

Vol. XXV., No. 10

October, 1919

70c. a Year, 18c. a Quarter
Two or more, 64c. and 16c.

THE TEACHERS MONTHLY

The
Home Study
Series

• Presbyterian Publications •

✻ Presbyterian Church in Canada ✻

Rev. R. Douglas Fraser,

Editor & Business Manager,

Church & Gerrard Sts. Toronto.

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS

TELEPHONES: MAIN 2377 AND MAIN 2378

THE **Bryant Press**
LIMITED

A. W. WARDILL, MANAGER

Reel Tickets

Manufactured to your order. We have millions of Stock Tickets on hand. Write for our Special Price List.

PRINTERS
PUBLISHERS and
BOOKBINDERS

131-133 Jarvis Street - - Toronto, Ont.

Banking Service

YOUR banking requirements may be entrusted to this Bank with every confidence that careful and efficient service will be rendered. Our facilities are entirely at your disposal.

THE CANADIAN BANK
OF COMMERCE

1A

Please mention "The Teachers Monthly" when writing advertisers

THE TEACHERS MONTHLY

Toronto

October, 1919

Volume XXV.
Number 10

IN THIS ISSUE

EDITORIAL

A Decision Quarter.....	579
The Returned Soldier and the Sunday School.....	579
Making Music a Feature.....	580
Our 1920 Catalogue and the Question of Costs.....	580
Parents' and Teachers' Conferences.....	581
Unifying the Sunday School Forces.....	581
"Tokyo, 1920".....	582

WITH OUR CONTRIBUTORS

The Forward Look in Teaching.....	<i>Dean H. T. J. Coleman, Ph.D.</i>	582
Why Examinations?.....	<i>Professor L. A. Weigle, D.D.</i>	583
Teachers' Meetings.....	<i>G. N. Menzies</i>	585
The Presentation of the Lesson.....	<i>Prof. O. J. Stevenson, D.Pad.</i>	586
The Country School in Winter.....	<i>Rev. N. R. D. Sinclair, B.D.</i>	587
The Touch With the Home.....	<i>Mrs. J. J. Eaton</i>	587
Returned Soldiers in the Sunday School.....	<i>Fred Scott Shepard</i>	588
Bringing the Scholars into Church Membership.....	<i>W. B. Wood</i>	589
Keeping Order in a Class.....	<i>Miss Mary Colter</i>	589
Keeping the Sunday School Roll.....	<i>James Smith</i>	590
Using the Lesson on Missions.....		590
Getting Supply Teachers.....	<i>Mr. H. G. Fairbairn</i>	591
Conditions in Armenia and Syria.....	<i>Jane Stuart</i>	591
Open Letters to a Sunday School Superintendent.....		592

THE DEPARTMENTS

How to Tell a Story to Children.....	<i>Miss B. C. Johnston</i>	593
Memory Work in the Primary Department.....	<i>Mrs. Nelson George</i>	593
Handwork for Juniors.....	<i>Mrs. R. McBroom</i>	595
Promoting Class Discussion.....	<i>Rev. William Scott, B.D.</i>	595

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

What a Survey Showed.....	597
Edmonton Alive in Girls' Work.....	598
Starting a Rural Sunday School.....	598
The Home and the Sunday School.....	598
Results of Teacher Training Examinations.....	599

A WORD FROM THE BUSINESS MANAGER.....	599
---------------------------------------	-----

THE LESSONS

October 5—John and Peter Become Disciples of Jesus. John 1 : 29-42.....	602
October 12—Fishers of Men. Mark 1 : 14-20.....	611
October 19—Jesus in Peter's House. Mark 1 : 29-39.....	618
October 26—A Lesson in Trust. Matt. 14 : 22-33.....	626

AMONG THE BOOKS

Reviews of Recent Books.....	634, 636, 638, 639
------------------------------	--------------------

ADVERTISEMENTS.....	578, 635, 637, 638, 639, 640, and Covers
---------------------	--

PUBLISHERS NOTICE

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

Regarding Lantern Rental Lectures

Q So that we may render the same service throughout the Dominion, we have decided to charge the same rental rate for Lantern Lecture Sets from coast to coast. Carriage charges both ways will, of course, be borne by the user as heretofore.

Write for Information and Lecture List.

Presbyterian Publications

THE BOARD OF PUBLICATION OF THE
PRESBYTERIAN CHURCH IN CANADA
CHURCH AND GERRARD STREETS, TORONTO

For materials for the teaching of Missions in any of the grades, see our 4 page folder "The Lesson on Missions," 10c. a year, 3c. a quarter. Send for a sample copy.

The Teachers Monthly

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

Vol. XXV.

Toronto, October, 1919

No. 10

EDITORIAL

A Decision Quarter

The theme of the lessons for the current Quarter in our Departmental Senior Quarterlies (for boys and girls, 15-17, and their teachers) is, **WHAT IT MEANS TO BE A CHRISTIAN**. It will be a wise minister or teacher who will take advantage of the opportunity thus created, to seek decisions for Christ on the part of these young people. The lessons lead to it, and the scholars who are taking the lessons will certainly expect a personal and individual appeal from their teacher or minister, or both. And in very many cases, it requires only such kindly, tactful appeal, to secure definite personal commitment to Jesus as Saviour and Master and Lord.

The appeal should by no means be confined to those of the ages specified, much less to those of them only who are taking these particular lessons. There are also those older and those younger for whom the net should be cast. When Andrew had found Jesus, his very first act was to bring to him his brother Peter. It was in that way the early Church grew. A like method is the surest method of bringing older or younger to the Saviour and into the Christian Church. The Sunday School statistics show that the most worth while to tabulate is the number led to accept and profess Christ. And the surest method of making that statistic a large one is the personal effort to win the pupils to the acceptance and acknowledgment of him. A faithful try of this sort on the part of all ministers and Sunday School teachers would produce the richest result that the Forward Movement can accomplish.

The Returned Soldier and the Sunday School

Mr. Fred Scott Shepard's article on this subject on another page of this issue of the **TEACHERS' MONTHLY** is worthy of very careful attention. What can the returned man do for the Sunday School? What can, and ought, the Sunday School to do with him, and for him?

Two or three things are quite plain.

The going into the army, of such multitudes of our finest and best, left the Sunday Schools very greatly the poorer. Their return will fill up the broken ranks again; and their years in the discipline and sacrifice of the War will have ripened them for more effective service. The Sunday Schools should be vastly the richer for their return.

The School, therefore, which does not eagerly open its doors of opportunity to these gallant boys, is missing this chance of a generation. The Sunday School which does not re-enlist its soldier boys will go sadly a limping.

It is inevitable that, to some of them, probably to many, the habit of Sunday School attendance, broken by absence and the army life, will not come back readily. This is where the

friendliness and enterprise of the Sunday School workers comes in. The boys don't want to be coddled. They resent this. But they do want to get back into all that the old life meant to them. A good live class to which they can be invited, a job as teacher or librarian or helper in doing something worth while in the community, will appeal to them.

The soldier in the Sunday School will prove the best agency for bringing in returned men who had no use for the School before they went overseas. The "veterans" who has brought back his religion with him, unstained, and who goes back into the Church and Sunday School and Christian work, will win easily with their careless comrades, where most others would have no chance to win at all.

It would be a great statistic, if, by the New Year, all our former Sunday School boys who have come back, should be re-enlisted in that good work.

Making Music a Feature

Army, navy, fair, movie, social circle, worship,—everywhere and with all sorts of people music is a feature and an inspiration; in the Sunday School, not less than elsewhere.

In the face of this universal experience, it is a marvel how little attention is paid in the Sunday School to this enchanting art. Every other part of Sunday School organization and equipment has shown greater advancement. As to the music, this is mostly the last thing to be improved. In too many Sunday Schools the music is just where it was a generation ago; and this very greatly to the Sunday School's loss, for a Sunday School without good music is like a regiment without a good band, or a social circle without an instrument or singers.

October is a good month to take this thing in hand. It is, in most Schools, the beginning of a new season's work, and every feature which will tend to make that season's work more attractive and helpful is worth considering.

It is worth while, for example, for a School to take stock now as to where it stands musically. Is adequate provision made for the service of song? Does the School work at its improvement? What about the organ or the piano; are these first class, and kept in first class condition? The organist or pianist, the leader, are these wide awake, and real lovers of music and of children? Is the superintendent keen to select the right hymns, and eager to have the whole School join in their rendering? Do the teachers encourage their classes to take up the hymns heartily? What about an orchestra; is the talent that exists amongst the teachers and scholars utilized? These are questions to be asked; and answered. It is worth a half dozen evenings of the teachers' meeting to make the reckoning, and to provide for making up whatever lacks.

This particular October is an especially promising time to make a start for better music. We have the new Book of Praise, which is greatly richer in hymns and music for the Sunday School than its predecessors. What a lift it would give to the music, if even a dozen of the best new hymns were picked out, and superintendent, teachers, organist, leader should join their efforts to have them well learned this coming winter. It would be easier to keep up the attendance. The session of the School would go more smoothly. Its atmosphere would improve. Any work that it took in hand would go with more zip. The influence would overflow into the public worship and the home. Good music is a medicine for many ills; and it is pleasant to take.

Our 1920 Catalogue and the Question of Costs

Of prices in general the Manitoba Free Press tersely says: "There is clear recognition of the point that it is impossible to restore pre-war prices. That is part of the price of war. The fact might as well be faced." The fact is, so far as publishing business is concerned, that high as the costs were previously, during the period since the signing of the Armistice some eleven months ago costs have very greatly increased. Printing, engraving, etc., have gone up with a bound. Salaries of office help have had to be advanced to keep pace with the increased cost of living, and thus give a "square deal" to our helpers. Everything is "up."

It will be no surprise to our subscribers, therefore, that, in common with other publishers of similar literature, we have been compelled in our 1920 Catalogue, which is just out, to make some additions to subscription prices, and to advance the price of various of our Church, Sunday School, and Y.P.S. supplies. We have made the fewest and smallest advances possible. We are desirous of supplying everything to our customers at the lowest cost possible. Nor do we forget that, by instruction of the General Assembly, the business of our Board is conducted on a basis of non-profit, except such small margin as will provide for safety and the necessary extension of the business. The prices in our new Catalogue have been fixed in view of the above considerations. Wherever possible, former prices have been retained. When this has not been possible, we have made a minimum of advance.

We send out the new Catalogue with the confidence that our churches and Sunday Schools and young people will realize the reasonableness of the advances made and will stand with the Board of Publication in its continued endeavor to serve the Church satisfactorily in the matter of periodicals, lantern slides and general supplies.

Parents' and Teachers' Conferences

There is great promise in the Parents' and Teachers' Conferences which are being held in an increasing number of localities.

It cannot be too strongly emphasized that the primary responsibility for the religious education of children rests, as it does for every part of their education, upon the parents. The duty which God has placed upon those to whom have come the joys of fatherhood and motherhood cannot, without infinite loss, be transferred to any other.

On the other hand, parents who set a true value upon the education of their children, welcome the assistance of teachers who offer their services in the all-important task of religious instruction and training.

Nothing but good, and great good, can result from the getting together of those who are supremely interested in the religious nurture of the child. The parents will come to appreciate the work of the teachers, and will be able to help that work more intelligently and effectively, while the teachers will learn how they can best aid and supplement the training of the children. It is a blessed partnership, that of parent and teacher, which sets the child in the midst and works for his highest welfare.

Unifying the Sunday School Forces

The projected merging of the forces represented by the Sunday School Boards of the various Protestant Churches of this continent, and by the International Sunday School Association, bids fair to become an accomplished fact. Plans to that effect were worked out at meetings held in Cleveland, Ohio, in the end of June. Our Canadian Churches and S.S. Associations were represented in the negotiations. Indeed, such merging may be said to be already practically accomplished in Canada. It looks as if it would only be a very short time, probably less than a year, when the Sunday School forces of North America will present a united front to their task.

And it is high time that such a condition should come about. It is not the newcomers only, nor those in the sparsely settled districts and regions only, who are not being adequately reached, but, everywhere, in city and town and country, a long leeway has to be made up before the "last child," not to speak of grown-up young people, has been drafted into the Sunday School. The facts furnished in this issue (page 597) by Mr. Little, one of our Sunday School field workers, are a striking exemplification of the present conditions; and it should be said that in Saskatchewan, with which Mr. Little deals, the merging of all the forces has already taken place—indeed Saskatchewan showed the way to the whole continent in this regard. The same inadequate overtaking of the task would be shown up in perhaps every county and city in Canada by a similar survey. It is no time to stand on traditional separatist methods.

If the task of the religious education of the young is to be overtaken in Canada,—and the words are even more emphatic for the United States—it can only be by the coordination of all the existing instrumentalities to that good end.

“Tokyo, 1920”

Is the watchword of the World's Sunday School Association for its eighth World's Convention, to be held in the capital of Japan a year hence. Arrangements are already largely completed. For \$480 and upward, the Convention, with various side trips in scenic and historic regions and in mission fields in the East, may be overtaken. Canadian Sunday School workers should be well represented. Japan is our nearest neighbor to the East. This office will with pleasure direct any inquirers to sources of information and details. In view of present and prospective shortage in means of ocean transportation, it will be wise to make sure of passage as far in advance as possible.

WITH OUR CONTRIBUTORS

The Forward Look in Teaching

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

Experience is all of one piece. Yesterday is not dead, though it has passed from our view, and to-morrow is with us in anticipation just as truly as to-day is in fact. That which is to come is made possible by that which is now, hence in teaching we must plan definitely for a connection between the lesson of one Sunday and those which are to follow.

The most obvious and formal of the many possible and desirable anticipations of future lessons is the assignment of the lesson a week in advance. This is not so simple an undertaking as at first glance it would appear to be.

There is much more involved than merely to inform the class of the next Sunday's lesson topic and of the portion of scripture upon which the study of that topic is to be based. There is little difference between such a practice and that of the old-time day school teacher who merely told his class to take so many pages of the text for the next lesson. Every proper lesson assignment provides an incentive for home study and furnishes sufficient guidance to make that study profitable. It thus requires both time and thought on the part of the teacher.

The ordinary lesson period is, of course, found to be pitifully short, when we consider the demands placed upon the Sunday School teacher and the importance of his work, and yet sufficient time should be found for preparing the ground for the next Sunday's lesson. Perhaps five minutes taken from a thirty minute lesson period should be set down

as the maximum length of time for this. Frequently half of that time will be found to be sufficient.

One desirable feature of a lesson assignment is to indicate to the class something which “carries over” from the lesson just concluded to the lesson which immediately follows. For example, if to-day's lesson has been on The Martyrdom of Stephen, and next Sunday's lesson is on The Conversion of Paul, the teacher might call attention to Paul's part in the death of Stephen and mention the fact that the next lesson will show how this man came to change entirely his feelings towards the Christians. Wherever possible, the connection between any one lesson and its successor should be made a more intimate one than that of mere succession in time. What is needed is an inner connection, such as is manifested in any well constructed biography or history. And while this inner connection can never be fully indicated in advance, it can at least be foreshadowed.

The chief feature in the ordinary lesson assignment is, however, the apportioning to individual pupils of specific tasks to be performed during the weeks. These tasks may and should vary greatly in character. At one time or with a particular pupil it may be the memorizing of a verse. At another time, or with another pupil it may be the doing of a bit of written work as, for example, the writing out of the answer to a certain question. In no connection does what we call “pedagogic insight,”—but which is after all only the use of common sense in dealing with human nature—bring larger returns. The progressive teacher

will assign not only such rather conventional tasks as those which have just been mentioned, but he will find other things for his pupils to do. The cutting out of pictures, pasting, coloring, drawing, the making of models from cardboard or other easily workable material, the looking up of definitions and descriptions in dictionaries and encyclopedias,—all these and many other forms of exercise have their place and all, or nearly all, may be carried on in advance of the actual teaching of the lesson.

Another form of the "forward look" in teaching is that which gives in advance a perspective of the work of the Quarter or of the year. When we travel, we like to anticipate, not only the next point in our journey, but the journey as a whole. Our Sunday School lessons are now, as a rule, arranged after a fashion which makes such a perspective easily possible. If we are studying the wanderings of the children of Israel, the period of the Kings, the period of the Exile and the return from the captivity, or in the New

Testament, the life of Christ, the beginnings of the Christian Church, or the journeyings of Paul, it is highly useful to begin with a bird's eye view of the field so that, as each successive lesson is reached, the teacher and class will be able easily to fit it into the general scheme.

Such a practice will provide two undoubted benefits. In the first place, it will save the teacher from the habit, all too common, of living from hand to mouth in the matter of his preparation for his work. How many teachers read (to say nothing of studying) in advance the lessons of the Quarter? In the second place, it will save the pupil from that attitude of mind which views the Bible as a collection of fragments. The Bible is great and significant even in its fragments, but it is infinitely greater and full of meaning when the sequence, the growth, the development, the inner connection, which everywhere reveal themselves to intelligent study, are given proper recognition during the class period.

Queen's University, Kingston, Ont.

Why Examinations?

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

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

"Well, Professor, I beat you to it," exclaimed a college sophomore as he handed in his paper at the close of a term examination. "What do you mean?" asked the teacher. "You asked just the questions that I expected and prepared for," was the answer. "I out-guessed you this time." "No, you did not," returned the professor, "for I was not trying to out-guess you. If your judgment as to the proper content of this examination coincided with mine, I am very happy. It is good evidence that we succeeded this term, I in teaching and you in getting the main points of the course."

An examination ought not to be a battle of wits, with the teacher trying to trip his pupils or catch them lacking some detail of knowledge, while they, on the other hand, seek to elude or outwit him. It ought rather to be the climax of the course, the natural conclusion to which the teaching of the previous weeks looked forward.

1. The chief reason for giving an examination at the close of a course of lessons upon any subject that constitutes a unit of instruction, is to impel the pupil to go back over the material that he has studied day by day, to view its various parts in light of the whole, to sum it all up in right relation and to organize it into a coherent system of ideas that will be permanent and usable. It is a

mistake, therefore, to excuse from the final examination all the better students, as some schools and colleges do. It is just these better students who should have the examinations, because they can profit most from it. It matters little, perhaps, whether pupils of mediocre ability ever attempt to gather up the impressions gained in the course; but it is important that those who are competent should press on to that final, systematic comprehension of its material to which the examination impels them.

2. Incidentally, the examination is a test of the pupil's mastery of the course and of the ability therewith developed in him. It must be a fair test, moreover, if it is to fulfil its primary function as a motive to final review and organization.

This means that the questions should appeal to the pupil's understanding rather than to mere memory, and that they should deal with important aspects of the material covered. The examination itself must exhibit that perspective which is the goal of the work of the course. In this sense it is true that the better pupils will always be able, in some measure, to anticipate the matters concerning which questions will be asked in examination. Good examination questions deal with aspects of the course that are fairly obvious, because big, outstanding and important.

This is not to say, however, that the questions themselves should be so big as to be vague and indefinite or to lend themselves to interminable answers. "I could have written all day on the first question," was the complaint of a conscientious student after a certain examination. Examination questions should be clear, definite and capable of reasonably complete answer within the time allotted. They should deal with big things, but in a precise enough way. Often an examination question may best reach its end by indirection. It will relate to some particular situation or application of the truth, and will be capable of a brief, direct answer; but that answer will reveal whether or not the pupil has mastered the larger truth and gained the broader perspective which the question presupposes.

The examination is not the sole test of the pupil's mastery of the course or of the ability that he has developed in connection with it. Some pupils are constitutionally unable to pull themselves together and to do their best in examination. Aside from this fact, experience has brought teachers more and more to feel that the whole of a pupil's work should be given full weight and value in the attempt to measure his attainment, and that promotion should be based, not simply upon the final examination, but also upon his daily record for attendance, recitation and laboratory work, and upon the character of his notebook, themes, constructions, or other products of his activity in connection with the course.

3. It should be noted, however, that this daily record is apt to be better if the pupil knows that at the end is to come the test of an examination. This is the third function of examinations. They serve as a stimulus to more faithful and thorough work throughout the term. Many colleges and secondary schools have at some time or other had to meet a petition from the members of the Senior class to be excused from final examinations for the last term of their course, provided they made a passing grade in their daily work, on the plea that they were so occupied at that time with preparation for the activities of commencement week. Most faculties who have granted this petition, have been sorry,

for it has generally resulted in spoiling the work of the last term of Senior year. Emancipated from the thought of a final reckoning in those courses, the Seniors have "loafed on the job," and even good students have been content to do little more than a passing grade of work.

4. Examinations constitute, finally, a test of the teacher. When a pupil fails, it means that, in this case, the teacher has failed as well.

And a teacher who finds that any considerable proportion of his pupils are unable to pass creditably a fair examination, may well question whether his own work is up to the standard. A careful study of their failures will often reveal to him the weaknesses of his own teaching. He may find it helpful to submit both his list of examination questions and his pupils' papers to his principal or to some other teacher, for criticism and suggestion.

All of these reasons for giving examinations apply to the work of the Sunday School, as well as to that of public school and college.

It may be granted that the examination tests and stimulates only the intellectual side of the pupil's work, and that intellectual attainment is not the whole, or even the primary, aim of the Sunday School teacher. But it is just upon this intellectual side that many Sunday Schools are woefully lacking; and a system of examinations, properly conceived and administered, may do much to lift the work of such Schools to a higher level.

There are reasons, indeed, why the Sunday School has even greater need of a system of examinations than the public school. The latter has ways of enforcing more thorough work from day to day which are not open to the Sunday School. Moreover, it has more time at its disposal, its curriculum is better standardized, its teachers better trained, and its methods have been more thoroughly worked out through long experience. Besides all this, there is a practical urgency about the education which the public school offers, both in knowledge and skill, which most pupils are slow to feel in connection with the spiritual truths of religion. For all of these reasons it is conceivable that the public school might, more easily than the Sunday

A THREEFOLD FUNCTION

The task of the Sunday School has three aspects: It must guide the growth of the pupil in religious knowledge, it must train the pupil in Christian worship, and it must guide the pupil into the fields of Christian service and see that he knows how to serve well. No one of these functions can be definitely separated from the others in the organization and work of the Sunday School. Consciously or unconsciously, every teacher has to do with all three—The Organization and Administration of the Sunday School

School, dispense with examinations, yet maintain a high standard of work.

It is for the sake of their educational value that the Sunday School should institute a system of examinations, not as a bit of machinery upon which to base the promotion of pupils. We have seen that the better public schools do not base the pupil's promotion solely upon his ability to pass an examination. And one may question whether the Sunday School, in view of the differences between itself and the public school, ought to base promotion upon examinations at all. It is of far more consequence that the Sunday School hold its pupils than that it "flunk" out those who do not take or pass its examinations; and it is best, that all of its pupils should advance to higher grades of work, year after year, as they are promoted in the public schools and acquire new interests and capabilities.

The examinations, therefore, should be optional. Pupils need not take them if unwilling to do so; but all should be encouraged to take them, and every effort should be expended to build up within the School a body of public opinion that will sustain them and enlist the interest and cooperation of the pupils. This is not so impossible as it may seem at first thought. British and Canadian universities have long drawn a distinction between those students who are content merely to "pass" in their work and those who go in for "honors." Many of the better American schools and colleges are adopting like plans with excellent success. Something of this sort may well be done by the Sunday School. Those of its pupils who pass creditable examinations may be promoted with honor, as distinguished from those who merely go on to the next year's work.

Concrete suggestions as to methods of conducting such examinations may be found in the unit on *The Teacher in the newer teacher-training courses of the several denominations.* It may be added here simply that the questions of the examination, however conducted, should appeal to understanding and judgment rather than to mere memory; that pupils may well be permitted to take questions home with them for answer, if that seems wise, and be put upon their honor to do their own work without asking help from other persons; and that it is more important to get them to do the work which the examination requires than to test whether or not they carry under their hats, stored in memory, all the detailed facts with which the course had dealt.

Most Schools, which plan to institute a system of examinations, would do well to appoint a well qualified examining board, or a supervisor of examinations, to plan carefully, in counsel with the teachers, the methods suited to the different grades, and to see to

it that the examinations are administered in such a way as to be of the highest educational value.

Yale University, New Haven, Conn.



Teachers' Meetings

By G. N. Menzies

For the success of a Sunday School, regular teachers' meetings are an absolute necessity. Haphazard meetings held after Sunday School, called on the spur of the minute, have their place, no doubt, as from time to time urgent matters must be brought before the teachers for their consideration. It is not the purpose of this short article to deal with that class of meetings, but rather with the teachers' meetings held at regular stated intervals.

For a number of years, Knox Sunday School, Regina, has had regular monthly meetings, and our experience has been that they are a decided success. In a School with a membership of approximately 475, numerous matters arise and they are held over until the first Thursday of the month, when a whole evening is given up to discussion.

Knox Sunday School is working under difficulties, in that it has to meet in the basement, which is unsuitable and inadequate for its needs; in fact, classes are held all over the church, in every corner that will hold a class. No suitable rooms are available for a meeting of the teachers, and, for that and other reasons it has been found advisable to hold the meetings at the homes of teachers and officers. This promotes greater sociability and comfort, and at the same time brings the homes into closer touch with the work of the Sunday School. It is almost impossible, in the confusion that inevitably arises at the close of the Sunday School session, for new teachers to become acquainted with other members of the staff, or, except in a general way, to learn of the activities of the School and its outside work; so that the meetings in the home atmosphere leaves nothing to be desired.

A regular routine of business is followed. Communications are read and acted upon; suggestions for the improvement of Sunday School methods are freely given and as freely discussed; abundant opportunities are given to every one to express his or her opinions, which are listened to with interest; difficulties of individual teachers are brought forward, and almost invariably the experience of some other teacher solves the difficulty and gives the discouraged one a feeling that the troubles of one are the concern of all.

Visitors have commented on the liveliness of some of the discussions and the interest shown in the welfare of the School, so that one can readily understand that the meetings are

by no means monotonous. We are favored in having the regular attendance of our pastor, Dr. Mackinnon, and his wise counsel and helpful suggestions are very much appreciated.

The meetings are, of course, opened and closed with prayer. When the business of the evening is over, a short time is spent in social intercourse. During the War, acting on the request of the Food Controller, no refreshments were served, but now that the restrictions are removed, coffee and sandwiches bring the evening to a close.

The number of teachers and officers present is usually about 60 per cent. of the staff, but it is hoped, by a system of phone calls and post card reminders, to bring it up to 100 per cent. "To err is human," and one may forget at times, so that it is often only necessary to give a little reminder to insure attendance.

Last year, we tried out the scheme of Departmental teachers' meetings, and they proved of very great help to those who attended. At these meetings, held once a month after the Sunday School session, the lessons for the succeeding month were discussed and suggestions made as to the best way to teach the lesson to get the most good out of it. The leaders were appointed at the monthly teachers' meetings. Owing to the epidemic last fall, and conditions which were beyond our control, these meetings were discontinued, but it is hoped that they may again be started. They serve a purpose that the regular teachers' meeting does not, and the use of such meetings are highly recommended to all who are interested in raising the standard of their teaching.

Regina, Sask.

The Presentation of the Lesson

BY PROFESSOR O. J. STEVENSON, D.PÆD.

Lessons which are otherwise carefully prepared are in very many cases spoiled by poor teaching. The teacher must not only study the lesson and study the interests of his class but must present the lesson in such a way as to hold their attention.

The teacher's method of presentation is in the first place very largely governed by the aim which he has in view. In the case of most lessons the facts themselves are not so important as the emotion which lies behind them; and the literal meanings of the words and phrases are of less value than the feelings which they express. The ultimate aim of the lesson should be to create an emotional attitude which will have an effect on the conduct of the boy or girl. It is important, then, that the teacher should have grasped the central feeling of the lesson and should see in the lesson story, not a multitude of details, but rather the spirit behind the details, and that the whole lesson should be planned so as to develop this spirit in the minds of the pupils.

The traditional custom in many Sunday Schools has been to have the pupil prepare the lesson during the week before it is taught; and in some cases the whole School reads the lesson before the separate classes begin. The result is that when the pupil comes to the class his interest in the lesson has already been dulled and the teacher has difficulty in making him feel that the lesson story contains anything new or interesting. The teacher can, to be sure, turn the lesson into a recitation and question the class to see what they know of the details of the story, and in many cases this is just what happens. But if the teacher wishes to *develop* the lesson, in order

to awaken an emotional response, he is likely to get better results when the pupil comes to the story with a fresh interest which has not been dulled by previous reading.

The first step in the presentation of the lesson is the preparation or introduction. The object of this introduction is to relate the new lesson to previous lessons or to the pupil's previous experience, to put the pupil into the proper mood to enter into the lesson, and to awaken an interest in the situation or experience which the new lesson contains. The introduction may take various forms,—a simple statement of the lesson problem, a series of questions and answers to lead up to the new lesson, a suitable story, the study of a simple picture, a blackboard outline,—anything, in fact, which suits the particular lesson in hand and makes the pupil feel the need of giving attention to the lesson to follow. Whatever form the introduction may take, it should at least provide a motive for the study of the lesson; and the pupil should be eager to read the new lesson story because it contains the solution to the problem which is already presented in the introduction. You cannot expect the traveler to be interested in the journey which he is about to take unless you can give him some idea of the direction in which he is going and what he is to look for when the journey is complete.

Then comes the lesson itself, for which the introduction has prepared the way. What form shall the lesson take? Sometimes the lesson story is read through as a whole at the beginning, and this general reading is followed by questions. This method is commonly adapted, and in the hands of a skilful teacher

it may be successful. But after the first reading, the attention of the class is likely to wander, unless the teacher is able to hold it by the presentation of questions and problems that appeal to the interest of the pupils. Sometimes instead of reading the lesson at first, the teacher *tells* the story or develops it by questions before the passage is read. In this case the reading of the story comes towards the end of the lesson rather than at the beginning, so that the pupils find in it a confirmation of what they have already learned. This is the method that is naturally followed by the real teacher who not only knows the lesson story but is able to tell it with enthusiasm and freshness and has the power of awakening interest by appealing to instinctive needs of the pupils.

In the case of every good lesson the main points are driven home by two or three review questions which form a sort of summary. If a summary or review is to be of value, the questions and answers should be full of life and the pupils should be on the alert to answer questions and show what they have learned. And the teacher should remember that the surest way to kill an otherwise good lesson is to *moralize* on it. Boys and girls are interested in the concrete facts of the story. Abstract truths may appeal to our elders, but the best sermon which the boy and girl can have is the story itself. Leave the pupil to draw his own moral.



The Country School in Winter

By Rev. N. R. D. Sinclair, B.D.

The ideal, doubtless, is to have the Sunday School in operation all the year round, but this is not yet realized and does not seem likely to be in the near future, especially in those communities which have no village centre and where there is one church service on Sunday, and that in the morning. A good plan in such cases is to have the Sunday School conducted as a Home Department for the winter months.

But, in addition to this, the Bible Class can be continued for the winter as a Teacher Training Class, thus giving the regular teachers of the School an opportunity of taking part in the class.

Another plan worthy of consideration, especially where the School is a small one, is to turn the Bible Class into a Teacher Training Class. This will often make an appeal to those not already connected with the School, or who may have ceased to attend, where the regular routine of the Sunday School lessons fails to arouse or to retain their interest. And whatever stimulates interest and attendance in connection with the Bible Class strengthens the whole School.

Besides, the faithful study of Teacher Training text books and discussion in the class will be of great benefit to the community, whether the members of the class become teachers or not.

Belmore, Ont.



The Touch With the Home

By Mrs. J. J. Eaton

"The home is God's first and holiest school."

To teach a little child we must know : (a) his characteristics,—what he is likely to know, to think about ; (b) his surroundings,—his parents, how many brothers and sisters, is there a baby and is he on the Cradle Roll, in what kind of a home does he live ? (c) his daily life,—does he go to school ? Who teaches him ? What does he play, read, study, etc., etc. ?

In short, we must enter into the "child's world"—remember back our own child life and become with our scholar a little child again. Then, we may become loving, sympathetic, understanding teachers. And to do this, we *must* keep "in touch with the home."

How ? you ask.

When a *new scholar enters your department*,—Beginners, Primary or Junior—give him a slip to take home, a slip, printed, typewritten, or written with pen, that reads :

"NAME

"ADDRESS

"AGE

"DATE OF BIRTHDAY

"Will the parent please fill out this slip and return to Sunday School next Sunday."

This slip invariably comes back with the correct information. This is the first "touch with the home."

Visit the home. This is the next step, and whether the home be large or small, rich or poor, the little child's Sunday School teacher will be very welcome. Perhaps you go to business and your spare hours are few, but if you spend a Saturday afternoon, or an hour after Sunday School visiting the homes of your scholars, you will have an increased personal influence over the scholar, will have gained the cooperation of the parents, and also have a knowledge of the child that you need to know and keep in mind when preparing your lesson for him. An extensive personal experience has convinced me that nothing will take the place of visiting.

Write letters. Little children receive very few letters ; and dearly they love them. Here then is a chance to win the child's love and admiration. Perhaps, it may be a birth-

day letter, or a letter to an absent scholar will show you missed him. If you are away on a holiday, a little letter to your scholars will show your love and thought of them. If the child is away, he will dearly love a letter from "teacher." Excuses for letters are easy to find, but surely this is an easy and inexpensive way to keep in "touch with the home."

Do you have a special "open Sunday session" in your department,—Beginners, Primary or Junior,—to which you invite the parents and then just have your regular programme to show them just what their children are doing each Sunday? Or, ask the mothers for one Sunday,—the fathers to stay at home and "mind baby"—and the fathers to come alone another Sunday. Afternoon social times at the church with the children and their mothers are fine, or evening gatherings of parents,

without the children, when the children and their needs may be discussed, or evening entertainment by the children, to which all are invited,—all of these increase the teacher's influence with both children and parents to help her to keep in "touch with the home."

Keeping in close touch with the home often leads to the parents' attendance at the School, often as workers. It also solves the absentee problem, for, with parents and teachers working together, there will be no "absentees" except in cases of sickness or necessity.

Do we not read, again and again, of the Master Teacher visiting the homes of those he was teaching. As Sunday School teachers we are but following in his footsteps when we keep in close "touch with the home."

Toronto

Returned Soldiers in the Sunday School

BY FRED SCOTT SHEPARD

The churches and Sunday Schools of Canada made generous contributions of men, and of boys, too, to the cause of truth and righteousness in the recent War.

In one Sunday School, and this could be multiplied many times, almost the entire enrolment of the young men's class, over thirty, enlisted, and three other classes, in which no boy was eighteen years of age when war was declared, were broken up by boys volunteering as soon as they reached military age. In another Sunday School, quite early in the War, the Adult Bible Class was emptied three times by the enlistment of its members.

These church-and-Sunday-School-trained men and boys are now coming home again. The majority of them have remained true to their religious training and convictions and will return to church life and activity, if properly sought out and re-enlisted in such definite lines of service as they feel would be worthy of their best efforts.

First of all, it should be remembered that those who left home three or four years ago, as young lads, are returning now as men, and men in a deeper and larger sense than they would be if they had not been through the experiences of testing and training that have so matured and developed them.

Those capable of leadership might well be selected as teachers of boys' classes and as leaders of boys' clubs and groups. They will be heroes to these younger ones and should be able to grip and hold them in a remarkable degree, and to their very great good, as well.

Others should be secured as members of promoters in adult Bible classes but, to

enlist them for this, there must be an enlargement of vision as to the type of class that will appeal to them and as to the courses of study that will be appreciated by them.

The teacher must be chosen for his tact, sympathy and virility. He must be a man capable of leadership and one to command respect and confidence, and his conduct of the class must be such as to appeal to the highest and best in the men and to make the study of present day problems and men's relationship to them a worth-while matter, a man's job.

It will be a mistake to think that moral standards need to be lowered, or to assume that the personal conduct of returned soldiers shall be anything but that of true Christian gentlemen. The strongest appeal to these men will be along the altruistic lines, lines of service,—the idea of brotherhood having been made an active element in the life "over there" and the idea of example for the younger men who will be taking their cue from these men whom they hold in such high estimation.

It will be a mistake to make too prominent the idea of, or try to keep alive to too great an extent the fact of the men having been soldiers, and so entitled to, or expectant of, a different kind of treatment from other men. The appeal will be strongest when made to them as men among men, and their response will be more ready when the challenge is to big things, those requiring self-sacrifice, those demanding manly effort and those that will tell in the life of the church and community for great results.

The returned Christian soldier should be a valuable asset to any church and Sunday

School,—any and every effort necessary to link him up to the work of these organizations is worth all it may cost and will bear rich fruitage for time and eternity, therefore, earnest heed should be given to this matter, lest these men should slip away and the church be the poorer for their loss.

Toronto



Bringing the Scholars into Church Membership

By W. B. Wood

To lead boys and girls of any age out of a Sunday School class into church membership means first leading them into vital connection with Jesus Christ as a personal Saviour. It is true that the children of godly parents, reared and taught in a Christian home, may grow up into the likeness of Christ as naturally as the bud develops into a beautiful flower. But, in any case, it is the duty of the teacher to enter into the life and experience of every scholar far enough to know what are the necessary steps to be taken, and how to bring them about.

No teacher can influence his scholars to do any good without first becoming well acquainted with them. He must know them in their home life and their School life; he should enter into their sports and games to some extent; he should help them over life's hard places, and congratulate them upon their successes for the achievement of anything that is noble and good. In this way, he becomes a real friend to the scholars,—they will follow him because they have confidence in his character and his judgment.

When it comes to the actual work of the class, the teacher should make much of the Bible,—press it home as the inspired word of the living God,—get every scholar in the class to use it, talk about it, and find passages in it from time to time,—select those parts of the Book which are most likely to make an impression upon the minds of the scholars, and have these systematically memorized. There is wonderful power in the truth itself, and the teacher should seek to engrave it upon the hearts of the boys and girls.

The teachers will open and close the class with a short, simple, earnest prayer. The prayer of the teacher in the class often impresses the scholar more than any other, except that of the parents in the home, and it should never be omitted.

Use such passages as the First Psalm to prove to the scholars that a great gulf exists between godly and ungodly men,—between those who love and follow Jesus Christ, and those who refuse to do so. Make much of Christianity. The scholars cannot possibly rise to their true destiny without it,—get them to believe that. The best work along this line is often done

one by one individually, and if a quiet place can be found that is the time for the teacher and the scholar to get close together, and lift up their hearts to God in simple, earnest prayer. This is often followed by great blessing.

A successful teacher must persistently emphasize the great fact of sin,—its character, its consequences, its penalties, its degrading, paralyzing, deadly power. The atonement of Jesus Christ as the only remedy for sin must be kept to the front. We cannot expect to win souls for Jesus Christ unless we take them back to Calvary's Cross?

It has been stated on high authority that, taking the average of the churches on this continent for many years past, nearly 50 per cent. of the Sunday School scholars are lost to the church. Instead of graduating into full church membership, as they ought to do, at ages ranging from 14 to 20, they seem to get away from the church. The church is beginning to realize the tremendous importance of the Sunday School. Meantime those who teach, inspired by the glory and dignity of their calling, should apply themselves with greater diligence, more earnestness, and fuller consecration, looking unto Jesus, and never forgetting his imperishable words, "I, if I be lifted up from the earth, will draw all men unto me." "'Tis eternal life to know him, oh how he loves."

Montreal



Keeping Order in a Class

By Miss Mary Colter

Keeping order in a class may be a very easy matter, and again it may be a difficult task, according to the kind of children to be dealt with.

If the class is large, it is well to have it properly organized, with committees for each branch of the work,—social, lookout, etc.—and a convener for each committee, thereby giving every one something to do. To some, this means much, making them feel they are important, and this helps to keep their interest. Allow the scholars to do everything but teach.

The teacher should know her scholars, that is, she should visit their homes, in order to get in touch with their home surroundings and to show them she is interested in their work, amusements and themselves generally, being really a friend to them, so that she may gain their confidence.

The teacher should prepare the lesson so as to present it in the most interesting manner possible. No one should leave this preparation until Saturday or Sunday, but the lesson should be kept in mind the whole week, so that it may be suited to the needs of each member of the class, if possible.

To hold the scholars' attention and interest while the lesson is being taught, the teacher should question, especially the inattentive ones. The questions should be such as the scholars can answer, and the teacher should not fail to show her appreciation of the answers, even if they are not as brilliant as she wishes them to be. A great deal of tact is required in this. If the answer is not just what is wanted, others may be asked the same question. When a number have given their opinions, the teacher may give her own if necessary, so that the one who gave the poor answer will not feel hurt and thereby discouraged from answering again.

The lesson should be planned so that the whole of it, or all that the teacher wishes to take up, is taught in the time allotted, leaving time to sum up the important points and to draw the practical lessons.

A wise teacher will have to devise all sorts of schemes if she has incorrigible scholars in her class.

I am taking it for granted that the teacher is in her place in good time to greet those who come early and perhaps have a little chat before the opening exercises begin.

With all the preparation and tact which we can exercise in presenting the lesson, very much of God's help is needed, so it is very essential for both scholars and teacher that they should be much in prayer.

Brantford, Ont.



Keeping the Sunday School Roll

By James Smith

In keeping the Sunday School Roll, it is important and possible in Schools of ordinary size, that the secretary know each scholar. In the vocal form of a name there may be a great variety of expressions—from harshness to gentleness, from antipathy to love, while in the written form the variations may not have so wide a range, and he who keeps the roll should, by the power of his imagination, be able to clothe the dry bones of the inscribed names with flesh and blood and life.

In our Sunday School, which comprises about 80 scholars, we use for the secretary the Secretary's Record for 10 classes, and each teacher uses a Sunday School Class Register made for 15 names, except the teachers of the Infant Class, who use a Primary Class Register which has capacity for many more names. Towards the end of the year each teacher provides a revised list of his or her scholars, and the secretary writes these in the new Class Registers to be used the following year.

At the close of the opening exercises, in which the whole School is assembled together, the secretary distributes to each teacher his

or her Class Register as they go to their various class rooms.

In each Class Register, also, is put a small coin envelope, on which is written the name of the teacher or class and on which the teacher or secretary of the class writes the attendance and the amount of the offering put into the envelope. When this is done, the secretary collects the Class Registers and from these makes the necessary entries in his own Secretary's Record.

In our School, the secretary is also librarian, and in the Library Record are the names of all the scholars under those of their respective teachers. As they come for books, they become known to the secretary both by name and by friendly relationship.

Bowmanville, Ont.



Using the Lesson on Missions

[From Miss Margaret I. Burgess we have received the following interesting account of an actual experience of the use of THE LESSON ON MISSIONS in the Elementary Departments of Knox Church Sunday School, Weyburn, Sask.—EDITORS.]

We use THE LESSON ON MISSIONS only in the Beginners, Primary and Junior Departments of our Sunday School, of which Departments I am superintendent.

The teachers of these Departments each receive a copy of the LESSON ON MISSIONS for use in instruction in their classes.

The Women's Missionary Society of the church, at our request, have appointed one of their members to be responsible for providing a speaker for us on the third Sunday of each month, which is always our Missionary Sunday.

The speaker uses principally the material given in the leaflet as suitable for children up to 11 years of age, though each, if she so wishes, uses information from the other material provided in the LESSON or from other sources.

We try to have the addresses as simple as possible, so as to be understood by the smallest children,—short, bright, and generally in story form.

What seems best fitted to keep the attention of the children, and especially those in the Primary Department, is the question and answer method combined with the story form.

At first, our greatest difficulty was to get the speakers at all; but this year all the members of the Women's Missionary Society seem to take a greater interest in this work in our Sunday School, are more ready and willing to speak to us, and even those who do not speak to the children come and visit us more often.

We have certainly increased the interest of the scholars and of some of our teachers, too,

in missions, and they have been ready for some time past to do their possible share in missionary work by way of collections.

The collections on the missionary Sundays in April and May were both larger than usual, I think, on account of the work in these Departments.

We have this year in our Sunday School raised a special collection of \$50 for the Forward Movement War Memorial Fund, for which the children of the Beginners, Primary and Junior Departments took pleasure in earning money of their own.

Getting Supply Teachers

(In the following article, Mr. H. G. Fairbairn, of Brockville, Ont., gives his experience in getting supply teachers.—EDITORS.)

My experience with regard to getting supply teachers for the Sunday School of First Presbyterian Church, Brockville, Ont., dates back over a period of seven years, and has been of a somewhat varied type.

I went into the School as a teacher of a class of girls between the ages of seventeen and twenty. We studied the International Lessons with the rest of the School, but devoted about twenty minutes at the close of the class to study on Teacher Training. Two girls were appointed each Sunday from this class to do Junior supply work, if required. This proved most interesting to the girls, and this plan worked successfully for about a year; but upon my being called to other duties, my successor did not continue the Teacher Training Course and no further help was obtainable from this source.

A few months later, I was appointed to the office of second assistant superintendent, and one of my chief duties was to look up supply teachers. This I did by calling personally on those who, it was thought, might be interested in the work of the School,—sometimes on a former teacher who was glad to return occasionally and "help out."

This method was successful, in so far as we had been advised of the probable absence of a teacher and knew how many classes to provide for; but in the event of a teacher being absent without previously advising the superintendent, no provision was made for that particular class, and if it was not possible to draw from the Adult Bible Class we had to resort to the old method of "doubling up" classes. This last mentioned is a way out which one may resort to under stress of circumstances, but which is never satisfactory to either teacher or scholar.

Our endeavor, for some time, has been to place in the hands of our teachers a list of reliable supply teachers upon whom they may call in case of absence, and then hold

each teacher responsible for his or her own class, but so far this method has not proved sufficiently successful to merit recommendation.

At one time when the need of teachers was urgent, an appeal was made from the pulpit for both permanent and supply teachers. Because this plan proved unsatisfactory, we tried the following plan: Fifty persons were chosen from the church roll by the superintendents, and a printed card mailed to each, asking if he or she would consent to act as a supply teacher in any of the different departments of our School, namely, Primary, Mission or Main School, including Juniors and Intermediates. We received answers to six cards only, three intimating their willingness to help, and the other three declining, and giving their reasons for so doing.

We have at the present a band of 35 as faithful teachers as ever worked in the School. Each teacher is held responsible for his or her class, and although we have no definite list of supplies to draw from, each seems to have one who can be called on occasionally.

Conditions in Armenia and Syria

By Jane Stuart

Sunday Schools in Canada have contributed generously to the Fund for the relief of the Armenians and Syrians, and their money has gone to alleviate, in some measure, great suffering and hardship. Reports coming in from time to time show that conditions among these people are still very serious.

Letters from different parts of Armenia and Syria tell the same tale of sickness and starvation among all ages, and all classes. The plight of the children is especially pitiable, for there are so many orphans whose parents have been massacred, or have died as a result of the War.

In Syria there is to be a City of Orphans, in which a number of the children who are being gathered together by the Relief Committee may be housed, and trained to be farmers, mechanics, clerks, artisans and industrial laborers, so that in some measure they may take the place of the men who have died. It is planned to limit the number of children in this city to 5,000, and to group them into small families, putting those belonging to different sects together.

That the founding of one such city will not begin to deal adequately with the problem may be judged by the fact that in a small area of Syria for which statistics were compiled, there were 389 villages, containing 4,364 orphans and 9,688 children with only one parent alive.

A letter from one worker says: "I can

really scarcely endure the sights we see of famished children on the streets. We do not have enough to feed half of them; besides we do not have half enough relief workers."

The streets of this town, the writer goes on to say, are full of people crying all the time, Ajam, Ajam ("I am hungry"), and when they receive something to eat, they often break down and weep.

In some places the orphans from the streets are gathered in a large courtyard, where they are given just one bit of bread. They sleep on the ground with no covering, and usually

during each night some of the children die. Many children are so emaciated that their arms and legs are hardly bigger than a man's thumb.

The soil of Armenia is very fertile, and it should have produced a plentiful crop this last season. The fields were ploughed by the survivors of the massacres, and ready to be sowed, but the Tartars and Turks took away all the seed grain, so that no crops could be put in. This means that the famine will continue till next year at any rate.

Toronto

Open Letters to a Sunday School Superintendent

X.

DEAR SUPERINTENDENT :

What are you attempting in the way of missionary education? I must say that what little experience I have had of Schools in town and country has not led me to believe that any great effort is being put forth in this direction. And yet why is it more or less neglected? I have so often heard it said that missionary activity is the very essence of every church's work. It is, I fear, one of those truths that we as church people assent to, but do not really believe. True, there are many individuals in every church who do most earnestly believe and prove it by their actions. The majority, however, do not seem to have been gripped by this fundamental truth and so missionary endeavor languishes.

Perhaps the War may produce a change. It certainly has broadened the outlook of millions of people. They are accustomed now to think in terms of a world's needs. Will they realize, however, that to have crushed Germany and stamped out militarism is only half way towards making the world safe for democracy. Until righteousness exalts all nations, that is, until the world is brought under the sway of Christ's teaching, there is no safety for the world. This is my conviction, and I am sure you will substantially agree with me.

Now comes the crucial question for us as superintendents. What are we doing in our Schools to bring about this better day? Is not this work so important and the opportunity so great that it merits the exclusive time and energy of one of our best missionary enthusiasts?

I will tell you my idea of what should be done. I would like to see every School have a director of missionary education, whose duty it would be to promote an intelligent interest

amongst teachers, officers and children in the missionary work of the church. This might be carried out in various ways,—monthly talks to the whole School; provision of good missionary stories for the library; keeping the missionary point of view prominent in class teaching; having regular missionary offerings; by lantern lectures; by taking advantage of every opportunity to hear returned missionaries; and by stimulating service work on behalf of mission fields, such as making scrap books, post card albums or even supporting an orphan.

There is plenty of work here to keep one director busy, and very worth while work at that. The details would, of course, have to be worked out by the one in charge. Our part is to see that there is such a director and that she has the necessary opportunity and encouragement to carry out her plans.

Before I close this letter, I would like to just refer to the important work of temperance education. I am inclined to think that in the past this has been carried on more consistently than the missionary education. Be that as it may, there is, I fear, some danger that it may be somewhat neglected these prohibition days. This should not be. The principles of temperance are applicable to so many phases of life that it is a pity that its importance should be forgotten, just because the greatest menace to its observance has partly disappeared.

Every up-to-date Sunday School should, in my opinion, be busy along both these lines of work, promoting missionary and temperance education in a systematic, constructive way. When this is intelligently carried out I believe we shall see the dawn of a better day.

Yours hopefully,

A FELLOW SUPERINTENDENT

THE DEPARTMENTS

How to Tell a Story to Children

By Miss B. C. Johnston

"Tell me a story." This ever has been and ever will be the petition of childhood.

Story telling is an art, but happily it is one that may be mastered by any one willing to put forth a little effort. The reward,—happy childish faces, a closer and sweeter companionship between mother and child, teacher and pupil—is worth far more than the time and energy expended.

In selecting and telling a story to children, it is well to remember that they love stories about other children, of home life, of animals, birds and flowers, and they demand that every story be full of action. Hence it is easy to see why they delight in the story of The Baby Moses or of The Child Samuel.

A story which is told, lives longer and is much more convincing than one which is read, but the story teller must, before attempting to tell the story, be thoroughly familiar with it and also know its purpose. If it is humorous, she will want to have her voice and method of telling it suggest this; or if it teaches love and obedience, she will want to make this characteristic stand out, so that it will not be necessary to moralize at the conclusion. Moralizing is a confession of weakness in the story, which should teach its own truth.

Every good story should have an interesting and brief beginning. Interest must be gained in the first sentence. The timeworn "Once upon a time" and "Long, long ago" are as popular as ever because they do arouse interest as soon as they are spoken, and suggest that something worth while is coming. Every mother has seen her little one settle down eagerly when she begins: "When I was a little girl," and every Sunday School teacher has seen the same thing as she says to her class: "There was once in the country where Jesus lived." A good beginning augurs well for a good story.

After the interest has been aroused, the story should proceed as naturally and quickly as possible, care being taken that events are told in proper order. Even though something quite important is omitted, we should never say: "I forgot to tell you." This attracts attention to the forgotten part, which might better be left out, or slipped in inconspicuously elsewhere.

With little children we must, of course, use simple language, which they may easily understand, and we shall be careful to leave out any long, unnecessary explanations, although little folks love descriptions, if they help to make the picture in their minds clearer. Jesus, the great story teller, gives us many examples of this in the parables. It is wise, also, to remember that even grownups prefer to have the characters in stories do their own talking, and therefore we use direct discourse. Repetition of certain words or phrases, as in the remarks of the three bears each time in the story of Silverlocks is most attractive to very little children. This device may be used to great advantage in many of the stories we tell.

The climax is the point of the story, and is the part to which all the events lead. It should be made to stand out as the big thing, and for this reason we usually keep it hidden until near the end. If the story is to teach a moral lesson, the climax must do the teaching.

A quiet, satisfying ending is an essential. It must be quiet so as not to detract from the climax, and it must be satisfying so that the child will not think too much of that particular part. Thus his mind will be at rest.

A GUIDE FOR THE STORY TELLER :

Know the story and make it real to yourself.

Forget yourself.

Practise.

Then win undreamed of pleasure for yourself and the little ones. Try it !



Memory Work in the Primary Department

By Mrs. Nelson George

How much more accurately we remember what we learned "by heart" in childhood days than that which we attempt to memorize after having reached years of maturity. Perhaps it is because we have less time now, possibly because there is not so strong an incentive, and probably it is that our minds are so satiated with other matters that they will not retain definite impressions as in childhood. Whatever the reason may be, the fact remains, the time to memorize is from "four-a-past" to "almost nine," the age of the primary pupil.

Have you ever noticed how eager the child of those years is to learn to "say a piece?"

He can readily memorize a little rhyme, the words of which may be almost meaningless to him, although naturally he will master more easily that which he understands. The minds of young children become filled with material, good, indifferent, or bad, according to the influences surrounding them. Surely, then, it behooves those in charge of the little ones, if only for an hour each Sabbath, so to instil in their hearts a love of God and so to fill their minds with gems from his Word that the unbeautiful will be crowded out.

The first point in commencing to teach a memory passage is to present it in such a way that the child will love it and want to be able to say it, rather than think of it as memory work that has to be done. Truly the child is very like the older folks in this respect. Which one of us does not best the task which gives us joy?

It is not difficult to present the beautiful Bible verses selected for the little ones in such a manner as will appeal to the youngest child. For instance, before having the children learn the Shepherd Psalm, tell them of the boy David, show them pictures of a shepherd leading his flock, carrying the poor, tired or hurt little lamb. Much can be done by the

inflection of the teacher's voice to arouse the sympathy of the children for the lamb and then love for the kind shepherd who is willing to give his life for his sheep. This may be followed up by telling the little ones that they are Jesus' lambs and he is their good shepherd. Then revert to the sweet song about him which David sang long ago and which was written in the Bible that we, too, might learn it.

The time for memory work in the Sunday School is necessarily short, but if ten minutes be spent on it regularly each Sunday, much may be accomplished. If the memory gem has any bearing upon the lesson for the day, it may be taken up afterwards; if not, it is better studied before the lesson.

All the encouragement possible should be given the little workers. A plan, which we

have found has brought results, is to tell the Primaries that the first class ready to recite the assigned verses may come to the front to say them, and as each pupil repeats the passage correctly, his or her name will be placed on the Honor Roll. Our Roll was drawn on the blackboard in colors and prettily decorated with maple leaves, and who wouldn't work hard to have one's name printed thereon in gold?

On very special occasions, such as Christmas or Easter, the superintendent of the "Big" Sunday School invites the Primaries to their services, and the class with the best memory work is permitted to repeat their verses in unison from the platform. They usually do this in such a way as to surprise the older pupils, grown-up visitors and even the teachers themselves.

And then at last comes "Graduation Day," and how excited and happy is each little boy and girl who has completed the prescribed course and is to be promoted from the Primary to the Junior Department. On this occasion, after having recited a memory passage, each is presented with a handsome diploma by our minister, whose well chosen words of praise amply reward them for their "undergraduates"

SUPPOSE !

Suppose that for a single generation our children should, through some inconceivable stroke of fate, refuse to learn our science, our religion, our literature, and all the rest of the culture which the human race has bought at so high a price of sacrifice and suffering. Suppose they should turn deaf ears to the appeal of art, and reject the claims of morality, and refuse the lessons of Christianity and the Bible. Where then would all our boasted progress be? Where would our religion be? Where would modern civilization be? All would revert to primitive barbarism, through the failure of this one generation and the race would be obliged to start anew the long climb toward the mountain top of spiritual freedom.

—George Herbert Betts

efforts and stimulate to further endeavor.

Naturally the child asks for assistance at home, and is this not most desirable? For in what more profitable task could a father or mother be engaged than in teaching a little child gems of literature from the very Word of God?

London, Ont.



The pastor of the Presbyterian Church at Granum, Alberta, with the superintendent of the Sunday School, took the Boys' Club on a camping trip last summer. By means of this trip they were able to get closer to some of the members. All the boys enjoyed the outing.

Handwork for Juniors

By MRS. R. MCBROOM

"To learn a thing *in life and through doing* is much more developing, cultivating and strengthening than to learn it merely through verbal communication of ideas."—Foebel

The best educators of to-day are placing renewed emphasis upon the value of manual work. Public schools are being equipped with workshops and laboratories, and pupils are being trained by the use of the hand, as well as the mind. Many experiments are proving this method of teaching applicable to Sunday School instruction, so Sunday School teachers should aim to know something of the principle and methods of work.

The marked desire to use the fingers, characteristic of the Junior age, gives an especial attractiveness to handwork in the Junior Department. The object of supreme interest to the Junior is the thing he is doing, therefore manual work presents a wide field of opportunity. The three kinds of handwork best adapted to the Sabbath School are: illustrative, geographical, and written work.

1. *Illustrative work* consists in the illustration of Bible stories by drawings, paper cuttings, and water color paintings, or poster-making. Bible pictures which belong to the lesson may be used to illustrate the lesson in notebooks. Many models can be made of wood, cardboard, or other material to illustrate the lessons. A flat-roofed oriental house, with upper rooms and outside stairway, may be made from cardboard boxes. The teacher may make one herself and have the pupils make their own, improving on hers, if possible. A sheepfold may be made in the same way, a hand mill may be made, and a tent fashioned out of cardboard or cloth. A Bible scroll may be represented by a strip of paper rolled on two pencils, or round sticks. The sling of David, sword of Gideon, scourge, shepherd's crook, sandal, bed, and many other articles are all within the ability of the average Junior to produce. A model of the temple may be made, also a model of the tabernacle. The girls will have a big part in making the curtains. Pictures of these various things may be found in lesson helps, Bible dictionaries, and other such books. Anything of this kind which a Junior has actually made is something which will never be forgotten.

2. *Geographical work* seems to be a natural field for Junior activities, largely because of its constructive character. The sand table may be used, or, better still, if one can take one's class to a sand pile where a map may be built, the facts will be fixed indelibly in the memory of the boys and girls. One of Paul's journeys traced in this way will always be re-

membered, and what more helpful way could there be of tracing and following the foot-steps of Jesus. Relief maps may be made of clay, putty, or plasticine. These same materials may be used in making models of a water jar, altar, candlestick, etc. Outline maps may be drawn, and the various places mentioned in the lesson located.

3. *Written Work* may consist of the exact copying of a verse, or passage of scripture, or the lesson story written in the pupils' own words. Books may be written and illustrated by the Juniors as a review of the lessons, as for example, The Story of Joseph. Hymns may be written and illustrated, and the pupils encouraged to select illustrations for themselves. These books, or illustrated hymns, may be arranged in portfolio style, with a cover bearing the title of the book and the name of the author. The story of the Creation may be illustrated very completely by the use of seven circular cards about twelve inches in diameter and tied together with a bunch of rainbow colored ribbons. Each card will represent a day and the day's work appropriately illustrated.

In order to make a success of handwork nothing very elaborate is required in the way of equipment. It is a field in which there is only one way to learn *how*, that is, by practice. "Learn to do by doing." Much practical help may be secured by the thoughtful reading of a thorough treatment of the subject, such as Littlefield's *Handwork in the Sunday School*.

Toronto



Promoting Class Discussion

By Rev. William Scott, B.D.

"Truly speaking, it is not instruction but provocation that I can receive from another soul."—R. W. Emerson

When Sunday School days are over, and the boy is a man grown, the vast majority of the lessons taught are forgotten, but a few by a curious pertinacity do stick always, probably because they have appealed to his inherent interests and he has been led to make some actual verbal contribution to the discussion of those lessons. That teacher is wise who finds out what questions are in the boys' minds and shapes the lessons accordingly. This is the fundamental principle of good teaching.

With the average class, there is little difficulty in promoting discussion, where the topics of the class lessons are real and interesting to the pupils. The difficulty may be, rather, to keep the discussion within reason-

able limits as to time and range of subject. The Intermediate is past the memory drill period. He is beginning to think for himself, and is liable to assert his opinions, and contradict, and even lose his temper in a way that is rather disconcerting to an over-particular teacher. If he has confidence in his teacher, he appeals to him for confirmation of what he says, and if he gets it, the grin of triumph, or the spoken taunt to his opponent, leaves no doubt that he enjoys the fruits of victory in an argument.

It is by the clash of mind with mind that individuality is developed, and in the Sunday School, as in the public school, there should be abundant opportunity for the pupil to say what he thinks. If a class sits passively in a row while the teacher does all the talking, it can be taken for granted that the lesson is a failure, no matter how careful its preparation may have been. There must be expression from the class, if the lesson is to be truly taught, for it is in that way that lessons are really made the pupils' own possession.

Some suggestions for having a wideawake class:

1. *Organization of the class.* A group of boys of this age like to have their own enterprises going, and the Sunday School class can be utilized very well for this purpose. Let the boys realize that their class does not belong to the superintendent or the teacher, but to themselves, and they will immediately

view Sunday School with a new interest. Let the class be organized with full powers to determine its own policy under the guidance of the teacher. Have a definite period for business, and insist upon everything being put through in proper business form.

2. *Lesson link cooperative.* Organization is comparatively easy to effect, but it leads up to what is much more difficult to accomplish,—free expression of opinion, during the lesson period itself. If possible, one should pass freely and naturally from discussion of the last ball game to the lesson. In fact, the points of the lesson should relate to the boys' interests just as really as does the ball game, and it is important for the teacher to know how to talk on boys' religious and moral problems "on the level," just as he does in regard to ball.

The methods of having a class of this age take hold may be varied. Different members may be made responsible for given questions or short debates may be introduced from time to time. The question of attitude, however, is much more important than any method. Given the teacher who studies his class as well as his lesson, who has the sympathetic sense to get the boys' viewpoint, who will talk naturally to his class about the deepest things of life, and though he may have very limited training, he is sure to have real success in getting a response from his class.

Moose Jaw, Sask.

HOW THE WORK GOES ON

Mr. P. E. Campbell, superintendent of the Sunday School of Knox Church, Cornwall, Ont., in reply to a question from the Editors as to the use of *THE LESSON ON MISSIONS*, says: "We have taken up the study of missions in a short address to the whole School, and partially in the classes as well. In this way, we have covered very fully the outline as given by your publication."

A Teacher Training Institute for Sunday School teachers was recently held in Seoul, the capital of Korea. It was the first to be held in Korea, and about 200 people attended. In some respects, this Institute resembled a Sunday School convention, but greater emphasis was placed on study in the Institute, and the course covered three weeks, one night a week being required to complete the programme. The meetings were marked by the greatest enthusiasm, and many of the capable

leaders were Koreans who had been trained in the missions in the days gone by.

Mr. H. J. Bevan, one of our missionaries in the Presbytery of Medicine Hat, is determined that the children of his charge will not be neglected whether regular Sunday Schools are possible or not. Every Tuesday he visits a schoolhouse, where he teaches 14 children after school hours. On Thursdays, he goes to another, where about 25 children are taught some of the great hymns of the church, and also Bible stories. Every Friday finds him at a third school, where there are 12 children in average attendance. At all three schools the children are making splendid progress under his leadership.

The need of children for healthy and wisely directed play life, has been recognized and provided for by a church in Buenos Aires,

which has spent \$6,000 (Argentine currency) in setting up and equipping a playground for children in its neighborhood. The Latins have never gone in very much for athletics, and this new movement will do much to create in the young people healthy minds and clean hearts where the seed of the gospel will find good soil in which to grow. Already an improvement is noticeable in some of the children from the neighboring slums, and many of them have been brought into the Sunday School for the first time through their interest in the playground.

In Vancouver there is a Sunday School Athletic League which is open to all the Sunday Schools in the city. Each School is asked to send two representatives, or more if desired, to an annual meeting, at which a committee and officers for the year are ap-

pointed. This year a series for baseball and basketball teams was arranged, for which there were entry fees as follows: Baseball, Seniors and Intermediate, \$2.00, Juniors, \$1.00; Basketball, Intermediates, \$1.00, Juniors, 50c. Two Roman Catholic baseball teams entered the series last year. No one is eligible for a team unless he has attended two Sundays out of four preceding the game. A track meet is held annually. Our Field Secretary, Rev. E. R. McLean, was in Vancouver last summer when a Swimming Gala was held under the auspices of the League, and he presented the prizes for the different events. Most of the prizes were donated, and the Amateur Swimming Club of the city assisted in looking after the swimming events, all of which goes to show that a splendid interest is being taken in this work for the boys and girls and young people.

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.

What a Survey Showed

Doubt is sometimes entertained regarding the correctness of the results secured by general surveys, as to the numbers not yet being reached by the church and Sunday School.

The following account, forwarded by Rev. J. W. Little, Field Worker for Manitoba and Saskatchewan, of a survey made in Arcola district is full of startling facts. This survey was made by Mr. Bruce Forsyth, superintendent of the Presbyterian Sunday School at Carlyle, Sask., and other workers, and shows the thoroughness with which Sunday School workers in this district are facing their great task.

Arcola County, at its recent Convention held at Manor, Sask., faced in a serious way the question of the unreached. The territory under its charge embraces 123 public school districts, with an enrolment of 4,083 children from 6 to 14 years of age. Adding to this number a reasonable percentage to cover the pupils under 6 and over 14 years of age that should be in the Sunday School as well, the Sunday School enrolment should be at least 6,277. There are 21 Methodist, 20 Presbyterian, 9 Union and 2 Anglican Sunday Schools with an enrolment of about 3,500 and an average attendance of about 1,986.

In 33 of the rural public school districts, and in 20 of the towns and villages, there are active Sunday Schools. In 30 of the rural districts, Sunday Schools once existed, but have lapsed. In 22 of the rural districts, no Sunday Schools have ever been organized. From 13 no reports were received. A few of the districts are mainly Roman Catholic, others are within 5 or 6 miles of some Sunday School. But 15 districts reported that the organization of Sunday Schools at their natural community centre would be much appreciated.

In one district the teacher is holding Sunday School on Friday afternoon in the public school building from 3.30 p.m. to 4.30 p.m. Where there is no church service within reach, this plan offers a solution of our problem in hundreds of our public school districts throughout the West. If the consent of the local trustees can be secured and the public opinion of the community sanctions the plan, very fine service can thus be rendered by our teachers.

In one centre in the county an intensive survey was made. The Sunday School undertaking it is one of our best organized and best conducted Schools in Southern Saskatchewan. As a result of the investigation, it was dis-

covered that in spite of the fine service it had been rendering the community and the time and thought that had been invested in the work, there were some 30 families and 60 children for whom it was directly responsible that were being untouched by its efforts. The revelation was startling.

The county took action mainly along the following lines :

1. That the church courts be asked to appoint more lay workers on their committees who are actively engaged in the work of religious education and to set aside more money in their budgets to finance extension work.

2. That each town or community centre be urged to recognize its responsibility for the religious education of all the children in the territory of which it is the natural centre.

3. That each town organize a cooperative committee with representatives on it from all the Sunday Schools of surrounding district, to make a careful survey of the whole district, and establish new Schools.

4. That each Sunday School appoint an outside secretary to study the results of such a survey and to secure in any way that he may think best the enrolment of the last boy and girl for whom the School is responsible.

It is very encouraging to note that in many districts in the West our ministers who have autos are throwing the responsibility of the Sunday Schools immediately under their care upon the local workers and are using their autos to organize and encourage Sunday Schools in the districts around, beyond the reach of any church service.

Edmonton Alive in Girls' Work

Seldom has a finer piece of work been done in the promotion of organized work among teen age girls than in the city of Edmonton during the past season of 1918-19. The Girls' Commission for Northern Alberta in the summer of 1918 conducted two training camps—one for girls and one for leaders of girls. Each of these camps had an attendance of about 25. In September, a camp rally was held, at which a splendid programme was given which had been prepared by the girls themselves. In the same month, two meetings for leaders were also held. Further meetings during the autumn were prevented by the influenza, but, commencing in January, new leaders' classes were commenced with a double course of study. The average attendance at this series of classes was 42.

Among the girls themselves a Girls' Council was organized, including girls from four denominations and 25 clubs. Meetings of this council were held once a month. When one of the national leaders in girls' work came to

the city, the council arranged a rally of 250 girls to hear her. On other occasions they assisted in the organization of girls' work, not merely within the city, but at outside points as well.

In the spring of this year, the Girls' Commission joined forces with the Advisory Committee on Boys' Work for a survey of the city of Edmonton, with a view to discerning just how many of the girls were yet to be reached.

This past summer three camps were held, one for girls 13 to 15 years; another for girls 16 and over; and one for leaders of girls.

Starting a Rural Sunday School

Nowadays most things that get going have to have some sort of personal canvass, the effectiveness of the circular letter or public notice having been found wanting.

This is particularly true of church work, where enthusiastic leadership and consecrated personality are required to create motive and overcome indifference.

Miss Bessie C. Bentley, Field Worker in Nova Scotia, tells how a small rural School, closed the previous summer, was got going by means of a visit made to every house in the section by the pastor and herself. In this way the circumstances and capabilities of each family were realized, with the result that two women were secured for superintendents and material for teachers and secretary was discovered.

Arrangements were made, after explanation, at the organization meeting, for the starting of a Cradle Roll, the memorization of Scripture and Catechism, and other practicable features of the curriculum.

In this personal way was started in a well-nigh impossible situation a Sunday School that is steadily working and making for the moral uplift and religious training of the community.

The Home and the Sunday School

*III. THE HOME IN WHICH THERE ARE CHILDREN FROM NINE TO ELEVEN YEARS OF AGE

The boys and girls, nine, ten and eleven years of age are in the Junior Department in the Sunday School. At this age they are still fond of stories and a part of the Bible teaching in the Junior Department is in story form. But boys and girls of this age are also able to take up some definite independent studies, and their work in the Sunday School therefore provides for a little independent preparation work each week.

*The third of a series of articles on The Cooperation of the Home and Sunday School.

The JUNIOR QUARTERLY is arranged so that each scholar is expected to do a bit of work at home each day, and this is clearly indicated under the names, Monday, Tuesday, Wednesday, etc. This applies equally whether Uniform or Graded lessons are used, but in the Helps for Graded lessons the plan is worked out more fully and is adapted more exactly to the needs of Juniors.

This programme for Juniors can be carried out effectively only when there is close co-operation on the part of the home and the Sunday School. This will require that the following steps be taken :

1. The teacher will meet with the parents of the boys and girls when they teach and explain fully the plan of homework which is required. This should be done at the beginning of each Quarter's lessons.
2. The teachers each Sunday will explain the work for the following week to their pupils in an attractive way.
3. The parents will undertake to see that

their boys and girls do the required work at home each day. The total time required will not be more than from five to ten minutes each day.

4. The teacher each Sunday will check up carefully to see that the pupils have done the required work during the preceding week, and will find some suitable way of recognizing faithful work. It is fatal to the success of this plan if the teacher asks that homework be done and fails to find out whether or not it has been done.

The teacher can confidently expect that the great majority of parents will welcome such a conference as is here outlined, and that they will faithfully carry out their part of this programme. It demands some additional work on the part of the teachers, but this will be much more than balanced by the increased efficiency of the class work in the Sunday School. At the same time, the boys and girls in these habit forming years will have formed the habit of reading their Bible and of doing a bit of independent study every day.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

JULY, 1919

I. NEW STANDARD TEACHER TRAINING COURSE

- Heekston, Ont.*—Rev. H. Bolingbroke, Minister. *The Teacher*: Lena Thompson.
- Grand Bend, Ont.*—Rev. S. A. Carriere, Minister. *The Teacher's Study of the Life of Christ*: Kathleen Pollock, Beatrice Turnbull, Edith M. Taylor, Adell Hamilton, Ruby Hendrick.
- Cardinal, Ont.*—Rev. C. C. Salisbury, Minister. *The Teacher*: Mrs. James S. Riddell
- Brandon, Man.*—Rev. G. J. Miller, Minister. *The Teacher's Study of the Life of Christ*: Margaret A. Boyd, Hattie Young, Marjorie Magee, Nessie Grieve.
- Mountain, Ont.*—Rev. M. C. Mackinnon, Minister. *The Teacher*: Viola M. Allen, Rae Allen, Rotha Adams, Mrs. Geo. W. Carlyle.
- Roebuck, Ont.*—Rev. A. W. Drysdale, Minister. *The Teacher*: Phyllis Steed, Addie G. MacLean.
- Spencersville, Ont.*—Rev. A. W. Drysdale, Minister. *The Teacher*: Mrs. S. Reid, Mrs. Chas. McGuire, Nannie McGuire.
- London, Ont.*—Rev. W. J. Knox, Minister. *Teaching Values of the Old Testament*: Harriett M. Powell.
- Grofton, Ont.*—Rev. H. L. Bennie, Minister. *The Pupil*: Nina Immel, Georgie L. Hutchings, Mary Lawless.

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

A WORD FROM THE BUSINESS MANAGER

THE 1920 CATALOGUE

Our Illustrated Catalogue for 1920 will be ready this month and will be mailed as usual to all whose names are on our mailing list and to any others who will send us their names.

Our Catalogue has become indispensable in the up-to-date Church and Sunday School and each year more and more workers are realizing how valuable a help it is. It is a Catalogue to be kept at your elbow.

If you haven't received a copy of the 1920 Catalogue by the end of the month drop a postcard to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto, and a copy will be gladly sent.

DUPLIX ENVELOPES

It is time to order the supply of Duplex Envelopes for your church or Sunday School for next year. Each year sees more and more of our Churches and Sunday Schools adopting

Duplex Envelopes, and we can safely say that none of them would care to be without them now. If you send your order before November 1st, it will be filled at the old price; after that date the price advances slightly to help meet the increased and still increasing cost of manufacture. Send for samples and price list.

TEACHER TRAINING

Every Sunday School, large and small, should have a Teacher Training Class, because on the teaching depends, to a large extent, the degree of success which will be attained.

The New Standard Teacher Training Course provides the best material for this great work.

Our own Church's S.S. and Y.P.S. Board strongly urges every School to start a Teacher Training Class.

The books of First and Second years (four for each year) are now ready. They sell for twenty cents per volume and may be procured from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

LANTERN RENTAL LECTURES

We are glad to announce and feel sure that our friends will be glad to know that every Church and Sunday School may now take advantage of our Lantern Rental Lectures at the same rental charge, whether they be in the centre, the furthest East or furthest West. The same prompt attention and service will be given to the orders from long distances as to orders from places close at hand. A Lecture List will be of great benefit to

every Church and Sunday School worker that uses or is interested in lanterns. Full information and Lecture List, free on request.

SOME CHANGES IN PRICES

Steadily increasing costs make absolutely necessary some increases in the prices of some of our periodicals. We have delayed putting these into effect for some time, in hope that costs would come down or remain stationary. When the Printing Houses had to pay practically all their employees a wage increase of one third, we found it impossible to continue selling at the old prices, much as we should have liked to. We feel sure that our Sunday Schools will accept the increases without a murmur. There was only one other alternative and that was to reduce the high quality of the periodicals, and we were certain that nobody would like to see this done. The new prices become effective with all orders commencing January 1st. A list of these is given on pages 600 and 601 in this issue of the **TEACHERS MONTHLY**.

ORDERING EARLY

Wise Sunday Schools will send their orders for supplies early, *early*, bearing in mind that ordering early means getting their supplies early, and getting off to a good start at the first of the year. October may seem a long piece ahead to order supplies for January, but it is not too early when one considers the congested state of the mails in the holiday season. Resolve that your Sunday School will be one of the wise ones. Get your order in early.

OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1920

ILLUSTRATED PAPERS

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

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

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

MISSIONARY INSTRUCTION

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

UNIFORM SERIES

TEACHERS MONTHLY. 80c. per year. 2 or more to one address, 72c. per year, 18c. per quarter.

PATHFINDER (A monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. 2 or more to one address, 50c. per year, 13c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

JUNIOR QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

PRIMARY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 48c. per year, 12c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

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

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

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

Lesson Calendar : Fourth Quarter

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

*AN ORDER OF SERVICE

Opening Exercises

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

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

II. PRAYER. All remain standing.

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

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

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

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

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

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

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

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

We have heard a joyful sound,

Jesus saves ! Jesus saves !

Spread the gladness all around ;

Jesus saves ! Jesus saves !

Bear the news to every land,

Climb the steeps and cross the waves ;

Onward !—'tis our Lord's command ;

Jesus saves ! Jesus saves !

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

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

Jesus, Saviour, pilot me

Over life's tempestuous sea ;

Unknown waves before me roll,

Hiding rock and treacherous shoal ;

Chart and compass come from Thee.

Jesus, Saviour, pilot me !

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

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

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

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

IV. SINGING. Hymn 134 (408), Book of Praise.

V. BENEDICTION.

Lesson I. JOHN AND PETER BECOME DISCIPLES OF JESUS

October 5, 1919

John 1 : 29-42.

GOLDEN TEXT—Jesus saith unto him, Follow me.—John 1 : 43 (Rev. Ver.).

29 The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me : for he was before me.

31 And I knew him not : but that he should be made manifest to Is'rael, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit

descending from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

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

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Je'sus.

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

39 He saith unto them, Come and see. They came

and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

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

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

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

THE LESSON PLAN

I. The Baptist's Testimony, 29-36.

II. Jesus' Invitation, 37-39.

III. Peter's New Name, 40-42.

HOME DAILY BIBLE READINGS

M.—John and Peter become disciples, John 1 : 29-42. T.—Philip findeth Nathanael, John 1 : 43-51. W.—The call of Matthew, Mark 2 : 13-17. Th.—Salvation comes to two women, Acts 16 : 13-18. F.—The Philippian jailer, Acts 16 : 25-34. S.—The Samaritan woman testifies to Christ, John 4 : 27-30, 39-42. S.—The claims of Christ upon all men, 1 John, ch. 1.

Primary Catechism—*Ques. 48. How long did Jesus remain on earth after He rose from the dead ?* A. Jesus remained forty days on earth after His resurrection. *Ques. 49. What was Jesus doing for His disciples during the forty days after His resurrection ?* A. He came to His disciples at different times to comfort and teach them.

Shorter Catechism—*Ques. 72. What is forbidden in the seventh commandment ?* A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions. *Ques. 73. Which is the eighth commandment ?* A. The eighth commandment is, Thou shalt not steal.

Lesson Hymns—Book of Praise : 22 (93), 103 (278), 129 (425), 41 (184), 553 (759), 240 (556). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—1 John, ch. 1. (To be read responsively or in concert by the whole School.) Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 419, Testimony of John the Baptist. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—February, A.D. 27 ; Bethabarah (Rev. Ver., Bethany), possibly a ford on the Jordan, now called "Abarah," about 12 miles below the outlet of the Sea of Galilee.

Foreword—The lessons for six months will be "Studies in the lives of Peter and John." Simon, surnamed Peter, has been called the "coryphæus (or leader) of the apostle choir." His father was Jonah (Matt. 16 : 17) or John (see John 1 : 42 ; 21 : 15-17, Rev. Ver.). He belonged to Bethsaida, where he dwelt with his wife, his mother-in-law, and his brother Andrew, Matt. 8 : 14, 15 ; Mark 1 : 29-31 ; Luke 4 : 38, 39. He and Andrew were fishermen on the Sea of Galilee (Matt. 4 : 18 ; Mark 1 : 16) in partnership with Zebedee and his sons. If John, says Augustine, was the disciple whom Jesus loved, Peter was the disciple who loved Jesus. He plays a prominent part both in the story of the Gospels and in the history of the apostolic church found in the Acts.

John was a son of Zebedee, a master fisherman in good circumstances, who plied his

craft in one of the towns on the Sea of Galilee, possibly Bethsaida. It may be inferred from a comparison of Matt. 27 : 56 and Mark 15 : 40, 16 : 1 with John 19:25, that John's mother was Salome, one of the women who "ministered" to Jesus in Galilee (Mark 15 : 41), a sister of Mary, the mother of Jesus. Both John and his brother James became apostles, and were surnamed by our Lord "Boanerges, which is, The sons of thunder" (Mark 3 : 17), "in allusion to the zeal and vehemence of character which both the apostles markedly exhibited on the occasions when they appear together" (see Luke 9 : 54 ; Mark 10 : 35). John is generally identified with the disciple "whom Jesus loved" (John 13 : 23) and with the author of the Fourth Gospel, First, Second and Third John and the Revelation.

Peter and John, along with James, during the course of our Lord's ministry, belonged to "an inner circle of three whom he honored with special marks of his confidence." They alone were permitted to be present on three occasions : the raising of Jairus' daughter (Mark 5 : 37 ; Luke 8 : 51) ; the Trans-

figuration (Matt. 17 : 1 ; Mark 9 : 2 ; Luke 9 : 28) ; and the Agony in Gethsemane, Matt. 26 : 37 ; Mark 14 : 33. In the early chapters of the Acts, Peter and John are associated on three occasions : the healing of the lame man at the Temple gate (Acts 3 : 4) ; their appearance before the Sanhedrin (Acts, ch. 4) ; on a mission to Samaria, Acts 8 : 14.

I. The Baptist's Testimony, 29-36.

V. 29. *The next day* ; after the visit of the deputation from Jerusalem. The incidents here recorded must have occurred after Jesus' return from his temptation in the wilderness. *Jesus coming unto him*. It is highly probable that Jesus and John may have had a good deal of intercourse after our Lord's temptation. *The Lamb of God*. This means, in all likelihood, the lamb provided by God. The use of the expression may have been suggested by Isa. 53 : 7. The lamb of God is the meek and lowly sacrifice for sin. He had been pre-figured by the Passover lamb (see Ex., ch. 12), and possibly the Baptist's words regarding him were emphasized by the flocks of lambs which were being brought to Jerusalem for the Passover, then near at hand. *Which taketh away the sin of the world*. The Messiah was to bring blessing, not to the Jews alone, but to all mankind. This truth has been foreshadowed in such passages as Gen. 12 : 3. The word translated "taketh away," means "to carry," and also "to carry off." "To bear sin is the method, to take it away the result of Christ's sacrifice" (Reith).

Vs. 30, 31. *Which is preferred*, etc.; has a higher place in the purpose of God, and thus a stronger claim on men's attention. *He was before me*. "In the beginning was the Word," ch. 1 : 1. *I knew him not* ; did not know him to be the Messiah. It appears from Matt. 3 : 14, that John knew Jesus as a man. *Made manifest to Israel* ; God's chosen people. To them the Messiah was sent first (Matt. 15 : 24), afterwards, and through them, to the world, Matt. 28 : 19, 20. *Therefore . . . baptizing with water*. John's baptism, like all his works, was simply introductory to the coming of Christ. His whole mission was bound up with the appearance of this stranger.

V. 32. *The Spirit . . . like a dove*. This vision is described by Matthew (ch. 3 : 16) and Mark (ch. 1 : 10) as if seen by Jesus alone. In the

later Jewish literature, the dove is often used as a symbol of the divine Spirit. With this image are naturally associated the qualities of purity, gentleness and lowliness.

Vs. 33, 34. *He . . . baptizeth with the Holy Ghost*. This was the contrast which John drew between his own baptism and that of Jesus. The one was a symbol of repentance. The other actually produces the cleansed life. Jesus can really impart the power of the living God. *This is the Son of God* ; the title which the Father had conferred on Jesus at his baptism. Its application to the Messiah had been foreshadowed in the Old Testament. Ps. 2 : 7.

Vs. 35, 36. *Again the next day*. This accuracy of detail as to time and place is one of the proofs that the writer of this Gospel was an eyewitness of the events recorded. *John stood, and two of his disciples*. The minds of the little group were filled with expectant thoughts regarding the great person, whom John, and perhaps his companions, had seen the day before. *Looking upon Jesus* ; fixing his eyes upon him, as if wrapt in contemplation of his sacred character. *As he walked*. Jesus had remained in that district, probably for the sake of intercourse with the Baptist. *Behold the Lamb of God* ; a title pointing to the purity and gentleness of Jesus, and also to his taking away of the world's sin by the shedding of his precious blood.

II. Jesus' Invitation, 37-39.

Vs. 37-39. *Disciples heard . . . followed Jesus*. The Baptist, with his self-denying spirit, encouraged them to follow this new master. They were the readier to do so, because they felt, as so many have done since, the charm of Jesus' personality. *Jesus . . . saith . . . what seek ye ?* Possibly this question was intended to test them, while, at the same time, it would encourage them to speak out their wishes. *Rabbi* ; literally, "My Greatness" (compare our title "Highness"). Originally, the title was applied to teachers ; at a later time, like our "doctor," to men of learning in general. *Being interpreted, Master*. John wrote for Greek readers, and therefore explained "Rabbi," by giving its Greek equivalent, here translated "Master." *Where dwellest thou ?* They wanted to go to his lodging, that they might have a convenient opportunity of con-

versing with him. *Come and see*; a phrase often used by Jewish teachers as an invitation to consult them. *Abode with him that day*. How much we should give for notes of that absorbing conversation!

III. Peter's New Name, 40-42.

V. 40. *One . . . Andrew*. The other was the apostle John, who, with characteristic modesty, keeps himself in the background. Andrew is best known as the brother of Simon Peter, who became more famous than himself. The special references to Andrew show him to have been a man of valuable practical qualities (compare chs. 6 : 8, 9 ; 12 : 22). John's Gospel is remarkable for its lifelike sketches of its less important characters.

V. 41. *Findeth first his own brother* (Rev. Ver.). The meaning is that John found his brother James (Matt. 10 : 2) and brought him to Jesus, but not until Andrew had found *Simon*. "Andrew finds *his* brother *first*, and afterwards John finds *his*; but we are left to infer the latter point." What a service this comparatively obscure disciple performed in bringing Peter to Jesus! "Andrew thrice brings others to Jesus: Peter, the lad with the loaves (ch. 6 : 8, 9) and certain Greeks, ch. 12 : 20-22." *Found the Messiah*; the greatest discovery which a Jew could make. *Messias* is the Greek spelling of the Hebrew *Messiah*, which is the same as the Greek *Christos* (Christ), both meaning "the Anointed."

V. 42. *Beheld him*; with a steadfast look, as if reading the character of this new convert. *Thou art Simon*; a name under which he had shown himself a man of rash, unstable character. *Thou shalt be called Cephas* (the Hebrew for the Greek *Petros* or Peter) . . . *A stone*; a mass of rock. The day is coming

when men shall think of him as a man of firm and steadfast faith. Jesus called him Peter after his great confession at Caesarea Philippi, Matt. 16 : 18. Change of name in the Bible symbolizes change of character (compare Gen. 32 : 28).

Light from the East

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

"BAPTIZING WITH WATER" (v. 31)—What John did was essentially the same as is done the world over. Men wash themselves and put on better clothing to present themselves before a superior. They do the same before the deity. In the Jewish temple there was much cleansing of priestly persons and of holy vessels. To-day the Roman priest washes his hands before he touches the holy elements of the sacrament. The Jews built their synagogues, if possible, beside a spring or stream, and every mosque has a basin in the court. In Moslem worship one may no more omit the ablutions than he may omit bowing the knee or uttering the prayers; a man must present himself clean before Allah the mighty.

From physical ideas of cleanliness to moral is but a step. The washing with water (or with sand, in the desert where no water is) becomes a *symbol* of the cleansing of the soul of what offends the deity. As the Roman priest washes his hands to-day he recites the words of Psalm 26 from verse 6: "I will wash mine hands in innocency." For John, too, "baptizing with water" or "in water" was a symbol of a cleansing of the soul. When men repented, their sins were washed away as with water, and they were made meet for the kingdom which was immediately to appear.

THE LESSON APPLIED

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

The final purpose of this lesson is that we may induce the boys and girls to become followers of the Lord Jesus Christ. That we may not fail of this purpose, let us make sure that we are on the right track ourselves.

What is it that best brings folks to Christ?

1. THE WORD OF GOD, v. 29. Here is a great text of scripture, "Behold the Lamb of God." It was enough to be the turning point

in the lives of Peter and John and in the lives of all those who afterwards came into the kingdom through their influence. Spurgeon used to tell that he was converted at sixteen through the frequent and striking repetition of the text by a thin, pale, unknown preacher, "Look unto me, and be ye saved, all the ends of the earth." How important then is the word of God, not only for those who must

teach, but also for those who shall listen.

2. **THE SELF-EFFACING TEACHER, v. 30.** If John the Baptist had advertised himself, Peter and John would have gone their way unimpressed with Jesus. Here is one recipe for good Sunday School teaching. "Paint a picture of the Master, and so hold it up before the class that not even your finger tips may be seen."

What kind of a leader is this we are asked to follow?

1. **ONE WHO IS THE HEAD OF A NEW ISRAEL, v. 31.** The old Israel was not good enough for him. So John the Baptist required baptism of them, as well as of Gentile proselytes. To be the children of Abraham or the children of very good parents to-day does not constitute membership in the kingdom of the Messiah. We must repent of our sin and turn unto God, so that he may renew our fallen natures and make us true members of the new Israel. Of this we may be sure, for the great leader himself has said, "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God."

2. **ONE WHO WINS BY LOVE, DOES NOT COERCE BY FORCE, v. 32.** It was not the rapacious eagle, but the gentle dove that was seen to descend and alight on the head of Jesus. He was animated by the spirit of gentleness, not by the spirit of brute force. Mohammed placed before the world the alternative of the sword, or the Koran; the Kaiser followed with his German kultur, or the rattling sabre. But Jesus ordered the impetuous Peter to put up his sword and he sends out his followers to overwhelm the world through good will. "Beloved, let us love one another: for love is of God."

3. **ONE WHO REQUIRES A POSITIVE AS WELL AS A NEGATIVE GOODNESS, v. 33.** Water cleanses, and the baptism of John the Baptist stood for those startling "thou shalt not's" of the decalogue. The baptism of the spirit which Jesus celebrated symbolizes those "thou shalt's," which are really the fulfilling of the law. "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." Holiness, not merely blamelessness, is the fashion of his kingdom.

What then must we do to become his followers?

1. **BECOME HIS DISCIPLES, v. 38.** He is still the great teacher come from God. We must know about him and about that God the Father whom he reveals and about that Christian life to which we are called. He not only trained the twelve, but is engaged in training all the members of the twelve tribes of the new Israel. That is a high hour for us, when we can truly say, "Thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

2. **BECOME HIS FRIENDS, v. 39.** Peter and John went home with Jesus, abode with him and became acquainted with him. Many people knew about Queen Victoria who never were personally acquainted with her. Have we yet heard the voice of Jesus say, "Henceforth I call you not servants . . . but . . . friends."

"What a friend we have in Jesus,
All our sins and griefs to bear!"

3. **BECOME CO-WORKERS WITH HIM, vs. 40, 41.** To Sir Christopher Wren belongs the mighty honor of having designed that glorious pile, St. Paul's Cathedral; but he could not have built that structure alone in a million years. He was helped by the humblest spadesman who toiled about its hidden base. So, although our Master says to us, "Without me ye can do nothing," we can make reply reverently, "Without us thou canst do nothing." He works through our working and will one day make his "glorious pile complete."

What will the king and head of the new Israel do for all those who are willing to be his disciples, friends and workers? He changed the name of Simon to Peter in token that he would one day touch that man's fickle impulsiveness into the firmness of solid rock. He gives us strength of character.

What claim has this Jesus to our discipleship, friendship, and service? He is the teacher of teachers, the friend of friends, the Lord of lords, the one through whom is fulfilled, not only our own destiny, but the destiny of the human race. He has crowned all this by laying down his life for us. St. Paul says: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

For the coming six months we are to study the lives of two of the apostles, Peter and John. Can the class suggest reasons why these two should be chosen for special study? Would it be fair to say that, after Paul, they are the two most famous names in the church of the New Testament? Remind the class that they, together with James, constituted the inner circle among the apostles of Jesus in the days of his public ministry, but James died so soon after the death of his Master that we have not sufficient material for a study of his life and character. Secure from the class a few general impressions concerning Peter and John. Were they alike in any respects? Wherein did they differ most conspicuously? Quote: "If John was the disciple whom Jesus loved, Peter was the disciple who loved Jesus." Now discuss:

1. *The Saviour of Men*, vs. 29-34. Seek to give the class some impression of the great hour which had come in the spiritual history of the race when the Baptist announced the advent of Christ in such language as he used. Remind the class of how the Jews expected the coming of a Messiah who would be a temporal king, a deliverer from their national foes. How does John the Baptist describe him? Is it likely that the speaker had in mind the words of Isa. 53? What new aspect is given to the mission of the Messiah when it

is said that he is to take away the sin, not of Israel alone, but of the world? Point out the significant contrast which the Baptist draws between his own mission and the mission of the Christ. What can Jesus do that the Baptist is powerless to do?

2. *The Meeting of Jesus and John*, vs. 35-39. Who were the two disciples whom the Baptist pointed to Jesus? Can the class indicate reasons for believing that the unnamed disciple was John? Emphasize the way in which the unselfishness of John the Baptist appears in this incident. He is prepared to transfer his own followers to Jesus. Why? Ought we to be satisfied with any lesser leader than Jesus Christ? Encourage the class to use their imaginations in trying to picture what took place during that day that John and Andrew spent with Jesus.

3. *The Meeting of Jesus and Peter*, vs. 40-42. What is Andrew's chief concern after making his great discovery? Is there a lesson for us in the action of Andrew? Call attention to the insight of Jesus as revealed in his prophecy concerning the future of Peter. Does he see the possibilities which lie within us to-day? Show how the development of these possibilities in the case of Peter depended upon the response he would make to Jesus. Will that be true in our experience also?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

The lesson for to-day begins a six months' series on the lives of Peter and John, the two of the twelve apostles, James, the brother of John being the third, who stood closest to Jesus during his earthly ministry. In this opening lesson we see how these two men became disciples of Jesus, acknowledging his claims upon them as their Master. The teacher of Seniors should use the lesson as illustrating the claims of Christ upon all men. Bring out that Peter and John were led to become disciples of Jesus by: I. THE TESTIMONY OF JOHN THE BAPTIST. II. THE IN-

FLUENCE OF JESUS HIMSELF. Discuss these one by one.

I. THE TESTIMONY OF JOHN THE BAPTIST, vs. 29-37. What was it that the "two disciples" (Andrew and John, v. 40, see The Lesson Explained) heard John say about Jesus that persuaded them to follow Jesus?

1. *Jesus was greater than John*, vs. 29-31. Take up with the scholars the relation of John the Baptist to Jesus. John came that he might prepare the way for Jesus. In his preaching John had much to say about the sins of the people. He warned them that

they were justly exposed to the wrath of God and urged them to escape that wrath by repentance. But John could not take away the sins of the people. Only Jesus could do that. He was the "Lamb of God," the one through whose offering of himself as a sacrifice the whole world could be delivered from sin.

2. *Jesus was the divinely appointed Saviour*, vs. 32, 33. Bring out how John speaks of his own baptizing with water as merely preparatory to Jesus' baptizing with the spirit. Compare what John says in vs. 32 and 34 with the accounts of the baptism of Jesus in the Gospels of Mark and Luke (see Mark 1 : 9-11 ; Luke 3 : 21, 22). Contrast the washing with water, which can cleanse only the body, and baptizing with the Holy Spirit which can cleanse the soul from sin. Show how, by being baptized with the Holy Spirit, Jesus was endowed and set apart for his work as Saviour of mankind.

3. *Jesus was the Son of God*. God himself had recognized Jesus as his son (see Mark 1 : 11 ; Luke 3 : 22) and now that sonship is declared by John. Pause to discuss some of the ways in which Jesus afterwards proved himself to be the son of God,—by his won-

derful teachings, by his great miracles, by his sinless character and at last by his resurrection from the dead.

Remind the scholars that the testimony of the Baptist to Jesus which has been discussed was given to the Pharisees and others who came to listen to his preaching. Doubtless the disciples of the Baptist, including Andrew and John, had heard this testimony. But the next day, the great forerunner pointed out Jesus to the two disciples by themselves, as the "Lamb of God," with the result that they "followed Jesus." Vs. 35-37.

II. THE INFLUENCE OF JESUS HIMSELF. Follow out the details of the interview of Andrew and John with Jesus, which was followed by each of them bringing his own brother (see The Lesson Explained) to Jesus and of Jesus' conversation with Simon.

Now ask the class what they have to say about the claims of Jesus. Here is what John the Baptist said about him. Here is the impression which he made upon the first disciples. Are not his claims upon us and our service well grounded? And should not we, too, follow him wherever he leads?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Question your pupils about their preference in books. Generally there is a strong liking for biography, and fortunately this is "the type of lesson material preeminently serviceable in the religious education of Intermediates." They long for "fellowship and friendship which are satisfying and inspiring and these are supplied by biography, which makes them acquainted with great souls and gives them the privilege of association with the noble and heroic." In this Quarter's lessons, the biographical interest should be kept to the fore.

1. *John and Peter*. Get the class to tell all they can about the personal life of these two disciples. This is specially emphasized in the material of the INTERMEDIATE QUARTERLY. If you can show one or more pictures of these disciples, the impression will be deepened.

Future lessons will afford the interesting opportunity of revising the first impression. Question the pupils about the religious training of these Jews, so that they will understand the yearning for a Messiah.

2. *Looking for the Messiah*. Have some one point out on the map the place where the Baptist bore this testimony to Jesus. Show how John's ministry and the presence of these loosely attached disciples indicate the eager looking for the promised Messiah. It has been suggested that the "was standing" (Rev. Ver., v. 35) may indicate the idea of waiting, standing in expectancy. John the son of Zebedee, although following the custom of the Fourth Gospel, not mentioned by name, was one who thus waited. Simon was evidently near at hand when Andrew sought him. Both were some distance from their fishing.

What does their readiness to learn from "the Lamb of God" show?

3. *A Great Day.* Have the class name the details John has given of the first interview. Note also the remembering how Jesus "looked upon" Simon and gave him the significant and prophetic name. This first interview in each

case completely won the disciple. At once they became learners. Later they were to become permanent followers. Note the eagerness to share the "find" with those nearest. Your pupils are at an age when they need, and are looking for, the best leader. Will your lesson bring them to Jesus?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

In preparing this lesson, if possible, read over the materials in the TEACHERS MONTHLY and the JUNIOR QUARTERLY for LESSON II., Second Quarter, 1919.

Begin the lesson by a talk about the Gospels. Tell the class that the word "gospel" really means "God story," hence "good story," or "good news." What parts of the Bible are called the Gospels? Why? Draw from the pupils the fact that these books contain the good news of the life, death and resurrection of the God Man, Jesus Christ. Who wrote the Gospels? Why were the authors able to tell the story of Christ's life? Do the four Gospels tell the story in the same way? Make it clear that each writer wrote about events from his personal point of view, just as four eye-witnesses will describe an occurrence in four different ways, but all will agree on the main facts. Tell the pupils that the first three Gospels were written much earlier than the fourth. John, therefore, omitted many things that the others told, and told some which they omitted.

Question to find out how much the pupils remember about the eagerness with which the Jews awaited the coming of the Messiah, their ideas about him, why they thought John the Baptist might be he, the means they employed to find out who John was, and John's reply.

Ask a pupil to read the verses which tell who first knew that Jesus was Messiah, vs.

29, 30. Discuss with the class the term, "Lamb of God." Ask who can explain "preferred before me" (given greater honor). Show how true this is. How was Jesus "before" John?

Have vs. 31-34 read. Then ask some one to tell how John found out that Jesus was the Messiah. Make it clear that from the other gospels we learn that this occurred when Jesus was baptized.

What verses tell about the next people to find out that Jesus was the Messiah, vs. 35-39. Ask one pupil to retell the story. Refer to the generosity of John the Baptist. Call for other evidences of the same spirit in John, vs. 15, 27, 30. Emphasize the truth that those who know and love Jesus learn to conquer self. Why is only one named in v. 40? What do the pupils know about St. John? Explain that his modesty in omitting his own name is characteristic of his Christian life.

Who was the next person to find the Messiah? V. 41. Have the story told. Explain that "first" means, Andrew found Simon first, but afterwards John brought his brother James to Jesus. Cephas, or Peter, did not signify what Simon was then, but what Jesus knew he would become. Note the service Andrew performed in bringing Peter to Christ and impress the truth that all true disciples strive to lead others to the Saviour. Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

You all remember the story of Joshua, the brave leader who led the people of Israel into

the Promised Land. The story told about in our lesson to-day happened many years after

that, but some of the wise people who know all about that far-off country, tell us that it happened at the very place where Joshua and the Israelites crossed the Jordan River. It was a lonely place, far off from cities and towns; but a wonderful man was preaching there and great crowds of people were walking all that long way to hear him.

This man's name was John the Baptist and he was a cousin of Jesus. He was dressed in the skins of wild animals, and he lived on food that he found in the forest; but he was very gentle and kind, and unselfish in spite of his strange looks and ways. His preaching was always about Jesus, the Saviour of the world, and to the people that was very strange and wonderful.

You see, many of them had never heard of the Baby that was born at Bethlehem and of the angels that sang in the sky telling that the promised Saviour had come; for that had happened thirty years before this lesson. Jesus had lived quietly with his mother Mary and his father Joseph, going to school and working in the carpenter shop, and many people who had heard of his wonderful birth, said: "Oh, he isn't Jesus the Christ. He is just like any other man."

But now it was time for Jesus to begin the teaching and preaching for which the heavenly Father had sent him to earth, and so God had put it into John's heart to get the people ready to listen to Jesus. Day after day John preached there in his outdoor church beside the wide river, saying: "The Saviour has come. You must listen to him."

Two of John's dear friends and followers were Andrew and John. (You see, we have two Johns in our lesson. John the Baptist, and John the disciple.) One day as John the

Baptist stood talking to them he pointed to a man walking along alone beyond the great crowd that had gathered to hear him speak. "Behold, the Lamb of God!" he said, with such love and reverence and wonder in his voice that his two friends knew that the man coming was Jesus.

John wanted them to help Jesus, so he was glad when he saw them walk away and follow him. By and by Jesus turned and saw them and began to talk to them. "Where do you live?" they asked. "Come, and see," said Jesus, so they went with him to the house where he was staying; and there they sat and talked with him for a long time.

As they listened to him they grew more and more filled with wonder and joy to think that they were really talking with the Saviour. All their lives they had heard what the prophets had said thousands of years before about the Christ who was to come, and it seemed too wonderful to believe that they were really seeing him and talking to him!

Andrew had a brother named Simon Peter, and although every minute with Jesus was so precious to him, he hurried off to find his brother and bring him to Jesus. As they came in Jesus looked up and said, "Thou art (which means, 'You are') Simon the Son of Jona." Jesus knew all about him, just as he knows about you and me.

So John, Andrew, and Peter became Jesus' helpers or disciples, and until the time when he went back to the Father in heaven they were with him wherever he went. They had to give up their homes and their work and everything they had to go with Jesus. They were all very dear to Jesus, but somehow John was dearest of all, and he is the disciple who wrote this story we are reading from the Bible to-day.

FROM THE PLATFORM

Call for the Lesson Title. Bring out, by questioning, what a "disciple" is,—a learner. Ask whose disciples we all should be. Call for the names of the two very first disciples of Jesus,—Andrew and John. Whom did Andrew bring to be another disciple of Jesus,—Simon his own brother. And whom did John bring,—his own brother also, whose name was James. Tell the scholars that you are going to have a little talk with them about *How to Become Disciples* (write on the blackboard). Ask what started Andrew and John to become disciples of Jesus. A little questioning will bring out that it was hearing about Jesus from John the Baptist. Get the scholars to tell you from whom they hear about Jesus,—their parents, the

minister, Sunday School teachers, etc. Impress the importance of giving good heed to what we hear about Jesus. Ask what was the next thing which Andrew and John did in becoming disciples,—they followed Jesus. Bring out the story of the visit of these two men to Jesus

How to become disciples

and their wonderful conversation with him. Now bring out the third thing which they did,—they found others and brought them to Jesus (see vs. 41, 42). Point out that to become true disciples we must do these three things,—hear about Jesus, follow him and bring others to him.

Lesson II.

FISHERS OF MEN

October 12, 1919

Mark 1 : 14-20.

GOLDEN TEXT—Jesus said unto them, **Come ye after me, and I will make you to become fishers of men.**—Mark 1 : 17.

14 Now after that John was put in prison, Je'sus came into Gal'ilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

16 Now as he walked by the sea of Gal'ilee, he saw Si'mon and An'drew his brother casting a net into the sea : for they were fishers.

17 And Je'sus said unto them, Come ye after me, and

I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zeb'edee in the ship with the hired servants, and went after him.

THE LESSON PLAN

- I. The Preaching of Jesus, 14, 15.
- II. The Call of Simon and Andrew, 16-18.
- III. The Call of James and John, 19, 20.

HOME DAILY BIBLE READINGS

M.—Fishers of men, Mark 1 : 14-20. T.—Helping the fishers, Luke 5 : 1-11. W.—Excuses, Luke 14 : 15-24. Th.—Praying and working for others, James 5 : 13-20. F.—Paul's ministry, Acts 20 : 17-24. S.—Feed the church of the Lord, Acts 20 : 25-35. S.—A good minister of Christ Jesus, 1 Tim. 4 : 6-16.

Primary Catechism—Ques. 50. *What happened at the end of forty days?* A. After forty days Jesus went up to heaven. Ques. 51. *What is Jesus now doing for*

us in heaven? A. He intercedes for us, and He rules over all things for our good.

Shorter Catechism—Ques. 74. *What is required in the eighth commandment?* A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Lesson Hymns—Book of Praise : 21 (133), 434 (374), 239 (595), 242 (553), 583 (783), 238 (552). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Luke 14 : 15-24. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 617, The Calling of the Fishermen. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—April or May, A.D. 27 or 28 ; Galilee.

Connecting Links—Mark has given an account of the ministry of John the Baptist (vs. 2-8) and of the baptism (vs. 9-11) and temptation of Jesus, vs. 12, 13. With to-day's lesson begins the story of Jesus' public ministry in Galilee. Jesus begins to preach when

John the Baptist's voice is silenced by imprisonment. Mark later tells of John's fate (see ch. 6 : 14-29 ; compare Matt. 14 : 1-12 ; Luke 3 : 19, 20). Between the temptation of Jesus and the beginning of his ministry in Galilee, must be placed the events narrated in John 1 : 35 to 4 : 54. "The impression given in Mark's swift story is of a series of

beginnings—the appearance of a *new* preacher, his *earliest* disciples, teaching, miracles of healing" (S. W. Green).

I. The Preaching of Jesus, 14, 15.

V. 14. *After that John was put in prison*; more literally, as in Rev. Ver., "after that John was delivered up." Matthew, Mark and Luke all connect the beginning of the public ministry of Jesus in Galilee with the end of John's public ministry (see Connecting Links). *Into Galilee*; where his message would be more likely to secure a hearing than in Judea where the influence of the scribes and Pharisees was more active. Galilee was the most northern and the most thickly peopled of the three provinces into which the Romans had divided Palestine. Covered with busy towns and teeming villages, Roman customs houses and thriving fisheries, it may be compared with the manufacturing districts of England. *The gospel of God* (Rev. Ver.); that is, the good tidings which come from God.

V. 15. *The time is fulfilled*. The time is completed, is ripe,—the time appointed by God for the advent of his kingdom, the great foreordained and predicted time of the Messiah. *The kingdom of God*. Jesus assumes that the Jews are already familiar with the idea of such a kingdom. It is a kingdom in which God shall rule over a people thoroughly converted and prepared to serve him. The idea of such a kingdom is a familiar one in the psalms and prophets. Later on he will explain more fully the nature of the kingdom, and wherein his view of it differed from that popularly held by the Jews of his day. *Is at hand*; has come near. *Repent*; thus connecting his message with that which John the Baptist had preached. *Believe the gospel*; accept the good news which Jesus now proclaims.

II. The Call of Simon and Andrew, 16-18.

V. 16. *Walked by the sea*. Matthew (see Matt. 4 : 13) and Luke (see Luke 4 : 31) tells us that Jesus had taken up his abode in Capernaum, a place from which he could easily communicate, by land and lake, with many important towns, and, in case of threatened persecution, retire to a safer region. *Simon*; the name given to this apostle by Mark up to

the time of the calling of the Twelve apostles (see ch. 3 : 13-19), after which he is called Peter. *Andrew*; which literally means "manly." In John 1 : 41 we are told that it was Andrew who brought Simon to Jesus. John's account also suggests to us that these men had made the acquaintance of Jesus before he called them as he did on the occasion of our lesson. *Casting a net*; the net being circular in form, like an umbrella, and being thrown with a skilful turn of the hand. The Greek word means that they were casting on this side and that, from a boat, not far from the shore. *They were fishers*. Jesus does not call idlers to his work. Fish formed a very common article of food amongst the population around the Sea of Galilee.

Vs. 17, 18. *Come ye after me*; as personal attendants upon Jesus. The idea of following comes to have a figurative use to express discipleship. *Fishers of men*. Jesus had not yet begun to teach in parables, but here we have a foreshadowing of his parabolic method. He was leading the disciples from the familiar to the unfamiliar. To quote St. Augustine : "The fisherman Peter did not lay aside his nets, but changed them." "Jesus speaks as one who knows he has to persuade men; and these fishermen are to help him in that work. Men are to be caught. The means on which he relies are speech and moral suasion. Jesus then has made up his mind to further his kingdom by winning individuals for it and sending out others to help him to do so" (Menzies). *And straightway*; but their action was not quite so suddenly determined upon as we might gather from Mark's account, seeing that John the Baptist had already pointed Jesus out to them as the Lamb of God several months before this.

III. The Call of James and John, 19, 20.

Vs. 19, 20. *James*; the same name as the Old Testament Jacob. The fact that James is usually mentioned before John probably means that he was the older of the two. Luke tells us that the four fishermen worked together as partners. *Zebedee*; of whom we know nothing more than that he was the father of these two disciples. *Who also*; that is, they followed the same occupation as Peter and Andrew. *Mending*; literally, "putting in proper order," preparing their fishing gear to

for the next night's fishing. "From the midst of their toil they rise up, to enter on a new course of life, and leave their father behind" (Menzie's). *With the hired servants*; a bit of information given us only by Mark. The servants would be there to help the father carry on the work from which they were called away.

Light from the East

"FISHERS OF MEN" (v. 17)—Mohammedans have often spread their faith by violence. The sword effects wholesale conversion. Sir Richard Burton met a young Arab from Bornu who admired the military strength of the European nations; "Give those guns and powder to us," he said, "and we will soon make Moslems of those dogs." And Mungo Park tells of the message sent by one Moslem king to another in Africa: "With this knife Adbulkader will condescend to shave the head of Damel, if Damel will embrace the Mohammedan faith; and with this other knife Abdulkader will cut the throat of

Damel, if Damel refuses to embrace it; take your choice."

On the other hand, there have been hundreds of thousands of peaceful fishers of men who have won converts to Allah and his prophet. In Africa especially, the rapid spread of Islam has not been due to violent measures. Not that missionaries are trained and sent out to be fishers of men and nothing else; there are practically no such missionaries among Moslems. Moslem missionaries are traders and artisans. "On the Guinea coast," T. W. Arnold tells us, "Moslem influences are spread chiefly by Hausa traders who are to be found in all the commercial towns; whenever they form a settlement, they at once build a mosque and by their devout behavior, and their superior culture, they impress the heathen inhabitants; whole tribes of fetish worshippers pass over to Islam as the result of their imitation of what they recognize to be a higher civilization than their own, without any particular efforts being necessary for persuading them."

THE LESSON APPLIED

This lesson should be used to show that discipleship implies service of any and every kind, and that our Lord to-day is short of recruits for the ministry, and is looking for fishers of men.

Was fishing for men nice, safe work? No; it was often dangerous, v. 14. After John, and knowing what he suffered, came Jesus along what one day became a blood-sprinkled way. When Rev. G. N. Gordon, our Canadian missionary to Erromanga, was killed by the savages and a call went forth from the Maritime Synod for another "fisher of men," one of the first to respond and to go was his own brother, Rev. J. D. Gordon. Thus has it ever been. Our gospel of the kingdom has come down to us through countless thousands of missionaries and martyrs who mocked the cross and flame.

What shall they preach who go forth to fish for men? The same as their Master, v. 15. "Repent ye: for the kingdom of heaven is at hand." Repentance is still the portal to the kingdom and the door by which we are to have our going out and our coming in while here on earth. "Sir," said a young man to Philip

Henry, "how long should a man keep on repenting? How long, Mr. Henry, do you mean to go on repenting yourself?" He replied, "Sir, I expect to carry my repentance to the very gate of heaven. Every day I find I am a sinner, and every day I need to repent."

Is Jesus looking for fishers of men to-day? He is, v. 16. He walks invisibly along these shores of time and sees many who are catching things and shaping them to some purpose useful enough, when they would better be employed in taking that finest raw material in the world,—human nature—and working it up into that finest product in the world, Christian character. Let us choose that calling which is most short of men and for which we have the most decided bent.

Who can be fishers of men? Only those who have already come to Christ, v. 17. "Come" and "go" are two sides of the same shield of the Christian life. "Come unto me, all ye that labour and are heavy laden." "Go ye into all the world, and preach the gospel to every creature." We *come* first and then *go*. We *come* first that we may *go*. Be sure of this, there can be no effective going, no suc-

cessful fishing, without the faithful coming.

What may have to be given up by those who would be fishers of men? Much that this old world sets store upon, v. 18. Simon and Andrew gave up their nets and all the old, assured way of earning a livelihood and adventured upon the tender mercies of a strange world. St. Paul suffered the loss of all things and counted them but refuse that he might win Christ and proclaim him to the world. Carey, whose business it was to extend the kingdom of God and who only cobbled to pay expenses, gave up even that to go out to India. Even the ordinary minister of the gospel in ordinary circumstances must count upon earning very much less than he would receive in some other callings. What of it? There is a currency God makes use of that the banks in Canada never heard of. Even a cup of cold water given in the name of a disciple shall not go without its reward. What of those who from year to year lift the chalice of eternal grace to the dry lips of a needy world?

John and James left their kindred, too, v. 20. So have the missionaries of the church ever since. Quite often in our own time the children of missionaries have been sent home to Canada for education, while their parents stay by the job of fishing for men in the dark

places of the world. They know what it is to turn from home and kindred, leaving all for his dear sake. Having said in the language of the hymn, "Anywhere with Jesus I will gladly go," they continue to say with Ruth, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

What are some ways of winning men to Christ? There is an art of fishing for men (Golden Text).

(a) We must have the right bait. No cunningly devised fable will win the world to Christ.

(b) We must keep out of sight. No amount of self-advertisement will save the world. We must teach and preach Christ crucified.

(c) We must have patience. If one outing fails, try again. It was when the disciples toiled all night and caught nothing that the Master bade them cast on the right side of the ship with the assurance that they would find. The impatient would have said: "It is no use." The ever ready cast their net in the face of great discouragement and secure a rich haul.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Suggest to the class that if we had no other information than that which is given us by Mark, it might seem as if the response of the four fisher disciples to the call of Jesus was almost too sudden and unreflecting. Point out, however, that a different aspect is put upon the situation by recalling what we studied last week. The response was not so sudden, after all. These men had been attracted to Jesus the year before, while the Baptist was still carrying on his ministry. But their first acquaintance with Jesus did not immediately result in their personal following of him. Ask the class whether this is not like the experience which some of us pass through. We have been Christians in a sense for some time before we have really felt the call to devote ourselves to active service for the Master. Now take up the lesson passage

as follows:

1. *The Beginning of the Galilean Ministry*, vs. 14, 15. What connection was there between the delivering up of the Baptist and the beginning of Jesus' ministry in Galilee? Can the class suggest any reason why Jesus chose Galilee as the principal scene of his activity? Would the fact that it was removed from Jerusalem, the centre of Judaism, have anything to do with it? It may be interesting to have the class compare the other gospels with Mark, in order to see what events preceded those related in our lesson to-day. In what way was the text of Jesus' preaching related to that of the Baptist's?

2. *Peter Called to Service*, vs. 16-18. Use the map to show the situation of the Sea of Galilee with the towns on the western side to which Jesus referred as being the scene of his

mighty works. Help the class to reconstruct the picture given us of the two brothers working at their calling and interrupted by the one who was to make such a change in their whole manner of living. Call attention to the way in which Jesus worded his call to service, and suggest that it was typical of his method to put his meaning in such language as would specially appeal to his hearers. Exactly what did he mean by inviting these brothers to become "fishers of men?" Does he call us

to a like mission? Have the class indicate ways in which we may seek to win men for the kingdom of God.

3. *John Called to Service*, vs. 19, 20. What were John and his brother doing when Jesus called them? What hint is given us as to the success which Zebedee and his sons had made of their calling? Point out that James and John are now to consecrate their ability to a new task. Show how that is just what Christ asks us to do to-day.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

There are two main divisions in the lesson for to-day, namely: I. THE PREACHING OF JESUS, vs. 14, 15. II. THE CALL OF THE FOUR DISCIPLES, vs. 16-20.

I. THE PREACHING OF JESUS

Discuss the note of time in v. 14, "*after that John was put in prison.*" Bring out the story of John's (of course, the Baptist is meant) imprisonment and death found in Matt. 14: 1-12.

"*Jesus came into Galilee.*" Refer to the three districts of Palestine (see The Lesson Explained), of which Galilee was the northernmost. Why did Jesus go into Galilee from Judea, the scene of his earlier ministry? Likely because the Pharisees, who were becoming his enemies, were more numerous and powerful in Judea than in Galilee. In this northern district he could carry on his work with less opposition.

"*Preaching the gospel*": the "good news," "glad tidings." And this good news or glad tidings was concerning "*the kingdom of God.*" Take time to discuss this phrase which occurs so often in the four Gospels. Bring out that the "kingdom of God" is found wherever there is a heart that loves and obeys him.

V. 15 gives the substance of Jesus' preaching. Bring out the three notes in this preaching (see HOME STUDY QUARTERLY): 1. Something has ended,—"*the time is fulfilled.*" The period of preparation, which has lasted during so many centuries, has closed. The Messiah, to whom the Old Testament was always pointing, has come. 2. Something is near,—"*the kingdom of God is at hand.*" Everything

is ready for the establishment of that kingdom.

3. Something is necessary,—"*repent ye, and believe the gospel.*" Before any one can enter the kingdom of God, there must be a change of heart. In order that this kingdom may be established in the world, the hearts of men must first be changed. When human hearts are changed, the world will be transformed.

II. THE CALL OF THE FOUR DISCIPLES

Three points may be brought out in the story of this call:

1. *It was addressed to industrious men.* These four fishermen, of whom we read in last day's lesson, had, it would seem, returned to their ordinary business and were working hard earning an honest living when Jesus called them. Our Lord wants no idlers in his service. It is workers whom he seeks, not shirkers.

2. *It was a call to the noblest kind of service.* These men were summoned from their work of catching fish to be "fishers of men." They were to bring others into the kingdom of God. Here is an opportunity for the teacher to exalt the claims of the ministry.

3. *It was a call that was instantly obeyed.* When Jesus calls to any service, there is only one right thing to do,—to obey without question and without hesitation.

In closing, fix attention on the phrase "fishers of men" and discuss with the class some ways in which people may be won to Christ,—for example, by speech, by personal example, by prayer, etc. Is it not worth while to have a share in a work so great?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

For the biographical interest the pupils will need to know something of the lives of John and Peter during the interval since they first became believers in Jesus. Have the class distinguish between the earlier and this later stage of discipleship. From being "occasional companions at convenient, particularly festive, seasons," they become permanently attached to his person, "involving entire, or at least habitual, abandonment of secular occupations" (Bruce).

1. *The Gospel of the Kingdom*, vs. 14, 15. While after months of discipleship the learners were chiefly engrossed with the teacher, at this early stage the attraction would be in the message. Have one or more pupils imagine the substance of Jesus' lesson-sermon. Mark summarize it in a phrase not as meaningful to us as to the first readers, who understand the Messianic expectations. Why was the announcement of the "kingdom" so welcome? Like so many of the Father's gifts, this kingdom was better than the one sought. Repentance, and commitment to the founder of the new order were to bring greater than material blessings.

2. *Four Men Fishing*, vs. 16-19. Have a pupil point out on the map the place where these men were following their regular occupation as fishermen. In the Notebook Work of the INTERMEDIATE QUARTERLY, the pupils are asked to draw a map on which geograph-

ical references may be marked. Doing this will help to afford the desired sense of reality. Question the class to recall the statement in last week's lesson about the early home associations of these two pairs of brothers. Note that the business in which they are partners (Luke 5:10) is successful. There are their own boats and hired servants. Give travelers' statements of abundance of fish.

3. *A New Occupation*, v. 17. Question the class to bring out the qualities developed in the occupation of fishing? Emphasize the fact that provision is made in Jesus' service to use all our talents and training. "As David was taken from the sheepcote to be a shepherd to Israel, and Paul from his tent-making to be a maker of heavenly tabernacles, so they were taken from their boats to be fishers of men" (Smith). But further special training is needed. The leader is to gradually teach.

4. *The Worthy Response*, vs. 18, 20. This lesson affords a splendid opportunity to repeat the call of Christ, and to urge the only worthy response. Emphasize what would have been lost to these disciples and to the world by refusal. Present the urgent appeal for ministers and missionaries. Recognize the sacrifices these fishermen were called to make, and Jesus' comment, Mark 10:29, 30. Hold up the readiness of our soldiers to sacrifice for a cause, as the example to emulate.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Refer to the title of last week's lesson. Ask what the word "disciple" means. Tell the pupils that some months elapsed between the events of last week's lesson and those of this week's lesson. In the interval, Jesus preached and taught in different parts of Palestine. The disciples sometimes accompanied him, as learners and as helpers, but they did not leave their homes or occupations. At the time our lesson opens, he was in Judea.

Who is the John mentioned in v. 14? Who cast John into prison? Matt. 14:3. Where was Jesus at this time? Where did he go? (John 4:3.) Who remembers an incident in this journey? (The talk with the woman at

Jacob's well, Lesson V., Third Quarter.) What do vs. 14, 15 tell us Jesus did in Galilee? What time was fulfilled? (The time of waiting for the Messiah.) What is meant by "the kingdom of God?" (The rule of Christ on earth and in the hearts of men.)

What former acquaintances are mentioned in v. 16? Ask one pupil to tell what was learned about these men last week. Ask another to tell all that v. 16 says about them. Call for the Golden Text. Show that it contains an invitation and a promise. What are the disciples invited to do? Emphasize the importance of obedience to God's will. Our duty, first, last and always, is to know his will

and to obey it. What is the promise in the Golden Text? What is meant by "fishers of men?" Remind the pupils of the parable of the net, Lesson X., Third Quarter. What is meant by "I will make you to become?" Discuss this with the class. Lead them to see that the more we learn about Jesus, the more our Christian character should develop. How did Andrew and Peter respond? V. 18. Call attention to "straightway." They were ready to forsake all.

What other friends did Jesus see? What did we learn about James and John in last week's lesson? Note that they were employed at their usual occupations when Jesus called them. There is no place for idlers in Christ's service. What does v. 20 tell us

about them? Discuss the leaving of their father. Zebedee was likely a strong, active man, and any way he was in a position to hire servants. Christ's service never demands the neglect of any duty.

Call for the Golden Text again. Explain that from among all his disciples, Jesus chose twelve to be with him constantly during his life on earth and to carry on his work when he ascended to heaven. Peter, Andrew, James and John were four of these twelve. They were now called apostles. Close by emphasizing the importance of faithful service in every sphere, and impress the fact that any work performed in the right spirit is service rendered to God.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

INTRODUCTION. Last week we heard how it happened that Peter, Andrew and John began to be disciples of Jesus. Just how many days they spent with Jesus we do not know, but soon they decided that they must go back to their homes and to their work. Of course they would be telling all their friends of Jesus, and would be talking and thinking and praying every day. They would be like the business men in your church, who are working in their stores or shops or offices every day, yet teaching in the Sunday School and working in the church, too.

Peter and John were fishermen, for in that country that was a most important business. They fished in the Sea of Galilee. They would go out in a boat with a great net which they let down over the side of the boat into the water. Sometimes they sat hour after hour all day long, just patiently waiting. Then suddenly would come the fish, hundreds of them in a great mass, and the men knew exactly how to draw the heavy net about them and pull them into the boat. A load of fish meant food for many, many people.

So perhaps Peter and John said, "We must not stay away from our business any longer," and they went back. Jesus went on with his preaching and teaching, and by and by he came to the part of the country where Peter and John lived. Then one day he walked

down to the shore of the sea, and there, out in their boat, sat his two friends, Andrew and Peter. Perhaps they might have been talking about him that very minute.

Jesus looked at them and then called to them. "Come," he said, "follow me, and I will make you to be fishers of men." He meant that he wanted them to go about with him drawing men and women and boys and girls into the church just as they were then drawing fish into their net. Could they do it? Could they give up their homes and their business and go about from place to place, just telling people to believe on Jesus? Jesus was waiting, and they had to decide. So they said, "Yes." And they brought the boat to shore and went with Jesus.

Soon they saw another boat, and in it were John and his brother James. They were busily mending their nets. Jesus called to them as he had to Andrew and Peter, and, like Andrew and Peter, they left their boat and their nets and went with Jesus. The four men were partners in the fishing business, and now they were to be partners still in this new work with Jesus. They would not make any money. They would not have any house that they could call home, for they would just have to sleep anywhere that they could, and get their food when friends gave it to them;

but they would tell hundreds of people the "good news" that Jesus had come to save the world, and they are still telling it to all who hear about them as we are hearing to-day. They are with Jesus in heaven, and have the love and the honor of all people who love the Bible, and that is far better than to have kept on catching fish in the Sea of Galilee even though they were making money and having a happy life.

A father and mother moved to a new town. They felt strange and lonely and they did not go to church, but as Sunday was a holiday they spent it going to parks at first, and then

to places that were not good for them or for their little boy. They forgot to pray or to read the Bible. One day the boy next door said to the little boy: "We have a nice Sunday School. Will you go with me?" and he called bright and early the next Sunday morning. The little boy went, and he liked it so much that he went every Sunday. Then his teacher called on his mother, and the minister called, too, and one Sunday they all went to church. Before very long they were busy and happy in a church home, praying and reading God's Word again, all because one Primary boy was a "fisherman for Jesus."

FROM THE PLATFORM.

FOUR FISHERMEN BECAME FOLLOWERS OF JESUS

Begin by calling for the names of four men in to-day's lesson about whom we learned something last lesson? They became disciples or learners of Jesus. Ask the scholars what business these four men followed and print on the blackboard, **FOUR FISHERMEN**. Explain that after these men became disciples, they went back to their old work. Ask for the name of the lake in which they carried on their fishing. Bring out, by questioning, how Jesus came first to Simon and Andrew and called them to leave their fishing to follow him. In the same way get the scholars to tell you about the call of the second pair of brothers, James and John. Emphasize the promptness of the obedience in each case and fill in **BECOME FOLLOWERS OF JESUS**. The lesson to press home is the duty of following Jesus without questioning or hesitation whenever he calls us.

Lesson III.

JESUS IN PETER'S HOUSE

October 19, 1919

Mark 1 : 29-39.

GOLDEN TEXT—Jesus said unto him, **To-day is salvation come to this house.**—**Luke 19 : 9 (Rev. Ver.).**

29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.

30 But Si'mon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers

diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Si'mon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Gal'ilee, and cast out devils.

THE LESSON PLAN

- I. Jesus and the Home, 29-31.
 II. Jesus and the Multitude, 32-34.
 III. Jesus and the Solitude, 35-39.

HOME DAILY BIBLE READINGS

M.—Jesus in Peter's home, Mark 1:29-39. T.—Who went about doing good, Luke 4:38-44. W.—The authority of Jesus, Mark 1:21-28. Th.—In the house of Simon the Leper, Mark 14:1-9. F.—Jesus in Zaccheus' home, Luke 19:1-10. S.—In the home at Bethany, John 12:1-8. S.—Home relationships, Eph. 6:1-9.

Primary Catechism—*Ques. 52. What promise did Jesus make to His disciples when He was going away?*

A. Jesus promised to send them another Comforter, or Helper, to remain with them forever.

Shorter Catechism—*Ques. 75. What is forbidden in the eighth commandment?* A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

Lesson Hymns—Book of Praise: 38 (186), 107 (371), 188 (454), 366 (676), 560 (758), 534 (766). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Eph. 6:1-9. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 128, Jesus Cures the Sick. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—April or May, A.D. 27 or 28; Capernaum.

Connecting Links—Immediately after the call of the first four disciples, Jesus went, with his newly won followers, into Capernaum. Vs. 21-38 give an account of a single day crowded with many exciting incidents.

I. Jesus and the Home, 29-31.

V. 29. *Forthwith*; the same word as is translated elsewhere in our lesson by the words "immediately" and "straightway." One event was leading straight on to another. *They entered*; that is, Jesus and the four disciples. *The house of Simon*. Apparently this was Jesus' first visit to Simon's house; he had not seen the patient before. He must have spent at least one night in Capernaum before this, in other quarters; now Simon's house perhaps became his home.

V. 30. *Lay sick of a fever*; a descriptive expression, meaning that the fever had prostrated her and that its fire was active in her. The account of Luke, the physician (see Luke 4:38, 39), suggests that the illness was severe,—“held in the grip of a great fever.” Menzies suggests that the ailment was ague, a prevalent complaint in Palestine. *Anon*; “straightway,” as in Rev. Ver.; the same word which appears so often in our lesson. *They tell him*. The words and deeds of Jesus in the synagogue encouraged them to believe that he was willing and able to help in this case of domestic distress.

V. 31. *Took her by the hand*. The evangelists are fond of describing this gesture of Jesus. *Lifted her up*; made her to sit up. The verb means to arouse. Matthew (see Matt. 8:14, 15) describes the cure as effected by a touch, while in Luke's account (see

above), the fever is rebuked, as if it were a demon. *She ministered unto them*; probably, waited on them at the table. The fever had evidently left no weakness behind. This is evidently recorded in order to give proof that the cure was a complete one. It is noteworthy that Jesus causes the woman to put forth some exertion herself, so that she stands on the floor like a person in health. “She then acts as if cured, and performs the duty of waiting at table on the party which has come in.”

II. Jesus and the Multitude, 32-34.

V. 32. V. 28 tells us that, as a result of Jesus' teaching and healing in the synagogue, his fame spread throughout the surrounding country; we now see the impression produced on the town itself. *At even*; literally, “and evening having come,” and the Sabbath, according to the Jewish law, being over. *When the sun did set*; definitely marking the close of the Sabbath. *Possessed with devils*; that is, “demons,” the common term in the New Testament for evil spirits, subjects and emissaries of Satan. Probably their coming was a direct result of what had happened in the synagogue earlier in the day, and in the house of Simon and Andrew. The neighbors leap to the conclusion that one who has wrought such mighty deeds already, must be able to heal diseases of every sort. Luke tells us (see Luke 4:41) that the demons recognized Jesus as the Messiah.

V. 33. *All the city*; a vivid picture given only by Mark, *At the door*; of Simon's house, “the door so well known to him who supplied Mark with materials for his Gospel.” “Simon's house, if it was like Eastern houses generally, presented a long wall to the street

with no opening in it but the door, and that not a large one. Around this door there is now a great crowd made up of little parties, each of a sick person with those who had carried him or supported him to the spot" (Menzius). So it seemed as if all the sick in the town had been brought together, crowding to the door.

V. 34. *Healed many . . . of divers diseases.* The great physician treated many cases, and these were of various kinds. He responded to every claim made upon him, and his power proved equal to every demand. *Cast out many devils*; as he had done earlier in the day in the synagogue (see vs. 23-26.) *Suffered* (permitted) *not . . . to speak*. Luke says (Luke 4 : 41) that the demons, as they came out, shrieked : "Thou art Christ the Son of God." Persons afflicted with such disorders are likely to come out with the very things which they would naturally wish to conceal. But Jesus took the upper hand of them, and forbade them to speak. He would have no advertisement of his work from such a source.

III. Jesus and the Solitude, 35-39.

V. 35. *In the morning . . . before day*; before there was time for the crowd to collect again, and before his friends, who would, doubtless, be greatly delighted at the happenings of the evening, could interfere with his freedom of action. *A solitary place.* The tablelands and ravines surrounding the Sea of Galilee afforded many such places. *There prayed*; to refresh himself after a day of conflict with, and victory over, the kingdom of sin and death and to prepare himself for further labors. Mark gives three instances of Jesus' praying (compare chs. 6 : 46 ; 14 : 32) ; Matthew gives two (see Matt. 14 : 23 ; 26 : 39) ; and Luke gives seven (see Luke 3 : 21 ; 5 : 16 ; 6 : 12 ; 9 : 18, 28 ; 11 : 1 ; 22 : 41).

Vs. 36, 37. *Simon* (in whose house he had perhaps spent the night) *and they . . . with him.* Already Simon, with his natural impulsiveness, begins to take the lead. *Followed after him*; literally, "hunted him down"; the Greek word implies resentment at Jesus' course of action. *All men seek for thee.* They thought that this statement would bring Jesus back to Capernaum. Surely the place for him was where he was so eagerly sought after.

Vs. 38, 39. *Let us go.* As the result of his

night long prayer, Jesus had decided to leave Capernaum. *The next towns*; literally "village towns" (as distinguished from large cities) with which Galilee was thickly studded. Jesus chose the itinerant method for his ministry, so that he might reach all. *Preach.* This, and not the working of miracles, was his main business. *Preached in their synagogues.* One act of healing (vs. 40-45) is recorded in connection with this town, but there was no extended or general activity of this kind. *Cast out devils.* This he was always ready to do as part of his work. It was included also in his commission to the disciples when he sent them out, chs. 3 : 15 ; 6 : 7.

Light from the East

THE SICK AND DEMONIACS (v. 32)—Many diseases of mind and body were traced in our Lord's day to the influence of demons. In the older days people dreaded malignant spirits and sought to placate them by gifts (Lev. 17 : 7 ; Deut. 32 : 17). You would be sure to come across demons in the waste places (compare stories in the Arabian Nights) but some were never far away. They lived in the air and in the wilderness ; they tortured man and beast. Christianity was born into a world full of demons. They might act singly, but they were also organized into a great invisible kingdom of evil, with Satan at their head. Hence, to cast out a demon was something more than to deliver the poor victim ; it was a blow struck at Satan himself. When Christ subdued a demon it was manifest proof that he was mightier than the enemy ; it was an earnest of the kingdom of God (see Luke 10 : 18, 19 ; 11 : 20 ; and compare Matt. 8 : 29 ; Mark 1 : 24 ; Rom. 16 : 20 ; I John 3 : 8). At last the devil and all his minions are to be destroyed in the lake of fire, Rev. 20 : 10.

It was a dreadful thing to fall into the hands of a demon, to be possessed by a demon. The demon owned him ; the man was helpless. There was a tendency to regard disease in general as demon possession, not only derangement of the mind and nerves, which makes a man seem other than himself, but even dumbness and blindness and curvature of the spine. But Jesus and his disciples always recognize two classes, the sick and the

possessed. Physicians might treat the sick, but it took the power of God to wrench a helpless demoniac out of the clutches of the evil one.

THE LESSON APPLIED

Our aim to-day is to make the scholars feel that it is not quite enough to meet with Jesus in the church. We must ask him home with us and invite him there forever to abide.

What can Jesus do for the home? (a) He can make a shrine of it, through his presence in it. What an event was the entrance of Jesus into that home of old. "Where is Jesus Christ?" was once asked of a child, whose parents were at one time wild and reckless, but had turned to God. "He lives in our alley now," was the reply. Just as the invisible and inaudible footstep of spring is marked by springing flowers, so the place of Jesus in the home is made glorious with peace and goodwill. He can make the arid home to rejoice and blossom as the rose.

(b) He can help and heal the sick, vs. 30, 31a. Jesus still heals the sick through great nature's restorative process, of which he is the presiding genius. He still heals the sick through the agency of his handmaid, medical science, a something scarcely to be found anywhere outside of Christendom. Then what a present help is he to those who, through illness, are upset or cast down in mind.

"The healing of his seamless dress
Is by our beds of pain.
We touch him in life's throng and press
And we are whole again."

(c) He can inspire to unselfish service, v. 31b. Peter's wife's mother was not the last woman to take up the endless round of housework with fresh zest, because of Jesus' presence in the home. A man called Brother Lawrence, who once did housework as part of his religious duty, said, "For me the time of action does not differ from the time of prayer, and amid the noise and clatter of my kitchen, while several persons all together are calling for as many different things, I possess God in as great tranquility as when upon my knees at the blessed sacrament."

What use did Jesus make of the Sabbath Day? He did good on the Sabbath Day, vs. 31, 32. At even, when the sun was set, that is to say, when the Sabbath was over, the people

brought unto him all that were diseased. To have done all this before sunset would have been regarded as a breach of the holy day. Jesus was not tied to form, neither did he regard the sun in such matters. He did good any day of the week. Those of us who go into the homes of sickness on the Lord's Day may feel assured that we are taking the name of Jesus with us and rendering the home life of the community a real and appreciated service.

What makes a home attractive? Many things, but more than anything else the presence and practise of the spirit of Christ, v. 33. There were many fine houses in Capernaum, but it was at the door of Peter's somewhat humble dwelling that all the city was gathered together. Our Lord magnetized that home, and the needy were drawn to it as iron filings to the magnet. How beautiful and attractive to-day is that home which the whole community rises up to bless, because it is not a selfish social club of two or three or four, but a radiating centre of public welfare. Carpets, pictures, marble steps and music do not give the home the crowning grace. There must be public spirit and general helpfulness.

What else do we need besides the fellowship of a Christian home? The flight of the solitary to the solitary, v. 35. One time when England was on the verge of war, a cabinet meeting was being held to face the serious issues. An informal conversation was taking place which showed more or less agitation and misgiving. Suddenly the door opened and one of England's greatest statesmen entered, carrying on his face that look of placid peace which seldom left him. "Ah," said the premier of the time, "Here comes the 'central calm'; now we shall get something done." "I could have told them," said his wife to some one afterward, "where he got his calm. Every day of his life, however busy with parliamentary duties, he contrives to have a quiet hour alone with his Bible and so he is ready for whatever comes."

What should be the limit of our interest? Nothing less than that in him shall all the families of the earth be blessed, v. 38. Let

us go into the next town and into all the world. The man who prayed, "God bless me and my wife, Jack and his wife, we four and no more," was no Christian. There are two great units,—our family and the family of mankind, the centre and the circle of the human race.

What is one great feature in the proposed Forward Movement of our new era?

The revival of family religion (Golden Text). "To-day is salvation come to this house." The Jew thought that salvation was already the portion of every family descended from Abraham. No such thing. Salvation comes with Jesus Christ. Let the Saviour in through the family portal. We have his own word for it, "Behold, I stand at the door, and knock."

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Suggest to the class that while we are studying the lives of Peter and John just now, it is in many instances, such as the lesson to-day, the life of the Master of these two men that we study even more. And, after all, the chief interest which attaches to the experience of John and Peter arises from the large place which Jesus occupied in that experience of theirs. Should we ever have heard of Peter and John, had it not been for the fact that they responded to the call of Jesus? Ask the class to think over this question: "How true is it that the greatest fact of our experience is that Christ has called us to be his followers and that we have answered that call?" The lesson passage may be discussed under the following three headings:

1. *Christ in the Home*, vs. 29-31. Speak of the impression of action and movement which we get in Mark's gospel, and which is emphasized by his frequent use of the word which is translated sometimes "forthwith," sometimes "immediately," sometimes "straightway." Contrast the inner peace of Christ's life with the continual stir which outwardly marked his ministry. Are we to aim for the same sort of peace in the midst of activity? What is the secret of it? Make the suggestion that this unperturbed calm of Jesus would make him a most welcome visitor to any home. What special blessing

came to the household of Peter through Jesus' presence there? In what ways can we make sure of Jesus' presence in our homes to-day? Remind the class that there is no better place for the exercise of religion than the home. Say something about the duty and grace of hospitality, and how it is rewarded.

2. *Christ at the Door*, vs. 32-34. Try to have the class picture in imagination the scene along the street and at the door of Peter's house. Point out the rapidity with which such news as that of Christ's readiness and power to heal would spread throughout the city. Impress upon the class that the Saviour is still interested in the people who throng the city streets. Take a few minutes to speak of the work of modern social service, and of how the spirit of Jesus finds expression to-day in hospitals and free dispensaries.

3. *Christ in the Desert*, vs. 35-39. Draw attention to the interesting contrast between the picture of the last paragraph and that of v. 35. Ask for suggestions as to why Christ went out alone and so early to pray. Did he feel that there was danger lest the more spiritual side of his work should suffer? Use this opportunity to emphasize the prayer-life of Jesus, and seek to bring home the necessity for prayer in every active life. Call attention to the next step in Jesus' programme.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The topic assigned for the Seniors (see HOME STUDY QUARTERLY) to-day is Christ in the Home, and the Lesson Text furnishes the

material for a most interesting and profitable discussion of this topic. It may be taken up under three heads:

1. *Christ healing in the home of a friend, vs. 29-31.* The Lesson Title is, Jesus in Peter's Home. Have the scholars tell you, from the earlier part of the chapter, in what city Peter's home was and how Jesus had been occupied during the earlier part of the day. The wonderful scene in the synagogue, with its great teaching and astounding miracles, should be made to live before the imagination of the scholars.

Following Jesus to the house of Peter, question about what Jesus found there, bringing out that the fever which afflicted the disciple's wife's mother was (Luke 4 : 38) "a great fever," that is, a fever of a severe, malignant and dangerous type, common in Capernaum on account of the marshy ground in the neighborhood. Question about the details of the cure,—how it was brought about and how complete it was, as shown by the woman's ministering "to the company."

Now raise the question whether Jesus heals bodily disease now. This question may be answered by pointing out that only where Christianity is found are there hospitals for the sick and human life is held of priceless value. But lay special stress on the healing which Jesus still brings for the disease of the soul,—how he is the all-sufficient Saviour from the sickness of sin.

2. *Christ healing the sick from the homes of*

the city, vs. 32-34. Bring out the details of the scene at evening,—why did the people wait till then to bring their sick to Jesus?—and point out that every sick one in that multitude came from some home which had been made sad because the hand of disease had been laid upon a loved one. Help the scholars to picture the joy which took the place of sadness in those homes when Jesus touched the sick ones and healed them. What does Jesus do in the homes of our cities and in the homes all through the country as well? Is he not bringing joy? And what would he have us do in those homes which we can reach and influence?

3. *The secret of all that Christ did for the home, vs. 35-39.* Where did Jesus go early in the morning? What did he do there? Show that, in the prayer life of Jesus, we have the secret of all the wonderful blessing that he brought to home after home. May this secret not be ours also. If we prayed more, would we not be able to do more in the way of blessing homes and lives all about us.

In closing, remind the class how eager our soldiers were to get home. Home was the dearest and sweetest place on earth to them. Get the scholars to think of all that home means to them, and press home their responsibility for making their own homes and the homes of others all that they ought to be.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The Intermediate Topic for this lesson, Ways of Spending Sunday, gives a point of view that will unify the presentation. The greater portion of the lesson passage pictures the outstanding features of the first Sabbath the disciples spent with Jesus, after the call to permanent companionship recorded in last week's lesson.

1. *The Group at Church, v. 29.* Have the class tell you as much as they can about the synagogue and its services. Emphasize Jesus' loyalty to the church of his day, in spite of its failures and imperfections. Question about the rule of public worship that made it possible for Jesus to be the preacher that day. Point out the ready use of the opportunity and the great impression made.

Refer briefly to the other outstanding feature of that morning service, the healing of the demoniac. Such was the first part of the day's ministry.

2. *After Church in Peter's Home, vs. 30, 31.* Ask a pupil to describe the situation in Peter's home, when Jesus and the disciples came to dinner after church. The need and the miracle of healing will make a deeper impression as the class sees that such fever is still found there, and learns something about the crude attempts of healing by magic that were made in Christ's time. Contrast the healing ministries of Christian lands with those where Christ is not known. Ask for the evidence that this woman's strength was completely restored.

3. *That Sabbath Evening*, vs. 32-34. Show the Jewish idea of Sabbath keeping indicated in bringing their sick after sunset. Would Jesus have healed just as readily earlier in the day? Have the pupils imagine the feelings of John and Peter when their evening was interrupted by the coming of "all the city." Describe the impression made upon them by the cures. With this day as an example, get the class to give their ideas of a well-kept Sabbath.

4. *Showing His Disciples the Source of Strength*, vs. 35, 36. Dwell on the fact that Jesus gave himself in these healing miracles. See Matthew's significant words, Matt. 8 : 17. Show also, his dependence on the Father for

strength. What lessons should your class take from Jesus' habit of prayer? His disciples knew his place of retreat and later asked for the secret of his success in prayer, Luke 11 : 1.

5. *A Lesson in Self-Forgetful Zeal*, vs. 37-39. Why were the disciples so anxious to have Jesus hurry back to the Capernaum crowds? Have the class give his reasons for going away to other villages. Point out the significance of his emphasis on preaching (v. 38), and Mark's subordination of the curing of demons, v. 39. His real function was in ministry as Saviour. Relate this to our obligation in Sabbath keeping. The spiritual life is to receive first consideration.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Introduce the lesson by a brief reference to the calling of the four apostles, and their prompt response. Question to find out how much the members of the class know about the events recorded in vs. 21-28. Note the fact that Jesus strictly observed the religious customs commanded by the Mosaic law. He came to fulfil that law. Remind the children that he never neglected public worship. Explain that every town and village contained a synagogue, which was used as a place of worship, a school and often a law court. One of the elders was chosen to be the ruler of the synagogue, and it was his duty to decide who might read the scriptures, preach, or teach, at any particular service.

Ask the class what we learn from v. 29. Call for opinions as to how any of the pupils would feel if the king were to visit their home. Had Peter cause to feel proud and happy? Why? What did Jesus find in the home? V. 30. What did the disciples do about it? What should we do with our cares and troubles? What did Jesus do? V. 31. What does the last part of this verse tell us? Discuss the fact that God does no imperfect work, and we should always do the very best of which we are capable. Speak of the blessing which came to Peter's home and which comes to all homes where Jesus is a welcome guest.

Have vs. 32-34 read in unison. Ask who can tell why the people waited till sunset. It

would be a breach of the Mosaic law to carry any burden, even a sick person, during the Sabbath, but the Sabbath ended at sunset. Explain that the Jews believed that all disease was of Satanic origin, and that in the case of nervous diseases and insanity, they believed that a devil entered into the body of the person and took possession of him. What did Jesus do for these people? V. 34.

Ask if evil spirits ever enter our hearts. Ask the pupils to name any of these evil spirits. What happens if we allow them to remain? Show that selfishness, bad temper, jealousy, greed and other evil spirits must be cast out, or they gradually gain possession of us. Try to make your pupils realize the serious consequences resulting from the lack of self-control. Show that most of the tragedies of life arise from this source. Can we by our own power cast out these evil spirits? Who can best help us to cast them out? Is Jesus as ready to help us as he was to help those sufferers in Capernaum? What must we do to obtain his help?

Have one pupil read v. 35 aloud. Note the fact that Jesus often retired alone for prayer. If he found this necessary, how much more his followers need these times of silent communion. Have vs. 36-39 read silently. Then have one pupil retell the story. What does v. 38 tell us about why Jesus came into the world? Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

THE LESSON STORY. Who remembers the names of the two brothers that were fishing out in the Sea of Galilee when Jesus came and called to them, saying, "Follow me"? Very soon as they walked along what two other brothers did they see mending their nets? When Jesus called these brothers what did they do?

There were many towns near the Sea of Galilee, and in each one, if it was large enough to have as many as ten men living in it, there was a Jewish church or "synagogue." From the time that Jesus was a little boy he had always gone to church on the Sabbath Day, although perhaps the service was not very interesting to a boy. I think he loved the Sabbath because it was the heavenly Father's Day, and I think he loved the church because it was the heavenly Father's house.

Jesus and his helpers began a preaching trip through that part of the country, and when the Sabbath Day came they were in the town of Capernaum and of course they went to the synagogue. The people did not know who Jesus was, but in those days there were not regular ministers to preach as there are now. There were "scribes," or men who read the great big roll that had the writings of the Old Testament in it, for there were not books like ours then, and that was all the Bible they had. Anybody who had something to say to the people could say it, so Jesus stood up and preached, and surely it was the most wonderful sermon those people of Capernaum had ever heard. Then, right away something wonderful happened. In the church was a poor man with a dreadful disease that no doctor could cure. And Jesus cured him. The people all saw it, and they were so filled with astonishment that they told everybody they met on their way home, so that we can imagine the whole town fairly buzzing with excitement.

Peter's home was in Capernaum, so he asked Jesus to go there with him. Perhaps Peter had been away for several days, first fishing on the sea and then preaching with Jesus, so perhaps he did not know that his

wife's mother was very sick with a dreadful fever such as people near that sea still have. As soon as Peter and Jesus came into the house, they heard about the sick woman, and Jesus, who was always so ready to help no matter how tired he was, went into the room where she was and took her by the hand. How it happened, no one knew then and no one knows now, but when Jesus touched her the fever went away and she was well—perfectly well—for she got right up and helped "minister" to the guests, so we suppose that she helped get the dinner and serve it.

During the hours of the Sabbath Day it would be against their Jewish laws to bring their sick people to Jesus to be healed, but as soon as the sun had set, they began coming. Can you imagine them? The strong helping the weak, the mothers carrying sick babies—everybody trying to get their sick friends to this wonderful man who could heal them just by a touch of his hand.

It was a busy day, but what a joyful day it must have been to Jesus and his disciples and to all the people in Peter's house, for they had helped bring joy to so many people. How tired they must have been when they went to bed, but not the kind of tired that makes people cross.

They weren't like Ben, whose father works in a shop all the week. One Sunday Ben and his father and mother got up early in the morning, and packed a fine big dinner in a basket, and went to a picnic. They stayed all day long. The sun was very hot and long before night everybody was too tired to be happy. The babies cried and the mothers scolded and the fathers looked cross. The way home on the street car seemed miles long and Ben's poor feet hurt him so that he cried as he walked the last block on the sidewalk. In the morning everybody was tired and cross.

Tom came over to play with Ben and showed him the paper boat they had made at Sunday School. "We had a splendid story," he said. "I wish I had been there," said Ben.

When Jesus' long, busy, happy Sabbath

Day was over he was up early and he went off to a quiet place to talk alone with his heavenly Father. If you and I, after a Sabbath Day,

want to talk to the heavenly Father about it, we may feel very sure that it has been a good day.

FROM THE PLATFORM

The Story of a Wonderful Day

Remind the scholars that the first chapter of Mark contains *The Story of a Wonderful Day* in the life of Jesus and tell them that you want them to tell you this story. You will get the story from them in answer to some such questions as the following: In what city did Jesus spend this day? What day of the week was it? Into what building did Jesus go? What did he do there? What effect had his teaching? Who spoke to Jesus? What ailed this man? What did Jesus do for him? Where did Jesus go from the synagogue? Who was sick in this house? What did Jesus do for her? How did she show that she was perfectly cured? Who were brought to Jesus in the evening? What did he do for them? The lesson to impress is, that Jesus is the same loving, compassionate Saviour now that he showed himself to be when he was on earth.

Lesson IV.

A LESSON IN TRUST

October 26, 1919

Matt. 14 : 22-33.

GOLDEN TEXT—I believe ; help thou mine unbelief.—Mark 9 : 24.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 And when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

THE LESSON PLAN

I. The Silent Mountain, 22, 23.

II. The Stormy Sea, 24-27.

III. The Strengthened Disciples, 28-33.

HOME DAILY BIBLE READINGS

M.—Peter in the school of Christ, Matt. 14 : 22-33
T.—Made whole by faith, Mark 5 : 22-34. W.—Raising Jairus' daughter, Mark 5 : 35-43. Th.—Seeing and hearing Jesus, Luke 7 : 18-23. F.—A gracious invitation, Matt. 11 : 25-30. S.—Feeding the multi-

tude, Matt. 14 : 13-21. S.—Help from the Lord, Ps. 40 : 1-9.

Primary Catechism—Ques. 53. Who is the Comforter or Helper whom Jesus promised to send to His disciples? A. The Holy Spirit is the Comforter whom Jesus promised to send.

Shorter Catechism—Review Questions 72-75.
Lesson Hymns—Book of Praise : 23 (162), 277 (536), 295 (526), 297 (519), 585 (745), 293 (521). The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 40 : 1-9. (To be

read responsively or in concert by the whole School.)
Lantern Slide—For Lesson, B. 499, "Lord, Save

Me." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—A.D. 27 or 28 ; the Sea of Galilee.

Foreword—The lesson belongs to what Dr. Sanday calls the "middle or culminating period of the active ministry of" Jesus. This period extends from the Passover of A.D. 28 or 29 to shortly before the Feast of Tabernacles in October of the same year, and the account of it is found in Matt. 14 : 1 to 18 : 35 ; Mark 6 : 14 to 9 : 50 ; Luke 9 : 7-50 ; John, ch. 6. Notable narratives in this division of our Lord's life are the Feeding of the Five and Four Thousand, the Walking on the Water and the Transfiguration.

I. The Silent Mountain, 22, 23.

V. 22. *Straightway* ; immediately after the Feeding of the Five Thousand, vs. 13-21. *Constrained his disciples* ; Moffatt, "made the disciples embark." There was "urgency on Christ's part and unwillingness on the part of the disciples" (Bruce). They did not understand that he wished to be rid of them, as well as of the crowds, for solitary communion with God. Besides, the disciples might easily have been affected by the wrong-headed enthusiasm of the people, who wished to make Jesus their king and their deliverer from the Roman yoke (see John, ch. 6), and Jesus, to save them, sent them quickly away. *The other side* ; to Capernaum (John 6 : 17) on the western shore. Eventually they came to the Plain of Gennesaret, v. 34. *Sent the multitudes away* ; to secure solitude for quiet prayer.

V. 23. *A mountain apart*. "Good for prayer, the mountain, and the night, and the solitude, affording quiet, freedom from distraction and calm. *Evening* ; the "second evening" of the Jews, which began at 5 p.m. ; the "first evening" began at 3 p.m. *Alone* ; keeping solitary watch on the lonely mountain and holding communion with the Father throughout the beautiful Eastern night.

II. The Stormy Sea, 24-27.

Vs. 24, 25. *Tossed by the waves* ; literally, "tortured by the waves," writhing, as it were, in throes of agony. Sudden storms are very common on the Sea of Galilee. *In the fourth*

watch ; between 3 and 6 in the morning. The Jews at this time had adopted the Greek and Roman division of the night into four watches of three hours each, from 6 p.m. to 6 a.m., and described as respectively, "even," "midnight," "cockcrow" and "morning." (See Mark 13 : 35.) The disciples had been rowing all night, and had made only 25 or 30 furlongs or about 3½ miles. *Jesus . . . walking on the sea*. Jesus is never forgetful of his followers, and they are always safe in doing what he bids them do.

Vs. 26, 27. *Were troubled* ; Moffatt, "terrified." Jesus was continually surprising his disciples. It was only after his resurrection that they fully learned to regard him as supernatural. *It is a spirit* ; a ghost,—a touch of sailor superstition, natural enough in the circumstances. *Jesus spake*. The mere sound of his voice amidst the tumult of the storm would set their fear at rest, but his words also were full of cheer and encouragement.

III. The Strengthened Disciples, 28-33.

Vs. 28, 29. *Peter answered*. This incident is true to the character of Peter, the impulsive disciple, who was so strange a mixture of bravery and cowardice, strength and weakness. *Bid me come* ; Moffatt, "order me to come." Peter is ready to obey Jesus as master. *Come* ; a command in which there was included a promise to see Peter through if he only obeyed. *Peter . . . walked on the water* ; held up by his faith in the power of Jesus.

Vs. 30, 31. *Saw the wind boisterous . . . afraid*. "Peter walked on the water but feared the wind ; such is human nature, often achieving great things, but at fault in little things." *Beginning to sink*. This is a fine parable of Peter's life,—walking and sinking. He walked with Jesus before our Lord was seized by his foes,—"Though I should die with thee, yet will I not deny thee" (ch. 26 : 35) ; but he sank when the crisis came, ch. 26 : 69-75. He walked with Paul for Gentile freedom from the law at the Council of Jerusalem (Acts 15 : 7-11), but he sank shortly after at Antioch into the old Judaistic position, Gal.

2:11-14. *Lord, save me.* Peter's failure came from losing his trust in Jesus. A year later, when trust in himself took the place of trust in Jesus, he denied his Lord. But in both cases the failure worked its own cure, on the lake in a few seconds, and in Jerusalem in a few days. With the cry, "Lord, save me," his trust came back and he ceased to sink.

V. 31. *O thou of little faith*; a gentle rebuke of doubt in the presence of the overwhelming forces of nature, a doubt we all experience in the midst of nature's apparent cruelties. So Jesus dealt patiently with the doubt of Thomas, John 20:24-29. He is always kind toward the doubter who wishes to believe. *Wherefore didst thou doubt?* Not "wherefore didst thou attempt to come?" Peter was not blamed for desiring to walk on the water, but for lack of trust.

Vs. 32, 33. *The wind ceased*; died away from sheer exhaustion,—such is the meaning of the Greek. *The Son of God.* This was the conviction wrought in the minds of men by the miracles of Jesus; and this is the conviction the evangelists seek to arouse in the minds of their readers by these wonderful narratives. (Compare John 20:31.)

Light from the East

THE SEA TO-DAY—"When we sailed upon the lake, coasting along the western shore from north to south, we found ourselves far

removed from anything we had seen or experienced before," writes John Kelman about the Sea of Galilee. He describes the utter and abject desolation and the haunting silence of the place. Villages there are here and there. "But what villages! With the exception of Tiberias they were brown slabs of flat-roofed cubical hovels—let into the slope of the shore or the foothills." Closer view showed a ring of ruined architecture from end to end: "a continuous ring of towers, columned, broken and tumbled, but showing elaborately carved capitals; aqueducts and retaining walls; fragments of all sorts. Foliage is scanty, save for the thorn trees and bamboo caves in which the carved stones are often half buried."

"All this impresses one in a quite unique way. You try to reconstruct the past—rebuild the castles and synagogues and palaces, and imagine the life that sent forth, its fleets upon the lake in the days of Jesus. Or you more daringly attempt the future landscape, and imagine these hillsides as scientific cultivation and the withdrawal of oppressive government may yet make them." This was written in 1902. "But from it all you are driven back upon the extraordinary present—petrified, uncanny, spectral—a part of the earth upon which some spell has fallen, and over which some ghastly influence broods, silencing the daylight, and whispering in the darkness."

THE LESSON APPLIED

Teachers should endeavor, through the use of these verses of scripture, to send scholars home from Sunday School with a quickened faith in God. What lessons about faith or trust does this passage give us.

1. *That trust displays its essence by obeying where we cannot understand*, v. 22. He constrained his disciples to cross the sea without him. No doubt they sincerely supposed that it would be much better if they waited for him and all went together. We have God's law of conduct. "We are not moral inventors." Ours is not to reason why. Ours is to do the right we know whatever the trend of circumstances may indicate. To obey in the dark is trust triumphant.

2. *That trust has great grounds for increased*

confidence in the fact of our mighty intercessor, v. 23. We have a great high priest, passed into the heavens, even Jesus the Son of God, and he ever liveth to make intercession for us. The heavens are not of brass after all, and somewhere along the heights of the night stands one within the shadow, keeping watch about his own. He has gone above up into the mountains to pray.

3. *That trust is rudely tested by the storms of life*, v. 24. Life's solemn main is not always placid. From behind the hills, the storm leaps up and swoops down upon us and we are tossed by the waves. That is the time when the trying of our faith worketh patience and patience makes room for every other virtue. So then pull for the shore, sailor, pull, and,

"sitting well in order, smite the sounding furrows."

4. *That trust is still more severely tested by delayed deliverance*, v. 25. Not until the fourth watch did the strong deliverer come with the gift of calm; not until after the fourth year of war did the unseen power that makes for a world righteousness triumph over evil and give us peace. The great test was not during the first flush of fighting, but during those days of waiting when the pessimists prophesied a stalemate. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

5. *That trust may misconstrue her Lord*, v. 26. The blessed and welcome form seen through the flying spray in an inaccustomed place was taken for a ghost. So quite often, when he whom we need the most comes to us in the guise of great trouble, we become affrighted.

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Oh for that increase of faith to see that

"Behind a frowning providence
He hides a smiling face."

6. *That trust will one day be justified of all her children*, v. 27. He is faithful who hath promised. Our Lord is over all and behind all and nothing is hid from his sight. At the right moment he will intervene and bring deliverance. Our faith is not a searchlight cast into the empty void. It is not a cry uttered into the ear of silence. We walk by faith and not by sight, because we know that God is, and that he is the rewarder of them

that diligently seek him and the deliverance of those who patiently wait for him.

7. *That trust is the mother of all true adventure*, vs. 28, 29. When Peter saw the Lord coming to them on the waves of the deep, he was emboldened to tread the billows himself. Faith is the "inspiration" of courage. It was the vision of Jesus in the midst of the years that gave David Livingstone the courage to dare darkest Africa. It was the consciousness of the presence of the White Comrade, that sustained the courage of many a young soldier in the great War.

8. *That faith or trust must keep her eye on her true object*, v. 30. While Peter saw none save Jesus only, he walked gallantly, but when, distracted by the swish of waters and the noise of the wind going like great guns, he began to look away from Jesus and to gaze upon the terror of the elements, he began to sink. So then let us forget the storm and look ever unto Jesus, the author and finisher of our faith.

9. *That trust will one day know a sphere where beyond these voices there is peace*, v. 32. The dispeace of our own individual lives and the world disquiet of these years cannot last forever. When he shall come whose right it is to reign, the tumult of these hearts and years shall run down into the peace of eternity. "Peace, perfect peace, our future all unknown?"

Jesus we know, and He is on the throne."

10. *That trust and still more trust should be the objective of our prayers*. Faith is the gift of God. Faith is an absolute necessity for those who sail over life's tempestuous sea.

"O for a faith that will not shrink,
Though pressed by many a foe."

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin by asking for any light which we have received already upon the character of Peter. Point out that, up till now, the lessons we have studied do not show Peter as possessing qualities different from those possessed by certain of his companions. In our lesson to-day, however, the individuality of Peter is revealed. Making a preliminary survey of the passage, what peculiar characteristics

of Peter appear? Is there anything which shows him to be qualified for leadership? What makes it plain that he needed a good deal more training and discipline before he could safely be entrusted with leadership? Now discuss:

1. *Christ at Prayer*, vs. 22, 23. Remind the class that in our last lesson we saw something of Jesus' habit of prayer. On that

occasion he went alone to pray after the evening of healing in Capernaum, when possibly he felt the temptation to lay stress upon the physical miracles to the detriment of his spiritual mission. Is there anything of the same situation in to-day's lesson? He had just fed the Five Thousand. What did they want to do with him? See John 6 : 15. Was there any special reason why he should go into the mountain to pray alone? Be sure that the members of the class see the important lesson in all this. If the Son of God needed the strength which comes from prayer in the critical moments of his ministry, how much more do we need that same strength.

2. *The Ever Present Helper*, vs. 24-27. Can the class suggest any reason why Jesus insisted on the disciples leaving so quickly for the other side of the sea? Did the popular movement to make him a king have anything to do with it? While Jesus prays on the mountain what happens to the disciples?

Remind the class that, for such a small body of water, the Sea of Galilee could become very turbulent. Show how Jesus did not allow his personal struggle to interfere with his care for the men who had given up all to follow him. Is that typical of Jesus? Speak of the fear of the disciples. What light does it throw upon the relations of Jesus to his disciples to know that his word: "It is I" calmed their fear?

3. *Faith and Doubt*, vs. 28-33. What does the class think of Peter's request? Why did Christ grant it? Is it a good thing for us to discover our own weaknesses? Do we ever act like Peter, beginning an enterprise enthusiastically, and then allowing our faith to cool? Point out the connection between faith and doubt. If there were no possibility of doubt could there ever be any such thing as faith? Show that there is always hope for us, if we know enough to cry, as Peter did, "Lord, save me."

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Lesson Passage contains four extraordinarily vivid pictures: I. JESUS AT PRAYER ON THE MOUNTAIN TOP. II. JESUS WALKING ON THE SEA. III. JESUS SAVING PETER. IV. JESUS IN THE BOAT. It should be the aim of the teacher to make these four wonderful pictures stand out like life before the minds of the scholars. The pictures, clearly seen, cannot fail to make their impression.

I. JESUS AT PRAYER ON THE MOUNTAIN TOP, vs. 22, 23. The Lesson should, first of all, be related to the story of the Feeding of the Five Thousand (see vs. 15-20) and the reason should be brought out which led Jesus to send his disciples and the multitudes away. That reason is given in John 6 : 15. The multitudes who had been fed, were eager to take Jesus and make him king. Was Jesus himself tempted to yield to their wishes? Was it for strength to resist this temptation that he withdrew himself to the mountain top and there spent the hours of the night in prayer? At any rate,—and this should be impressed on the scholars—that, at great crises in his life, Jesus turned to God in prayer (see Luke

3 : 21 ; 6 : 21 ; 9 : 18, 29 ; 22 : 41). In this, as in all things, he is the great example of his followers.

II. JESUS WALKING ON THE SEA, vs. 24-27. Bring out the peril of the disciples in the boat, reminding the scholars of the sudden and fierce storms which sweep down on the Lake of Galilee, encircled as it is by hills. Picture Jesus, between 3 and 6 o'clock in the morning, walking on the stormy sea as if it were dry land, and the terror of the disciples because they thought that they had seen a spirit. Dwell on the words of good cheer which Jesus speaks in v. 27.

III. JESUS SAVING PETER, vs. 28-31. Discuss the features in the character of Peter illustrated here,—his love for the Master, his natural daring, his desire to show his trust in Jesus, his rashness and unsteadfastness. Make much of v. 31. As soon as Jesus caught the sinking disciple, he was perfectly safe. Use this part of the lesson to illustrate the entire safety of all those who just cast themselves on the power and grace of Jesus.

IV. JESUS IN THE BOAT, vs. 32, 33. The

points to emphasize here are the instant closing of the storm as soon as Jesus entered into the boat, and the impression made upon the disciples. They recognized more clearly than ever that Jesus was the Son of God and they worshiped him.

The topic for the Seniors (see HOME STUDY QUARTERLY) is: An Ever-Present Helper.

Discuss the ways in which the lesson shows Jesus as a helper. Was he helping while he was at prayer on the mountain top? How did he help Peter? How did he help all of the disciples? In order to be a helper, is it needful that Jesus should be present in bodily form? Can he be our helper now, and in what ways?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have the class see, at least in outline, the events between the lessons. At the end of the Quarter, the pupils should be able to trace the main features in the life of John and Peter, under Jesus' leadership. Ask a pupil to point out on the map the scene of the feeding miracle, and the course of the boat in recrossing the lake to the neighborhood of Capernaum.

1. *Recrossing the Lake*, v. 22. Question the class for the reason for "constrained." Refer to the disciples' sympathy with the multitudes in last week's lesson. The increasing popularity of Jesus, greatly augmented by the miracle, may be dwelt upon. What would be the nature of the compulsion Jesus used with his followers? The unselfish devotion to the kingdom, the subject of the closing paragraph of last week's lesson, is again exemplified.

2. *Jesus on the Mountain*, v. 23. This scene reinforces the example of Jesus in prayer emphasized last week. Would a temptation to accede to the crowd's wishes be a reason for this special retreat? Explain how "when it was evening" (v. 15) and "when the evening was come" can refer to two "evenings" of the same day. Note that while the Master communed with the Father, he also thought of his disciples, and when he saw their peril he must be with them. Have the

class discuss whether private devotions tend to lessen our interest in others.

3. *The Disciples in Trouble*, vs. 24-26. Read or tell the class some facts about the lake, and the reasons for its sudden and great storms. Discuss the evidence for a great storm on this occasion. Note the time, between three and six o'clock in the morning, when Jesus appeared to the rescue, and that of their starting out in the "second evening," from six to nine o'clock, the night before. Yet in that period of perhaps nine hours, these sturdy fishermen had only been able to proceed three or four miles.

4. *A Lesson in Trust*, vs. 27-33. Get the pupils' ideas of the reassurance in Jesus' message. Would the appearance of what they took to be a spirit increase their foreboding of death? Have some one indicate the characteristic words of Jesus (v. 27) that would help to identify him. Ask whether Peter should have attempted walking on the water. Recall that Jesus never used his miraculous power for personal ends. Only deep concern for the disciples explains his presence on the water then. Discuss the reason for the invitation "Come" to Peter. Show how this incident was used to train Peter and the other disciples. Make clear that Jesus expected complete confidence in himself, and how that was taught. Have the pupils give complete applications of this call to trust.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have a talk with the class about the events of the day preceding the incident recorded in the lesson. Jesus and his disciples went to a quiet place on the shore of the Sea of Galilee,

but a multitude followed them and the day was spent in teaching them and healing the sick who were brought to him. Then followed the feeding of the five thousand.

Have v. 22 read in unison. Note the word "straightway" and ask in what other lesson it was used, Lesson II. Ask if any pupil can tell why the people did not want to leave. From John 6:14, 15, we learn that many were now convinced that Jesus was the Messiah, and they wished to take him by force and make him king. What does v. 22 tell us about the disciples? Explain "constrained." The disciples concurred in the wishes of the multitude and therefore they were reluctant to go away. What does v. 23 tell us about Jesus? Refer to Mark 1:35 (Lesson III.) and remind the class that Jesus often retired for prayer. "Evening" here and in v. 15 is explained by the fact that the Jews had two evenings, the first corresponding to our afternoon, the other from twilight to darkness.

Ask what the disciples were doing all this time, v. 24. Contrast the quiet mountain top with the rough, stormy sea. Had Jesus forgotten his disciples? Explain that the Romans divided the night into four watches, the fourth, or last watch, being from three to six in the morning. How did the disciples feel when they saw Jesus? Discuss with the class how any of us would feel under the same circumstances. Had they any reason to be

afraid? Is there ever a time when people have reason to be afraid of seeing Jesus? Develop the truth that even death itself should hold no perils for those who meet in obedience to God's command.

Have verses 28-31 read silently. Ask one pupil to retell the story as graphically as possible. Call for opinions from the class as to the kind of man this incident shows Peter to have been,—impulsive, confident, enthusiastic. Ask another pupil to read something which tells us why Peter began to sink, vs. 30a, 31b. What did Peter say when he found himself sinking? V. 30. Draw from the children that these words are a prayer. Did Jesus answer his prayer? When? How? What do we learn from the question Jesus asked Peter? Draw attention to Peter's lack of faith, but note that in distress he called to Jesus for help. Are we ever like Peter? What should we do when we are tempted or in trouble? Is Jesus as willing to help us as he was to help Peter?

Have the facts related in vs. 32, 33 retold. Bring out the meaning of "the Son of God" and why they worshiped Jesus. Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

INTRODUCTION. Last week we had the story about the busy Sabbath day that Jesus spent. You remember how he went to the synagogue and then how he went to Peter's home and there cured the mother who was very ill. And later on you remember about all the sick people and lame and blind that came crowding into the little house to be healed.

If we heard of a man like that in our town, everyone would be talking about him and telling everyone else about him and everyone would want to see him. That is just the way it was over in Palestine in that long-ago time, and wherever Jesus went great crowds followed him. They saw the wonderful things that he did and they wanted to make him king, but he had not come to be that kind of king. So one day when he had done some more wonderful things he knew that the

people were planning to take him and crown him as their king in spite of all that he could do. So he sent his disciples away in one direction. Then, somehow, he managed to slip away from the hundreds of men and women and boys and girls that had been listening to him.

The disciples went down to the Sea of Galilee, and, getting into their boat, began rowing across to the place where Jesus had said he would meet them. And Jesus himself went away to a quiet place to pray.

As night came on, the wind began to blow, and it blew harder and harder until great waves were tossing the frail little boat about and the disciples were in terrible danger. They could not row, for the waves were so strong; perhaps they were glad that Jesus was safe on land, for they loved him very dearly. But they did not know that away out there in the dark and the storm, two or

three miles from the shore, Jesus could see them, just as he sees you and me this minute.

All at once some one in the little boat cried out in fear, for something white was coming toward them, right across the terrible waves. And then came a voice, saying: "Be not afraid. It is I." It was Jesus coming to save them, and he was walking on the water. Peter could not wait for Jesus to get to the boat, but called out asking Jesus to let him come to meet him, so Jesus said "Come," and Peter walked on the water, too. But in a minute Peter heard the roaring of the wind and began to be afraid and would have sunk down into the sea, but Jesus took his hand and helped him back into the boat.

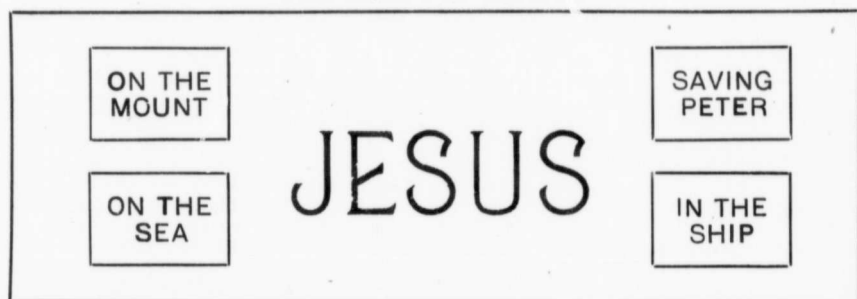
Suddenly the storm stopped. A few minutes before, the little boat had been pitching and tossing on the great waves until it seemed as if it must surely be dashed to pieces, and now, the water was quiet and smooth. The bright stars shone in the sky. Perhaps a tiny bit of light began to show in the eastern sky, for it was getting near morning. What a wonderful Leader and Friend Jesus was! There in the little boat they said, "Surely

thou art the Son of God," and they worshiped him.

Why should they mind giving up home and everything else to tell others about this wonderful Saviour? Nothing could be so precious as a Friend like that. How strong and great and powerful he was! No king on earth could make the "winds and the waves" obey him as Jesus did. Yet with it all Jesus was so gentle and kind and loving that no little child was afraid. He is just the same to-day, loving us and watching over us, and listening when we pray to him. And as long as we live, we will never be in any trouble that Jesus does not know about. And he will always be ready to help us.

A little paper boat (kindergarten paper folding) may be given to each child. On one side it may have the Golden Text and the other, "It is I; be not afraid." Or the boats may be cut from cardboard or heavy paper. Each of the children may be asked to cut a boat at home Sunday afternoon and to ask mother or some one else to help them find another Bible verse that tells us not to be afraid because Jesus is near.

FROM THE PLATFORM



Draw on the blackboard four squares, telling the scholars, as you do so, that these are to represent four pictures contained in the lesson, and that JESUS appears in all the pictures. Read, or better still, have the scholars read vs. 22, 23. Ask them where we see Jesus in the picture of these verses and when they have answered print in one of the squares, ON THE MOUNT (mountain). Bring out that Jesus remained on the mountain that he might pray to God. Read, or have read, vs. 24-27, and get the scholars to tell you where Jesus was in the picture of these verses. They will readily answer, ON THE SEA (print in another square). Question about the fear of the disciples and how Jesus removed it. Deal in a similar way with vs. 28-31, printing in a third square, SAVING PETER, and bringing out how Peter was saved when the hand of Jesus caught him. Finally, take vs. 32, 33. The printing for the remaining square is IN THE SHIP. Press home the lesson that we are safe when we trust ourselves, as Peter did, to the power of Jesus

AMONG THE BOOKS

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

School teacher, reporter, homesteader and then a fruit farmer in British Columbia,—such were the different roles filled by the enterprising girl whom the reader learns to know very well in *Janet of Kootenay* (McClelland & Stewart, Toronto, 279 pages, \$1.50 net), by a new Canadian writer, Evah McKowan. The story, however, is concerned only with her experiences on the fruit farm, beginning with the minute she purchases eighty acres of wild land. It is told in a series of letters written by Janet herself to Nan, her greatest friend, who has remained a homesteader on the prairie. No one who does not own a little log house set amid cedar trees with swift growing garden and orchard round about can read of Janet's successful venture without a twinge of envy. As for romance, it is suggested by this sentence in the very first letter. "My neighbor on the left, as I look south, is a Captain Fenton, a returned soldier away now recruiting. On the right is Peter Gordon that MacGregor mentioned. Both are bachelors." The writer has a sense of humor, and the book throughout is quite delightful. It will have a wide circle of readers.

Readers of the "Anne" books who sighed with regret when the impulsive, lovable Anne Shirley herself grew up, will be delighted to know that in *Rainbow Valley*, L. M. Montgomery's latest book (McClelland & Stewart, 341 pages, price \$1.60), something of the adorable red-haired heroine of the former books comes out in each one of the six young Blyths, Anne's sons and daughters. But the story does not deal entirely with Anne Blyth, or "Mrs. Dr. Dear," as the faithful old Susan insists upon calling the mistress of Ingleside. Into the old manse at Glen St. Mary has come a new minister and his motherless family of four, and it is of these enterprising but very much neglected children, as well as of the doctor's boys and girls and their doings, that the story deals. Into the midst of the somewhat untidy and neglected manse family comes Mary Vance, the orphan who has run away from the hard mistress who has so oppressed and abused her, and one does not wonder that the heart of Mrs. Blyth, the orphaned Anne Shirley of other days, goes out to this little waif whose lot is so like, and yet in many ways so very unlike, her own. Before the delightful story ends a stepmother has

been established at the manse and with the coming of Rosemary West as the new mistress one feels sure that happier and better days are in store not only for the Rev. John Meredith himself, but for the four children who have been trying so hard to "bring themselves up."

When the orphaned Joan Wisdom, the heroine of *Joan at Half-Way*, by Grace McLeod Rogers (McClelland & Stewart, 414 pages, price \$1.50) came from the "School" she stepped right into the midst of a family feud in the Scotch-Canadian settlement by the sea. Joan was too much of a Wisdom herself, both in looks and in manner, to allow the rigid, unjust disciplinarian, the crippled master of Half-way, to stand in the way of her learning all there was to know about the family and its history. Unconsciously she adopted her uncle's creed, "Do what you set out to do," and did a great many things of which he not only disapproved but had emphatically forbidden, but Wisdom-like she lost no time in notifying him of what she had done, and the things for which he longed most to punish her were the very things for which he most admired her.

The story of how this Joan, the third of her name to live at old Halfway, lifted the hereditary curse of the thirst that had been placed on the family by the old Gypsy, is cleverly woven in; and it is Joan who at last finds the old will which gives to her and to the little friendless Lisbeth, the home and the lands in which the proud Garret Wisdom had so long gloried in as his own.

Suffering, Punishment and Atonement, by Ernest Johnson, M.A. (The Macmillan Co. of Canada, Toronto, 213 pages, \$1.65) is what the author calls an "essay in constructive interpretation of experience." These three facts of human life—suffering, punishment and atonement—are approached, not from the standpoint of theology, but from that of common, human experience. Born of the War, the book deals with the problem of suffering in the physical, mental and moral life; the necessity and universality of discipline; the necessity for and the essence of atonement; and deals finally with the sufferings and death of Christ and his attitude in the matter of forgiveness and punishment. Such a book at this very time when men's thoughts are trying

Removal Sale of Books

Upper Canada Tract Society

JAS. M. ROBERTSON, Depository

2 RICHMOND STREET EAST, TORONTO

NEW ADDRESS AFTER OCTOBER 15TH, 8 AND 10 RICHMOND STREET EAST

CHRISTIAN COUNSEL

By the REV. PROF. DAVID SMITH, M.A., D.D. A volume of answers to many difficult questions. Cloth. \$1.50 for 75 cents, postage 8c.

DEVOTIONAL HOURS WITH THE BIBLE

"The Life of Christ." Based Chiefly on the Gospel of St. Mark. By the REV. J. R. MILLER. Cloth. \$1.50 for 75c., postage 10c.

THE DEATH OF CHRIST

By JAMES DENNEY, D.D. The Most Impressive and Influential Book of a Decade. Cloth, 316 pages. \$1.50 for \$1.00, postage 10c.

STUDIES IN THE INNER LIFE OF JESUS

By ALFRED E. GARVIE, M.A., D.D., author of "A Guide to Preachers." Cloth. \$2.00 for \$1.00, postage 10c.

THOUGHTS ON THINGS ETERNAL

Fifty-two Studies for the Christian Year. By the REV. JOHN KEILMAN, D.D., author of "The Road of Life," etc. Cloth, 340 pages. \$1.50 for 90c., postage 10c.

JESUS AND THE GOSPEL

Christianity Justified in the Mind of Christ. By the late JAS. DENNEY, D.D., author of "The Death of Christ." Cloth, 368 pages. \$1.50 for \$1.10, postage 10c.

PAUL'S MESSAGE FOR TO-DAY

By REV. J. R. MILLER, D.D. The significance of Paul's Christ-inspired life and the meaning of his fervent letters which tell of love divine and of the life divine are expounded in these chapters by a teacher of spiritual insight. Cloth, 270 pages. \$1.25 for 75c., postage 10c.

THE CHURCH SCHOOL

By WALTER S. ATHERN. This volume is an attempt to give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education. 75c. for 60c., postage 8c.

GOSPEL QUESTIONS AND ANSWERS

By the late JAMES DENNEY, D.D. Little Books on Religion Series. Cloth. 50c. for 25c., postage 5c.

THE SERMON ON THE MOUNT

A Literal Interpretation. By MARCUS DODS, D.D., JAMES DENNEY, D.D., and JAMES MOFFATT, D.D. Little Books on Religion Series. Cloth. 50c. for 25c., postage 5c.

NEW TABERNACLE SERMONS

Delivered in the Brooklyn Tabernacle. By T. DEWITT TALMAGE, D.D. Cloth. \$1.00 for 75c., postage 8c.

MISTER HORN AND HIS FRIENDS

Or, Givers and Giving. By REV. MARK GUY PEARSE. Cloth, illustrated. 75c. for 60c., postage 5c.

LIVING WITHOUT WORRY

By the REV. J. R. MILLER, D.D. These chapters are tender, winsome and consoling and will quicken many to do their best because they enjoy rest through faith in God's Christ. Cloth. \$1.25 for 75c., postage 10c.

THE HEART OF A SOLDIER

By LAUCHLAN MACLEAN WATT, D.D., Chaplain to the Forces, Gordon Highlanders and Black Watch. The author writes with touching eloquence of the hearts of the soldiers. Cloth, 256 pages. \$1.50 for 75c., postage 8c.

THE WORLD OF ANECDOTE

An accumulation of facts, incidents and illustrations, historical and biographical, from books and times, recent and remote. By PAXTON HOOD. Cloth, 700 pages. \$1.50 for 75c., postage 10c.

THE WORLD OF MORAL AND RELIGIOUS ANECDOTE

Illustrations and incidents gathered from the words, thoughts, and deeds in the lives of men, women, and books. By PAXTON HOOD. Cloth, 752 pages. \$1.50 for 75c., postage 10c.

MASTER MISSIONARIES

Chapters in Pioneer Effort Throughout the World. By ALEX. HAY JAFF, LL.D. Cloth. 35c. for 30c., postage 5c.

THE BIBLE ZOO

Talks to Children about the Birds, Beasts, and Insects of the Bible. By ALBERT C. MACKINNON. Cloth. \$1.00 for 75c., postage 10c.

KIDDIES

Amusing Stories of Children. By J. J. BELL, the author of "Wee MacGregor," etc. Cloth. \$1.50 for 75c., postage 10c.

THE WORLD'S WONDER STORIES

By ADAM GOWANS WHITE. A really novel book for children. The subject is not one little corner of Nature presented. It is Nature itself. Cloth, 281 pages. \$1.75 for \$1.00, postage 12c.

AROUND THE WORLD IN SLOOP SPRAY

Describing Captain Slocum's Voyage Alone Around the World. By CAPTAIN JOSHUA SLOCUM. Cloth. \$1.00 for 50c., postage 8c.

THE GOLDEN CENSER

By FLORENCE L. BARCLAY, author of "The Rosary." The tender gift of the author's personal views on prayer. Art Edition. 50c. for 35c., postage 5c.

THE VAN DYKE BOOK

Selections from the Writings of Henry Van Dyke. Edited by EDWIN MIMS, Ph.D. Memories and Pictures, Songs Out-of-Doors, Stories, Bits of Blue-Sky Philosophy. Illustrated. \$1.00 for 50c., postage 8c.

THE FRENCH REVOLUTION

A History. By THOMAS CARLYLE. Two Volumes in One. Cloth, 435 pages. \$1.50 for \$1.10, postage 10c.

Please mention THE TEACHERS MONTHLY when writing to advertisers

to formulate fresh and living answers to the greatest problems of life, will find a constituency.

The War is ended. Peace has come. A persisting question is, "Is war ended; has the spirit of peace taken permanent hold of the nations?" If it has, then war is ended. If it has not, there will be wars again, and wars more dreadful and devastating than the gigantic struggle in which half the world was engaged. Professor Alexander W. Crawford's book, **Germany's Moral Downfall** (The Abingdon Press, New York and Cincinnati, 217 pages, \$1.00 net), is intended to throw light on the problem. His object is "to try to understand the dark mind and the immoral soul of Germany, and to offer an explanation of her downfall." That explanation is, that "a materialistic philosophy of life and of the world has eaten out the moral life of the German people." Germany's denial of morality and worship of brute force,—in other words, Germany's materialism, is answerable, according to the author, for Germany's projection of the War, and the execrable methods followed by her in its prosecution. The changes in Germany from the older and freer national life to subjection to Prussian tyranny and lust of conquest, and the descent of German thought from the idealistic philosophy represented by such great teachers as Immanuel Kant, to materialism and the German kultur,—a "cult of force," or "force worship," are described in detail. That Germany, even though crushed, has not yet had her eyes opened to the false course she has been pursuing, is, in the author's belief, ground for grave apprehension; and, in addition, the fear that this same materialism is doing, and may continue to do, its deadly work among the conquering nations. The conclusion he reaches, and which is worthy of gravest consideration in these after-the-war days, is that "if the world is to be spared a repetition of this cataclysm and to be permitted to work out the peaceable pursuits of righteousness, it is indispensable that systems of thought and views of the world that deny morality shall not be allowed in the education of our youth. A system of ethics that denies morality, or explains it in terms of might or materialism, a religion that is nothing but a worship of power or force, and denies the existence of spirit, can result in nothing but a repeated disaster."

October is often the best time to begin preparing for July. This fact has been brought forcibly to our attention by the receipt from the Presbyterian Board of Publication, Philadelphia, of three beautifully printed manuals of about 140 pages each, and selling each at 50c., the first, **Twenty-Nine Bible Lessons for the Vacation Bible School**, by Lola M.

Striklen, Archibald McClure and Gerrit Verkuyl; the second, **The Life of Jesus, and How We are to Live** (Thirty lessons for the Daily Vacation Bible School), by Bertram G. Jackson; the third, **A Manual for the Kindergarten** (also for the Daily Vacation Bible School) by Florence H. Towne.

The **Twenty-Nine Bible Lessons** is a revision of a scheme of Lessons prepared some years ago and proved good by use. They have now been reorganized and rewritten in the light of experience. The lessons are intended for children of from eight to ten years of age, the department above the kindergarten and below the Junior. The lessons are capably done. Even the reading of them to the class by the teacher would be effective, whilst aid towards the more thorough teaching of the material, under such headings as Aim, Memory Text, Scripture, Blackboard Training, Illustration, is prefixed to each lesson.

The manual entitled, **The Life of Jesus, and How We are to Live**, is meant for teachers of children older than those contemplated in the first mentioned manual, boys and girls who are learning to do some thinking for themselves. The Lessons will set the teachers thinking, as well as the children. They are intended to build up in the minds of the children the great personality, Jesus, and to lead them to reproduce that personality in their own lives.

The third little volume is made up of two Parts:—I. General Helps and Hints for the Kindergarten Teacher in the Vacation Bible School, which contains most valuable hints and directions as to how this special form of kindergarten work should be conducted; and II. Some Bible Stories for use in the work, shaped so as to be effectively communicated to little minds. The author writes out of successful experience in actual work with Polish and Italian children in a typical immigrant community, which gives a special value to her directions and her way of storytelling.

From Father to Son, by Mary S. Watts (Macmillan Company of Canada, 310 pages, \$1.75), is a timely work, coming as it does in these days when "profiteering" is a word so much in the mouths of all. It is a story of the rejection by the son of his father's wealth, the foundations of which were acquired by his grandfather's profiteering during the Civil War. We follow this high-minded adventurer in his efforts towards self-respecting independence to gain which he leaves home practically penniless and makes a career for himself in dramatic literature. The War breaks in upon his career and with it comes love and love's prize. A crowd of characters move along with the hero. The clean, honest atmosphere of the book is good. Its language is dignified.

ARE YOU SATISFIED WITH YOUR TEACHING?

HONESTLY, do you feel you are getting the best results from your teaching? Are you as efficient in His work as you might be?

The New Standard Teacher Training Course will teach you how to teach and reach.

The four books of the second year are now ready, making the eight books as follows:—

FIRST YEAR:—

- The Pupil
- The Teacher
- The Teacher's Study of the Life of Christ
- The School

SECOND YEAR:—

- Teaching Values of the Old Testament
- Teaching Values of the New Testament
- The Message of Christianity
- Training the Devotional Life

RECOMMENDED BY THE S.S. AND Y.P.S. BOARD.

PRICE, 20c. EACH, POSTPAID

Presbyterian Publications

Church & Gerrard Sts.

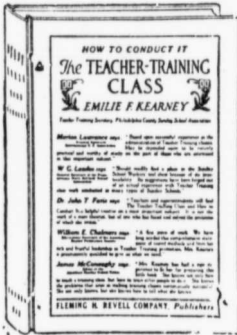
The Board of Publication of the Presbyterian Church in Canada

TORONTO

The Teacher Training Class and How to Conduct It

By EMILIE FAIRCHILD KEARNEY

This Volume will help the Leader of the Teacher Training Class



Mrs. Kearney writes in a most informing and practical way on the "why," "what" and "how" of Teacher Training. Her broad experience in Teacher Training work admirably fits her to deal with every phase of this growing and most important part of Religious Education.

Ministers and Sunday School Superintendents would do well to avail themselves of this opportunity to procure a copy of this useful book.

Price, 75c. Net ; Postage, 6c.

Presbyterian Publications

Church & Gerrard Sts.

The Board of Publication of the Presbyterian Church in Canada

TORONTO

An excellence of Professor George Herbert Betts' **How to Teach Religion** (The Abingdon Press, New York and Cincinnati, 223 pages, \$1.00 net), is, that, from the first page to the last, the spiritual growth and development of the child is set forth as the great objective. The writer's discussion and exemplification of principles and methods is governed by this fundamental purpose. The teacher of religion needs to be very sure of himself at one point. He ought to be able to answer affirmatively the question, "Have I the prophetic impulse in my teaching," that is, "the consciousness of being a spokesman for God?" and therefore only satisfied when he has brought God into the mind and heart and life of his pupils. This ruling thought gives a distinctive flavor and value to the book, which is a comprehensive manual, attractively written. It may be studied by itself, or as an instructive and stimulating aid in connection with current Teachers Training Courses.

The All Canadian Entertainment Series (McClelland, Goodchild & Stewart, paper 25c. net) includes: **Canada Calls**; **A Patriotic Auction**; **A Spring Fantasy**; **The Soldiers of the Soil and the Farmerettes**; and **Primary Pieces**,—all these by Edith Lelean Groves; and also: **The Festival of the**

Wheat; and **The Dream of the Months**: A New Year Pageant, by Elspeth Moray. Sunday School teachers and others who are concerned in the getting up of children's entertainments will do well to look into the volumes of this excellent series.

Apropos to every season of the year is the new volume (Number Two) of **Recitations and Dialogues**, arranged by Mary S. Priest (The Westminster Press, Philadelphia, 240 pages, paper bound, 75c. net) for Easter, Children's Day (which in the United States, is a Sunday in June), Patriotic, Parents' and Mothers' Day (we call it Mothers' Day), Rally Day, Thanksgiving, Christmas, Temperance, Missionary, Miscellaneous. The selections have been "prepared especially for this book," and contain many fresh and pretty things, including some music. With the exception of the "Patriotic" section, which is excellently suitable for the United States, the material will be welcomed by Canadian Sunday Schools that may be looking about for recitations and dialogues for special Sundays.

A Treasury of War Poetry—Second Series, edited with introduction and notes, by George Herbert Clarke, Professor of English in the



St. Andrew's College

Toronto

Canada

A RESIDENTIAL AND DAY SCHOOL

FOR BOYS

Temporarily situated in the New Knox College Buildings on the University Lawn and St. George Street.

Upper and Lower School with Separate Residences. Boys prepared for the Universities, the Royal Military College and Business.

CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE "All Canadian" ENTERTAINMENT SERIES

PATRIOTIC DRILLS, PLAYS AND EXERCISES

Sixteen Canadian Plays

Nine Canadian Drills

You will welcome this select "All Canadian" Entertainment Series. It will fill a long-felt want because it is designed to meet the needs of teachers of all grades and classes—Public School, High School and Sunday School.

The splendid large assortment comprises plays and drill for large and small schools, elaborate or simple costuming. All are intensely patriotic.

PRICES : PLAYS, 25c. EACH, POSTPAID
DRILLS, 15c. EACH, POSTPAID

See our 1920 Catalogue for full Description

Presbyterian Publications

Church & Gerrard Sts.

The Board of Publication of the
Presbyterian Church in Canada

TORONTO

University of Tennessee (Houghton Mifflin Co., Boston; Thos. Allen, Toronto, 361 pages, \$1.50 net). Readers of the First Series of these collected poems will be glad to secure this second volume. "With the close of the War it has become possible to assemble its poetic voices, and to enlarge, with due regard for proportion, the choir presented in the First Series." The poems are grouped, as in the First Series, in sections dealing with the same subject—all the way from one's native land to The Fallen and Peace. Not all the poems breathe the spirit of War, though poets militant are not wanting. On the battlefields the soldier's mind was often filled with visions of green fields and spring flowers—visions such as are reflected in some of the poems. This valuable book of over 150 carefully selected poems will be highly prized by all who would have a high class memento of the War.

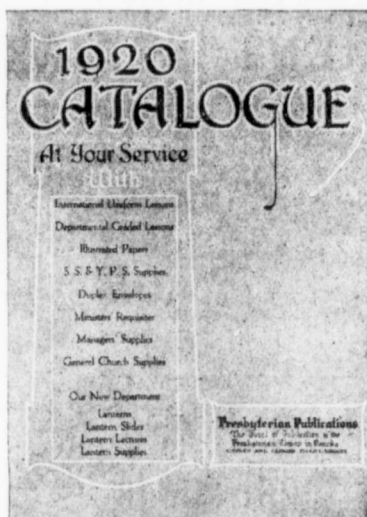
The Hardest Part, by G. A. Studdert Kennedy, M.C., C.F. ("Woodbine Willie"), (Hodder and Stoughton, Toronto, 206 pages, \$1.50), is what he himself describes as "a fairly faithful and accurate account of the inner ruminations of an incurably religious man under battle conditions." The following lines throw light on the title of the book.

"The sorrows of Gud mun be 'ard to bear
If 'e really 'as Love in 'is 'eart,

And the 'ardest part i' the world to play
Mun surely be God's part."

The author is making a wholesouled effort to throw some light, in the new movement of the world's upheaval, on the question so often and earnestly asked him as chaplain, "What is God like?" Out of terrible and new experiences he grasps at and gropes after new truth which can explain the conditions of the War. He sluffs off some of the old as not answering the needs of the new and unexpected conditions. He is opening up questions which must be in the minds of all thinking religious people to-day. Interspersed are incidents of his life at the front, bold, concise, horror-revealing which give the work a touch of power and gripping interest.

"A Sailor's Home," by Richard Dehan (McClelland and Stewart, Toronto, 319 pages, \$1.75 net), is a collection of fifteen short stories, mainly of events and people in humble life, for which the author has a genius of interpretation, both in ideas and in language. One finds his dialects a bit embarrassing at first, but easily falls in with his representation of sailor's life. His humor is captivating and sparkles throughout the whole. There is no monotony in his topics. Like R. Dehan's other works, this is good company for spare hours.



YOU NEED IT

YOU who are in any way engaged in Church, Sunday School, or Y.P.S. work, need a copy of this **1920 Catalogue**. It will help you plan your work and work your plan.

"A vast storehouse of information," is the way one man aptly described it.

The back cover pages are devoted to our newest department—Lanterns, Lantern Slides, Lantern Supplies, and Lantern Lectures. New supplies in abundance will be found throughout its interesting pages.

There's a copy for you. Send us your name.

A Separate Lantern Catalogue
will be issued shortly. If in-
terested ask for a copy.

Presbyterian Publications

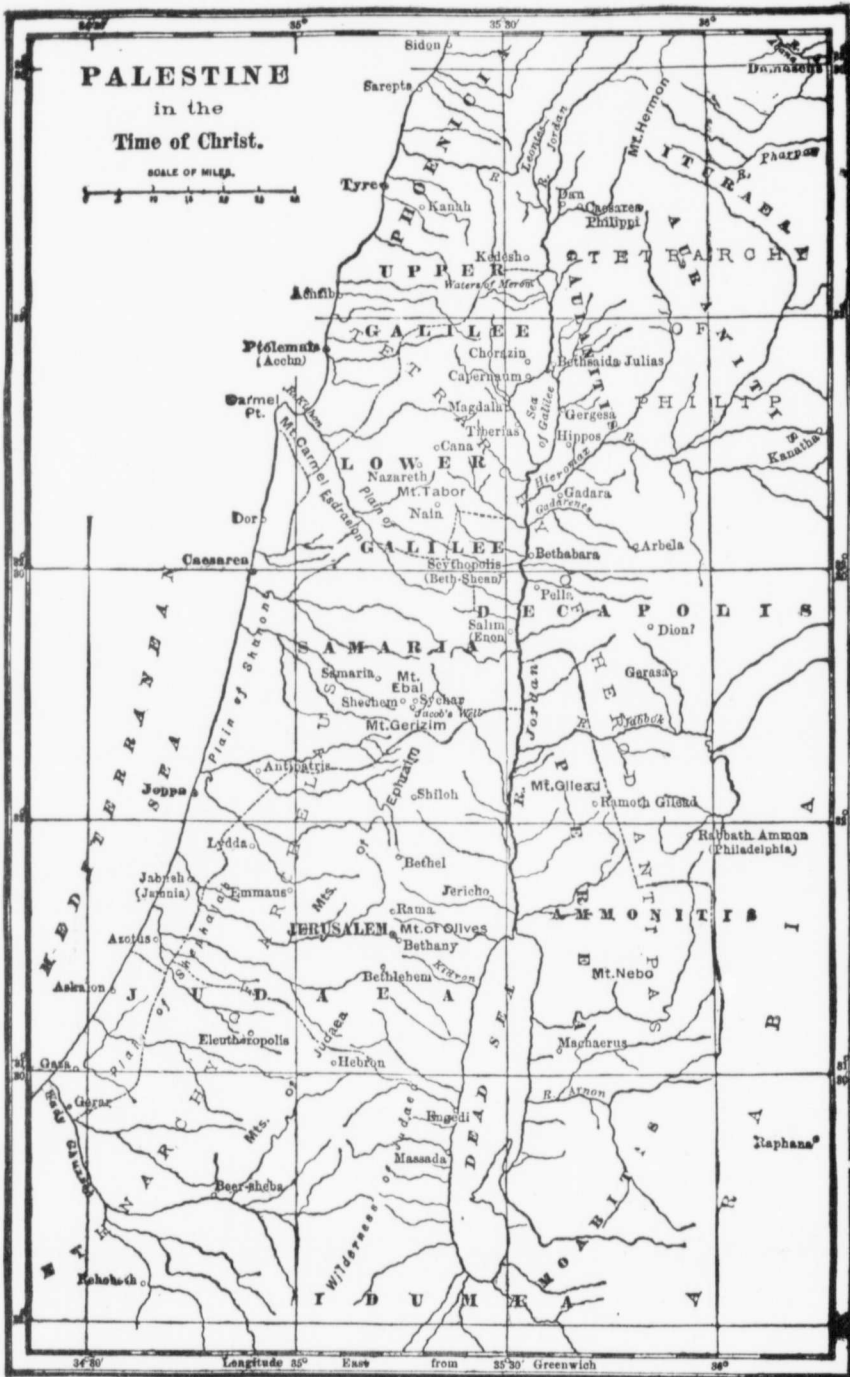
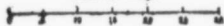
The Board of Publication of the
Presbyterian Church in Canada

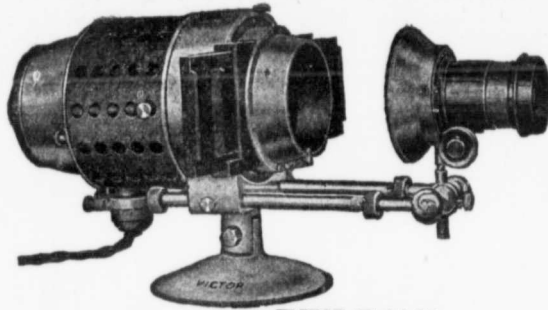
CHURCH AND GERRARD STREETS, TORONTO

PALESTINE

in the
Time of Christ.

SCALE OF MILES.





VICTOR Model 2-1

Let a Lantern Tell the Story

THE successful use of the Lantern and Lantern Slide by Church, Sunday School, Day School, Y.P.S., Missionary Society has conclusively proven that pictures presented in realistic form on the screen do more effective work in emphasizing the message and moulding opinion than the spoken word or printed page.

The Hymn thrown on the screen increases the volume and quality of the singing. It is noticeable also how greatly the attendance increases.

LET A LANTERN TELL THE STORY

VICTOR MODEL 2-1

The Mazda-Nitrogen lamp used in this Model is the very latest development in incandescent projection lamps. It is intensely powerful, giving a steady, noiseless, flickerless light. This Model is interchangeable with Acetylene or Carbon Arc equipment.

MODEL 2-1—Complete, 400-watt Mazda lamp, connecting with any lamp socket of 110 volts - \$48.00

(For current of 220-250 volts a reducer is required.)

High Power Acetylene	-	-	-	\$42.50
Combination of above	-	-	-	57.50
Prestolite Tank, extra	-	-	-	12.00
Lantern Carrying Case	-	-	-	8.00

VICTOR High Power

VICTOR HIGH POWER

Mounted on Adjustable, Detachable Steel Tripod

This Model meets the demand for a long distance projector of high power. By this machine it is possible to throw an image 15 feet wide any distance up to 120 feet from screen. A very popular model.

Price, complete, 600-watt Mazda, connecting with ordinary lamp socket of 110 volts - \$60.00
Carrying Case - \$10.00

Lanterns for every purpose. Tell us your needs.
Ask for information.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS, TORONTO

