did the women find in the tomb ? How were they affected by the sight ? Who was the young man ? What did he say to the women about Jesus ? What did he tell them to do ? What promise did he make to them ? How did the women act ? Why did they not deliver their message ? Now fill in RISEN LORD. When did Jesus rise from the dead ? To whom was his first appearance made ? What had he done for Mary ? Whom did Mary tell about Jesus' resurrection ? How did they receive her message ? Impress on the scholars the certainty of the fact that Jesus rose from the dead and the teaching that he is now our living and ever present friend and Saviour.

Lesson XIII. REVIEW—JESUS CHRIST OUR REDEEMER June 30, 1918  
AND LORD

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 81-101), Shorter Catechism (Questions 12-20), and the Question on Missions for the Quarter should be revised.

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

Thou art the Christ, the Son of the living God.—Matthew 16: 16.

I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Romans 1: 16 (Rev. Ver.).

HOME DAILY BIBLE READINGS

M.—Jesus Christ our Redeemer and Lord, Ps. 2.

exercises kingly authority, Mark 11: 15-18, 27-33.

T.—Jesus sets men free, Mark 7: 24-35; Jesus transfigured, Mark 9: 2-10.

F.—Jesus silences his adversaries, Mark 12: 28-34;

Jesus approves the honor paid to him, Mark 14: 1-9.

W.—Jesus rebukes selfishness, Mark 9: 33-42; Jesus sets new standards of living, Mark 10: 17-27.

S.—Jesus faces betrayal, Mark 14: 17-26; Jesus on the cross, Mark 15: 22-39.

Th.—Jesus faces the cross, Mark 10: 32-45; Jesus

S.—Jesus triumphant over death, Mark 16: 1-11.

**Prove from Scripture**—*That God sent Jesus to save.*

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 96, 99, 129, 116.

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

**Lantern Slides**—Use all the slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

REVIEW CHART—SECOND QUARTER

STUDIES IN MARK	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 7: 24-35.	Jesus Sets Men Free.	If therefore the Son.—John 8: 36.	1. Seeking rest. 2. Finding faith. 3. Doing good.
II.—Mark 8: 27-38.	Jesus Requires Confession and Loyalty.	If any man would come.—Mark 8: 34.	1. A great question. 2. A great revelation. 3. A great command.
III.—Mark 9: 2-10.	Jesus Transfigured.	This is my beloved.—Mark 9: 7.	1. A glorious sight. 2. A heavenly voice. 3. A long silence.
IV.—Mark 9: 33-42.	Jesus Rebukes Selfishness.	If any man would be first.—Mark 9: 35.	1. The greatness of a servant. 2. The greatness of a child. 3. The greatness of a cup of water.
V.—Mark 10: 17-27.	Jesus Sets New Standards of Living.	Seek ye first.—Matt. 6: 33.	1. A great question. 2. A great test. 3. A great difficulty.
VI.—Mark 10: 32-45.	Jesus Faces the Cross.	He humbled himself.—Phil. 2: 8.	1. Amazed disciples. 2. Selfish disciples. 3. Indignant disciples.
VII.—Mark 11: 15-18, 27-33.	Jesus Exercising Kingly Authority.	All authority.—Matt. 28: 18.	1. Cleansing the temple. 2. Astonishing the people. 3. Silencing the priests.
VIII.—Mark 12: 28-34, 41-44.	Jesus Silences His Adversaries.	Render unto Cæsar.—Mark 12: 17.	1. A ready master. 2. A discreet scribe. 3. A generous widow.
IX.—Mark 14: 1-9.	Jesus Warns and Comforts His Friends.	He that endureth.—Mark 13: 13.	1. The plotting priests. 2. The indignant disciples. 3. The appreciative master.
X.—Mark 14: 17-26.	Jesus Faces Betrayal and Denial.	Watch and pray.—Mark 14: 38.	1. Observing an old feast. 2. Instituting a new feast.
XI.—Mark 15: 22-39.	Jesus on the Cross.	Truly this man.—Mark 15: 39.	1. The cruel cross. 2. The taunting words. 3. The great confession.
XII.—Mark 16: 1-11.	Jesus Triumphant over Death.	Now hath Christ.—1 Cor. 15: 20.	1. Seeking a dead Saviour. 2. Finding an empty tomb. 3. Seeing a risen Saviour.

THE QUARTERLY REVIEW

FOR THE SENIOR AND ADULT DEPARTMENTS: Jesus Christ our Redeemer and Lord

Generally speaking, the lessons for this Quarter present us with two outstanding features. One is the growing emphasis upon the fact that Jesus' mission as Redeemer included, and could not but include, his sufferings and death. The other is that this Jesus, suffering and

dying, has a right to exercise authority over the lives of men, and in particular over the lives of those who become his disciples. Let the teacher seek, in reviewing the lessons, to keep these two lines of thought in the foreground.

Lessons I., VII., VIII. *The authority of Jesus.* Remind the class that the possession of power is one of the severest tests of character. What can we find out about Jesus by watching the way in which he makes use of his power? For what purpose did he use his power of working miracles? Illustrate by reference to Lesson I. Call attention to the way in which he exercised his authority when he drove the traders out of the temple courts. What light does this incident cast upon the character of Jesus? Question the class as to what it was in the situation which so aroused his indignation. How did Jesus deal with the religious leaders at Jerusalem who asked for his credentials? Can we say anything as to the source of this authority of Jesus? Was it external or internal? Call attention to the principles laid down by Jesus with authority in Lesson VIII., regarding citizenship, regarding love to God and to our neighbor, and regarding liberality with our money.

Lessons II., IV., V. *Jesus' demands upon the disciples.* Point out that it is reasonable to expect that Jesus will make demands upon those who enlist under his leadership. Will our view of his person have anything to do with our readiness to obey his demands? Will our obedience to his demands help us better to understand what sort of person he is? Get suggestions from the class as to what is meant by the expression, "loyalty to Christ." What did Christ mean by denying ourselves, by taking up a cross, by losing our life? Emphasize Jesus' interest in the spiritual part of man. Call attention to Christ's demand for humility on the part of the disciple, and ask whether there can be any real discipleship apart from humility. Point out how, if we are going to learn at all, we must be content to take the learner's place. One way of defining loyalty to Christ is by saying that we must put Christ first. Was Jesus right in suggesting that there is a most serious danger that some men will put money in the first place?

Lessons III., VI., IX., X., XI. *Jesus and the cross.* Can any of the class suggest how early in Jesus' ministry he began to look forward to the cross? (See Mark 2:20.) As his ministry went on, the cross loomed larger in his thought and teaching. In what sense can the Transfiguration be described as a preparation for what lay before him? Of what value was the Transfiguration to Peter, James and John? Emphasize the definite terms in which Jesus described to his disciples what awaited him in Jerusalem. When James and John come with their request that the places of honor in the future kingdom be reserved for them, to what aspect of his mission does Jesus direct their thought? When Mary lavishes upon him her ointment of spikenard, "very costly," what significance does Jesus see in her loving action? Evidently the cross occupied a large place in the mind of Jesus as the end approached. Help the class to see how the suffering of the cross was augmented by the means through which it was brought about,—betrayal by one of his own disciples, the plot engineered by the rulers of the nation to which he belonged, etc. What relation has the cross of Christ to: (a) human sin, and (b) the divine love? Can we say, "The son of God who loved me, and gave himself for me?"

Lesson XII. *The triumphant redeemer.* Question the class as to any reasons which may help to account for the surprise which the disciples seem to have experienced because of the resurrection of Jesus. In how far is their surprise an evidence of the reliability of the gospel narrative? Emphasize the Christian hope of immortality.

### THE QUARTERLY REVIEW

FOR THE INTERMEDIATE AND JUNIOR DEPARTMENTS: A Quotation Review

Remind the class that no other book in the world furnishes so many familiar quotations as the Bible. Although the words spoken by Jesus, which we have in the four Gospels, would

make a very small volume, we find a great number of wonderful sayings which the world can never forget. Let the teacher give familiar quotations from the lessons for the Quarter, and question the scholars about their setting and meaning.

1. "*He could not be hid,*" ch. 7 : 24. Where was Jesus at the time referred to? Why could he not be hid? Can any good life be hid? Is it possible for any one to live a Christian life and nobody know it?

2. "*What shall it profit a man,*" ch. 8 : 36. Ask some one to complete the quotation. Note that this is one of the unanswered and unanswerable questions of history. What is meant by losing one's soul? Does it mean anything more than losing one's life?

3. "*It is good for us to be here,*" ch. 9 : 5. Whose words are these, and under what circumstances were they spoken? Note that it is always good for us to enter into a larger spiritual experience,—that every experience, whether joyful or sorrowful, which brings us nearer to God and man, is a good thing for us.

4. "*He that is not against us is on our part,*" ch. 9 : 40. Whose words are these, and why were they spoken? Bring out how beautifully tolerant Jesus is, that his love is broader than the measures of man's mind. Is it possible for a good man to be bigotedly intolerant?

5. "*One thing thou lackest,*" ch. 10 : 21. Of whom did Jesus make this statement? What was the one thing lacking? Bring out that the most serious lack in any life is not physical or intellectual but spiritual. Quote Ralph Connor's saying that a man cannot be a man and not be a Christian.

6. "*The Son of man came not to be ministered unto,*" ch. 10 : 45. Ask the class to complete the quotation. What led Jesus to make this wonderful revelation? Impress upon the scholars that no life is worth living that is not inspired by this divine ideal. A selfish life is always a failure. In what sense are our soldiers giving their lives a ransom for many?

7. "*Thou art not far from the kingdom of God,*" ch. 12 : 34. Of whom did Jesus make this statement? What evidence is there in the passage that this man was near the kingdom? Show that a man must be in the kingdom to live right, to make his life worth while.

8. "*She hath done what she could,*" ch. 14 : 8. Of whom was this said? Bring out what a blessed thing it is to live up to our best, to put as much that is good into life, and to get as much that is good out of life, as our circumstances will permit.

9. "*He saved others; himself he cannot save,*" ch. 15 : 31. Who spoke these words? Was there any truth in what these evil-hearted men said? Is it possible to save others and not save ourselves?

10. "*He is risen,*" ch. 16 : 6. Whose words are these, and to whom were they spoken? Show that these wonderful words of life have made a hopeless world hopeful. May the loving presence of this ever-living one be our hope and joy and inspiration, "till life's long shadows break in cloudless love."

## THE QUARTERLY REVIEW

### FOR THE PRIMARY DEPARTMENT: Jesus the Mighty Worker

*A Look Backward*—This Quarter we have been hearing stories about Jesus the mighty worker. Let us build a monument to help us to remember these stories. On the foundation stone print, JESUS. On each stone, one above another, print a word that will recall the lesson.

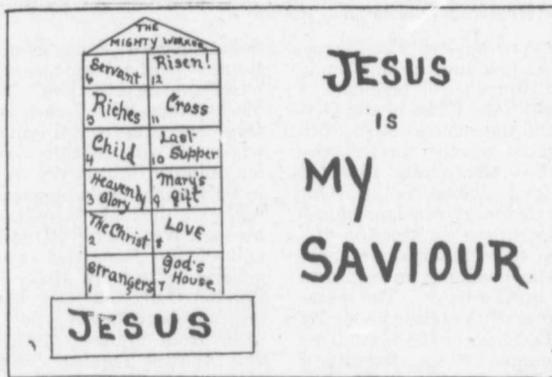
*Golden Texts for the Quarter*—John 3 : 16 ; Matt. 16 : 16 ; Rom. 1 : 16.

*Thought for the Quarter*—Jesus this mighty worker is my Saviour.

Lesson I. The mighty worker helping strangers. Print, STRANGERS. What strangers did Jesus help? What should we do for all people? Our Motto (all repeat): "We will be unselfish workers." *We should give the gospel to all peoples.*

Lesson II. The mighty worker's great question. Print, THE CHRIST. What was his question? What answer do we give? "We will be believing workers." *Jesus is the Son of God.*

Lesson III. The mighty worker transfigured. Print, HEAVENLY GLORY. What wonderful sight did the disciples see? Who can put brightness into our faces? We will be bright workers. *Heaven is full of glory.*



Lesson IV. The mighty worker and a little child. CHILD. What did Jesus say about the little ones? How can we help other little ones? "We will be gentle workers." *Jesus loves little ones.*

Lesson V. The mighty worker and a rich young man. RICHES. What did the rich young man ask Jesus? How should we use our money? "We will be generous workers." *I should love Jesus best of all.*

Lesson VI. The mighty worker a servant. SERVANT. What did two of the disciples ask Jesus? What should we be willing to do? "We will be humble workers." *I should be willing to serve others.*

Lesson VII. The mighty worker in God's house. GOD'S HOUSE. Whom did Jesus drive from God's house? What only should we do in his house? "We will be reverent workers." *I should love God's house.*

Lesson VIII. The mighty worker teaching people to love God. LOVE. What did Jesus say is the greatest commandment? What woman did he praise for her gift? "We will be loving workers." *I should love God with all my heart.*

Lesson IX. The mighty worker amongst his friends. MARY'S GIFT. How did Mary show her love to Jesus? How can we show our love to him? "We will be grateful workers." *Jesus is my friend.*

Lesson X. The mighty worker and his learners. LAST SUPPER. At what feast were Jesus and his learners? What did Jesus tell his friends to do in remembrance of him? "We will be faithful workers." *I should be faithful to Jesus.*

Lesson XI. The mighty worker on the cross. CROSS. Why did Jesus die on the cross? To whom should we tell this story? "We will be missionary workers." *Jesus gave his life for me.*

Lesson XII. The mighty worker risen from the dead. RESURRECTION. Who went first to the tomb on Easter morning? What did they find? Where is Jesus now? "We will be joyful workers." *Jesus is a living Saviour.*

## 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.

When the conference held at The Hague, Holland, between British and German representatives, for the exchange of prisoners of War, was concluded, "the Chief of the Germans got up and said they could not go without thanking England warmly for the way their prisoners had been treated, and admitted that no other country had done the like. Our people bowed back their acknowledgment and thanks, *but could not return the compliment.*"

The words which we have italicized, are more eloquent than a whole volume, in regard to prison conditions in Germany. The paragraph is from the recently published book by Lieut. J. Harvey Douglas, of the Canadians 4th Canadian Mounted Rifles, *Captured: Sixteen Months a Prisoner of War* (McClelland, Goodchild and Stewart, Toronto, 195 pages, numerous full page illustrations from photographs by the author, \$1.40 net). Lieut. Douglas was the first prisoner of War from this side of the water to be repatriated. He was taken prisoner, after being severely wounded, at the battle of Sanctuary Wood, June 2nd, 1916. It is a plain unvarnished tale of his experiences. Their direct simplicity, and freedom from all camouflage of fine writing, adds interest and value to the descriptions of the capture, the horrible train journey, Germanywards, the hardships of the prison life, the release and return. The writer has the art of making everything intensely real. We see conditions as they are, the humorous as well as the tragic side. Incidentally, one gets glimpses of the great German governmental machinery, of the fine comradeship of the French and British prisoners, and of life at the half-way house in Switzerland while the repatriated prisoners are waiting for the final leave to go back home. There has been no saner, more interesting or more informing piece of War literature than this young Canadian's book.

Major William Redmond, M.P., a brother of the more famous John Redmond, whose recent death deprived the Irish party of a wise and statesmanlike leader, was killed in action on June 7, 1917. Up to that date ten or eleven Members of Parliament had died for their country in the War, but the death of "Willie Redmond" was felt in both Houses with a keenness all its own. He had been known as the jester of the House of Commons, and enjoyed to a rare degree the affec-

tionate regard of his fellow members. His stoutest political opponents had no feeling of bitterness against him. When War broke out the man full of jokes and witty pleasantries was transformed into a serious soldier, who could with difficulty be drawn away from his military duties even by a critical debate in Parliament or an important political meeting. He died like a gallant soldier, leading his men over the top in the face of a veritable hell of fire from the enemy. A series of articles written by Major Redmond for the London Daily Chronicle have been gathered into a volume bearing the title, *Trench Pictures from France* (McClelland, Goodchild and Stewart, Toronto, 175 pages, with three photographs, \$1.25). These sketches, a dozen in all, followed by Major Redmond's Last Speech, are full of human interest and pathos, as may be guessed from such chapter headings as: *The Camp Fire Prayer*; *How the Colonel Came Back*; *In the Darkened Church*; and *"Jock" the Pet Dog*. One can easily understand how this brave soldier and kind-hearted officer won the devotion of his men, for his, in full measure was the "power" as the writer of the Introduction puts it, "of radiating sympathy and affection."

The author of *Armenia and the War* (Hodder and Stoughton, London and Toronto, 200 pages, 75c.), Mr. A. P. Hacobian, "is an Armenian gentleman belonging to a family originally from Ispahan in Persia, but now settled in England." The book is an earnest plea addressed to Great Britain and her Allies, to secure that, in the settlement which is made after the War, the survivors of the hapless Armenian race shall receive all possible reparation for the barbarous wrongs which have been inflicted upon them by the cruel Turks, with the consent and approval, if not at the actual instigation of, the unspeakable Huns, who are menacing the civilization of the world. Lord Bryce, in an Introductory Note, testifies "that the Armenians are, by their intelligence and their irrepressible energy, the race best fitted to restore prosperity to regions desolated by Turkish oppression," and expresses the hope "that the Allied Powers will find means" for extending to them that security which they have long desired and are capable of using well." Those who have followed, with painful interest, the sad tale of the atrocities inflicted upon our

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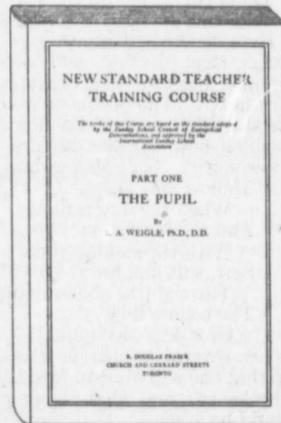
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Armenian fellow Christians, will follow sympathetically Mr. Hacopian's argument, based, as it is, on intimate knowledge and alive with patriotic feeling.

It is hard to get far away from the War, these days, least of all for the poets. Lilian Leveridge, in her *Over the Hills of Home: and Other Poems* (McClelland, Goodchild and Stewart, Toronto, 64 pages, \$1.00), does not try to do so. She sings tenderly of the "Laddie" who sleeps "Somewhere in France," and rings out bravely the challenge of country and of honor to the boys on the seas, and beyond:

"It isn't the way of the British,  
In the fight for country and King,  
On the fair, white field of their valor,  
The shadow of shame to bring.  
There isn't a lad in the army,  
There isn't a lad on the sea,  
Would dim the light of his honor  
By a deed of infamy."

She sings thus bravely and tenderly and appealingly because her heart is close to nature's heart. The poems of wood and dell, of blue skies and grey, of the flowers and the birds, show how Mother Nature has nourished her spirit. Isn't this exquisite:

"Mellow and sweet,  
When the day is done  
And shadows meet  
With the sinking sun,  
Soft, soot and low,  
Through the shadows dim,  
The echoes flow  
Of a dear old hymn."

There are several poems in this little collection that one will want to read till he knows them by heart; and what higher commendation could be given?

Everything that Donald Hankey, author of *A Student in Arms*, has written is illuminative, not least so the little volume entitled, *The Church and the Man* (The Macmillan Co. of Canada, Toronto, 89 pages, 60c.). It is a vivid setting out of the situation, from the point of view of a man who, as a young artillery officer, years before the War, a theological student, a workingman in Australia roughing it with the rest, a settlement worker in London, and then a private soldier and an officer in Kitchener's Army, had seen life in all aspects and at all angles. He speaks for the "average man," and finds little place for him in the church as it is at present. The "church" is the State Church of England. Therefore, some parts of his penetrating criticism apply only to that particular body; but most of it is of application to all the churches. What he is struggling after is such a simplicity of creed and ecclesiastical forms in the churches, and such a reality in the lives of church members, and ministers, as shall

make the church a home and a helper for the common man, wrestling with his daily problems. That even keen and fair observers are apt to have their superficialities is evidenced by the author's rather cavilling criticism on Missions in the brief final chapter, but this does not detract from the interest and value of the book as a whole.

*The Merchant Seaman in War*, by L. Cope Cornford (Hodder and Stoughton, Toronto, 304 pages, \$1.50). When the War commenced, it was the business of the men of the Royal Navy to defend their brethren of the merchant marine. But the fighting ships have been so busily engaged defending the coast and transports of Britain that much of the time the sailor on the merchant vessel has had to look out for himself. The author shows how he has done this. His book is based upon official documents to which the admiralty gave him access. In it the reader discovers how these intrepid sailors have braved mines and submarines, how they have fought, suffered from and overcome the pirates of the sea, how they have braved all sorts of perils in keeping open Britain's channels of commerce. Sir John Jellicoe says: "They have founded a new and glorious tradition in the teeth of new and undreamed of peril, and have borne the full brunt of the enemy's illegal submarine warfare. It is not only in their honor that I feel this book should go before the public, but also as a lesson to succeeding generations who will follow their paths in the freedom on the seas."

Because our enemies lay much of the blame for the commencement of this War upon Serbia, we will always be interested in hearing that little country express herself. For her a patriot's voice speaks in *Serbia Crucified*, by Lieut. Milutin Krunich (Houghton Mifflin Co., Boston, Thomas Allen, Toronto, 305 pages, \$1.50). The author, a Serbian officer, has been through much of the grim fighting of his countrymen. Two of its four chapters, *The Graveyard by the Morava* and *The Place of the Skull* are reprints of articles which appeared in the *Atlantic Monthly*. We read of Germany's determination to secure Nish, as a link in her Berlin to Bagdad railway, of her using Bulgaria as a catspaw, of that systematic brutality and butchery which has made her name abhorred. We trace the progress of Serbia's gallant defence in which she was overwhelmed, broken and crushed. But the author looks to the day when, with the Allies' help, Serbia's crucifixion will have been a means of establishing justice and humanity between nation and nation.

It is only thirty-nine pages in all, this little book, *The Enlisting Wife* (Doubleday, Page and Company, New York; McClelland,



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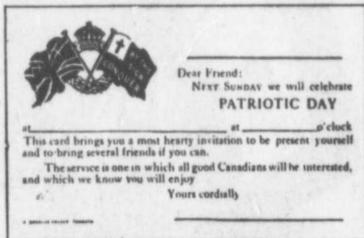
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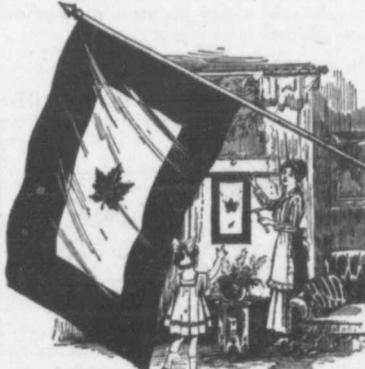
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Goodchild and Stewart, Toronto, one full-page illustration, 50c. net). But it is all "sweetness and light." It has the human touch, the infinite sympathy, which Grace S. Richmond knows so well how to put into everything from her pen. Those who know her "Red Pepper" books need no illustration of this remark. This new volume consists of extracts from the "small blue book" in which a young wife enters what she thinks her young husband—they were married just before he left for the War—would like to see when he came back, if ever that blessed day should be: her own story of the courtship, of the early morning marriage, and of her last glimpse of him as the troop train pulled slowly out and the look on his face seemed to say, "Remember—you're going with me, now that you are my wife;" and delicious bits from her soldier husband's letters from France. It's a little book, truly, but very touching, and very, very worth while.

A new book by Stewart Edward White is sure of a wide circle of readers. In *Simba* (The Musson Book Co., Toronto, 332 pages, \$1.40 net), the central figure is Kingozi, "the Bearded One," the African name of Cunningham, the greatest of big game hunters. *Simba*, "the Lion," appears first as a naked African boy, but, growing to manhood, becomes Kingozi's gun-bearer. Woven into the

story of *Simba's* development, are given many of Kingozi's experiences as explorer, hunter and skilled adviser of the British authorities in their dealings with the natives. Descriptions of native diplomacy, of the extending of the boundaries of empire, of elephant hunting and lion hunting,—all these are drawn with the hand of a master. In the pages of this book, a keen and highly trained observer gives firsthand information pertaining to the African,—and this with a charm and strength of style which never fails to hold the reader's interest.

In *Trueheart Margery*, by Norma Bright Carson (George H. Doran Company, New York, McClelland, Goodchild and Stewart, Toronto, 274 pages, \$1.35 net), Margery Heath, the heroine, is the daughter of Jean Craven. The story begins by telling how Jean, as a motherless child, has to win the love of her own father, Richard Craven, a famous novelist, but a selfish, passionate man, who hates the girl because her birth cost her mother's life, and loses that love again by her wilful marriage to a man who turns out a weak scoundrel. How Margery, when her mother dies, is placed in an orphan asylum, to discover her grandfather at last and awaken in him a truer, more unselfish love than that at first lavished on Jean and then withdrawn from her, and how Gerald Gordon, who, for

Jean's sake had never married, won Margery's true and loving heart,—all this is told in story of such sweetness and strength as is all too rare.

Every one knows Dillon Wallace, the writer of *The Lure of the Labrador* and half a dozen other like tales of the Northern snows and ice. His newest story, *The Arctic Stowaways* (McClelland, Goddchild and Stewart, Toronto, 322 pages, four stirring full-page illustrations, \$1.25), will not disappoint. The beauty and the perils and hazards of the amazing North are here in full measure. It is a book which boys, and men who have not forgotten they were once boys, yes, and girls and women too, will read eagerly, and be all the wiser and better for having read.

**African Missionary Heroes and Heroines** by H. K. W. Kumm (The Macmillan Company, New York, the Macmillan Company of Canada, Toronto, 215 pages, \$1.25), is a capital collection of missionary biographies. The book contains lifelike pictures of ten leaders in the evangelization of the dark continent,—Cahina, the Royal Martyr, Graham Wilmot Brook, Crowther, the African Saint, Francois Coillard of the Barotse, Krapf, Mary Slessor, Mackay of Uganda, Moffatt and David Livingstone. It is hard to imagine now the life stories of these "People of Vision," as the author calls them, could have

been made more interesting, while the Introduction, the Maps, the list of Missionary Societies at work in Africa, the Bibliography and the unusually complete index makes this modest volume a veritable treasure house of interesting information.

A little book of verse which contains much that will touch chords in the inner lives of very many Christians, is **Heart Songs**, by Henry Weston Frost (The Gorham Press, Boston; China Inland Mission, Toronto, 130 pages, \$1.25). Mr. Frost is well known in Canada as the Home Director of the China Inland Mission. These songs, which cover a period in the author's life from 1881-1916, show us the faith of a trusting soul who is able to sing his way through life's tasks and troubles because of his intimate experience with his master.

A capital book for girls is **Captain Sylvia**, by Marion Ames Taggart (The Musson Book Company, Toronto, 350 pages, \$1.35 net). A girl who could sail a boat like any practised seaman, who set herself to learn the harmonica from an old sailor, who was a lover of everything out of doors, who, by her shrewdness helped to run a gang of counterfeiters to earth, and, who, at the same time could be a loving daughter and a loyal friend,—that is the sort of girl "Captain Sylvia" is, and she will win the heart of every girl reader.

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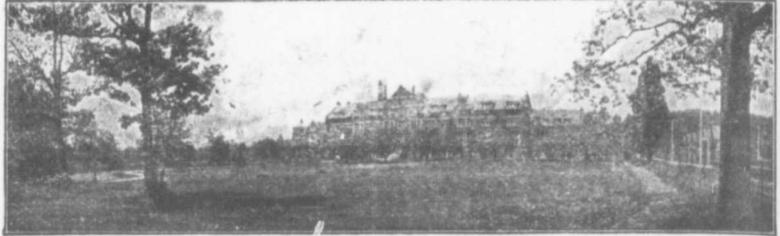
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