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Toronto

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PUBLISHER'S NOTICE

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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
Rev J. M. Duncan, D.D., Associate Editor

Vol. XXIII.

Toronto, February, 1917

No. 2

EDITORIAL

Really Reaching the Boys

In one of our city Presbyterian Sunday Schools there is a class of 12 teen-age boys. The whole 12 were recently received together into full communion in this church on profession of their faith.

They had been well taught, of course, in their class and from the pulpit, not to speak of instruction in their homes. Then the Boys' Conference came, with its splendid gathering of nearly a thousand boys in their teens. These boys attended. Then, when the minister asked the class to meet with him for three Sundays, every boy was on hand; and when he invited any of them who wished to go forward to the Communion, to see him at his house, one by one, every boy sought an appointment, and when Communion Sunday came, every one of the 12 boys was at the Communion table.

The boys were from 15 to 18 years of age.

The incident has probably been duplicated many times during these last few weeks in the various churches all over Canada, for the Boys' Conferences reached from coast to coast, and ministers and Sunday School teachers have been on the alert to reap the results.

The Boys' Conference, now with several years experience of it, has shown itself to be very much more than an organizer of Boys' Work. It has always aimed to be much more than this. There has always been included in its programmes, the *direct appeal*. The boys have been challenged for high character, clean living, unselfish service, and, above all, for consecration to the great Lord and Master who alone can make these things possible. And the boys have responded to the appeal.

The minister of the church in whose Sunday School was the class of the 12 boys, demonstrated how advantage should be taken of this mass movement amongst the boys. In the first place, he put the boys in touch with the stream of influence which the Boys' Conference created. Then, when their hearts were touched, he took hold of them at once, and impressed upon them the privilege and duty of full commitment to Christ, as members of Christ's church.

Boys of 15 to 18, however careless they may appear to be, are, in their hearts, eagerly asking for the better way. Their teachers and their ministers are very wise to make use of every such movement as the Boys' Work to bring them on, and bring them in.

Planning for Giving

Is it too much to take for granted that every Sunday School has laid its plans for the year, for the School's giving, and that these plans are already, at the beginning of this second month of the year, working effectively? This is, at any rate, as it ought to be. The plans for the incoming year should be perfected, at latest in December, and should be set going the very first Sunday of January.

For any Schools which may have lingered, and which find themselves in February without

any plans, it may be pointed out that, whilst eleven months are not as good as twelve, eleven months' work with a purpose and on the right lines may accomplish a great deal. Indeed, by "speeding up" they may yield almost a complete year's result.

The objects for which the School is asked to give, should be very clearly decided on, and set forth to the School in such a way that even the youngest scholar will understand. Some Schools give all to missions. Some support themselves. Some help with the funds of the congregation. Some do all three. Each School will decide for itself, in conference with the session and with the missionary committee of the congregation. But, whatever objects are decided upon, let these be made quite clear and explicit to the teachers and scholars, so that all will work intelligently and all together.

As a method of giving, the Sunday School Duplex Envelope is worth a trial. It is coming widely into use with, in many cases, remarkable results. Samples and information will be gladly furnished by PRESBYTERIAN PUBLICATIONS, Toronto. The Sunday School envelope is pink, whilst that for the congregation is white, and for the Young People, blue. This avoids all confusion, and the children, even the very little ones, are learning to give in the way in which they will give when they grow up—a matter of no small importance.

In keeping missions before the School, there is nothing quite so convenient or effective as the Question on Missions, which is given in all our Lesson Helps—*carefully graded to suit the various ages*. Five minutes each Sunday with the Question on Missions, in the class or from the desk, or both, is a liberal education in the work of missions. It puts an edge on the giving, and the giving, in its turn, adds a relish to the missionary studies.

Do You Make Use of It ?

"Do you use this book in your School?" said a well known Sunday School superintendent to a brother superintendent the other day.

He picked up a copy of our 1917 Catalogue of Church, Sunday School and Y.P.S. Supplies which was hanging on the wall beside his study table.

His friend looked at him queerly. "I don't quite follow you," he answered. "That's just a catalogue, isn't it?"

The first superintendent chuckled. "Yes, in a way, it is just a catalogue, but in other ways it is much more than a catalogue. It is a sort of textbook of Sunday School plans and equipment.

"Look here," and he opened it at the first page.

"Do you see that Sunday School Calendar on the inside of the cover? Well, that gives the Uniform Lessons for the whole year. When I am planning my work ahead I find it invaluable. Then the special days, such as Patriotic Day, Rally Day, etc., are marked in red. This Calendar brings them to my notice a long piece ahead, and enables me to work out the most suitable sort of service for my School."

"I never noticed that Calendar in the Catalogue I have," said his friend.

"You look when you go home," said the first superintendent. "You'll find it all right. Then hang it up in some handy place where you'll have it when you need it.

"By the way, have you a Cradle Roll in your School?"

"No, I'm ashamed to say I haven't," said his friend. "You see it's quite a task to get it started."

"Tut, tut," said the first superintendent. "Just look here," and he flicked over a few more pages of the Catalogue.

"See, it tells how to install a Cradle Roll Department; that's simple, isn't it?"

"It certainly seems to be. I didn't know just how to go about it," agreed his friend.

"And what about a Home Department?"

The friend threw up his hands. "Have mercy," he said.

"Not much," said the first superintendent. "You really ought to be ashamed of yourself. Every live School should have a Home Department. It pays for itself financially, and pays in every other way; and here,"—he turned over more pages—"here is practically everything you need to start your Home Department going.

"Oh, yes, and there is a great scheme to get the boys and girls to church on page 62.

"No, I'm not going to tell you about it, look it up for yourself when you get home.

"And when you're at it, turn over the whole Catalogue page by page. You will find how to get the tiny tots to attend regularly, and on time, how to get up a Membership Contest for new members, how to get a big turnout on rainy Sundays, and hosts of other valuable plans."

"But I've glanced through the Catalogue and I've never noticed these plans," said the friend.

"They are there, though," said the first superintendent. "You just keep turning over the pages and asking yourself, How can I make my School do better work? You'll find your answer and the plans there.

"Do you know," he went on, "I keep a copy at the School and whenever we need a blackboard, a map or a hymn book, I see immediately what I can get, and what it will cost. My teachers, too, refer to it constantly for plans and supplies. I really couldn't get on without it."

"I'll certainly look up my Catalogue when I get home," said the friend.

And if you don't find the 1917 Catalogue, drop a line to us. We shall be glad to send you a copy free of charge.

* * * * *

He didn't send for a copy, but called in for it himself, the next time he was in the city, and told us about the conversation. He took two Catalogues away with him, one for his Sunday School, and one for his use at home. He says he finds them just as useful as his friend said he would, and that he wished every superintendent and teacher would look over the Catalogue as often as he does. He says he knows it would pay them.

Getting the Scholars to Answer and Ask Questions

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

Teaching as a process is two-sided. It involves two activities, that of the teacher and that of the pupil; and the latter activity should, under ordinary conditions, be as much in evidence as the former. The form which the pupil's activity most frequently takes in connection with the ordinary lesson, is the answering of the teacher's questions, although there are times when the pupil himself becomes the questioner and the answers are provided by some one else, either the teacher or some other member of the class.

This twofold activity of the pupil is to be encouraged since it is both a necessary condition and a useful index of his progress.

The fundamental conditions of success in questioning lie rather deep. They have to

do in the main with the character of the lesson, its suitability to the age and interests of the pupil, the degree of confidence existing between the teacher and the members of her class, and the presence of a community spirit within the class which makes it really a class rather than a mere collection of boys or girls.

There are, however, some useful maxims capable of immediate and general application, and I shall attempt to set forth as simply and briefly as possible three of them:

1. Be careful to begin within the circle of the present interest of the class. No one can tell you what that present interest is. You would not be a teacher at all in the real sense of the word unless you possessed some gift of divination in this connection. A friend of mine once began an Easter lesson to a class of girls in their teens, with a question on spring hats. From that topic, a rather frivolous one, to be sure, for the Sunday School hour, he

carried their interest to spring flowers and the general awakening of life in the spring time. Then he was able to direct their attention to the effect upon men's minds of the first Easter message "that life is ever lord of death." Doubtless he got the cue as to his beginning from some scraps of conversation which he overheard before the lesson commenced. But he showed his wisdom in two things, first in placing his first question on the rather low level of the girls' present interest, and second in framing his further questions so that the class were brought as speedily as possible to the Easter subject.

2. So order your later questions that each will connect naturally with its predecessor. Scrappy, disjointed, desultory questioning is to be avoided just because it always fails to maintain the interest of the class, and they consequently refuse to devote their whole minds to the making of satisfactory answers. Pupils enjoy keenly seeing the successive answers to a well-arranged series of questions built up into an orderly framework of knowledge.

3. Spare no pains in making your questions absolutely plain to your class. Observe always, both as to matter and as to form, the happy medium between the too easy and the too difficult. A veteran teacher was once asked, "Do you not get sometimes some very foolish answers from the pupils?" His reply was, "Yes! I find that if I ask a foolish question, I usually get a foolish answer."

More important even than the problem of skilful questioning by the teacher, is the problem of developing in the class the disposition to ask questions on their own account. Wordsworth has said that the "whole vocation" of the child is "endless imitation." I think he would have been nearer the truth had he said, "endless questioning." The aim of every teacher should be to promote in her class that spirit of confidence and of intellectual alertness which will lead the pupils to ask questions with something of the freedom and impelling curiosity which one finds in the right sort of home.

To show just how this may be done is hardly possible within the space assigned for this article, but I may say that one of the secrets of the child's questioning at home is the challenge of the environment. There are so many interesting things about him which he wants to have explained. Unless the class environment makes a similar challenge, he will ask no questions simply because he has no questions to ask.

Queen's University,
Kingston, Ont.

The Material We Work On

"Holds a thousand green leaves folded tight,
Holds a thousand flowers, pink and white,
Holds a tree with its branches all complete,
And fruit that is juicy, golden and sweet."

It is of the little child that the rhymster writes, the child so little, but with such infinite possibilities of development. And that same wondrous little bundle of possibilities is the material the teacher works on.



How to Tell a Story

By Rev. A. J. Wm. Myers, Ph.D.

With few exceptions stories should be told, not read. Even the new beginner will get much better results by telling the story. Some stories should be memorized word for word, others told in our own words. But whichever plan is followed, the first principle of story-telling is:

See and feel the story for yourself. Read the story over until familiar with it. Then sit back and think it through, letting the imagination have free play until every scene is vivid and you feel the thrill of the situations as they develop.

When you have gripped the story, say it aloud. This tests out the form, language and freedom in its use, and gives confidence when one comes before the class. This method of preparation is not only best but takes least time. When the story is seen and felt, it is easy to give it natural expression. The problem of memory is solved.

For example, any one who can see and feel the story of the Prodigal Son—the wealthy home, the father and two sons, departure, fast living, want, swineherd, memory, resolve, the return with leaden step, the welcome!—can tell it to any group. The scenes follow each other naturally, and the Bible language is so concise and fitting that it easily becomes one's own.

Begin at once. The first sentence should take us into the story. Avoid apology and explanation. Here are the first sentences of some good stories: "A certain man had two sons," "There was once a giant, and he lived in a cave by himself," "Once upon a time there was a little boy who talked a great deal about Santa Claus," "The bugles rang out," "Little Jack Horner sat in a corner," "There was once a little Indian boy who rode fifty miles on the cowcatcher of an engine." Ask yourself: Is my first sentence interesting to my audience?

Have continuous movement and action. Keep strictly to the single thread of the story. Avoid digressions. It is a tiresome bore who, in relating a story, incident or conversation

runs off into every detail and side track. Keep to the main track. See again the story of the Prodigal Son, with its one clear line, action following action, a continuous movement. If the movement stops, interest flags.

Here is a little child's story. Notice the movement, "One day I went to sea in a life-boat—all at once I saw an enormous whale, and I jumped out of the boat to catch him, but he was so big that I climbed on his back and rode astride, and all the little fishes laughed to see."

There must be a definite point. Some call this a climax. Any incident we tell, or narrative, has a specific meaning or point, or we would not tell it in ordinary conversation. If what we intend is not clear, we failed. The story is told because of its point. If that is not clear, it should not be told. If it is clear, no explanation or moral tacked on is necessary. To tack on a moral is like tying a flower to a plant. What is wanted is to let the plant itself blossom. Then stop as soon as the story is done. Anything added spoils it.

Let the characters speak and act for themselves. This is easy when the story is seen and felt. "Mr. Redbreast said, I will build my nest here," is much better than "And the robin said that he would build his nest."

Compare the ever popular "Who killed cock robin?" "I," said the sparrow." The use of the direct form helps to make the story vital and to visualize it. It is always a good plan to repeat some striking sentence, like the refrain in a song. A good example is Kipling's "waving his wild tail and walking by his wild lone" in *The Cat that Walked by Himself*.

What stories to avoid. Marie L. Shedlock, in her fine book, *The Art of Story Telling*, wisely tells us to avoid stories that are introspective, sentimental, strongly sensational, outside the child's experience, have coarse fun, deal with infant piety and death-bed scenes, are mixture of science and fairy tale, and arouse emotions that cannot be translated into action.

Take time. New beginners especially are tempted to go too rapidly. The story is worth telling. The children are enjoying it. Haste will spoil it. A judicious *pause* at certain points is very effective.

Avoid over-emphasis. Over-emphasis means no emphasis and is monotonous. Do not be sensational. And, above all, tell such stories as are worthy of a permanent place in the child's life.

Toronto

The Church and the Little Ones

BY REV. D. N. McLACHLAN, B.A.

The duty of the church to little children between the Cradle Roll and the Sunday School is receiving closer examination. Every one admits the importance of this period, and no one should shrink from the responsibility involved. There are at least three ways by which the church may be of service to the little ones.

First—The church may encourage parents to tell Bible stories to the younger children in their homes. There is good Biblical warrant for this: "Tell ye your children of it, and let your children tell their children, and their children another generation."

There are parents who try to shift this responsibility by asserting that the Sunday School is the place where children will be taught Bible stories. The Sunday School cannot and never was intended to take from parents the privilege and duty of training their children in morals and religion. Where the Sunday School is failing, the failure is due largely to lack of cooperation from the home.

Other parents plead that they have not the "knack" of story telling, therefore they cannot tell Bible stories. It is our duty to

society, they say, that each of us shall stand in the place where we can best serve society. "Each in his place" is an excellent motto, but under normal conditions, that parent does not live from whom God has withheld the ability in some measure to tell Bible stories to his child. Elaborate explanations are not required. Even the moral contained in the story need not be indicated.

The late Dr. Harris, superintendent of education in the United States, was undoubtedly right when he insisted that to emphasize the moral in a piece of literature is to destroy the moral. The moral will make its own impression. Tell the story of Joseph, without comment, to a child, and bitter tears will silently flow, because the child is in perfect sympathy with Joseph in his sorrow and suffering. Hence for little ones the narratives of the Bible are needed, not its doctrines.

Second—The church, by a series of meetings for parents, or by addresses from time to time at a regular service, may instruct parents in the best methods of telling Bible stories to their children. For example:

(a) It can be made plain to them that just

as no one would think of teaching a bird to sing, nature having performed that task, so no parent requires to teach his child to worship, for God has already done that. Parents need to know, however, that it is necessary to supply the child mind with materials for religious thought.

(b) They may be shown that a child between the ages of five and twelve gets the best image of a story that is *told* to him, rather than *read* to him. Reading is still rather new to the race, and is usually strained and unnatural. Accordingly, the best results are secured by having the story told in the parents' own way and words.

(c) They may be informed that a child retains the essentials of a story by retelling it. Indeed, the only way for any one to be sure of remembering a good story is to tell it as quickly as possible. The child's mind will thus become active as well as receptive.

(d) They may be assured that half an hour a week spent in telling Bible stories to a child between the ages of four and twelve, would put that child in possession of more than four hundred stories. A little girl in Winnipeg, who is only five years old, can repeat all the important stories in the Bible.

Third—The church may train her Sunday School teachers so that as little ones whose minds have been richly stored with Bible stories reach their classes, they may be able to impart to these children the moral and religious truths contained in the stories they have heard. In this training three outstanding qualifications in the teacher seem to be necessary :

(a) The teacher ought to have such a message as will create an atmosphere of confidence in the mind of the child regarding the love and keeping power of Christ.

(b) The teacher ought to have a genuine experience. The personal element should enter, so that the teacher's life would ever say to the child : "Come . . . and I will declare what he hath done for my soul." This means an experience in forgiveness of sin, surrender of will, fellowship in prayer, joy in the Lord, knowledge of the peace that passeth understanding.

(c) The teacher ought to have a definite purpose, wisely and tenderly and constantly to persuade the class to yield themselves to the drawing power of Christ.

Winnipeg



Bring the Children to Church

By A. R. Wightman

Do we realize the importance of having the children attend church services on the Lord's day? The supreme purpose in these services

is to worship God in his house upon his day, and, when it is remembered that he is, in a special sense, the loving Father and protector of little children, it is especially fitting that they should join in his worship.

To bring about the desired result, the home influence should be the strongest, and every effort should be made to have this brought to bear upon the child.

Companionship can also be used to advantage, one young life influencing another.

There is also the great power of the consecrated teacher, holding before the child the promises God has made to those who reverence and hallow his day and wait upon him in his sanctuary.

Parent and teacher may bring before the scholar the example of our brothers in heathen lands, who will travel long distances and endure many hardships in order that they may find the missionary of the cross and hear the wonderful message of redeeming love which he has to tell them.

The children should be helped to realize how much we owe to the great, living Christ, upon whom our church is founded, who gave his life that he might bring to us the kingdom of heaven.

The pressing invitation of the pastor sometimes has a large influence in bringing the children, and a hymn and a few words specially for them are always appreciated.

Possibly prizes might be offered for perfect attendance, in the Sunday School.

Westmount, Que.



The Bible in the Sunday School

By Rev. W. I. McLean, M.A.

The place of the Bible in the Sunday School is central. It is the textbook of the School, to be systematically and carefully studied; it contains passages which should be stored in the memory of every scholar; it is worthy of being held in reverent affection by all.

To insure for the Bible its rightful place in the School, let all Lesson Helps be regarded as only an aid to Bible study, not a substitute. Their true use is for home preparation only. A Bible in the hand of each scholar who can read, should be an aim of every School.

All Bible study should be made interesting, that it may be most helpful. Interest begets interest. By means of friendly contests and examinations a wholesome rivalry is created, and the scholars will become familiar with the Bible, its history, and teachings. Let the programme be varied from time to time by introducing readings and recitations from scripture by individual scholars of various grades. This plan, if reverently carried out,

will create interest and add enthusiasm in Bible study.

Encourage the older scholars to take the Teachers' Training Course, especially the Biblical portions, and occasionally ask them to give a five-minute talk on some Bible character, some Oriental custom or scene or geographical feature of Bible lands. Exercises of this sort will not only develop the older scholars but will be a strong incentive to greater interest and work in the lower grades. Time spent in this way might, sometimes at least, with great profit, replace the oldtime superintendent's review.

The use of the Graded Lessons in the School gives to the different ages the portions of scripture for study best suited to the understanding and needs. The Assembly's graded lists of choice passages for memorization are admirable and the rewards offered for perfect recitation make them specially attractive.

"We are shaped and fashioned by what we love." Let the atmosphere of our School be veneration and love for God's holy book, and the results will be seen in the character of the scholars.

Hanover, Ont.



One Book a Year

By Rev. W. J. Watt, B.D.

If all the teachers in our Sabbath Schools would read one book each year dealing with their special problems and needs, the result would be delighted and encouraged teachers, on the one hand, and, on the other, scholars benefited in direct ratio.

Sunday School teachers are busy men and women, but just because they are busy, they should be keen to adopt any plan that will lighten their work, and, at the same time, give them new zest for it.

Suppose, for example, a teacher is struggling with a class of boys who are just at the age when the temptation to drop a cold buck-shot down the neck of his classmate is seemingly irresistible; or a class of girls who are at the tittering age when you cannot seem to say the most rational things without starting one or more of them on a five-minute giggle, which sends all your preparation to the winds and leaves you stranded and discouraged.

Other teachers have taught and are teaching just such classes as those baffling you. Some of them have found out also how success can be assured, and have written out for you the plans they have tested and found workable. You may discover them, too, in months or years of study and experimenting, but why sacrifice the time and energy, only to find that by the time you have learned the secret, your scholars are away and gone forever from your control?

Others have labored. Let us enter into their labors by building on their results. I care not what grade of class may be yours, it has its own problems, and you need the best experience of those who have gone before, or who are master workmen in these respective departments to make your work its very best. The busier you are the more you need it.

If your School is up-to-date enough to possess a library of helpful books for teachers, you have at your disposal a veritable mine. Begin to-day to develop your claim. If not, on pages 60, 61 of the 1917 Catalogue, which every teacher should have, and may have, by writing to the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto, will be found a descriptive list of excellent books dealing with every phase of the Sunday School teacher's work, all "true and tried," the cream of the great available abundance. Read this list over carefully, and then decide as to which book seems by its description to offer you what you feel is your first and most pressing need; secure the book, and make its contents yours.

For instance, as to difficulties in class management; why not get a good book on that subject, study carefully the plans and suggestions contained in it, and try out those which seem to you most suitable in the actual work of the class? The teacher who, in this way, concentrates for a year on this special phase of his work, cannot fail, at the end of it, to be a more effective teacher. And he will be eager, the next year, to take up some other phase. In this way, by patient effort, he will soon attain to the mastery of his work, which is one of its great joys.

Port Elgin, Ont.



What Parents Can Do

[In a recent issue of the Weekly Calendar of Westminster Church, Toronto, the minister, Rev. Dr. Neil, wrote the following message, under the heading: What Parents Can Do to Help Westminster Sunday School. The message of this veteran pastor is not only eminently suitable for parents, but suggests to superintendents and teachers lines along which the cooperation of the home should be sought.—EDITORS.]

1. Insist on the scholars being regular and punctual in attendance. Sickness to be the only reason for absence, no excuse for being late.
2. Help the scholars at home to prepare their lessons. This will enrich yourself. Use as far as possible the Sunday School lessons in family worship, thus uniting altar and School.
3. See that the child is provided with an offering.
4. Never criticize the teacher in the presence of the scholar.
5. Welcome the teacher to your home.

6. As far as possible accompany your child to the School, and be enrolled yourself either as teacher or member of the Bible Class.

7. Pray for teacher and scholar. No prayers are more acceptable to God than those for the young. We have many proofs of this in the Bible.

8. Never forget that the School is a help, not a substitute for home training.

The chief responsibility rests first and last and all the time on the parents. The father and mother who do not, by teaching, example and prayer seek the spiritual culture of their children, are untrue to themselves, untrue to those whom God has given them, untrue to solemn baptismal vows, and untrue to God who has committed immortal souls to their care.

9. Above all make the home the abode of Christian love.



The Sunday School Library

By E. A. Hardy, D.Ped.

Secretary, Ontario Library Association

The Sunday School Library—what should be done with it? Three plans are in actual operation in our Sunday Schools:

1. It is treated as a valuable factor in the School life and kept up to the mark of high effectiveness.

2. It is considered as of little account, a sort of unwelcome inheritance from the past, and neglected and starved and, therefore, is of little value to the School.

3. It has been abolished as being useless, now that the Public Library is everywhere and there is such a widespread distribution of books in our homes.

As to the third plan, a little reflection will show its danger. As a matter of fact, we have only some 400 Public Libraries in Ontario for nearly 850 municipalities, and the number of Public Libraries in the other provinces is very, very small, and many homes are still poorly supplied with books. It hardly seems wise, therefore, to view with favor the abolition of the Sunday School library. Even where the Public Library is present and well administered, a change in the character of the Sunday School library is more preferable to its abolition.

As to the second plan, there is absolutely nothing to be said for it. Let us note the first plan and try to discover some of its successful methods.

All Sunday School library problems resolve themselves into two, namely, how to get the books, and, secondly, how to get the books read. It is not an easy matter to prescribe any "positively certain" methods to secure either of these results.

The task of getting the books is more complicated than it seems. First of all, we must decide what books we want. Secondly, we must find out where to buy them to the best advantage. As to the place of purchase, the publishing house of one's own church is likely to be the best medium.

Now, how shall we select the books? There is such a wealth of standard literature and of current literature to choose from, that even the expert librarian is dazed at its volume. Librarians have, however, for many years been preparing, in cooperation, lists of books which are guide posts to the most suitable books. For instance, the Toronto Public Library has in preparation lists of books for boys and girls which have been tried and tested in their children's libraries. These lists will be available for distribution on application to the chief librarian, and will be of the greatest value. Another help is the Catalogue of Books Recommended for Public and Separate School Libraries by the Department of Education, Ontario. It is a bound volume of 192 pages, containing some 2,000 titles, graded for the four forms of the public and separate schools, and carefully classified and annotated. This is published at a nominal price of 50 cents, and may be had by addressing the Superintendent of Education, Parliament Buildings, Toronto. These two lists, of course, deal with books suitable for the general reading of boys and girls, but do not go extensively into religious literature. Each denominational publishing house is glad to supply lists of that kind on application.

It cannot be too strongly emphasized, that only by the greatest care in selection of books can the right choice be made. It is in no degree easier to build up a first-class Sunday School library, than it is to build up a first-class institution of any other kind. Nothing but constant care and hard work will achieve the result. It should be noted further, that the Library must be kept constantly furnished with fresh material, either additional standard books or selections from the books being published from month to month. The book reviews in the *TEACHERS MONTHLY* and elsewhere, as well as the publishers' advertisements, will keep one in touch with what is coming from the press.

If it is possible to buy even only two or three new books a month, it is good business. At least, a library should buy three or four times a year. It may cost a little more in postage or express charges, but these will really be saved in the exclusion of second-rate or cheap books. That is to say, the extra care given to the choice of the few books would almost certainly mean that the library will get only the best, and, therefore, will get good value for its money.

When we come to consider the plans for getting the books read, we face other difficulties. If the superintendent and the teachers are interested in the library, the problem is solved. They will be constantly talking up the library and urging the boys and girls to read. If, however, it is left almost entirely to the librarian, he must bestir himself.

Two or three methods may be suggested. A bulletin board on which the names of new books are displayed is a capital plan, especially if the picture on the book jacket is tacked up. If there is a lantern in the School, a slide with the name of the new books, and possibly a pertinent remark, will give good publicity. It is sometimes well to call in a scholar or a teacher by special invitation and ask him to read some book of unusual interest. Especially is this the case with a missionary book or a biography or a book on Sunday School methods. Prizes for those who read the most books in summer holidays and present a written record of their reading with very brief comments may be found very useful.

Altogether, the best advice that can be given is publicity, interest and a sense of the great value of the Sunday School library. These are bound to bring results. But remember that the success your School gets out of your library, will depend on the intelligence and the energy you put into it. Make it really worth while, and it will influence greatly the lives of scholars, teachers and officers, and your School will praise it and believe in it.

Toronto



Annals of a Bible Class Teacher

By Frank Yeigh

HOW THE BOYS IMITATED THE MEN

This is a tale of how a group of boys imitated the men, and how the men influenced the boys.

A Men's Bible Class was organized in a small town,—the first in the place. That it filled the proverbial long felt want, was proved by its instant success, for within a year over fifty members had been enrolled, including some men who had not been near a Sunday School for years.

Concurrently, and imitating their example, the older boys organized in two classes, with the catching titles of the Wide-Awakes and the Four-Squares. Up to this time the teenage lads dropped out of Sunday School, as was the habit of most of their comrades. But now that the grownups, their very own daddies in some cases, had become Sunday School scholars again, the power of influence by imitation worked its spell, and twenty-five boys lined up in junior and senior classes.

Wise men these men were, for they paid the expenses of boy delegates to Boys' Conferences, and that meant in time trained boy leaders of other boys. So the town has to-day these two live classes of promising youngsters, with two competent men leaders who give freely of their time and influence. As a result the classes have a full programme, Sunday and mid-week. Their slogan of "clean sports, clean speech and clean life" is put into practice. The church lawn is used for some of their physical activities, the church basement for their winter gatherings, while some homes are open for "homey" come-togethers.

Last summer they had the time of their lives in a week's canoe trip, during which they covered a hundred and fifty miles of most beautiful river and lake country, with the usual varied roughing-it experiences, with corresponding abnormal appetites and bronzed faces. You should read the scribe's official diary to get a full account of the trip. Of course it is to be an annual event.

I could fill pages telling of these boys, corporately and individually, but it is not necessary. I've told the story just to prove how eager boys are to imitate men,—for good or bad, and what a fine contribution a Men's Bible Class can make in having regard to the boys they know.

THE STORY OF THE "X" MARKS

A teacher of a Men's Bible Class for now many years, and who has seen almost a generation of young men pass through it, prizes most highly a long list of members, totalling hundreds, whose addresses include many continents and countries. On almost every page of the book is the tell-tale "X" that speaks of a vacancy in the ranks, of one who has gone home.

What a flood of memories the "X" marks awaken! There was Jimmy,—the star athletic leader of the class, and a star Christian, too. His dimpled smile and kindly eye remain vividly in memory yet. On the great Varsity field-sports day, a sudden over-exertion snapped the cord of life, and the ominous "X" was placed opposite his name.

Is Jimmy dead? Yes,—no. He, being dead, yet speaketh. The fragrance of his life remains with all who knew him. His portrait hangs in the class-room, smiling from the frame as of old.

Strange to say, Jimmy is still a member of his old Bible Class—by proxy. No Christmas time comes around, when dinner baskets are distributed to the poor, but Jimmy sends one, for his father makes an annual contribution in memory of the best son a father ever had. The class indeed has no stronger friend than this parent, and he always wants to be in its undertakings—in Jimmy's name.

Is Jimmy dead? No, and no again. He who was the class athletic director, who was an earnest student of the Word, and a valiant soldier of Jesus Christ; he who early in life ran up his colors as a Christian and who never lowered them, still radiates the influence of a rare personality.

Do you wonder that the little "X" in that teacher's membership roll means so much to him, or that Jimmy's companions still love to talk about him?

Toronto



Meeting the Needs of the Young People

The way to conquest in every field is through obedience to law. If we are to get crowds, we must ascertain the tastes of people and make an appeal to them; if we want to make money we must find out the wants of the neighborhood and supply them; if we are to make a real success of our young people's work, we must go at it in the same way.

What, then, are the religious wants of young people, say from sixteen to twenty-five? The chief are probably the longing for complete manhood, craving for sociability, the desire for service and the yearning for fellowship with God.

How are these needs to be met? There are four corresponding interests, namely: Bible study, social opportunity, missionary enterprise and worship.

What must we set up in our congregations to provide these interests? Bible Classes, midweek meetings, budget allocation, attractive public worship.

One inclusive organization is enough in each congregation, officered and governed by the young people themselves. Such an organization can provide one or more Bible study classes on Sunday and other study classes through the week, can provide inter-class or inter-club or other social and fellowship meets from time to time, can see that every young person takes a personal interest in the great missionary work of the church through missionary canvass, missionary meetings and missionary banquets, and can, through ushering, choir work and special young people's features and services, secure the joyful participation of the young people in the worship of God.

Let us not make a fetish of any particular organization or programme, but see that we do the thing, that all our young people are receiving, through instruction, worship and training, the supply at least of their essential religious needs and fitness for future participation in the religious life of the church and of the nation.

How to Organize a Sunday School

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

In every Sunday School some one must be responsible for its organization. In the larger and more progressive congregations which are able to support, not only a preaching pastor, but a director of religious education as well, this latter officer will be largely responsible for the organization of the church School. In smaller congregations this responsibility will devolve upon, either the pastor or the superintendent, according as one or the other is more expert in the matter of religious education.

The director of religious education, if there is one, the pastor, and the superintendent of the Sunday School, together with two or more persons in the congregation, interested in religious education and having superior educational training, will form what has come to be called, the Educational Committee of the Church.

This committee should be one of the regular standing committees of the congregation, and should sustain the same relation to the Sunday School that a school board sustains to a public school. It will be the duty of the com-

mittee to study carefully the educational problems of the local church, including all the various organizations that have sprung up from whatever motives; and it will have the power to line up these various organizations into one cooperative and federative body, thereby avoiding all duplication of effort. Every organization that has for its object the training and development of youth, should form an integral part of the church School. It does not follow, however, that all meetings and classes of the School should be held on Sunday.

The pupils attending the regular session of the Sunday School naturally fall into five groups according to age and development. These are: (1) the Primary, including all pupils under 9 years of age; (2) the Junior, including pupils approximately 9 to 12 years of age; (3) the Intermediate, pupils of 13 to 16 years; (4) the Senior, those of 17 to 20; and (5) the Adult, comprising all over 20 years of age.

In the larger Schools these groups will form

separate departments both for worship and instruction, under the control of a departmental superintendent and a staff of teachers and officers. In small Schools where, perhaps, there are not more than 20 or 25 pupils, the whole School will worship together, and each of these groups will consist of not more than one or two classes.

Besides the superintendents and teachers mentioned above, other officers will be needed to enable the School to carry out its various activities. The offices of librarian, secretary, treasurer, organist, precentor, must each be filled by some one. A committee, too, will be necessary to examine and select books for the Sunday School library. It is very unwise to make a practice of purchasing and putting into circulation books which have not been read and approved by at least two members of a committee chosen for that purpose.

Still another feature of the organization is that which makes provision for the training of Sunday School teachers. One of the classes in the Adult Department of the School should be a teacher training class, and it should be composed of persons carefully selected for their peculiar fitness for teaching in the Sunday School.

This class should not only give thorough training in the science and art of teaching religion, but it should also provide practice teaching under criticism. Such practical training may be secured by assigning a certain proportion of the teachers in training for, say, three months at a time, to different classes in the Sunday School, to observe the work of the regular teacher, assist in the work of the class, and take full charge of the class when the regular teacher is absent.

In addition to the organization outlined above, two other departments, closely related to each other are essential to an efficient Sunday School. These are the Cradle Roll Department and the Home Department. The former has the care and supervision of children who are too young to attend the Sunday School—pupils under 4 years of age. This department should be under the direction of a lady superintendent, assisted by as many officers as are necessary to carry on the work. Its business is to keep in touch with the child from infancy, and ensure that through the home it gets a right start in life.

The Home Department will naturally cooperate very closely with the Cradle Roll Department, and will assist it in training parents to properly care for and train their children. It will also supervise the home work of children taking courses in the classes of the Sunday School, and it will provide and supervise reading courses for those who, for any reason, are unable to attend the regular

sessions of the Sunday School. This department, too, must have its own superintendent and staff of assistants.

From time to time questions of general interest to the whole School will arise which demand free and full discussion by all concerned. In order to meet this demand it is well to have in existence a recognized body which might be termed the Educational Council, composed of the Educational Committee already described, and all the teachers and general officers of the church School. The function of this body would be purely advisory. It might meet three or four times a year to discuss various problems of organization and administration, and to make suggestions regarding the same.

Macdonald College,

Ste. Anne de Bellevue, Que.



The Sunday School a Recruiting Ground for the Ministry

By Rev. George E. Ross, B.D.

The best recruiting ground for the ministry is that afforded in the Sunday School. For here are presented opportunities more favorable than anywhere else.

The boy in the Sunday School, in whatever department he may be, is at the most impressionable time of his life. Moreover, during these years of youth and teen-age, boys are thinking more seriously about their future than we know. It is often surprising to discover to how many minds the thought of entering the ministry suggests itself and how strongly the possibility appeals. Our church has not been taking full advantage of one of her finest opportunities for securing recruits for her ministerial ranks by presenting more directly the incomparable claims of the Christian ministry in this most hopeful field.

It is thought by some that any consideration of so serious a matter as God's call to the ministry should be delayed till maturer years, for a boy does not know his own mind or qualifications. But this is a mistaken idea. Many a man in the ministry to-day can bear testimony that his desire to study for the ministry and his decision later to do so were the direct result of a word spoken to him in boyhood by his Sunday School teacher or some one else interested in him and the kingdom. The writer remembers very distinctly, when he was only four years of age, Rev. Allan Simpson, then minister of Poplar Grove Church in Halifax, N.S., suggesting in the course of conversation, during a pastoral call, that he might some day become a Presbyterian minister. The thought and inspiration given that early day was never forgotten and had much to do with shaping that boy's col-

lege course and final decision. And in the Sunday School the hearts and minds of our boys are more responsive than most of us are aware.

The Sunday School is the place of close personal touch. The successful teacher knows his or her scholars personally, and holds their confidence. The superintendent is intimately related to each class. And the minister who is wise, is not merely a familiar figure in the School, but is a vital, personal part of its life and leadership.

These three hold the key to the situation. It is an opportunity that should not be neglected. Incidentally and frequently the teacher may have occasion to refer to the claims of the ministry in the course of teaching the lesson. Or in a heart-to-heart talk with the individual boy about matters that interest him, the subject of his future life-work may be considered. The superintendent from the platform may well speak of the urgent call for young men to keep the ranks of the ministry for home and foreign service up to full strength. The minister, acquainted as he is with the great need of the hour and the increasing demand of the years to come, will not fail to inspire the promising boyhood of his charge with a vision of the heroic service of the Christian ministry. And we shall find, as a result, an adequate supply of consecrated and efficient men responding in due time to the church's call.

Special attention is being given to-day to the teen-age boy, and rightly so. Upon him our future leadership will largely depend. He will be required to fill the gap made by war's awful toll upon the young manhood of the present, in every department of service.

The call of the ministry will be more urgent than that of industrial and commercial life. He is ready now to respond. Let us be awake to the importance of winning him for Christ and inspiring him with a vision of the best possible investment of his life.

Montreal



The Sunday School and the Missionary Enterprise

By Rev. A. Macgillivray, D.D.

The series of articles, of which this is the fifth, have been written in view of the problems and opportunities of Canada in the work of readjustment, reconstruction and assimilation, when the War has ceased.

The greatest missionary opportunity challenging any church in the world to-day is that which appeals to the church of Canada.

Canada has the greatest wheat field in the world in its vast Northwest, stretching nine hundred miles from east to west, and three hundred miles from south to north. Just one tenth of it is under cultivation. Nine

tenths is virgin soil awaiting the pioneer under whose touch the vast plains will wave with golden grain.

They will come to us from the old Provinces of the Dominion, from the States of the Union, from the homeland and the continent of Europe. In due time they will possess the land. Will it be possessed for Christ? Will it be famous for its righteousness as well as for its natural resources and material prosperity? Will it be richer in its people than in its material things?

These are questions to set us thinking and to which we must be ready to give an affirmative answer. The church, with its preaching station and Sunday School, must keep pace with the settlement of the country. The church must provide religious instruction for all who seek a home within our borders.

The brighter the fire burns at home the further will its light shine to those beyond. The best preparation for the foreign mission enterprise is the pushing of the missionary enterprise at home. The greater the number of recruits, the larger will be the draft for services overseas.

There is a call insistent and authoritative to so utilize our men and means as to give the gospel of Jesus Christ to all who make their home in our favored land, and so must we teach our children that they are enjoying the privileges of church and School that they may pass these on to those in the new, and needy parts of our fair land less favored than we are.

Further, it must be made known to every child that the Saviour whom he loves is as yet unknown to two thirds of the boys and girls in the world, and that just as we love our Saviour, we will show our love by making him known to those who as yet are strangers to that love in which we rejoice.

Our children need definite information as to the needs of the heathen world; of the work that the church is planning and carrying on to bring the gospel to those that have it not. The children need to be shown how they can help and when given something definite to do, they will gladly respond.

For years the ideal of the church has been, "The world for Christ in this generation." This is not an impossibility. "All things are possible to those that believe and work."

Toronto



Stop the Waste

Dr. Frank Woodbury, the well-known Nova Scotia Sunday School worker, says: "Fifteen per cent. of the membership of the Sunday Schools become members of the church. Ninety-five per cent. of the church

membership comes from the Sunday School. Therefore, more than five times as many pupils go through the Sunday School as become members of the church. Or, for every one who becomes a member of the church, nearly six pass out into the world and are lost to the church. Or, a teacher who has a class of six pupils may, if she has average success, save one for the church. Or, in a School of one hundred it takes nearly six hundred pupils passing through the School to keep up 85 per cent. of the church's strength in membership. The waste is simply appalling."



The Sunday School Institute

By Rev. Henry Dickie, D.D.

One of the best plans yet devised, to reach and help our Sunday Schools in organizing and developing their work, that it may become more up-to-date and efficient, is the Sunday School Institute, which is a gathering of picked people rather than a promiscuous assembly.

There are at least four factors necessary to the success of a School within the local church, namely: a minister who is the pastor of his church School; a superintendent with an educational ideal; a body of growing teachers; and a church membership and community in sympathy with the ideals of the modern church School.

Now, the Sunday School Institute aims to help the School by gathering together these essential factors, and instructing and inspiring them in the spirit, methods and matter of Sunday School work. Herein lies the noticeable difference between the old-fashioned Sunday School Convention and the modern Institute. The former was largely for teachers and religious people generally, and the work attempted was mainly inspirational. The latter calls for representatives from the home, the church, the day school and the community, as well as from the Sunday School, knowing that only through the co-operation of all these factors can we attain our goal, and the work attempted is educational rather than inspirational,—“the furnishing of workers with principles, view-point and ideals, rather than mere practical pointers” is the way in which it has been succinctly described.

Since it would be impossible to cover every phase of Sunday School work in one Institute of two sessions, our S.S. and Y.P.S. Board has adopted the plan of stressing one or two things each year. Last year, for example, educational evangelism was emphasized. This year two subjects are made prominent, namely: a complete curriculum of education and training for leadership. Next year spe-

cial attention will be given to the home. In this way, through a change of subjects and speakers, an Institute may be held in the same centre every year, and continue to secure a varied and progressive interest.

The aim or purpose of the Institute necessarily determines largely the manner of conducting it. Seeing that it aims primarily at instruction, room must be given on its programme for informational addresses. “Not only to keep workers in touch with the plans and programmes of our own church, but to bring to the attention of our people all the latest and best in religious education,” is the way in which our Board's little pamphlet on the subject expresses the aim.

This calls, manifestly, for the well-informed speaker, and fortunately a number of these are now to be found in every Synod of our church, and Presbyteries, in planning Institutes, should avail themselves of their help. One such expert, with the capable assistance to be had in every Presbytery from ministers and lay workers, will furnish all that is necessary for any Institute programme.

Discussion, however, should follow these informational addresses, and if a few persons are chosen in advance to open the discussion, the ice will quickly be broken, and the feeling engendered that it is free for all to participate in. But here, perhaps, is where the finest work is done.

Getting the experience of others is their working out of new plans and programmes brings more help to many delegates, than the address itself.

A third thing not to be overlooked is conference,—something that will call for a place on the programme the moment you realize that in this gathering there are representatives of all the religious education factors in the church and the community. A round table conference, defining and discussing the work expected of every group represented, and how it can best be coordinated in the interests of the common task, will go far to bring home to all the absolute necessity of cooperation, and lead to the development of local leaders acquainted with the broad scope and tremendous value of this work.

The Book and Church Publications Exhibits, which are brought to the attention of the delegates in a short talk at the close of the supper provided by the church in which the Institute is held, have great practical value. In this way you can sow the whole Presbytery with the finest religious education seed, and there is no telling how great the harvest in the way of better methods and work may be.

The evening meeting should always have a good deal of the inspirational in it, because it will be attended by many, outside of the regular delegates, from the church and com-

munity in which the Institute is convened. And if appropriate music, a short scripture reading and earnest prayer are interwoven with strong popular addresses, a magnificent opportunity of impressing those present with the vital importance and grandeur of the work of religious education will have been taken advantage of. The offering received at this meeting and at the meeting in the afternoon will easily provide for the necessary expenses of the Institute.

As to the results to be expected from such Institutes, space will only permit me to say

that my experience, which stretches over a number of years and embraces a number of Presbyteries, emphatically proves that they are very great. The bringing together of picked representatives of the different factors necessary to the success of a Sunday School, for the study of problems, for furnishing information for mutual encouragement, and for the promotion of higher ideals and better methods cannot but result in more intelligent sympathy with the School and increase the efficiency of the working force.

Chatham, Ont.

Prayer in the Beginners Class

BY MISS BESSIE B. MAXWELL

"Lord, teach us to pray, that we may teach our children," should be perhaps the most earnest petition of the Beginners teacher's prayer. For upon this teaching may, and probably will, depend the child's—and, as a natural sequence, the man or woman's—whole future attitude towards prayer as a vital part, not only of religion, but of life.

It is surely a truism that all prayers *prayed*—let us not speak of them as *said*—in the Beginners class must be, to the last degree, simple and plain, not only in word but also in idea. A little couplet we often use in our own class as a preface to prayer is this :

"To say the words is not to pray,
Unless we mean the words we say."

And how can the child mean the words he says unless he comprehends the idea or thought for which the words stand ?

First of all, then, the teacher must not do the praying in the Beginners class, except as a guide for the little ones to follow. In the older classes it may be all very well for the teacher or superintendent to "lead" in prayer while the class silently follows—or perhaps, in many cases, it would be more correct to say listens ; but, in the Beginners class, the child must repeat the prayer audibly and word for word if he is to have a real share in it. And, that the child may the more fully realize that share, every clause in it must be definite, thoroughly understood, and, as far as possible, the natural expression of a child's heart.

"Except ye become as little children" nowhere more aptly applies to the Beginners teacher's work than just here for, without this attitude of mind, the teacher's prayer will not be the child's. As a general thing, the Lord's Prayer is the first one taught the child. If every clause is explained and made familiar until the child has grown to love it, this may be wise. But, especially with the

younger primaries, it is often best to begin with a simple sentence or two requiring no explanation, leading up by and by to the model prayer for every age and intellect.

The opening prayer will of course be a nakedly simple petition for a blessing through the coming hour, an expression of desire that we all may be good, and quiet, and hear just what God wants us to hear and learn from the lesson and that we may be as kind and unselfish and helpful as we can to all the other boys and girls. If we think best, the "thankful" prayer, which should never be omitted from the child's training in prayer, may be also included, but usually it may come in later as a natural outcome of some idea brought out by the lesson. But whenever, and wherever, and however introduced, let us teach the child to thank his heavenly Father, lest he regard prayer as largely a begging operation, instead of communion and expression of love.

Of course the closing prayer will vary more than the opening one for, again in the same simple terms, we will emphasize the thought of the lesson, praying that the child may be governed thereby during the week and "work out" the lesson in his daily duties or play. And it is usually wise to ask, as a final blessing, that we may all be brought back again next Sunday, safe and sound, to our Beginners class. Regular attendance is really impressed more strongly on the children in this way than in any other.

The prayers will of course be repeated each Sunday, clause by clause, by the teacher, the children repeating after her, until they have been—with the exception of the special parts of the closing prayer—committed to memory. But do not hold too hard and fast to a form. A new clause for some special and timely petition or thanksgiving will always arrest the child's attention and emphasize the idea in

his mind. And; often it will be wise to use an entirely new prayer suited to special needs, or day, or season, for we must guard against prayer becoming only a form.

But even more important than the actual words is the preparation for prayer. Never begin a prayer in the Beginners class until you are sure that every child knows that prayer is about to be offered and has assumed an attitude, physically and mentally, of reverence. A prayer offered in the midst of confusion is irreverent, savors of sacrilege, and will encourage carelessness of thought. Explain the why of reverence and its outward tokens, and wait at all times until all bow the head, fold the hands, and remember that we are speaking to God.

"Prayer is the Christian's vital breath, the Christian's native air," and nowhere is prayer so sweet, so earnest, or so compelling as on the lips of an earnest little child.

Westville, N.S.



Primary Handwork : Why ? How ? What ?

By *Rae Furlands*

It has been said that children remember :

"One tenth of what they hear,
Five tenths of what they see,
Seven tenths of what they say and
Nine tenths of what they do."

If this is true, and who does not believe it, it seems important that there should be handwork in connection with Sunday School teaching.

If you watch children play, you will observe that what they are trying to understand, they imitate.

This instinct has been recognized by educators, and in almost all Primary Lesson Helps suggestions for handwork are found.

It is not to take the place of home study, but to supplement it.

The work may be done either in or out of School, or both. It depends on the lesson and the kind of handwork, which it should be.

All kinds may be done at home, and it is perhaps better that some should be done during the week rather than on the Sunday ; for instance, the cutting out and pasting of pictures.

The regular and systematic performance of home handwork requires the cooperation of parents. Without this, a continued interest on the part of the child would be somewhat difficult to keep because we know that after the novelty has worn off, children weary of a thing if left to themselves. However, if from indifference or otherwise, the parents do not show interest in the Sunday School work and

it cannot be aroused, the teacher need not be discouraged altogether, for there are other ways in which it may be accomplished, even if not quite so ideal.

Very frequently a large number of the children are at Sunday School sometime before the hour of opening, and no doubt more could be. This may be the worst or the best part of the Sunday School hour,—worst, if they are left to follow their own bent and run about and destroy their reverence for God's house ; best, if the teachers also are present and use the time for personal work.

This personal work may take various forms, such as pleasant chat, thus getting the child's view-point in life to afterwards turn to advantage in the lessons, looking at the teacher's handwork or having the children do their own, under the teacher's supervision. Fifteen or twenty minutes spent in this way before the regular session is worth all the effort a teacher may have to make to get to School thus early.

Sometimes it is well that the handwork should be done while the lesson is going on. For instance : "Each may make a picture of two things for which we may thank God." If your room is not furnished with tables for the children's use, provide each child with a small lapboard on which to place his drawing paper, or if the chairs have suitable seats for the purpose, the children may kneel down and use them as tables.

Do not allow too much time to be spent on this. A few seconds at a time would be enough. If the children seem not to know how to set about it, let the teacher make suggestions by drawing two strokes on the blackboard for a father and mother and a shorter one for a baby, an outline of an apple or a loaf of bread, a circle with a few rays for the sun, a crescent for the moon, and so on.

The occasional request for a certain amount to be done at home will give pleasure, but the teacher must be sure to ask for it the next Sunday.

Most of the handwork consists of drawing and writing, when the children are able to write. But we are not limited to these. Nearly all children of primary age can fold paper into a boat. They may be asked to make one whenever the lesson has to do with a boat.

Search for certain pictures,—cutting out pictures from old papers or the flat form of a pear or a house or anything else wanted, also the coloring of pictures or outlines all help to give variety and to strengthen the impression you wish to make on the mind of the child.

Of course most, if not all, of the work will be crude, but that does not matter. Praise the effort rather than the result.

The purpose of Sunday School handwork is not cunningness of hand but the using of all the means at our disposal for the true uplifting of the child.



The Intermediate Age

By Rev. W. J. Knox, M.A.

What characteristics may we look for in the critical and interesting period of early adolescence, from thirteen to sixteen years of age?

A striking feature of these years is a *growing spirit of independence*. It was at this time in the life of Jesus that he said to his mother: "How is it that ye sought me? wist ye not that I must be about my Father's business?" Obedience will still characterize the life, but the will now tends to yield to an authority within, rather than to a command wholly from without. The controlling law was previously read from external tables of stone, now it is being read with increasing clearness from the fleshly tables of the heart.

We must not be surprised or discouraged if this spirit of independence sometimes manifests itself in troublesome ways. It must not be crushed, else growth towards complete manhood will be stunted, if not stopped. Opportunity must be afforded for the exercise of this spirit of independence in legitimate ways under the inspiring influence of some adult leader. At no time in life does the boy need more understanding sympathy, than in these years when he is setting sail upon a strange new sea, learning to control the rudder with his own hand.

A closely associated feature of character is the *development of the reasoning powers*. Mere precepts begin to lose their influence. The boy seeks to understand the principles beneath the precepts and to apply them himself to life. This, too, is an essential condition of development towards that robust self-reliance without which true manhood cannot be realized. In Bible study this fact must be recognized. The story telling or lecture method of conducting the class work among boys and girls of this age must be abandoned and place given for frank discussion of the commonly accepted principles of conduct. If properly educated the youth approaching sixteen should be able to form safe judgments and fairly accurately apply principles to daily practice.

The social interests widen quite distinctly during these intermediate years. The small gang becomes too small. The lad goes forth to conquer new fields. The larger life of the high school or the business world appeals to his widening social sympathy. In our work of religious education we must endeavor wisely to let down the bars and permit the ex-

panding life to enrich itself in this larger world. We cannot here do more than refer to the Canadian Standard Efficiency Tests for boys and to a similar scheme for girls of these years, an attempt to minister more completely to the needs of those passing through this critical period.

This is the age of *idealism*. The boy is no longer wholly satisfied with the ordinary flesh and blood hero. Defects begin to appear. With his newly found reasoning powers he dissects the hero and then reconstructs a new one according to his own adventurous imagination. He thus enters the world of romance. With this tendency we must not quarrel. Here is the potential ability of the scientist, the discoverer, the dramatist, the prophet. Let no man despise this dreaming time of dawning manhood.

The wise educator will seize this opportunity to lift up Christ before the boys and girls. The upheaval which occurs at this time involves an awakening of the spiritual nature which should take the form of a definite personal *acceptance of Christ* as Saviour and a swearing of allegiance to him as leader. The nature of this experience will depend, partly upon temperament, and partly upon previous religious education. That young person is fortunate who has been so taught that at this time he will not be compelled, in the light of assured results of modern historical and scientific research, to discard much which he had previously looked upon as essential to his faith.

There need be no wrench with the past, except in the case of those who rebelled against the restraints of home love and deliberately went forth to live a life of sin in a far country. The great life decision should be made in the clear understanding of its profound significance and its life-long issue. To secure this decision should be the object of all our work with pupils of this age, and may be our reasonable expectation in the case of every pupil before leaving the Department.

London, Ont.



Graded Lessons in the Family

In a certain Canadian Presbyterian family, where there are children of various ages, the parents take care that the Beginners lesson is read on Monday, the Primary on Tuesday, the Junior on Wednesday. Then, on Thursday, the Beginners Bible story is told back again by the wee tots; on Friday the Primary; and on Saturday the Junior lesson is reread and questioned on. Thus all the children get all the lessons and are interested each in the lessons belonging to the grades of the others as well as of their own.

Sunday School Work in British Guiana

BY REV. J. A. SCRIMGEOUR, M.A.

In British Guiana we are dealing with an intensified home mission problem, the problem of the immigrant, and thus, if anything, more urgent, else the day of change and inevitable new ideas may pass by and a danger, or rather a need, even greater than heathenism appear,—the danger of a people transported to new conditions which break down the conserving forces of the past and leave only indifference and carelessness toward spiritual and religious things. There are many signs that such is the trend of life here.

This condition emphasizes the need of Sunday School work among the young people of the East Indian race in this land. The children who grow up in this colony and in Trinidad are not Hindus, nor are many of them more than nominally Mohammedan. They are going to school, and the old life of India has no vital touch with their mental outlook. They are young Westerners, and that in itself is the doom of the religion of their fathers. The ties of the old are weakened or held but lightly as a habit or a concession to the older people.

In Trinidad we are meeting this need very well through the strong hold we have upon the school life of the East Indians, but here we do not occupy nearly so favorable a position, nor are there prospects that our position may be to any material extent strengthened. We entered late into the colony, and there are not the openings for our securing the same number or as important day schools. This means a weakened Sunday School work. Indeed, our best Sunday School work is not on Sunday at all. All our day schools carry on definite religious instruction every day, and follow the International Lessons in that instruction. We are thus able to touch a much wider circle that we can possibly coax to the regular Sunday School.

Almost all our efficient Sunday School teachers are the teachers of the day school, and, where there is no day school, we are seldom able to get any even passable teacher who can conduct a Sunday School. This inter-relation of day school and Sunday School is intensified here by the more definitely organized Hinduism. The parents are more hostile to the sending of their children to Sunday School than in Trinidad.

Besides the day school teachers, our catechists must do almost all the Sunday School work. We have as yet few Christian people who are able to do much, though the spirit of volunteer work is often very well developed. Few of our catechists are as yet trained widely. Many cannot read or speak English fluently or at all, and many of the children

cannot read Hindi and cannot understand any but the very common words in a broken speech. Very often, indeed, do we find that none, or only one or two, of a class can understand the simplest of the translations of our English hymns for the children. This duality of language or ignorance of language makes the work difficult.

We organize Sunday Schools wherever we can. Few would be classed as worthy of the honor roll if we were judged by the standards of the home ideals. Their place of meeting is varied and their organization is marked chiefly by the lack of organization. Some are in private homes, some in the gallery of the estate barracks; some are in the day schools or the church.

But here, as in Canada, the teacher and the message, more than the equipment and the organization, make the School. The Schools vary in size from a few to perhaps seventy-five and all often under the care of one teacher. They vary much in composition. In some districts we have never been able to succeed in getting any but the children of the Christian people to attend. In others they are all non-Christian, as there are as yet no Christians. In other cases the School is mixed.

Some of the best of our Christian people have come from these small and seemingly poor Schools. Many more are Christian now in outlook, and we trust and believe, in life, though not as yet on the rolls of any church. Little by little the seed is being sown and the harvest will be we know not when or where.

New Amsterdam, British Guiana



The Great Work Among Boys

The total enrolment at the Boys' Work Conferences held from coast to coast during last fall and the early winter was as follows:

Charlottetown, P.E.I.	80	Men and Boys
St. John, N.B.	302	" " "
Halifax	301	" " "
Ottawa	303	" " "
Toronto	1099	" " "
Winnipeg	312	" " "
Regina	523	" " "
Calgary	315	" " "
Vancouver	132	" " "

3,367 " " "

The figures given above, taken with the considerations mentioned on the first editorial page of this issue, show the Boys' Work to be perhaps the largest and most living new work before the Sunday Schools of Canada.

WHAT OTHERS ARE SAYING

The Ultimate Aim

There has been not a little confusion in the minds of Sunday School teachers concerning what should be their immediate and their ultimate aim. To help the pupils to become well informed concerning the Bible and Christian discipleship under modern conditions may be looked upon as the nearest task in hand. This aim involves the skilful handling of ideas. The giving of such information, however, is but a means to an end that lies just beyond it. This more remote or ultimate aim is usually described in terms of character. The Sunday School exists in order that Christian character in its highest form may be developed in those who come under its influence.—Prof. Norman E. Richardson, in *The Sunday School Journal*



The Best Bait for Little Fishes

One of the best means I find to secure scholars for a Sunday School and also to keep them faithful after they are there, is kindness.

When children come into my home I always treat them with tender consideration; find something for them to eat, and give them some religious paper to take home with them. I am also careful to invite them to come to Sunday School, and when I meet them on the street I speak to them kindly and urge each one to be sure to be on hand on Sunday. I also meet with the children one hour before Sunday School time and we talk together and practise hymns. Then I let the little girls take turn-about in ringing the bell and try in some way to make each one feel that there is something she can do.

There is nothing equal to kindness to win a child's love. I believe all Sunday School workers should have a word and a smile for each scholar and should always invite them to come again.—Mrs. W. Halley, in *The Sunday School World*



The Beginners Out of Doors

Every Sunday the Beginners' teachers discussed their problem; and through the week, if they happened to meet, they talked together of what might be done to secure a separate room for the Beginners. This was during the winter period. Spring came, and early summer. A number of the children stayed from Sunday School. The little people who came were restless, for they wanted

to be free and active and not crowded by the older children. The teacher appreciated the situation and said, "This is our opportunity. Let us take the Beginners out of doors." A large tent was secured and set up on ground adjacent to the church and Sunday School. The Beginners met in this tent all summer, participated in exercises arranged for them alone, and were taught lessons chosen especially for them. They were active, free and happy. They worshiped God in the little child's way.—Marion Thomas, in *The Pilgrim Teacher*



An Age of Reality

In contrast with preceding years, the junior age is one of reality. It is the age of worship of real heroes. The child is now able to distinguish the unreal from the fictitious, and the latter does not appeal as before. Personalities that have the genuine ring, and that accomplish something of worth, make a mighty appeal. The juniors implicitly trust others who have not proved themselves untrue. The following seems typical: One day a younger sister came home from school and made a statement that seemed absurd to the other members of the family, and which they knew to be incorrect. It was impossible, however, to convince her that it was not true. She was absolutely sure it was correct "for Miss —" (the teacher) "said so."—Howard C. Bennet, in *The Graded Sunday School Magazine*



Reaching the Boys

1. Go after them personally, systematically, persistently. Never give up.
2. Believe in them. Don't call a boy a "bad boy."
3. Be interested in what they are interested in, whether it be baseball, pigeons or electricity.
4. Give them something to do. Let them know the requirements: Every member present, every Sunday, on time, with his own Bible, a studied lesson, and a mind to learn. Organize the class.
5. Know them by name. Get acquainted with them, but don't nickname them.
6. Don't "don't" the boys. Teach positively instead of negatively. If he thinks he isn't wanted, he will go to the back yard and take a short cut to the devil. If the house is too good for your boy, it should burn.

7. Don't treat all boys alike. Study them as a farmer does his soil.

8. Allow for animal spirits. Don't cram a four-quart boy into a pint cup. Direct his activity into proper channels.

9. Be tactful with boys. It is an art worth cultivating.

10. Keep close to them. Meet them during the week; invite them to your home.

11. Give them men teachers, but the right kind.

12. Sympathize with them. They need it, and miss it when it is withheld.

13. Love your boys. Dr. Sheldon says: "There is nothing in this world but what will yield if you put love enough into it." Get into their hearts and natures through the door of love.

14. Trust the boys. Judge Lindsey has proved the wisdom of this.

15. Be happy with your boys. Smile. There is no religion in a whine.—Marion Lawrance, in *The Awakener*



Advertising the Sunday School

There is a Sunday School in a comparatively small town that surely believes in the perfect propriety and the value of advertising, since it uses a full page in one of the town papers every Friday. The expense of this is met by the friends of the School, who take small spaces on the four sides of the advertisement for their business cards. With this exception, the entire page is used in advertising the School.

On this page one reads all sorts of information regarding the School. The attendance on the previous Sunday, the amount of the collection, the class having the largest attendance, the social events past and to come, information in regard to the many organized classes in the School—all these and many other bits of information are given. This is easily the most interesting page of the paper to the members of this Sunday School. It is a wise blowing of its own horn.—Morris Marlowe, in *The Westminster Teacher*



The Joy of the Teacher

A Sunday School Secretary of a great Canadian church, whose work takes him to all parts of the Dominion, writes in the Sunday School Banner:

"I have been reminded, too, of this fact: there is perhaps no other class of religious workers who really enjoy their work more than our Sunday School teachers and officers. Their happy faces, cheery words, hearty greetings—in short, the evident joy of their

whole being in their labors has been manifest time and again.

"Talk about 'jolly good fellows!' I find none jollier or better in fellowship than those I meet in our Sunday School ranks. Whether around a banquet table, in outdoor recreations, or in social intercourse anywhere, give me those men and women whose gladness of heart springs from a sense of indwelling pleasure over some good work cheerfully undertaken and faithfully performed.

"Sunday School work is serious, but not solemn. It is hard, but not drudgery to those who realize the propelling power of high and holy purpose in their efforts. I thank God for the joy of our work and for the privilege we have of taking plenty of real, uplifting, recreating 'fun' out of it. Surely there is nothing like it for abounding and abiding satisfaction in the doing of it."



The Music of the Sunday School

It sometimes happens that girls, and especially boys, who can make plenty of noise elsewhere, are singularly dumb when it comes to singing in Sunday School. Pleading and urging are of little avail. There must be a reason for this which can be found if earnestly sought.

One fault is often with the instrument. It may be out of tune, poorly played, or keyed so high that boy voices find it impossible to reach the higher notes without humiliating breaks. The children should have the right sort of an instrument, properly tuned, and well played. There is always some one who can play well if he is sought for this purpose long enough and persuaded to undertake the job.

Then the selection of hymns should not be left merely to the impulse of the moment, nor a certain round of old hymns sung Sunday after Sunday until all enthusiasm is lost. One boy declared that he knew the hymns the superintendent would announce long before he went to Sunday School. A large part of the value of the most inspiring hymns is lost if they are sung parrot-like week after week. The lesson should be considered and hymns selected which emphasize its central thought, and those impossible for boy voices to compass are best left until a later time.

The leadership of the singing is most important, as every one will realize who attends a convention and sees a skilled leader waken an apathetic audience into an enthusiastic, hymn-loving one.

Music with a swing and a rhythm should not be sung in a dragging way, and it is this sort of music which appeals to youth which is full of life and energy. Pupils should be

taught to distinguish between a prayer hymn and one of rousing, ringing spirit, and to interpret both kinds properly in the singing of them.

The criticism is sometimes offered that many of the popular hymn books contain hymns of little spiritual value, that the first line and the chorus give the whole theme and the rest is a mere repetition sung to a sort of sacred ragtime. It is true that there are unworthy hymns and that the old, stately hymns of the church express dignity and reverence. Our boys and girls may not be in the stage of development in their Sunday School life, especially after a church service, to appreciate the music of the latter class, but if they can be got to sing and can learn to enjoy singing cheerful hymns of praise, prayer and thanksgiving, their own lives will be influenced and their characters benefited thereby.

It is well occasionally to have a song service with fifteen or twenty minutes of lusty, animated song singing. The leader may ask one part of the audience to sing the verse and all join in on the chorus, or the boys to sing one part and the girls another. An enthusiastic

leader who will point out the meaning of the words without sermonizing, and can arouse a real interest in the musical expression, is a treasure.

To show how inspiring such music can be, the Sunday School as a whole can sit in a body for a Sunday evening service and lead the singing, or, as one church does, the young people can meet on the steps on summer evenings and hold a song service before the regular opening of the evening service.

Many a boy and many a girl will learn to love the old hymns and the new ones as well, through attention to this part of the regular worship of church and Sunday School. The hold which such hymns have taken on a whole city is remarkable. A knowing observer can almost always tell where Billy Sunday has been by the hymns hummed on the street and the enthusiasm of the congregational singing in large and small audiences. Hymn-singing should not be a mere makeshift to join together the exposition of the lesson and the prayer. It should be, on the other hand, a part of the service which reaches to high heaven itself.—Emma Gary Wallace

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 and is devoted to their plans, methods and work.

What the Board Stands For

The S. S. and Y. P. S. Board stands for bringing to Christ all in any way under its supervision, building them up in Christ, and training them for his service.

Its special watchword last year was Educational Evangelism, "recruiting the young for Christ and enlisting them under a great captain in a big campaign for lifelong service."

This general aim was stated in the Report to the General Assembly in the following terms :

So to utilize the means of religious instruction, worship and training, as : "to lead to a conscious acceptance of Jesus Christ ; to develop efficient Christian lives ; "to produce . . . Christian character as expressed in right living and efficient serving."

In carrying out its purpose, the Board seeks to relate itself to every available agency, working not only through the Sabbath School and young people's organizations, but also through the home, day schools, community activities and church services.

Various phases of this work will be dealt with in this department of the TEACHERS

MONTHLY, with a view to showing in more detail what the Board's plans are, and what is being done.



Sunday School Cooperation

One of the outstanding movements in the Sunday School world to-day, is that toward closer official cooperation of the denominations in the various departments of Sunday School work. For more than a generation the International and Provincial Sunday School Associations have brought together unofficially leading Sunday School workers of practically all the Protestant denominations, and these have done very much in creating and stimulating interest and effort in all departments of organized Sunday School work.

This inter-denominational movement had its origin at a time when the denominations officially were neither so much interested in Sunday Schools, nor so willing to work together as they are to-day, and the change that has come about in both these respects is no doubt due, in large measure, to the influence of these Sunday School Associations.

As a further result of this influence there has been developed side by side in recent years two different sets of Sunday School machinery, one being that of these voluntary inter-denominational associations, and the other, that of the various official denominational boards seeking to do everything possible for the promotion of the work committed to their supervision by their respective denominations. Both of these have been steadily increasing in the extent and the efficiency of their work. The time was, therefore, bound to come, sooner or later, when some adjustments would be necessary to prevent any serious overlapping or seeming rivalry in the promotion of Sunday School work.

In succeeding numbers of the *TEACHERS MONTHLY*, a statement will be given of plans which are now being carried out satisfactorily to meet this situation, both in the entire Sunday School work, as in the Saskatchewan Sunday School Federation, and also in special departments of this work as in the Canadian National and Provincial Committees for Cooperation in Boys' Work.

There seem to be only a few essential principles which require to be safeguarded in any such plans, and all details should be adjusted to meet the special requirements of the particular situation. Some of these essential principles may be stated as follows:

1. The various denominations should cooperate as individual units, each retaining complete autonomy and denominational supervision of its own work and as units working together through their own official representatives as may be agreed upon for the more effective promotion of the work as a whole.

2. Generous provision should be made for the development of the Sunday School work of all denominations, however small, that wish to cooperate in this way, including also all Union and Community Sunday Schools.

3. The principle of democracy should be fully recognized, and large responsibility placed on laymen and women, as has been very effectively done in the work of the Sunday School Associations.

J. C. ROBERTSON



"Children and Their Religious Nurture"

Many words of appreciation have already been expressed in regard to the little pamphlet with the above title, the first of a series of five pamphlets prepared by the Board of Sabbath Schools and Young People's Societies and issued last October. It aims to state very briefly and simply some essential things in the religious education of children under nine years of age. The other pamphlets deal

similarly with the older years, right up to men and women, and will be discussed in later numbers of the *TEACHERS MONTHLY*.

Three main features in the religious education of children are described:

1. Their characteristics and spiritual needs, with which Sunday School teachers and parents should be thoroughly familiar.

2. A unified programme of religious education, including a reasonably complete curriculum for the Sunday School work.

3. Suggestions as to the best equipment and organization for doing this work effectively.

The central feature is the outline of a complete curriculum, and in this, only those things are included which are already being done by the great majority of Schools, although probably by only a small number in any thoroughgoing way. Everything suggested, however, *can be done* in the smallest country School, and *everything ought to be done* in the largest city School, and of course in all between. There are three main parts to this curriculum as outlined: *Instruction, Worship and Training.*

Instruction includes Bible Study, Memory Work, Praise, Prayer and Missions. The following paragraph from the pamphlet will indicate how these are treated: *BIBLE STUDY*—Selected Bible Stories for Beginners and Selected Bible Stories for Primary children, such as those found in the Beginners and the Primary Graded Lessons. These stories are to be told (not read) in the class by the teacher, retold and reviewed by the scholars at home during the week, and to the class the following Sunday. Every scholar should be able at the end of the year to retell in a satisfactory form most of the stories taught during that year.

Worship is mentioned separately, and is made the central feature of the curriculum, emphasis being placed on the value of the example of those who are older upon the children, and the importance of cultivating a right attitude to God in all the exercises of the Sunday School.

Training has for its purpose leading the pupil to right action. Attention is called to the value of requiring all children to retell the Bible stories at home and in School, and to know all their work so that they can pass as satisfactory an examination on it at the end of the year as is expected of them in their public school work. The value of hand work, such as printing, writing, drawing, cutting out pictures, etc., is also made clear. Children will understand better and remember longer anything they have worked out in this way for themselves. Then, as most important of all, the living out of the lessons by acts of

kindness, obedience, loyalty, trust, and thus forming habits of life—all this is briefly indicated under Training.

The idea of the pamphlet is to put clearly

before the leaders what can be done by any Sunday School, and in the doing of which a fairly complete programme of religious education will be provided.—J. C. ROBERTSON

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM NOVEMBER 16 TO DECEMBER 15, 1916

I. FIRST STANDARD COURSE

Heckston, Ont.—Rev. H. Bolingbroke, Minister. *The School*: Tillie M. Shaver, Iva Magee. *The Teacher*: Eleanor Cowden. *The Old Testament*: Mrs. Roy McCarley. *The New Testament*: Iva Magee. **Diplomas**—Mrs. Roy McCarley, Iva Magee.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Old Testament*: Ina L. Hess. *The School*: Mrs. Duncan Cameron.

Grand Bend, Ont.—Rev. S. A. Carriere, Minister. *The School*: Mrs. T. F. Turnbull, Gladys C. Turnbull, Elsa Love. **Diplomas**—Mrs. T. F. Turnbull, Gladys C. Turnbull, Elsa Love.

II. ADVANCED STANDARD COURSE

North Easthope, Ont.—Rev. P. Jamieson, Minister. *The Life and Times of Our Lord Jesus Christ*: Mrs. Avanel McTavish, Jessie M. Fraser, Mamie Kelly, Hazel G. Crerar, Mrs. Wm. Cormack.

N.B.—The next regular examination will be held the end of March. Information may be had from Rev. J. C. Robertson at the above address.

HOW THE WORK GOES ON

The Sunday School of Fairmount Presbyterian Church, Montreal, has over 300 scholars.

Eight hundred thousand children in the mission Sunday Schools in India are being taught the Bible each Sunday in 45 languages.

At a recent communion service in First Church, Seaforth, Ont., of 40 members who were received on profession of faith, 30 came from the Sunday School.

Some Saskatchewan Sunday Schools which are closed during the winter get a regular supply of Lesson Helps and Illustrated Papers and have a special secretary who sends them to the scholars at their homes.

London, Ont., is alive on the boy problem. The city is organized for the training of Boys' Work leaders; and the programme of the Canadian Standard Efficiency Tests is working out finely.

The Saskatchewan Sunday Schools and Young People's Societies gave last year, over \$7,000 for the Budget, about one sixth of the whole amount. The Budget would have fallen far short in the Synod if it had not been for this fine contribution.

The best testimony to the wonderful influence of the Coast to Coast series of Boys' Conferences is that requests have been coming from every province for similar gatherings next year. Meanwhile, a considerable number of local conferences are being held.

In the East End of Regina, so thoroughly have the churches and Sunday Schools of the different Protestant bodies cooperated and worked, that every Protestant boy of teen age is in Sunday School. This has been made possible through the canvass of the boys themselves.

A pretty idea for the Beginners or Primary rooms, as seen in St. Andrew's Church, Moose Jaw, and Westminster Church, Winnipeg: A low wainscot, about the height of the child's face, all framed in pictures, so that the child in walking about the room, say a child of five, has the pictures right opposite his face.

From one Sunday School in France a lady Bible Class teacher got 40 of her girls to copy a monthly letter to soldiers. In this way over 2,000 letters were despatched every month, and the joy which these messages had given to the men was unspeakable. It let them see that at the back of them was the real heart of France.

In spite of all the difficulties arising out of the War, there has been a gain in India, during the last two years, of 2,733 Sunday Schools and 69,897 scholars. In June, 1916, there were in India 16,936 Sunday Schools, with 47,228 teachers and 589,440 scholars, or a total enrolment of 636,668.

Through the Surplus Material Department of the World's Sunday School Association, over 23,000 Sunday Schools in North America have been put in direct correspondence with missionaries of their own denomination in the foreign field. Some of the larger gifts made recently through this Department, are: a camera costing \$125, a mule worth \$126, numerous sets of stereopticon slides, baby organs, pianos, etc.

An interesting Summer School for Sunday School workers was held this year at Coonoor, in Southern India. It was attended by 16 Sunday School workers, all holding positions of responsibility in their respective missions. A unique feature of the School was a story-telling competition held each evening after dinner. Each man, in his turn, had to tell a Bible Story, and judgment was passed by the others on specified points.

Rev. D. M. Robertson, of Drinkwater, Sask., mentions a country appointment where there were only a few people, and but two families with children. These got our Graded Lesson

Helps, and taught them at home. Mr. Robertson takes the Sunday School Lessons as his subject on Sunday, using blackboard, etc. It is a fine example of how the Sunday School may be made to fit into unusual conditions.

The Bishop Strachan School, Toronto, has a Sunday School Teacher Training Department, which provides a Normal School course for those who wish to qualify as trained and efficient Sunday School teachers. The course is offered to the Senior Girls in the school and to those living in Toronto and elsewhere who are interested in Sunday School work and wish to qualify themselves more perfectly for it. Special arrangements are made for Sunday School teachers living outside of Toronto.

Intent on the War as France is,—fighting up to the limit of her manhood strength—the training of her children aught has not been suffered to fall behind. La Société des Ecoles du Dimanche (Sunday School Society), for instance, as related in the Society's magazine (Journal des Ecoles du Dimanche) has been holding its usual winter conferences on Christian pedagogy. In addition to technical pedagogical topics, there is to be conference on "Christian Pedagogy in England and in France: How it has shaped the elite of our fighting men; How it will form the generations of to-morrow; How to profit by the English pedagogy; How to orient our French pedagogy.

A WORD FROM THE BUSINESS MANAGER

ON STIMULATING INTEREST

In many Schools February is one of the dull months.

There seems to be more or less reaction from the snap and briskness stirred up by the Christmas and holiday season.

Now a School that is just "dragging along" is not a pleasant nor yet an altogether useful thing. But how can it throw off this sluggishness? The best way is to get all the scholars intensely interested in the Sunday School. "But that is hard to do," you say.

Of course it is. Everything worth while is hard to do.

However, here is the way some Schools shake off their sluggishness and arouse the scholars' interest:—By organizing a contest for new members.

And this is the way it is done. First of all, divide the School into two sides, one side the Reds—the other the Blues. A captain, to have charge of the campaign, should be selected by each side—as well as a secretary to enroll new members and to keep track of the

names of the scholars, who bring the new ones in. A scholar belonging to the Reds bringing in a new member gets a red button and has his name entered on the Contest Chart. In the same way the Blues. A star is placed on the chart after the scholar's name for each successive new scholar brought in.

The contest commences and ends at some stated time, and the side bringing in the most members in that time is declared the winner.

The necessary activities in talking to their friends and visiting strangers in the neighborhood of the School, while hunting for new members, will give the scholars a keener interest in the School.

Try it and see.

The supplies are quite inexpensive. The Red and Blue buttons cost \$1.50 a 100. The charts 30c. each. Stars, 15c. a box for Red or for Blue. Red and Blue Post Cards, which can be used if thought well, cost 75c. a 100. They can all be obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month).

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

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

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

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

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

HOME STUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

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

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage).

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

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

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

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

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar : First Quarter

1. January 7. .Jesus the Life and Light of Men. John 1 : 1-14.
2. January 14. .John the Baptist and Jesus. John 1 : 19, 23-34.
3. January 21. .First Disciples of the Lord Jesus. John 1 : 35-49.
4. January 28. .Reverence of Jesus for His Father's House. John 2 : 13-22.
5. February 4. .Jesus the Saviour of the World. John 3 : 5-17.
6. February 11. .Jesus and the Woman of Samaria. John 4 : 5-14, 24-26.
7. February 18. .Jesus Heals a Nobleman's Son. John 4 : 43-54.
8. February 25. .Jesus at the Pool of Bethesda. John 5 : 1-15.
9. March 4. .Jesus Feeds the Five Thousand. John 6 : 1-14.
10. March 11. .Jesus the Bread of Life. John 6 : 24-37.

11. March 18. Jesus Saves from Sin (Temperance Lesson). John 8 : 12, 31-37, 56-58.
 12. March 25. REVIEW—Jesus the Way, the Truth and the Life. Read John 14 : 1-14.

LESSON V. **JESUS THE SAVIOUR OF THE WORLD** February 4, 1917

John 3 : 5-17. Study John 3 : 1-21. *Scripture Memory Verses.

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

5 Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and ¹ of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ² again.

8 The wind bloweth where it listeth, and thou hearest the ³ sound thereof, but ⁴ canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9 Nicode'mus answered and said unto him, How can these things be ?

10 Je'sus answered and said unto him, Art thou ⁵ a master of Is'rael, and ⁶ knowest not these things ?

11 Verily, verily, I say unto thee, We speak that we do know, and ⁷ testify that we have seen ; and ye

receive not our witness.

12 If I ⁸ have told you earthly things, and ye believe not, how shall ye believe, if I tell you ¹ of heavenly things ?

13 And no man hath ascended ⁹ up to heaven, but he that ¹⁰ came down from heaven, *even* the Son of man which is in heaven.

14 And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

15 That whosoever believeth ¹¹ in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth ¹² in him should not perish, but have ¹³ everlasting life.

17 For God sent ¹⁴ his Son into the world to ¹⁵ condemn the world ; but that the world ¹⁶ through him might be saved.

Revised Version—¹Omit of ; ²anew ; ³voice ; ⁴knowest not whence ; ⁵the teacher ; ⁶understandeth ; ⁷bear witness of that ; ⁸Omit have ; ⁹into ; ¹⁰descended out of ; ¹¹may in him have eternal life ; ¹²on him ; ¹³eternal ; ¹⁴the ; ¹⁵judge ; ¹⁶should be saved through him.

LESSON PLAN

I. A Universal Need, 5-13.

II. A Universal Provision, 14, 15.

III. A Universal Offer, 16, 17.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus the Saviour of the world, John 3 : 5-13.

T.—Jesus the Saviour of the world, John 3 : 14-21.

W.—John's testimony, John 3 : 25-36. Th.—Believing on the Son, 1 John 3 : 16-24. F.—God's love manifested, 1 John 4 : 7-21. S.—The faith which conquers, 1 John 5 : 1-6. S.—Abounding grace, Rom. 6 : 1-15.

Primary Catechism—*Ques.* 10. *Who is Jesus Christ?* A. Jesus Christ is the Son of God. *Ques.* 11. *Who is the Holy Spirit?* A. The Holy Spirit is the Spirit of God.

Shorter Catechism—*Ques.* 86. *What is faith in Jesus Christ?* A. Faith in Jesus Christ is a saving

grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 1 (Ps. Sel.), 125, 129, 185, 80.

Special Scripture Reading—1 John 1 : 5 to 2 : 2 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 161, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1631, Jesus and Nicodemus. For Question on Missions, F. 83, Hospital and Staff, at Taihoku, Formosa. (These Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—The spring of A.D. 27 ; Jerusalem.

Connecting Links—While Jesus remained in Jerusalem during the Passover celebration, which extended over seven days, he won many to a belief in himself as the Messiah. But their faith was shallow and unsteadfast,

and Jesus knowing this, did not give them his confidence, ch. 2 : 24, 25.

Amongst the inquirers drawn to Jesus was Nicodemus, who came to Jesus to learn more of him and his teaching. Our Lord told him that, as a condition of entering his kingdom a new nature is indispensable, which is mys-

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

teriously produced by the Spirit of God. Nicodemus is greatly puzzled by this teaching. Vs. 1-4.

I. A Universal Need, 5-13.

V. 5. *Jesus answered.* Leaving the foolish question of Nicodemus (v. 4), to answer itself, Jesus goes on to explain what is meant by being "born from above," v. 3, Rev. Ver. Margin. *Verily, verily*; words which, as Jesus uses them, always introduce something specially solemn and important. *Born of water and of the Spirit*; a twofold description of the change required in order that one may enter the kingdom of God. There must be: (1) the forsaking of the past life and the forgiveness of sins,—of this washing with water is the sign; (2) the production of a new life which is the work of the Holy Spirit.

V. 6. *Born of the flesh . . . flesh.* What each one receives from his parents is a body with animal life and passions. *Born of the Spirit . . . spirit.* That which is received from above is a spiritual nature, with powers and aspirations belonging to a higher world. "What is born of sinful, human nature, is sinful and human; what is born of the Holy Spirit is spiritual and divine."

Vs. 7, 8. *Marvel not*; since it is a law that children must be like their parents and therefore we cannot be God's children unless we are made like him. *Ye must be born again* (Rev. Ver. Margin, "from above"). Even the Jews, though they were descended from Abraham, must undergo this great change. *The wind . . . so is every one . . . born of the Spirit.* The ordinary person does not understand the laws which govern the wind's blowing, but he can see its effects in the rustling of the leaves. In like manner, we cannot tell how the Spirit works, but we can see the effects of his working in a pure and holy life.

Vs. 9, 10. *How can these things be?* "All this was so different from the religion of forms and ceremonies on which a Pharisee relied, that Nicodemus could not understand it." *A master (teacher) of Israel, and knowest not these things?* He might have learned from the Old Testament the need of a new heart (see Jer. 31:33; Ezek. 36:25-37; Joel 2:28).

Vs. 11-13. *We speak that we do know.* Jesus uses the plural to associate with himself his disciples and John the Baptist, who had

accepted his teaching. Possibly the apostle John was present at the interview. *Our witness*; that is, the teaching which Jesus had been carrying on in Jerusalem, but without success. *Earthly things.* The repentance and new birth of which Jesus had been speaking, belonged to earth and were matters of human experience. *Heavenly things*; such as the nature of God and his purposes for human salvation. *No man hath ascended,* etc.; so as to see and know these heavenly things. Only Christ had done this. *Came down from heaven*; to reveal God's way of life to men. *Son of man*; a name for Jesus used eighty times in the Gospels, denoting that he is our loving elder brother.

II. A Universal Provision, 14, 15.

V. 14. Jesus now tells Nicodemus what is God's way of saving men from death and imparting to them a new life. *As Moses lifted up the serpent.* See Num. 21:6-9. The serpent of brass was a symbol of God's power over the fiery serpents which were doing hurt to the Israelites. Through the kindling of their faith in the divine power, by means of the visible symbol, they found life and healing. *Must*; because the holy purpose of God required it. *Son of man be lifted up*; that is, on the cross where he was to be set up before the whole world as the great sin-bearer.

V. 15. *Whosoever believeth.* To believe in Jesus is to surrender one whole's being to him, in the firm confidence that he is all he professes to be, to cast the burden of our sins on the crucified, with the assurance that he is able to save us from them. *May in him have eternal life* (Rev. Ver.). "Life," in this Gospel, always means eternal life. In it there is the fulness of goodness, spiritual energy, joy, peace, love.

III. A Universal Offer, 16, 17.

V. 16. *God so loved.* Christ's coming sets forth the crowning truth of revelation, "God is love," 1 John 4:8. That is a glimpse into the very heart of God. No human language can describe or measure his love: it is boundless and fathomless, Eph. 3:18, 19. *The world*; all mankind, Gentiles as well as Jews. *He gave.* Here lies the profoundest depth of the atonement. The sacrifice of Christ was torn from God's own heart. *His only begotten Son*; the Son of God in a sense true of

no other, ch. 1:14. All others derive their right to become sons of God from him. Because he was God's one Son, the gift was all the more marvelous in its generosity. *Should not perish*; suffer the ruin of body and soul, the natural effect of sin (Rom. 6:23; James 1:15).

V. 17. *For God sent not the Son . . . to judge* (Rev. Ver.). This differs from the Jews' expectation that the Messiah would declare them to be righteous and condemn all others. *But . . . the world . . . be saved*. God's purpose of salvation is as wide as the race.

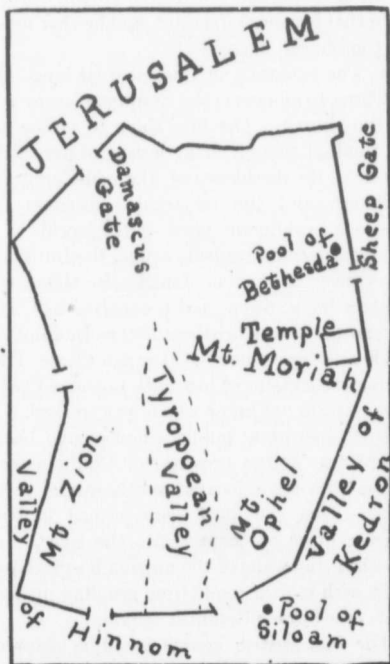
Light from the East

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

A TEACHER (Rev. Ver.) OF ISRAEL—There was a great difference between Galilee and Jerusalem. In Galilee you would find farmers and fishermen; in Jerusalem, priests and scholars. It is true, a Galilean synagogue may have had a teacher for the boys of the town, but it was in Jerusalem that Jewish learning flourished. A proverb had it: "If

you wish to be rich, go north; but if you want to be wise, come south." Scholars thought of Galilee as a court of the Gentiles, but of the rabbinical schools of Jerusalem as the sanctuary itself. It was to Jerusalem that promising youths, especially of the stricter sort, came from all the world to sit at the feet of the great doctors; Paul came from Tarsus to be a student of Gamaliel. These Jerusalem teachers were models of piety and asceticism. They were zealous for the Law of Moses above all else. They knew its 613 injunctions perfectly. And as there were 365 days in the year and 248 members in the body (according to their anatomy), and as 365 and 248 made 613, so the law was fitted to regulate the life of the whole man for all time. They were held in the highest esteem; for they had power "to loose and to bind," that is, to pronounce an act lawful or unlawful; and "to remit or retain" sins, by declaring man liable to, or free from, punishment in this world or the next.

THE GEOGRAPHY LESSON



In teaching this lesson, direct attention to the commanding position of Jerusalem, set away up in a lofty table-land of the Central Range, 2,500 feet above the level of the sea, with deep valleys on all sides save the north. Trace the walls of the city, which measure 4 miles in circumference. Point out the Valley of Kidron, with its branch, the Valley of Hinnom, cutting through the table-land and dividing it into three hills. The first of these is the famous Mount of Olives, not shown on the map, across the Kidron Valley eastward from the city. The other two are within the city walls, namely: Mount Moriah, on which the temple was built, with its southern extremity known as Mount Ophel; and Mount Zion, the seat of the Jebusite fortress captured by King David, 2 Sam. 5:7. Striking off northward from the Valley of Hinnom, the Tyropoan Valley cuts part way through the city, between Mount Moriah and Mount Zion. Picture the houses of the city, with their flat roofs, used as a resting place in the cool of the evening when the sun had gone down. Perhaps it was on such a housetop that our Lord and Nicodemus had the conversation of the lesson when the Pharisee and member of the Sanhedrin paid his night visit.

versation of the lesson when the Pharisee and

THE LESSON APPLIED

By Rev. Professor J. M. Millar, D.D., Edmonton, Alberta

1. When Charlemagne warred against the Saxons, he compelled them to be baptized and to accept Christianity. When Mohammed desired to spread his new religion, he grasped the sword and put apostates and heathen to death, but gave a choice of the Koran, the sacred book of Mohammedanism, tribute, or death to Jews and Christians. In other words, these leaders forced men to be religious by threats and violence. But Jesus teaches us in this lesson that it is the heart of a man that must turn to God gladly and freely. Can you imagine Jesus pointing a bayonet at a man and saying to him: "You must love me and your fellow-creatures?" No, the weapon Christ uses is an invisible one, the Spirit of God. When we respond to that Spirit we are "born from above."

2. This "birth" is a spiritual one, that is, it is a question of having new, pure, divine feelings toward God and our fellowman. So it is open to all men of every race, v. 16. In the commercial world, we sometimes hear of some grasping and unscrupulous business man who tries to get a "corner" on wheat, and then demand an exorbitant price for it. He considers only himself. Occasionally some church members have the same attitude in religion. They keep it all to themselves and do not share it with others. Yet the strange thing about this is, that the more tightly we hold on to it, the more certainly it shrinks to nothing in our hands.

In the Canadian West we have 150,000 Ruthenians. Many of them are breaking away from old church connections. If the church does nothing or does little in this crisis, it will be the church's unspeakable loss.

3. The origin of Christ's coming into our midst with salvation is to be sought—where? *In the love of God.* Now a love that did not stir itself to save the world from evil would not be true love worthy of God. A captain fell wounded while leading his men. He ordered his own men to retire in order to save casualties. One lance-corporal observed four German soldiers creeping toward his captain. They fired and missed. The lance-corporal turned toward his helpless captain. The latter saw him and ordered him back. "Go

back, corporal. That's an order. I'll put you under arrest if you do not get back to the trenches." The corporal disobeyed, and finally broke into a run—but toward his fallen officer, not the trenches. He fell with a bullet in his heart when three paces from him. The incident was observed by the British, and the Lewis guns began to play over the field. The Germans hurriedly retired. And now the captain finds it hard to forget the corporal who gave up life in the endeavor to save his officer.

Love, true love, must be ready to suffer. And the love of God is not different. Raymond Lull had a splendid equipment and magnificent opportunities in his homeland. He cast in his lot with the Mohammedans, who have for centuries so detested Christianity. He was imprisoned for a year and a half in a dungeon, he was twice banished from the shores of Africa, at last he was stoned to death outside the city wall, exemplifying, as Mott says, the truth of his own words, "He that loves not lives not, and he that lives by the life can never die."

4. The extension of this spiritual kingdom of Christ to all men is the "supreme business" of the church. The first thing to notice as we think of the universal destiny of our faith is this: the decadence of the non-Christian religions, and the remarkable progress of missions in different parts of the world.

Five thousand students attend the Imperial University in Tokyo, Japan. In this vast student body, 6 reported themselves as Confucianists, 60 as Christians, 300 as Buddhists, 1,000 as atheists, and 3,600 as agnostics. The young students have lost faith in the old religion, but do not know which way to turn.

In China 4,000 public schools have been established in the province of Chilhi alone. These schools are located mostly in idol temples. Often the idols were burned in the market place or thrown into the river. In Foochow the walls of the mission hospital are built with mortar made from grinding up the idols of a former Buddhist temple.

The last British census in India showed that Christianity had increased 33½ per cent. in ten years.

In Korea about 30,000 people became Christians in one year. In Korea the candidate for church membership is asked, "What have you done since your conversion for Christ?" "To whom have you made him

known?" If the answer is unsatisfactory, he is told, "You are not ready yet. Go first and prove your faith by your works and come again." Surely, "the morning light is breaking."

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

By Rev. Professor W. R. Taylor, Ph.D., Toronto

1. *The inquirer*, vs. 1, 2. Nicodemus appears in a much more favorable light than most of his fellows of the same class. What sort of a man does the interview with Jesus reveal? Why did he come by night? Why does he address Jesus in the terms of v. 2? Judging him most favorably, we should say that he was willing to learn more truth if it involved no new ideas; he would listen to Jesus if the new teacher seemed sound from his standpoint. What barriers are men accustomed to raise between themselves and Christ? (Compare Matt. 18 : 3.)

2. *The new nature*, vs. 3-8. Nicodemus came to Jesus with two presuppositions: (a) that the Jew by his natural birth had an inherent right to the kingdom of heaven; (b) that those Jews who sought to keep the law secured to themselves the benefits of this right. Jesus points out that the kingdom of heaven is spiritual and, therefore, universal, knowing no prerogative of the flesh. The conditions of entrance, therefore, are spiritual and equal for all. Every man must be born again. In one of our schools, there was a boy who was most unruly, wholly uninterested in any intellectual pursuits until a certain teacher touched him by some magic power and changed the bent of his nature so that he became suddenly a most diligent student, deeply interested in books and learning. That unpromising lad is now a most successful professional man. He was born again with respect to intellectual things. So a man must be born again with respect to spiritual things. His nature must receive a new endowment so that every motive, every thought is determined by a supreme passion,—the love of the Christ.

3. *How can these things be?* vs. 12-17. "Jesus not only shows men what a spiritual

life means, but he also points out the way and gives the power to enter." Through affection we gradually assimilate his character—we become grafted with Christ (see Rom. 11 : 17-23). His life flows into our life, transforming it as the wild apple is transformed by the new life of the stock into which it is set. (Compare Gal. 2 : 20.) So we bear the fruits of the Spirit (see Gal. 5 : 22, 23).

4. *No condemnation*, vs. 18-21. Conscience is a witness to our relations to Jesus. There is no fear in the hearts of those who love light, for they are friends of the light.

If this lesson is to be used as a missionary lesson, compare Christianity as defined here, with the leading features of Buddhism (hatred of life), Confucianism (law but no power), Mohammedanism (no Fatherhood in God). "How shall they hear without a preacher?"

For Teachers of the Senior Scholars

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

Question the class about this memorable night-scene, this heart-to-heart talk. Who was Nicodemus, and why did he come to see Jesus that night? Note that there is a longing in every heart at times to understand life better, to make something more of life than we are doing.

Tell how missionaries have found illustrations of this kind in heathen lands,—found men and women just waiting for the consolations of the gospel. What was the gospel message which Jesus had for Nicodemus that night?

1. *The New Birth*, vs. 5-13. Note how Jesus impressed upon the mind and heart of his nightly visitor the thought that human life must come into touch with the divine Spirit. How did Christ's new ideas impress Nicodemus? He listened with a great bewilderment in his heart, which found expression in the questions which he asked. How did Jesus meet his questioning?

2. *An Old Testament Illustration*, vs. 14, 15. Turn to Num. 21 : 6-9 for this Old Testament story, and show how strikingly it illustrates the work of Christ in saving from sin, and making it possible for the new life to get possession of us. Missionaries tell of the effective use of this simple bit of Old Testament history in making the saving power of Jesus known in heathen lands.

3. *The Little Gospel*, vs. 16, 17. Note that we have here the most wonderful words ever uttered. Quote Professor Elmslie's words when dying, "God is love, God is love ; I want to tell this to all the world, for they do not know it." Bring out that it is easy for us to understand how God can love those who have something lovable in their lives, but how can he love low, sin-degraded creatures ? John Geddie found it difficult at first to love some of the brutally degraded creatures of his island mission field. Note that the love of God is greater than the measures of man's mind. We must love what God loves, and do what we can to make Jesus known to others as the Saviour of the world.

For Teachers of the Boys and Girls

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

Bring out from vs. 1-4 the circumstances of Nicodemus' visit to Jesus,—how this ruler of the Jews had been impressed by the Saviour's teaching and came to learn more, came by night, perhaps for fear of his fellow Sanhedrists (see Lesson Explained). Picture the interview of Jesus with this visitor, likely on some house roof in the moonlight. With this setting in the minds of the scholars, go on to study with them the subjects of the conversation of Jesus with the Jewish ruler :

1. *The great change called the new birth.* Bring out the two elements in the change

which Jesus describes in v. 5 : the putting away from the heart all that is evil,—“born of water ;” and the love and practice of what is good,—“born . . . of the Spirit.” Make clear how v. 6 teaches the necessity of this change ;—from our earthly parents we receive only a nature belonging to this world ; before we can belong to God's kingdom, we must receive a new nature from him. Show why Nicodemus (v. 7) should not have wondered so much at this teaching of Jesus, and follow out the illustration in v. 8.

2. *The puzzlement of Nicodemus.* Show how the question of v. 9 arose from Nicodemus' idea of religion as merely a matter of forms and ceremonies (see Lesson Explained), and how (v. 10), even from the Old Testament, he might have learned the need of a change of heart (see the passages referred to in Lesson Explained). Discuss the contrast between “earthly things” and “heavenly things,” vs. 11-13.

3. *How to be saved*, vs. 13-15. Question about the Old Testament incident referred to in these verses. Bring out clearly that the Israelites bitten by the serpent were saved by trusting in the promise of God through Moses, and so we are saved by trusting in God's promise which Jesus has brought to us. Do not be satisfied unless this is clear to the mind of every scholar.

4. *God's wonderful love.* Have the Golden Text repeated,—its sweet and blessed words cannot be repeated too often—and dwell upon the truth that it is all of God's great love that we are saved. Point out how great that love must be which led God to give his own Son and how much it does for us,—saves us from perishing and gives to us eternal life. How we should love God and trust him as our Saviour,—this is the note on which to close.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Read in the Book of Numbers the story of the fiery serpents in the wilderness.

2. “The Son of man is come to seek and to save that which was lost.” Where are the

words written ?

ANSWERS, LESSON IV.—(1) Ps. 84 : 10.
(2) Matt. 26 : 61.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Are we responsible for our own salvation ?

2. Why are all not saved ?

Prove from Scripture

That Jesus came to save the lost.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for February is OUR MISSION HOSPITAL AT TAIPEH, Japanese Taihoku, FORMOSA, JAPAN. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATH-FINDER with grownup people.]

Ques. 5. The teacher of the little ones should describe as vividly as possible, and in the simplest language, the women's ward of our mission hospital at Taipeh, Formosa,—a building with verandas on two sides on account of the sun and enclosed with wire netting to keep out mosquitoes and flies. Speak

of the courtyard on which one veranda looks, with its grass plots and trees and fountain playing in the centre, and of the beautiful mountains to be seen from the other veranda. Tell about the open fire place in the ward, and the beds, with their smooth boards instead of springs, and cotton-covered comfortable for mattresses and coverings.

Classes of boys and girls should be questioned about: the number and arrangement of the beds in the ward; the purpose of the verandas and wire nettings; the windows, ceilings and fireplace.

The older scholars will be interested in discussing the difference between the Taipeh Hospital and Western hospitals and the method used for protection against malaria and typhoid.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear about Jesus, the Gift of God's love.

Lesson Thought—Teach the children that God loves everybody and we should let everybody in the world know this.

Approach to the Lesson—I am going to tell you about a little girl from a country called Korea. Our church sends missionaries there to tell the people about Jesus. A little Korean girl said to a missionary, "I believe in Jesus, but the rest

laugh at me for doing so." "Where did you learn about Jesus?" the missionary asked. "A little neighbor girl told me and she has taught me some of the sweet songs they sing down at the 'Jesus Church.' I like the one about 'Jesus loves me' best because I feel so different since I know that anybody loves me."

Golden Text—Our Golden Text (repeat) tells about the great love of God towards us. Jesus told this to a great man amongst the

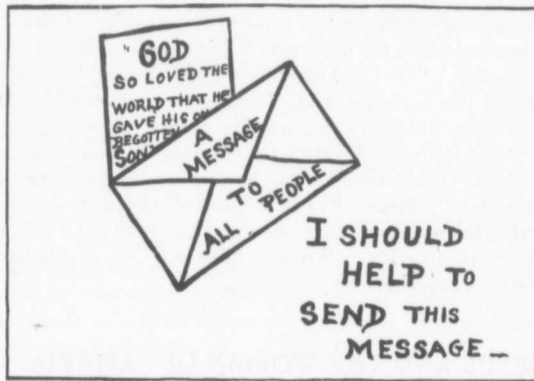
Jews, named Nicodemus, who came to see Jesus one evening.

Jesus and Nicodemus—Picture the scene on the housetop,—the starry sky, Jesus sitting enjoying the cool evening air. Hark! a

visitor is coming up the outside stairway. It is Nicodemus. He has been seeing and hearing what Jesus has been doing, and he wants to have a quiet talk with Jesus. Nicodemus believed that Jesus was a great teacher sent by God, but he did not yet

believe that Jesus was the Son of God. They talked about many things, and Jesus told him how to get into God's kingdom. People must be made ready to enjoy it. The Holy Spirit must come into their hearts and make them new people—"born again," our lesson says.

Jesus Lifted up for Us—Recall the story of the brazen serpent lifted up by Moses for the cure of the serpent's bite, Num. 21 : 9. Jesus will save all who look to him. He will cure



them of sin's bite.

Golden Text—Our Golden Text tells us why God sent Jesus to suffer and die on the cross for all (print and repeat).

A Promise—We shall try to tell others about God's love. (All repeat.)

What Little Ones Can Do—If there is no Mission Band, could not the teacher meet the children once a month at least, to sew blocks for quilts? The little ones might collect toys, books, make scrapbooks, etc., to put in the boxes which our W.M.S. Auxiliaries send every autumn to our Mission Schools and Homes. Teach them to give by self-denial; such money is very acceptable to Jesus, for

he knows how hard it is for little people to give up their "candy money," etc.

Our Giving Verse—Repeat :

"We've the cutest little boxes (Hold up mite box)

With a door to fit 'em (Point to opening),

Where the candy and the fruit men

Never once can get 'em (Shake head).

Don't you hear them singing (Shake mite box)

A song that's ever new,

'We are Jesus' little pennies,

His work we love to do?'"

What the Lesson Teaches Me—GOD LOVES EVERYBODY.

FROM THE PLATFORM

THE LAKE—*God so loved the world*

THE RIVER—*That he gave his only begotten Son*

THE PITCHER—*That whosoever believeth in him*

THE DRAUGHT—*Should not perish, but have everlasting life*

Let the Review centre about the blessed verse 16 of the lesson. Print, THE LAKE. There are some words in the verse which are like a lake full of clear, cool water. A little questioning will bring out that these are, "God so loved the world" (Write). Out of this great lake of God's love there flowed like a river (Print, THE RIVER), a wonderful gift. This gift, the scholars will readily tell you, was God's own dear Son (Write, "That he gave his only begotten Son"). If we were standing thirsty beside a river, we should want something like a pitcher to dip up the water (Print, THE PITCHER). Ask how we receive God's great gift. The answer will come, "By believing." (Write, "That whosoever believeth on him.") Print, THE DRAUGHT, and ask what the result will be of our receiving God's gift. The answer is, "Should not perish, but have everlasting life" (Write). Press upon every scholar the invitation to come and share in God's marvelous love.

Lesson VI. JESUS AND THE WOMAN OF SAMARIA February 11, 1917

John 4 : 5-14, 24-26. Study John 4 : 1-29. Scripture Memory Verses.

GOLDEN TEXT—Christ Jesus came into the world to save sinners.—1 Timothy 1 : 15.

5 ¹ Then cometh he to a city of Samar'ia, ² which is called Sy'char, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 ³ Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus ⁴ on the well : and it was about the sixth hour.

7 There cometh a woman of Samar'ia to draw water : Je'sus saith unto her, Give me to drink.

8 ⁵ (For his disciples were gone away ⁶ unto the city to buy ⁷ meat.)

9 ⁸ Then saith the woman of Samar'ia unto him, How is it that thou, being a Jew, askest drink of me, which am a ⁹ woman of Samar'ia? for the Jews have no dealings with the Samar'itans.

10 Je'sus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water?

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his ¹⁰ children, and his cattle?

13 Je'sus answered and said unto her, ¹¹ Whosoever drinketh of this water shall thirst again :

14 But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall ¹² be in him a well of water springing up

¹³ into everlasting life.

²⁴ God is a Spirit; and they that worship him must worship ¹⁴ him in spirit and ¹⁵ in truth.

²⁵ The woman saith unto him, I know that ¹⁶ Mes-

si'as cometh, which is called Christ: when he is come, he will ¹⁷ tell us all things.

²⁶ Je'sus saith unto her, I that speak unto thee am he.

Revised Version—¹ So he cometh; ² Omit which is; ³ And Jacob's; ⁴ by the well. It was; ⁵ Omit brackets; ⁶ into; ⁷ food; ⁸ The Samaritan woman therefore saith unto; ⁹ Samaritan woman. (For Jews have no dealings with Samaritans.); ¹⁰ sons; ¹¹ Every one that drinketh; ¹² become; ¹³ unto eternal life; ¹⁴ Omit him; ¹⁵ Omit in; ¹⁶ Messiah cometh (which is called Christ); ¹⁷ declare unto us.

LESSON PLAN

- I. Jesus' Need, 5-8.
- II. Jesus' Power, 9-12.
- III. Jesus' Promise, 13, 14.
- IV. Jesus' Teaching, 24-26.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus and the woman of Samaria, John 4: 1-14.
 T.—Jesus and the woman of Samaria, John 4: 15-29.
 W.—"Whosoever believeth," Acts 10: 34-43. Th.—Samaritans believe, John 4: 30-42. F.—The thirsty soul, Ps. 42. S.—Springs in the desert, Isa., ch. 35. S.—The water of life, Rev. 22: 1-7, 17.

Primary Catechism—*Ques. 12. Are the Father, Son, and Holy Spirit different Gods?* A. No. These three persons are one God.

Shorter Catechism—*Ques. 87. What is repentance unto life?* A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 36, 136, 418, 138.

Special Scripture Reading—Ex. 16: 1-18; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 301, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1563. At the Well of Sychar. For Question on Missions, F. 105, Dispensary and Patients. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Probably December of A.D. 27; Sychar, a village of Samaria.

Connecting Links—After Jesus had left Jerusalem, at the close of the Passover, he apparently spent some time at the Jordan, where he baptized through his disciples (compare ch. 3: 22 with ch. 4: 2). A dispute arose between John's disciples and the Jews, probably as to whether Jesus' baptism or John's had the greater power to cleanse from sin. The Baptist's disciples were jealous for their master, and showed their jealousy in his presence. This drew from John the noble testimony that he, as the friend of the bridegroom, must rejoice greatly, "because of the bridegroom's voice:" "he must increase, but I must decrease" (ch. 3: 22-30). Some comments are added by the writer of the Gospel (ch. 3: 31-36) as to the intrinsic superiority of him who has come from above.

The desire, probably, to avoid a premature collision with the Pharisees, who were jealous of his growing popularity, prompted Jesus to leave Judea for Galilee. He was anxious, also, to avoid the appearance of unseemly rivalry towards the Baptist. Disregarding the prejudices of the Jews, who, in going to Galilee, usually journeyed by way of Perea, to avoid Samaria, he made his journey directly through this province. V§. 1-4.

I. Jesus' Need, 5-8.

V. 5. A city . . . called Sychar. See Geo-

graphy Lesson. *Parcel* (piece) of ground . . . *Jacob gave to . . . Joseph.* See Gen. 33: 19; 48: 22; Josh. 24: 32. Abraham bought the ground, Jacob gave it to Joseph and Joseph was buried there. This piece of ground is the ancient Shechem, now called Nablous. "Shechem" is the word translated "portion" in Gen. 48: 22.

V. 6. *Jacob's well*; or rather "spring." This is one of the few sites in Palestine about which there is no doubt. It is situated on the highway between Judea and Galilee. (See Geography Lesson.) *Jesus . . . wearied*; tired and thirsty—how well the Saviour knows our human feelings! *Sat thus on* (beside) *the well.* The details of the report mark it as coming from one who had full knowledge: *About the sixth hour*; noon. Jesus had been walking for several hours under the hot Eastern sun, and was, consequently thoroughly wearied and in great need of refreshment.

Vs. 7, 8. *A woman of Samaria.* The Samaritans were a mixed people with a mixed religion (2 Kgs. 17: 24-41; Ezra, ch. 4; Neh., ch. 6), who claimed to be true Israelites (compare "our father Jacob," v. 12) and professed to keep the law of Moses, but were hated intensely by the people of Judea, a feeling which they fully returned, Luke 9: 51-54. *To draw water*; her pitcher poised, Eastern fashion, on her head or shoulder. *Give me to drink.* Water is highly

prized by weary and thirsty travelers in the East, and Jesus had no means of getting this for himself. *For his disciples were gone away.* Had they been present, they would have made the request for their master. *To buy meat*; food, not necessarily flesh.

II. Jesus' Power, 9-12.

V. 9. *Thou . . . a Jew*; recognized as such by his dress and his speech. *Askest drink of . . . a woman of Samaria.* In the eyes of an ordinary Jew she would have been doubly despised, first as a woman, for only in Christian lands has woman her true place, and also as a Samaritan. *Jews have no dealings with Samaritans* (Rev. Ver.); John's words, not the woman's. The ill-feeling dated back to the time of Nehemiah (see Neh. 4 : 1, 2).

V. 10. *The gift of God*; what God is ready to give, even salvation through his Son,—a salvation intended and suitable for all (see ch. 3 : 16). *And who it is.* The woman did not know God's gift nor did she know that Jesus was the bearer of it. Had she known these things, she would have asked of him. *Given thee living (spring) water*; blessings that satisfy the soul as spring water quenches bodily thirst.

Vs. 11, 12. *Sir*; a title of respect. *Nothing to draw with . . . well is deep*; an unconscious utterance of a spiritual truth,—the water of life beyond our reach, but the rope of faith long enough to reach it. *Greater than our father Jacob.* Could it be that a humble wayfarer was able to furnish better water than the Samaritans had derived from their ancient and honored well?

III. Jesus' Promise, 13, 14.

Vs. 13, 14. *This water*; of Jacob's well. It had two defects: (1) It satisfied only for a time (*shall thirst again*). (2) It was a weary distance from the woman's home. *Water that I shall give.* This has power to quench human thirst, not for a time only, but forever (*shall never thirst*). *In him . . . springing up into everlasting life*; abiding with the receiver, dwelling in him and ever leaping up afresh with unceasing energy and inexhaustible fullness.

Vs. 15-23 continue the conversation between Jesus and the woman.

IV. Jesus' Teaching, 24-26.

V. 24. *God is a Spirit.* Here is the great

principle which sweeps aside all merely local ideas of God and his worship. As Spirit, he is raised above all those notions of space, time, etc., by which men lower their idea of him. "As Spirit alone, we might reverence him, not love him. As Father alone, we might think of him with feelings unworthy of his glory. The Spirit guards the Fatherhood, and the Fatherhood makes the Spirit personal and real." (Reith.)

Vs. 25, 26. *I know that Messiah cometh.* The Samaritans had a dim notion of the Messiah from Deut. 18 : 15, and other passages in the Books of Moses. They also had some knowledge of him through the Jews. They still expect him as the Mahdi or guide. *Tell us all things.* How eager Jesus was to tell her the one thing of all others she needed to know, how she might be saved from her sins! *I . . . am he.* Jesus gave this sin-burdened woman a revelation of himself, such as he had never before, in all likelihood, given publicly, simply because her salvation at that hour depended on her surrender to him.

Light from the East

Jews and Samaritans—The enmity between Jews and Samaritans was at least as old as the fifth century before Christ. There had been free intercourse, even intermarriage, between the people of Judea and those of Samaria, but Nehemiah and Ezra, coming from among the stricter Jews of Babylon and Persia, set their faces against any contamination of Jehovah's people by contact with foreigners. Ezra succeeded in dissolving the mixed marriages and in driving out the Samaritan traders and Samaritan wives with the rest. The Samaritan connection was repudiated entirely. Those who were ejected took refuge at an old sanctuary on Mount Gerizim, just to the south of Shechem. And from that time on Samaritans rallied about Mount Gerizim as the Jews about Mount Zion (see v. 20 of this chapter, the common point of contention). At the time of the schism the Jewish Bible consisted of the five books of Moses. These have been ever since the Bible of the Samaritans. For though almost all the people of Palestine turned Mohammedan 1,300 years ago, some thou-

sands remained loyal to Jehovah and Moses and Mount Gerizim ; and there are still sev-

eral hundreds of this strange semi-Jewish sect living in Shechem at the foot of their holy hill.

THE GEOGRAPHY LESSON



Get the scholars to imagine themselves standing off the coast of Palestine, about half-way up and looking at the land from the sea. Straight in front, forming part of the Central Range, are two bold, round hills, with a valley between. The southern hill is Gerizim, the northern, Ebal, the one rising 2,849 feet and the other 3,077 feet above the level of the Mediterranean. It is some 800 feet from the valley to the twin summits. Jacob's Well, where Jesus met the woman of Samaria, is at the base of Mt. Gerizim. It is 70 feet deep, and is lined with rough masonry. Formerly the depth was somewhat greater : visitors have filled it up to some extent, by throwing stones into it. At the base of Mt. Ebal and about half a mile north from Jacob's Well now lies the little village of Askar, close to Shechem or Nablous. This is generally believed to be the site of the ancient Sychar, from which the woman came to draw water, and found Jesus resting by the well. Mt. Gerizim is "the mount of blessing," on which Joshua arranged half the tribes of Israel to pronounce the blessings of the law, while Mt. Ebal is "the mount of

cursings," because on it stood the other half who pronounced the cursings (see Deut. 27 : 12, 13 ; Josh. 8 : 33-35).

THE LESSON APPLIED

1. The passage illustrates at the outset *our Lord's genuine humanity*. He sat down exhausted and thirsty at the well of Jacob. There have been times in Christian history when men have contended that the Saviour did not really eat and drink like other men, and that his physical body was only an illusion. Now the Fourth Gospel has a sure hold of the divine side of Christ's nature ; and yet, in such passages as the present, we learn that Christ shared our infirmities and weaknesses.

2. The second truth the passage enforces is this : Jesus was *careless about the petty prejudices that separate men into opposing camps*. He saw before him a woman who needed his help whether she was conscious of it or not. What difference did it make that

she was a Samaritan ? Jesus broke down these artificial barriers that divided race from race, or the "upper classes" from the lower. Jesus went to the house of Simon the Pharisee, or Zacchæus the publican. He healed the daughter of the Syrophenician woman. How trivial must some of our barriers between various churches look to the master—of no more importance than the tradition of handwashing up to the wrist which Jesus ridiculed. The gospel is for Jew and Gentile, black and white and yellow, and for all the races under the sun.

3. The third lesson is that *Jesus bestows the best gift of all without money and without price*. He shows the Samaritan woman that "living water," that is, life in God, is the best of all possessions. Do you remember how

Jesus teaches this same lesson in other ways and words? Turn to Luke 9 : 59, 60. Does not the master mean here that the young man's relationship to God is the concern of primary consequence? At another time he said explicitly, "Seek . . . first the kingdom of God." All through the narrative before us we see how Jesus seeks to draw the woman's attention to the prize of life within her reach.

4. *Contrast the result of a life devoted to the world with that of a life devoted to God.* In v. 13 Jesus teaches that the service of the world will never satisfy. Can you show that this is true? If a man determines to be a rich man, does he feel satisfied at any stage of the struggle? Have tyrants been happy and contented when they attained the objects of their ambition? Macbeth climbed into the throne of Scotland by means of crime. Was he at peace at last? No, he was unhappier than ever. Augustine, an eminent saint of the old church, tried the ways of the world and different systems of philosophy before he found Christ. In one of his prayers he says, "My heart is restless, until it rests in thee."

5. Jesus indicates *what true worship is*,—it is the worship of the spirit. "It is not neces-

sary to worship at Gerizim, nor yet at Jerusalem," said he. Salvation is not ritual, nor turning to the east, nor making the sign of the cross, nor sacrament, nor temple worship, but the communion of the heart with Christ. Whittier has expressed this truth in these beautiful lines :

Our Friend, our Brother

What may thy service be ?

Nor name nor fame nor ritual word

But simply following thee.

A German soldier, a prisoner of war, was dying in the hospital. He wanted a pastor. A French Protestant minister drew near and spoke, but the dying man did not understand the language. A Catholic priest was near, who could interpret, and he did so. No barriers there. It was a sight on which the master surely would look with approval and joy.

6. Lastly, notice *Jesus' name for God—Father*. Moreover, God has not any of the faults of an earthly father. He is infinitely better than the best of human parents. Let us banish from our minds all unworthy thoughts of God. He is not a kaiser. He is like Christ in everything.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

As an introduction to the lesson, the teacher might direct the attention of the class to the skill with which Jesus varies the treatment according to the condition of the soul of each inquirer. How different his treatment for Nicodemus from that for the woman of Samaria! Compare his tact in selecting his disciples (Lesson III.).

In three ways this lesson shows the revolutionary character of Jesus' teaching :

1. *Jesus and woman.* In Judaism women held an inferior place. Each day, the pious Jew thanked God in his morning prayer that he was not born "a Gentile, a slave, a woman." In modern times, woman is slowly gaining the rights which the gospel accorded her. Should women sit in the Session, the Assembly? Should the office of the ministry be open to her?

2. *Jesus and theology.* The woman knew something of theology; she preferred a theological discussion to a cross-examination of her life. Christ was not the one to despise theology, to say that it makes no difference what a man believes so long as his morals are right. Belief affects morals. So Jesus set her theology aright, vs. 21, 22; 25, 26. On the other hand, theology is not a substitute for spiritual living. How many are orthodox in creed, but cold and loveless in conduct, fruitless in service.

Tolstoi, in My Confession, shows how, at the great crisis of his life, he discovered that religion was more than creed. He was repelled by the fact that those who proclaimed the faith did not live according to it, and were not rooted in it, but were just as much Epicurean as himself. "The life of the world is dependent on a will, on some one who strives to realize something with the life of the world and with our lives. To understand this will, it is first of all necessary to do it, to fulfil it."

3. *Jesus and formalism.* "Neither in this mountain, nor yet at Jerusalem." How much of our religion is formal? Let the teacher put to his class such questions as these: Why are you Christian? What are the features of your Christian experience? Wherein does your experience differ from that of non-Christians? What is a church? For what does the church exist? Such questions will generally reveal a very indefinite knowledge of such fundamental things. It ought to be said of us, ye worship but "ye worship ye know not what."

For Teachers of the Senior Scholars

Have a talk with the class about how much of life is spent in conversation, and how wise it is to try to make conversation helpful. It was said of Thoreau, the celebrated American writer, that of every ten things he knew he had learned nine in conversation. No wonder when he had men like Emerson and Hawthorne and Channing to converse with. Note that John's Gospel has been called the Bible book of conversations. Jesus is our example in making conversation helpful.

Some think that the greatest conversations ever recorded were those with Nicodemus and the woman of Samaria. It is no easy matter at times to lead the conversation up from low to high levels. This is especially difficult when the person with whom we are conversing, like the woman of Samaria, is not disposed to talk about the better things of life. Where was Jesus when he met the woman of Samaria? Why was he there? Question out the particulars of the conversation in some such way as this:

1. *The Way the Conversation Started*, vs. 5-14. Note that through asking for a drink of water Jesus got into one of the most interesting and helpful conversations ever recorded, and remind the class that it is possible to find something spiritually suggestive in the commonplace, everyday incidents of life. Mr. Moody, following the example of the master, was an adept at work of this kind. He seldom permitted a conversation to close without saying something helpful. Trace the conversation up from the drink of water from Jacob's well to the living water which satisfies man's longings as nothing else can do.

2. *The Way the Conversation Ended*, vs. 24-26. Show how this conversation ended in some of the sublimest revelations of the nature of God, and the way to worship him,—thoughts which the human heart has always found it hard to grasp. Bring out that it ended in the revelation of Jesus as the sinner's Saviour to this poor sin-stained soul, in the rescue of this woman from a life of sin, and the consecration of her life to the service of Christ.

Bring out that this was a sudden conversion. What Dr. Chalmers called the explosive power of a new affection drove the evil spirit out of this woman and made her all at once a humble, earnest disciple of the master. Refer to sudden conversions in the Bible and in Christian biography. Tell about George Muller of the Bristol Orphanages. His life as a young man was shamefully wild and reckless, but coming one night to a little prayer service, he felt the divine presence and power which made a new man of him.

For Teachers of the Boys and Girls

The lesson contains a series of four pictures, which the teacher should seek to make as vivid as possible. The titles of these pictures may be put down on the blackboard if there is one, or on a pad with a pencil. The pictures are as follows:

I. *JESUS RESTING AT JACOB'S WELL*, vs. 5, 6. What a lot of questions are raised by these verses! The teacher should bring out all the information possible about Sychar, the "city of Samaria," and about the "parcel" or piece of ground given by Jacob to his son Joseph. There will be questions to ask and have answered, also, about Jacob's well.

The scholars who have studied their lesson carefully will be able to tell how Jesus came to be at Jacob's well,—whence he had come, why he had left Judea, whither he was going and why it was necessary for him to go through Samaria. The weariness of Jesus should be dwelt upon,—how near it brings him to us to know that he was tired under the hot Eastern sun as we would have been. The time of day, "the sixth hour," our noon, should be noticed.

II. JESUS ASKING A SAMARITAN WOMAN FOR WATER, vs. 7-9. Picture the woman coming, perhaps with an earthenware jar balanced on her head or carried on her shoulder. Talk about the request of Jesus, as another proof of his sharing our human nature,—he was thirsty as well as tired. Question about the absence of the disciples, and dwell on the surprise of the woman at the request of Jesus, bringing out the relations between the Jews and the Samaritans.

III. JESUS TELLING ABOUT THE WATER OF LIFE, vs. 10-14. Follow out the conversation narrated in these verses, eliciting how Jesus excites the woman's desire for the "living water." Point out the respects in

which this is better than the water of Jacob's well,—it satisfies the deepest desires of the soul, not merely those of the body, and the satisfaction which it gives is enduring, not passing.

IV. JESUS MAKING HIMSELF KNOWN AS THE MESSIAH, vs. 24-26. Bring out the great teaching of v. 24,—that the worship of God is not a matter of places or times or forms, but that, if the hearts are right, God is to be found and worshiped anywhere. Lastly, bring out the great revelation which Jesus makes of himself as the Messiah.

Press home, in closing, the need of every soul to drink of the living water which Jesus alone can give.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. "Man looketh on the outward appearance, but the Lord looketh on the heart." Find the verse.

2. "Whosoever will, let him take the water of life freely." Jesus gives the invitation. Where?

ANSWERS, Lesson V.—(1) Num. 21 : 6-9.
(2) Luke 19 : 10.

For Discussion

1. Is it ever right to despise others?
2. Are there any nations which are superior to others?

Prove from Scripture

That the water of life is for all.

The Question on Missions

Ques. 6. A crowd of sick people, usually

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson to-day tells us about Jesus teaching a sinful woman.

Lesson Thought—Teach the children that Jesus helps people to be good.

Approach to the Lesson—The picture we see is Jesus at the wellside, resting. (Show picture or outline, or use the sand tray.) This well was called Jacob's Well (see Lesson Explained).

over a hundred, coming to the hospital every forenoon to be examined and treated by the missionary doctor and his three Chinese assistants, the half-hour service before the doctors begin their work and the Christian workers telling the patients waiting their turn about Jesus,—these are the main features of the scene to be presented to the little ones.

The boys and girls should be questioned about the work done in the outdoor dispensary,—the number of patients who come every forenoon, how the gospel is presented to them and the medical treatment which they receive from the missionary doctor and his assistants.

The teachers of the older scholars, after bringing out the details in the scholar's "Answer," should lead them in a discussion about the influence which the dispensary work gives our missionaries over the patients who come and their friends and the fine opportunities which it gives for the preaching of the gospel.

Lesson—Tell where Jesus had come from and who were with him. Speak of the tiredness of the journey. Jesus felt weary and sat down upon the side of the well to rest. They were hungry, also, and the disciples went away into the village of Sychar to buy some food for Jesus and themselves.

Water Carriers—How do we get our water supply? Describe the daily scene at this

well. Water was very scarce. There were no taps nor pumps. Water had to be carried from the well to the village. The women were the water carriers. Here is a picture (outline) of the jugs which the women carried on their heads (gesture). You may all show me how the women drew up the water (gesture).

The Woman of Samaria—As Jesus sat beside the well, he noticed one woman coming to draw water. Describe the Eastern costume: the loose, flowing garments, the scarf thrown over the head. Jesus knows everybody's life. He knew this woman was a sinful woman, and he meant to help her to be a good woman.

Golden Text—Our Golden Text tells us that is why he came into the world. (Repeat Golden Text.)

Jesus and the Woman of Samaria—When this woman came near, Jesus said, "Give me a drink." The woman was surprised. She knew from Jesus' appearance that he was a Jew, and the Jews looked down on the Samaritans and would not speak to them. "Why do you ask a drink of me? I am a woman of

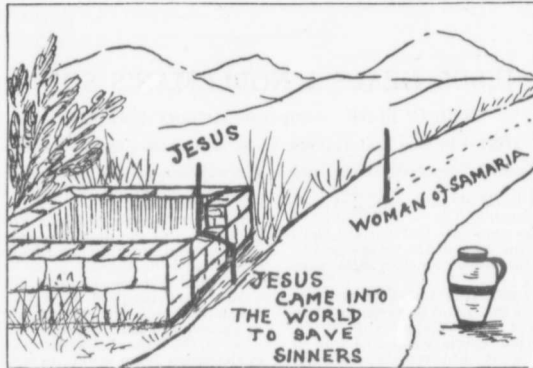
Samaria," she said. Jesus told her if she knew the gift God had sent to everybody, and who he was that was speaking to her, she would have asked him to give her "living water." Jesus meant that he would give her the Holy

Spirit, but the woman did not know what he meant, vs. 11, 12. Tell Jesus' reply and the woman's request, vs. 13-15. Jesus talked to her about her sins, for she was a very sinful woman. Jesus was waiting to forgive her and help her to be

good, but she did not understand. She said, "I know that Christ is coming; when he comes he will tell us all things." Imagine her surprise when Jesus said to her, "I that speak to you am he."

Telling Others about Jesus—Had Christ really been talking to her, a sinner? She put down her water pitcher and ran back to the village, telling everybody she met, "Come and see a man that told me all things ever I did; is not he surely the Christ?" People hurried out to see Jesus, and many believed.

What the Lesson Teaches Me—JESUS HELPS PEOPLE TO BE GOOD.



FROM THE PLATFORM

WHERE TO WORSHIP HOW

Print on the blackboard, WHERE TO WORSHIP. Ask a brisk series of questions somewhat as follows: Where did the Jews say worship should be offered? Answer, In the temple at Jerusalem. According to the Samaritans, where should God be worshiped? Answer, On Mt. Gerizim. A word or two may be said here about this mountain and its twin, Mt. Ebal (see Geography Lesson). Who asked Jesus where people should worship? What was his answer? Bring out the truth that, according to Jesus' teaching, God can be worshiped any-

where. Now print, How to worship. Ask for the two names which Jesus uses of God in the lesson—Spirit and Father. How does he say we should worship God? Be sure that the scholars understand “in spirit” (not merely going through certain forms, but putting our heart into worship) and “in truth” (undersanding what we say and do in worship). In a closing word emphasize how eager our heavenly Father is, that we should come to him at all times and offer him the worship of true and loving hearts.

Lesson VII. JESUS HEALS A NOBLEMAN'S SON February 18, 1917

John 4 : 43-54. Scripture Memory Verses.

GOLDEN TEXT—As thou hast believed, so be it done unto thee.—Matthew 8 : 13.

43 ¹ Now after two days he ² departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 ³ Then when he was come into Galilee, the Galileans received him, having seen all the things that he did ⁴ at Jerusalem at the feast : for they also went unto the feast.

46 ⁵ So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

48 ⁶ Then said Jesus unto him, Except ye see signs

and wonders, ye will ⁷ not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way ; thy son liveth. ⁸ And the man believed the word that Jesus ⁹ had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, ¹⁰ and told him, saying, ¹¹ Thy son liveth.

52 ¹² Then inquired he of them the hour when he began to amend. ¹³ And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that ¹⁴ it was at ¹⁴ the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54 This is again the second ¹⁵ miracle that Jesus did, ¹⁶ when he was come out of Judea into Galilee.

Revised Version—¹ And after two; ² went forth from thence into; ³ So when he came; ⁴ in; ⁵ He came therefore again unto Cana; ⁶ Jesus therefore said unto; ⁷ in no wise; ⁸ Omit and; ⁹ spake unto; ¹⁰ Omit and told him; ¹¹ that his son lived; ¹² So he inquired of them; ¹³ They said therefore unto; ¹⁴ that hour in which; ¹⁵ sign; ¹⁶ having come.

LESSON PLAN

- I. The Meeting, 43-45.
- II. The Miracle, 46-50.
- III. The Message, 51-54.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus heals a nobleman's son, John 4 : 43-54.
 T.—Faith necessary, Heb. 11 : 1-6. W.—“If thou wilt, thou canst,” Mark 1 : 40-45. Th.—A mother's great faith, Mark 7 : 25-30. F.—Unbelief rebuked, Matt. 12 : 38-45. S.—An anxious father's faith, Luke 8 : 41, 42, 49-56. S.—“As thou hast believed,” Matt. 8 : 5-13.

Primary Catechism—*Ques.* 13. *What book tells us*

about God? A. The Bible tells us about God. *Ques.* 14. *What more does the Bible teach us?* A. The Bible teaches us how God wishes us to live.

Shorter Catechism—Review Questions 86, 87.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 1 (Ps. Sel.), 168, 162, 154, 544.

Special Scripture Reading—Ex. 18 : 1-14 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 111, Book of Praise ; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, B. 621, “Thy Son Liveth.” For Question on Missions, F. 19, “Waiting for Treatment.” (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Probably December of A.D. 27, a few days after last lesson ; Cana of Galilee.

Connecting Links—After the two days spent at Sychar, during which many of the Samaritans were led to believe on him, first by the testimony of the woman whom he had met at Jacob's Well, and afterwards by his own words (ch. 4 : 39-42), Jesus, with his disciples, went on to Galilee.

I. The Meeting, 43-45.

V. 43. *After the two days* (Rev. Ver.). See Connecting Links. *Went into Galilee*. This visit marks the beginning of Jesus' public

ministry in Galilee. His appearance at Jerusalem and his work in Judea, described in chs. 2 and 3, are passed over in the other Gospels. These begin their story of the public ministry at this point.

V. 44. *For Jesus . . . testified*, etc. This verse points back to Jesus' reason for leaving Judea (see v. 1), namely, that his growing popularity there had threatened to bring him into conflict with the jealous Pharisees. Galilee was his “own country,” because he had lived, till he was thirty years old, in Nazareth, a town of that province : there he would be among the people as one of themselves, and there would,

therefore, be less likelihood of trouble owing to over popularity.

V. 45. *Galileans received him*; welcomed him with unlooked-for cordiality. *Having seen all the things . . . at Jerusalem at the feast*; the Passover. Those Galileans who had gone up to Jerusalem on that occasion, were amazed to see the position which the carpenter of Nazareth took up in the capital. The more unprejudiced of them must have felt somewhat proud of the impression produced by their young fellow countryman. They were perfectly ready now to give him a favorable reception. *They also went unto the feast*; at Jerusalem, as the law of Moses required all Jews to do.

II. The Miracle, 46-50.

V. 46. *Jesus came again into Cana*. The mighty work which he had wrought there (ch. 2 : 1-11) must have profoundly impressed the people of the place, and ensured for him a friendly welcome on his present visit. *A certain nobleman*; probably a military officer of Herod Antipas, son of Herod the Great, then ruler of Galilee. Perhaps "court official" is the best translation. He was of higher rank than the centurion of Matt. 8 : 5-13. *At Capernaum*; about twenty-five miles from Cana.

V. 47. *Heard that Jesus was come*. Evidently he had heard of the former miracle at Cana, and probably also of the miracles which Jesus had wrought in Jerusalem. *Went unto him*; eagerly seizing the opportunity of getting help for his son. *Besought him . . . come down*; a request showing confidence in Jesus' power to heal his son, but not in his being able to heal him at a distance. The suppliant had strong faith, but it was not yet strong enough. *At the point of death*; so that whatever help was to be given must be given quickly.

V. 48. *Except . . . signs and wonders*. "Wonders" are miracles viewed as outward marvels: the term "signs" points to their effect on the minds and hearts of the beholders. Jesus is grieved by the thought that only what is outward is able to appeal to his hearers. They are prepared to receive him only because they expect to see some mighty works. For Jesus' reluctance to work wonders see ch. 6 : 30-33, and compare Matt.

12 : 39; 16 : 4. *Will not believe*; in contrast with the Samaritans (v. 39), who had believed the bare word of Jesus without a miracle. As in the case of the Syrophenician woman (Mark 7 : 26-30), he puts the nobleman's faith to a severe test, that it may be strengthened to the point when it will rely implicitly on his word.

V. 49. *Come down ere my child die*. The test is nobly endured. Jesus' delay only adds intensity to the imploring trustfulness of the father. His breaking heart will not let him go without the blessing. And Jesus delayed his healing word only that, with it, there might come to the petitioner a stronger and purer faith. He will not have him think that, to heal, he must be present at the sick-bed.

V. 50. *Go . . . son liveth*. There rang out in these words the authority of one whom disease and even death, must obey (see Ps. 107 : 20). *Believed the word*. A true faith always, like that of this nobleman, takes Jesus at his word, without discussion, and goes out into life, taking for granted that, however unlikely his promises may appear, he will certainly fulfil them. That is the faith which saves.

III. The Message, 51-54.

Vs. 51, 52. *Going down*. Cana was among the hills of Galilee; Capernaum was on the sea shore. The father journeyed homeward, confident that he would find his son freed from his sickness. *Servants . . . told him . . . Thy son liveth*. His faith had been sorely tested; now it was as richly rewarded. *Inquired . . . the hour . . . began to amend*. He may have expected that the cure would be gradual. *Yesterday at the seventh hour*; one o'clock p.m. *The fever left him*. The cure had been instantaneous.

Vs. 53, 54. *The same hour . . . Jesus said . . . son liveth*. The word of Jesus was uttered and the cure took place at the same moment. It was reasonable to conclude that the word was the cause of the cure. *Himself believed, and his whole house*. We have seen how the man's faith was strengthened; now we see how it spread. The Cambridge Bible says that this was "the first converted family." *Second miracle*. The first was the turning of water into wine. By that, the faith of the disciples was confirmed (ch. 2 : 11); by this, the faith of the nobleman.

Light from the East

"THEY ALSO WENT UNTO THE FEAST" (v. 45)—Before the exile it was very common practice for any one who had an offering to make or who had a request to bring to God to make his way to some sanctuary near his home, the local "high place." After the exile no such thing was thought of. In Jerusalem was the place of Jehovah's throne, so every Jew thought. But it was much harder for a Jew to reach Jerusalem than it had been earlier, for most of the Jews did not live any more in Palestine. If a Jew lived in Babylon, or Egypt or Tarsus or Ephesus or Corinth or Rome, it might be but once in a lifetime, that even with the best of intentions he could make

the long and tedious journey to Mount Zion. If he succeeded, it was a joy all the rest of his life. The psalmist exults in having stood, himself, in the city of David, the city of his fathers, the holy hill of his God, Ps. 122. Pilgrims from all parts of the world where Jews were scattered made their way to Jerusalem at the time of the great festivals like Passover, Weeks and Tabernacles. Peter preached to a great throng in the temple courts at the Feast of Weeks, Acts, ch. 2. Those who lived in Galilee were able to go up frequently to these sacred gatherings. The master went several times and spoke to the crowds who gathered together from all quarters in the temple area to listen to his teachings.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The two places for to-day's lesson are Cana and Capernaum. Opinions are divided as to the site of Cana. Dr. James Ross says: "Cana is usually identified with Kefr Kennah, a village about 4 miles northeast of Nazareth, on the road to Tiberias. On the road, half a mile west of the village, there is a large spring with a stone sarcophagus as a drinking trough. The village is pleasantly situated on the brow of a gentle slope, and is surrounded by plantations of olive and other fruit trees. But the traveler is impressed with the indolence and degradation of the people, as his horse wades knee deep through the manure which they have flung from their

stables and houses on the public highway, and which they leave there generation after generation."

Others hold that the site is at Kâna-el-Jelil, a little village on a lonely hill, about 8 miles northeast of Nazareth. The name Cana means "place of reeds," and the modern village overlooks a marshy plain where reeds abound.

Capernaum, now Khan Minyeh, was a busy town on the northwest shore of the Sea of Galilee, with roads branching out from it to Damascus, to Gilead, to Shechem and Jerusalem, to Egypt, and through Nazareth to the Mediterranean.

THE LESSON APPLIED

1. The countrymen of Jesus did not recognize his greatness because he was a familiar figure to them. We may express this tendency in this way: *Familiarity often blinds us to the worth of those beside us.* How frequently our friends must go to other parts of the country before they are appraised at their true value. Jesus' fellow-citizens were astonished at this authority and power. That he had done marvelous things could not be denied, but was he not the carpenter, or the carpenter's son? Did they not know his brothers and sisters? In their view, just to know Jesus was to make him like themselves. He could be nothing more than a "car-

penter." The poet Wordsworth tells us of one whose eyes met the flowers, but they meant nothing to him. A yellow primrose was to him only a "yellow primrose," and "it was nothing more." Jesus saw the flowers as the objects of God's loving care.

The War is helping us to see the hidden glory and heroism of the common men who have toiled at our side. Why, the young men who have gone from our farms and cities, banks and colleges,—we read of their devotion, bravery, sacrifice, and willingness to face death for the great cause, with wonder and admiration. At home they made little stir, but they were not "common," if we had

only seen deep enough. Do you know any such examples from your own congregation or neighborhood? Jesus was divine, although familiarity blinded the eyes of those about him. So we must learn to behold the divine in men and events about us.

This passage teaches us to have unbounded faith in the human hearts with whom we come in contact. Is it not a lasting disgrace to the Greeks that they did not know their greatest man when he was among them? Socrates had a snub nose; he was not handsome at all; he went about Athens barefooted; yet he was a mental and spiritual giant. His fellow citizens put him to death. But we do not see a mountain if we are too close to it. We need to stand off some distance; then its size becomes clear to us.

2. *Jesus' attitude*, v. 48. The Jew was much affected by the spectacular and marvelous. He craved a "sign" from Jesus to prove his mission as Messiah, but Jesus turned away with disappointment, saying: "It is an evil and disloyal generation that craves a sign," Matt. 12:39 (Moffatt). Christ followed the example of the prophets in this respect. Again we see that the familiar, regular order of nature blinded the people to its divinity. "God shows himself only in some strange, unexpected marvel," they said to themselves, and so they were not satisfied with the character and teaching of Jesus. They wanted some proof of their divinity, as if you could get any proof of goodness except itself.

3. *We must take God at his word*. The nobleman believed Jesus and went his way. Napoleon was once reviewing troops in Paris when the reins slipped from his fingers. The horse galloped off. A private sprang from the ranks and caught the bridle, and the

emperor said, "Thank you, Captain." "Of what regiment?" quickly asked the soldier. "Of the Guards," responded the emperor. He took his place at once among the officers of the Guards. When God says that the way of transgressors is hard, we should believe it and shun evil. When he says that if we ask, we shall receive, we should believe it. His word is not a "scrap of paper," like the German Chancellor's.

4. *Jesus turns mourning into joy*. The nobleman's anxiety gave place to joy and to belief. The disciples were full of anxiety till the day of Pentecost. Then how brave and confident they became. All their doubts faded away. Jesus said to the disciples: "It is expedient for you that I go away." Yet his going away seemed to them to be an irretrievable disaster. So we are not to let our fears rule us. No real evil can befall those who go forward in Christ's service.

Four Scotch soldiers found themselves in an attic of a forsaken house. The roar of battle was in their ears. The corporal said that it was time for church parade. It was a strange word to utter under the circumstances. But he read from his pocket New Testament: "And fear not them which kill the body, but are not able to kill the soul. . . But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Then the corporal prayed, and while he did so, a German soldier bounded up the attic. But in his heart also was reverence. Not a head was raised. The prayer continued, and the German quietly retired. Under cover of darkness the Scotch soldiers escaped and rejoined their own lines. God does not always save, but if we are in his gracious keeping, he does the best possible for us.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

The story of a miracle much like this one is related in Matt. 8:5-13 and Luke 7:1-10. In John's gospel, the author is fond of selecting representative miracles so that in the book there is no repetition of miracles of the

same type. These miracles the author regards as "signs" that the teaching of Jesus is true. In Matt. 12:39 we are told that Christ will give no sign but that of his preaching, the sign of Jonah. How can one relate these two facts?

1. *Jesus in Galilee*. Eleven of the disciples were Galileans. "The country which ought to accept the prophet as its own,

the new age or sphere or community or tide of sentiment often disowns and disdains him as it did Jesus. But the prophet will be loved and trusted most by those who have known him best." It is a comfort to know that in the sphere of characters, those who know best, love best. Illinois was always true to Lincoln, and there are many similar examples of loyalty of home-folks. This thought ought to inspire us to service in the community where we live.

2. *Things that draw us to Jesus.* What are the things which lead men to Jesus? Is it a desire for peace, for fellowship, for power, for light? Some are urged to Jesus through the entrance of suffering into the home. Such a necessity as the yearning over a child impels. "Sorrow levels and humbles, and so makes a path into the heart for the great healer." Why did you come to Jesus? What holds you to Jesus?

3. *Limitations of Jesus.* How many children died in those days without the healing of Jesus! Jesus' healing was limited by the character of his mission. He came not as the healer of disease, but as the master of men's hearts, the physician of the soul. "He showed how when his principle and his life were in control, death in all its form and all evils of whatsoever sort and all their power were overthrown." (Read Luke 9:1, 2.) Does this mean that we must fill up that which was lacking in Jesus' ministry.

4. *Faith and evidences.* The nobleman and his family believed through the sign. It is good to believe because of benefits given, but it is nobler to believe in spite of benefits denied. Would physical evidences convince men more quickly than spiritual ones? (V. 48.) What are the evidences on which faith leans to-day?

For Teachers of the Senior Scholars

Introduce the lesson by referring to the wonderful things which can be accomplished in a brief period of time. In less than two years Kitchener had a volunteer army of nearly five million, something unparalleled in the history of the world. Note that Jesus was only two days in Samaria, but that during that time he broke down almost insuperable barriers of prejudice, and set new ideas afloat

which have through all the ages been increasingly influencing the world for good. Impress upon the class that it is something for us to have even a single day in which to do something worth while, to influence some life for good, "to pull up thistles and plant roses," as Abraham Lincoln expressed it. Where did Jesus go after leaving Samaria?

1. *A Proverb, vs. 43-45.* How did this proverb apply to Christ's movements at this time? How can this proverb be explained? How was it that John, who knew Jesus better than anybody else, has given us a peerless life of the master? Familiarity does not always breed contempt. Bring out that many a man finds the warmest appreciation of what he is doing amongst those of his own household and in the community in which he was brought up. While this is true, bring out that envy and prejudice often lead people to a false estimate of those amongst whom they live. Why did the Galileans receive Jesus so gladly? (V. 45.) Note that a knowledge of our past life should help us in our present endeavors.

2. *A Miracle, vs. 46-54.* Question the class about this miracle,—how trouble sent the nobleman to Christ for help, how Christ responded to his cry, how his whole house was influenced for good by Christ's mercy and love as exercised in saving the dying boy. Discuss with the class the part suffering plays in the evolution of such a world as ours, and refer to the increase in the better qualities of life manifested in the world since the beginning of the great War. It is better sometimes to go to the house of mourning than to the house of feasting.

For Teachers of the Boys and Girls

Ask the scholars to give a suitable title to the lesson story. With a little help, they will likely fix upon the title, JESUS AND A SICK BOY, which should be written down on the blackboard or on a pad. Tell them that the story is given only in outline, and get them to tell the story, under your guidance, chapter by chapter, as follows:

CHAPTER I, vs. 43-45. The heading of this chapter may be: *Jesus' Coming to Galilee.* This should be elicited, if possible, from the class and written down under the

story title. The scholars should be got to tell, with as little help from the teacher as possible, the place from which Jesus had come (Samaria, see last lesson), and the reason why he had come to Galilee, namely, to escape from the interference with his work resulting from his over popularity in Judea, and to describe his reception by the Galileans.

CHAPTER II., vs. 46, 47. Let the heading of the second chapter be: *A Nobleman's Petition*. The scholars' narrative should bring out the place where Jesus met this visitor and the miracle which had been wrought there with its effect on the nobleman, who had probably heard of it. Who the nobleman was, the place from which he had come, its distance and direction from Cana, the earnestness of the father's request and the urgency of the case,—“at the point of death”—should all find their place in the narrative.

CHAPTER III., vs. 48, 49. A suitable heading for this chapter of the story is: *Jesus' Rebuke*. Here the scholars will require a little help, that they may see the point of our Lord's words. What he rebuked was the demand for “signs and wonders”—miracles—

before he would be relied upon. He desired people to take him at his word. In v. 49 the earnestness of the nobleman should receive due emphasis.

CHAPTER IV., v. 50. Take as the heading of the fourth chapter: *Jesus' Word of Power*. The authority with which Jesus spoke, the trust of the nobleman in his word and the feelings with which the father must have started on his homeward journey,—these points should be brought out under this chapter heading.

CHAPTER V., vs. 51, 52. Head the fifth chapter: *The Good News*, and ask for an account of what the good news was and how it was brought to the father. Let stress be laid on the fact that the boy began to get better at the very hour when Jesus had spoken to his father the word of healing.

CHAPTER VI., vs. 53, 54. The heading for the closing chapter of the story may be: *The Believing Household*.

After the story has been gone through in this way, the scholars will be ready for its teaching, that we should believe (have faith in) every word of Jesus and show our faith by doing what he bids us.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. “With God nothing shall be impossible.” Find the saying.
2. Where does John say that faith is the victory that overcometh the world?

ANSWERS, Lesson VI.—(1) 1 Sam. 16 : 7.
(2) Rev. 22 : 17.

For Discussion

1. Is it true that “familiarity breeds contempt?”
2. Should a Christian say that anything is impossible?

Prove from Scripture

That believing prayer is answered.

The Question on Missions

Ques. 7. Explain to the little ones how many of the Chinese sick people come to our

missionary doctor, expect him to tell right away just what ails them and what should be done for them. Tell the scholars how grateful the sick ones are when the doctor promises to cure them and does so. Speak of the ways in which thankfulness is shown,—by writing grateful letters and sending presents.

Bring out, in classes of boys and girls and older scholars, how some of the Chinese, who know about hospitals like those in our own land, do not expect the missionary doctor to cure every one who comes to him, and are grateful if he does his best for them or their friends, whether they are cured or not; while others, more ignorant, expect the doctor to cure every sick person who comes to him, and are disappointed if they or their friends are not cured. Show, however, that most of those who come to our missionary doctors are cured, or, at least, greatly improved, and many show their gratitude by letters or presents.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson to-day tells about Jesus healing a sick boy.

Lesson Thought—Teach the children that Jesus is the great physician.

Approach to the Lesson—Speak about sick children's hospitals. I am going to tell you

about a little Italian boy who was hurt at school. Another boy who had a very bad temper and did not ask Jesus to help him to be good, had kicked the little foreign boy so he had to be taken to the hospital in the ambulance, and had to lie on one

of the little white beds for many weeks. The nurses and doctors were very kind to him, but he suffered great pain. Who did Jesus help in our lesson last Sunday? (Recall lesson.)

Lesson—Our lesson tells us about a sick boy. He was a foreign boy who lived away over the seas in that land we call the Holy Land, because Jesus lived there. This boy's father was a nobleman, and had a beautiful home. They lived in Capernaum beside the Sea of Galilee (outline house). The boy had servants to wait on him and everything he desired to make him happy, but he became very ill and all the doctors and nurses and servants and friends could do nothing to make him well again.

His father and mother were very sad. If only a doctor could be found who could cure their boy, how they would love that doctor! Ah! the father's face brightens! He remembers the wonderful man called Jesus who had

turned water into wine at a wedding in Cana quite near them. He had been there and had seen the miracle which Jesus did. He had heard that Jesus had come again to Cana, and he hurries away and begs him to come and heal his son who is dying, v. 47. Tell the rest

of the story, vs. 48-53.

Picture the father returning home, the servants meeting him (strokes), the joy of the father when he knows that Jesus has cured his boy at the very moment he was asking him to do so. He and all his family believed



in Jesus after that and became followers of him.

Blackboard—An outline of a bed will help us to remember the nobleman's son whom Jesus, the great physician, healed.

Golden Text—Our Golden Text tells us why Jesus healed the son of this nobleman. (Repeat Golden Text.) Jesus is always able to heal and he will do so when we ask him, if he sees that it is best to do so. Pray for all sick ones. Pray for our wounded and dying soldiers. Believe that Jesus will hear you and help those for whom you pray.

Hymn—Sing:

The great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer:
O, hear the voice of Jesus.

—Hymn 525. Book of Praise

What the Lesson Teaches Me—JESUS IS THE GREAT PHYSICIAN.

FROM THE PLATFORM

This is a fine lesson on FAITH (Print). First, we see faith SEEKING (Print). Get the scholars to picture Herod's courtier hastening from his home in Capernaum on the sea shore to Cana among the Galilean hills, where Jesus was. What did he believe Jesus could do for him? How had he been led to believe this? But the courtier's faith was not all that it ought to have been. He did not yet believe that Jesus could heal his son without going down to Capernaum. So his faith must be STRENGTHENED (Print). Bring out how Jesus' delay did make that faith stronger, until the man went away believing that the word of Jesus spoken

there at Cana could cure his son twenty-five miles away at Capernaum. He goes to his home,

FAITH SEEKING STRENGTHENED SPREADING

to find his son quite well, and there we see his faith SPREADING (Print) throughout his household. Lesson : Have firm faith in Jesus ourselves, and seek to spread it amongst others.

Lesson VIII. JESUS AT THE POOL OF BETHESDA February 25, 1917

John 5 : 1-15. Scripture Memory Verses.

GOLDEN TEXT—It was Jesus, which had made him whole.—John 5 : 15.

1 After ¹this there was a feast of the Jews; and Jesus went up to Jeru'salem.

2 Now there is ²at Jeru'salem by the ³sheep market a pool, which is called in ⁴the He'brew ⁵tongue Bethesda, having five porches.

3 In these lay a ⁶great multitude of ⁷impotent folk, of blind, halt, withered, ⁸waiting for the moving of the water.

⁹4 For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had ¹⁰an infirmity thirty and eight years.

6 When Je'sus saw him ¹¹lie, and knew that he had been now a long time *in that case*, he saith unto him, ¹²Wilt thou be made whole ?

7 The ¹³impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

Revised Version—¹these things ; ²in ; ³sheep gate ; ⁴Omit the ; ⁵Omit tongue ; ⁶Omit great ; ⁷them that were sick, blind ; ⁸Omit rest of verse ; ⁹Omit v. 4 ; ¹⁰been thirty and eight years in his infirmity ; ¹¹lying ; ¹²Wouldst thou ; ¹³sick ; ¹⁴Arise ; ¹⁵straightway ; ¹⁶Now it was the sabbath on that day ; ¹⁷So the Jews said ; ¹⁸sabbath, and it ; ¹⁹take up ; ²⁰But he ; ²¹They asked him, Who is the man that said ; ²²But he ; ²³the ; ²⁴befall thee ; ²⁵went away.

LESSON PLAN

- I. The Case, 1-5.
- II. The Cure, 6-9.
- III. The Critics, 10-13.
- IV. The Caution, 14, 15.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus at the pool of Bethesda, John 5 : 1-15.
T.—God-given power, John 5 : 16-27. W.—The word of power, Mark 2 : 1-12. Th.—The withered hand, Luke 6 : 6-11. F.—Impotence and fear, Mark 4 : 35-41. S.—Impotence and unbelief, Matt. 17 : 14-21. S.—The impotence of the lame, Acts 3 : 1-10.

Primary Catechism—*Ques. 15. Who wrote the*

⁸ Je'sus saith unto him, ¹⁴Rise, take up thy bed, and walk.

⁹ And ¹⁵immediately the man was made whole, and took up his bed, and walked : ¹⁶and on the same day was the sabbath.

¹⁰ ¹⁷The Jews therefore said unto him that was cured, It is the ¹⁸sabbath day : it is not lawful for thee to ¹⁹carry *thy* bed.

¹¹ ²⁰He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

¹² ²¹Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

¹³ ²²And he that was healed wist not who it was : for Je'sus had conveyed himself away, a multitude being in ²³that place.

¹⁴ Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing ²⁴come unto thee.

¹⁵ The man ²⁵departed, and told the Jews that it was Je'sus, which had made him whole.

Bible? A. Good men, who were taught by the Holy Spirit. *Ques. 16. What besides the Bible teaches us about God?* A. All God's works teach us about Him.

Shorter Catechism—Review Questions 82-87.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 1 (Ps. Sel.), 122, 111, 132, 79.

Special Scripture Reading—Rom., ch. 12 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole school.)

Hymn for Opening Worship—Hymn 535, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1036, Jesus at Bethesda. For Question on Missions, F. 14, Group of Native Christians. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Probably in March, A.D. 28, at the Feast of Purim kept to commemorate the delivering of the Jews by Queen Esther from the wicked plot of Haman, Esth. 9 : 21, 22, 26 ; Jerusalem.

Connecting Links—Taking ch. 4 : 35 as a note of time, it must have been some time in December that Jesus came to Galilee and healed the nobleman's son (see last lesson, ch. 4 : 43-54), since four months from that

time would bring us to the harvest season in the middle of April. The time of the lesson was about a month earlier than this, so that the interval between last lesson and to-day's was about three months. How Jesus spent this period we are not told.

I. The Case, 1-5.

V. 1. *After this*; that is, the healing of the nobleman's son: for the length of the interval see Connecting Links. *A feast of the Jews*. See Time and Place. *Jesus went up to Jerusalem*. The Jews were not required to go to Jerusalem to keep the Feast of Purim; but many did go, and the crowds would afford Jesus a good opportunity for teaching and preaching.

Vs. 2-5. *By the sheep gate* (Rev. Ver.); probably a gate in the northeast quarter of the city, near the temple, likely named from its leading to a place where sheep were sold for temple sacrifices (see Neh. 3:1, 32; 12:39). *Pool . . . Bethesda*. The name means "house of mercy." For a fuller account, see Geography Lesson. *Impotent folk*; Rev. Ver., "them that were sick." *Hall*; lame. *Withered*; having some member of the body wasted, shrunken. From "waiting" down to the end of v. 4 is omitted by the Rev. Ver., following the best manuscripts. *An infirmity thirty and eight years*. The exact time is specified to show the chronic condition of the malady, and the apparent hopelessness of any cure. But no case is beyond the power of the great physician.

II. The Cure, 6, 7.

V. 6. *Jesus saw him lie*. His attention was specially attracted by this particular invalid. *Knew . . . long time*; knew, it may well be, by his supernatural insight, as the whole past of the Samaritan woman had been to him like an open book, ch. 4:18. Or, he may have learned the facts of the case by conversation with the man or with the bystanders: it would be a well known case. *Will thou be made whole?* Why was the question asked? It might surely be taken for granted that the invalid would do anything, or give anything, to be cured. But Jesus recognized a certain dull acquiescence of the man in his infirm condition, from which he needed to be roused. Probably, at one time, he was eager

to get rid of his weakness. But the years had passed. He had no acute suffering. He would win pity from the passers-by, who must have known him well. Possibly he was yielding to some evil habit, which was his chief obstacle to health (see v. 14).

V. 7. *Sir, I have no man*, etc. Instead of giving a direct answer to Jesus' question, the man begins a long story about his difficulties. Probably he had told it scores of times to sympathetic listeners. It had become part of his stock-in-trade. If he had been in earnest about a cure, he could certainly, by some means or other, have got into the pool, long before now. Many spiritual invalids resemble him, seeing their acquaintances made whole, while they remain as they are. *Water is troubled*. At certain times there seems to have been a movement of an intermittent spring in the pool, which brought out, for a brief period, its curative properties.

V. 8. *Jesus saith*. The offer (v. 6) is followed, as every offer of Jesus is, by the actual gift. *Rise, take up thy bed, and walk*. Jesus cuts short the man's story by a prompt command, including three actions which would show the completeness of the cure and also its immediateness. And with the threefold command comes the power to obey. The "bed" would probably be only a mat or rug, still commonly used in the East.

V. 9. *Immediately . . . made whole*. The command accomplished what the question failed to do. *Saith* links the helpless one to the healing power of Jesus, and, no doubt, to his own utter amazement, he does in a moment what he had vaguely thought of as a possibility for thirty-eight long years. *Same day . . . the sabbath*; and therefore, according to Jewish ideas, it was not lawful either for Jesus to heal, or for the man to carry his bed.

III. The Critics, 10-13.

V. 10 relates how the Jews found fault with the man for carrying his bed on the Sabbath, and so breaking, as they held, such laws as Ex. 23:12; Neh. 13:15; Jer. 17:21. The man (vs. 11-13) shelters himself behind the command of his unknown healer. The healed man goes to the temple, perhaps to give thanks to God for his cure, as was surely most fitting.

IV. The Caution, 14, 15.

Vs. 14, 15. Jesus finds the man there, and warns him to forsake the sin that had caused his sickness, v. 14. The Jews (v. 15) learn from the man that it was Jesus who had wrought the cure.

Their charge of Sabbath-breaking is turned against him, and they seek to kill him for this offence, v. 16. In v. 17 we have Jesus' reply, and v. 18 tells how the Jews sought his life the more determinedly because, in addition to breaking the Sabbath, he claimed to be equal with God.

Light from the East

THE POOLS OF JERUSALEM—Jerusalem lies on the top of a mountain range. It is impossible for much water to reach her underground through the porous limestone rock and come out as springs. There seems just to be one spring within the area once enclosed by the city walls. It is called the Spring of the

Virgin (Mary) and lies deep on the flank of the Eastern Hill as it descends to the Kidron Valley. It is irregular in its flow, sometimes practically dry, sometimes pouring a considerable stream into a tunnel 1700 feet long that carries the water to the southern foot of the hill and brings them to the surface in the Pool of Siloam. The people of Jerusalem depend to-day, and have probably always depended, on surface water collected in cisterns and reservoirs during the rainy season to carry them over the 6 or 7 months of drought every year. An aqueduct brought water from open pools near Bethlehem, but all the water they could gather they collected in the great dams or pools in the valleys of Jerusalem itself. And to-day no ruins have more to tell of the past of the people than just these dams and aqueducts. Jerusalem has had an endless struggle to provide her people with water. Hence the New Jerusalem is to have a river of its own, Ezek., ch. 47 ; Rev., ch. 22.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The site of the Pool of Bethesda is uncertain ; but it is probably one or other of two following :

1. According to the "Palestine Exploration Fund," the pool was in the northeast angle of Jerusalem, just inside the east wall. The chief evidence for this site is the discovery in 1888, while excavations were being made under the church of St. Anne, of the remains of an ancient bathing pool, with five porches. On the wall is a faded fresco representing an angel and water (see v. 4), which shows that, in early Christian times, this was regarded as the true site. Amongst other proofs, is "a white marble foot, bearing a dedication in Greek characters, showing it to be the

offering of a thankful Roman woman named Pompeia, healed at the Pool of Bethesda."

2. The other site proposed is the Virgin's Pool, the only natural spring at Jerusalem, to the southwest of the city, which overflows regularly into a cave. Here may still be seen an intermittent "troubling of the water" (see v. 7), and it is still the custom for Jews to bathe in the cave, when this overflow occurs, for the cure of rheumatism and other diseases. It is also still the place where the flocks are gathered for watering (see "sheep gate," v. 2, Rev. Ver.). The "porches," (v. 2) were "covered colonnades or cloisters, where people might stand or walk, protected from the weather and the heat of the sun."

THE LESSON APPLIED

1. The cripple at the pool was an example of a man who had suffered for thirty-eight years as the result of sinful habits. We know this because Jesus warned him not to sin again lest a worse thing befall him. *Sin brings suffering.* A millionaire contractor in Winnipeg has just been sent to jail for two years because he was dishonest. A member of Parliament in a Western Province is in

jail because he was corrupt. A legislator in another Province was shot and killed recently as the result of discreditable conduct. Sometimes one's health is ruined and years of suffering follow because of indulgence in evil habits.

2. Notice Jesus' use of the Sabbath. He healed the sick man. The critics objected. In the city of Verona, there was a beautiful bas-relief of the 15th century, but somehow

it was covered by mastic and was hidden from view for a hundred years. Then a strange thing happened. An earthquake shook the covering off, and lo, there was the picture in all its original beauty. So Christ removed the wretched misinterpretations and coverings that had been put on the Sabbath, and brought it forth once more as a day of human welfare.

3. The temptation of the Pharisees is a *common one* even in our day. We are all apt to make institutions ends in themselves. If the laws of the country do not suit our conditions, why not change them? If the church can really do better work for humanity by joining her forces and presenting a united front, why not do it? The Cross Bearer is a picture representing a person, who, instead of bearing the cross, has set it down and heaped flowers on it, and is worshipping it. The Lord stands near by and he declares, "I commanded you to bear your cross, not to worship it." James encountered the same difficulty and earnestly assured the Christians to whom he was writing that "faith" without deeds of mercy and real Christian conduct, was vain.

4. The authorities *did not recognize Jesus as Lord of the Sabbath*. It is very difficult to see the beauty and truth in others who do not belong to our fellowship and do not share our views. The disciples forbade one to cast out devils "because he followeth not with us."

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

The healing of the impotent man at the pool initiates the period of conflict between Jesus and the Jews. The latter took offence at what seemed to them a transgression of all their oldest and most binding laws. The whole of chapter 5 is significant for the author of this gospel, because of the teachings of Jesus respecting his Messiahship.

1. *The sign*, vs. 1-9. Consider the man. He was probably old—too old to be worthy of consideration. His case seemed hopeless after thirty-eight years of sickness. Why should he expect to be healed? He had been too long a debtor to public charity to excite

But Jesus said, "Forbid him not." There is a familiar story of Mendelssohn the great musician. One day he wandered into a splendid cathedral where there was a magnificent organ. The caretaker refused to allow him to try the organ. At last after much persuasion he was permitted to play a few notes. But the playing continued until the caretaker was spellbound. He discovered the identity of the musician and penitently said: "And I refused to have you play on my organ." Often we do not recognize Christ when he comes to us and would draw from our lives the sweetest of strains.

5. *What is to be "made whole?"* The Y.M.C.A. uses, as its symbol, a triangle—a very suggestive symbol it is, signifying the sides of a young man's life, physical, mental and spiritual. The question is: Is my life being built on the model of the triangle? Some athletes develop only one side. Some students develop only the intellectual, and some people forget about the mental and physical in their religious fervor.

6. Let us learn *not to parade any good thing we do*. Jesus conveyed himself away, v. 13. The aviator who brought down a Zeppelin over London was lost from public view for some days, and afterwards entered the city in the quietest manner, although notables were at the railway station to receive him. Thousands of our heroes are doing brave deeds and never a word falls from their lips.

pity. Perhaps, he was unlovely in disposition and so could not attract a helper. Moreover, his disease had been caused by self-indulgence of some sort and, for that reason, he had forfeited pity. He is a type of the modern sinners whom society regards as past all redemption, unworthy of kindness or help.

But note that, while helpless men like the nobleman may seek Jesus, the Saviour also seeks helpless men. "Can there be a more appealing conception of God than that which represents him as incarnate in order to give a brother's help to a man who cannot find a brother among men? What thought of God could be higher than this? And must not God be better than our best thought of him?"

Does the church exist only for worship or for helping men to the pool? Do you expect to help only "respectable" men? What are you doing to bring "disrespectable" souls to the pool?

2. *The Sequel*, vs. 10-18. The Jews were annoyed at seeing the healed man carrying his bed on the Sabbath. The Pharisees were especially concerned in two subjects, "purification" and "the Sabbath." Ex. 23:12 and Jer. 17:21 seemed to fortify their case against the man. Jesus points out as some of their own writers said, that God did not rest absolutely from all activity on the first Sabbath. For that rest could not exclude the preserving, beneficent energy of God. As God's Son, he, therefore, could heal. Are modern Christians as bound as the ancient Jews by conventions? Is Sabbath observance in accordance with the freedom in Christ? Are we in danger of becoming too lax?

3. *Sin no more*, v. 14. Some time ago, the following problem was presented to the editor of a religious paper, by a correspondent who said: "I have accepted Jesus Christ as my personal Saviour. I expected that on accepting him as such I would be free from my sins that dominate me and master me. As a matter of fact, my sinful desires and passions are the same now as before I accepted Christ. I want to have the victory over the old desires. Please tell me what is the matter." How can this problem be answered?

For Teachers of the Senior Scholars

Question the class about Bethesda, and refer to health resorts where the sick congregate in the hope of cure. "The angel of Bethesda has his counterpart in the angel of healing that in our day steps into the mineral springs or into the salt sea, where multitudes who are worn out with work, as well as those who are sick, go and are cured."

1. *A Cripple*, v. 5. How long had he been afflicted? A case of so long standing seemed to be utterly hopeless. Still the man himself had not given up all hope or he would not have been there. "Hope springs eternal in the human breast." It is hard for a sick person to give up. Bring out that sin was

the cause of his trouble (v. 14), and show how human life is crippled by sin; not only physically, but also morally and spiritually.

2. *A Cripple Cured*, vs. 6-9. How was the cure effected? Dwell upon the compassion of Jesus for this poor cripple, and remind the class that he is the same loving Saviour still. Why then does he not cure all sick ones? Bring out that, constituted as we are, it is better for the world that there should be sickness and sorrow or we might forget God. (See Ps. 119:67.) Make clear the power of Jesus to cure sin-crippled souls, to save from the guilt and power of sin, and to bring life into harmony with everything that is good. No case of longstanding sin can baffle his skill, although it seems easier at times to save the young than the old.

3. *A Cured Cripple Criticized*, vs. 10-15. What fault had the Jews to find with this man? What explanation did the man give? Note how easy it is to find fault, how little wisdom it requires. People who are good for nothing else are sometimes largely endowed with this gift. Let us avoid cultivating this poor mean spirit. Let us look for the good in others, and rejoice with them in the blessings which come to them. Love is twice-blessed, it blesses him that gives and him that takes.

For Teachers of the Boys and Girls

Begin by asking what we do when we are sick. The scholars will readily answer: "Go to the doctor" or "Send for the doctor." Point out that the lesson tells about some sick people who did something very different—they gathered about a pool in Jerusalem, waiting for the water to be "troubled" (see Lesson Explained on v. 7). The water, for a short time after it was moved in this way, had the power of curing diseases. After this introduction, the conversation about the lesson may centre about the following points:

I. *THE HELPLESS CRIPPLE*, vs. 1-5. Question about how it was that Jesus happened to be in Jerusalem at this time. Bring out, by questioning, the picture of the Pool of Bethesda, with its five porches (see Geography Lesson for explanation) crowded with helpless people waiting to be healed. Fix the attention of the class particularly upon

the man who had been lying there for the long period of thirty-eight years. Something wonderful was to happen to this man.

II. **THE GREAT HEALER**, vs. 6-9. How did Jesus know that the man had been ill so long? Perhaps because he knew all things, or, perhaps, because some one had told him. Why did the Saviour ask: "Wilt thou be made whole?" Was it not to rouse new hope and desire which were almost dead in the man's heart? Bring out the answer of the cripple, (v. 7) and then go on to the wonder-working word in v. 8, with its instant result. (See Lesson Explained for a description of an Oriental bed.)

III. **THE FAULT-FINDING JEWS**, vs. 10-13. Bring out, by questioning, the reason why the Jews found fault with the man whom

Jesus had healed. The point to bring out is, that they regarded the carrying of the bed as work, which, according to their law, was forbidden on the Sabbath. Take up the man's reply, and help the scholars to see that it is right to do anything on the Sabbath which Jesus bids us do.

IV. **THE WORST SICKNESS**, vs. 14, 15. Question about the meeting of Jesus with the healed man in the temple, and the warning which Jesus gave him. Ask about what it was that would bring upon the man a worse thing than his sickness. Speak of the harm which sin does to both body and soul.

Press home, in closing, the need of Jesus' power to save from sin and make clear how able and willing he is to save all who come to him.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Where is it written that Jesus is Lord of the Sabbath day?

2. "He is faithful and just to forgive us our sins." John said this of Jesus. Where?

ANSWERS, Lesson VII.—(1) Luke 1:37.
(2) 1 John 5:4.

For Discussion

1. Can we obey all the commands of Jesus?
2. Is it right to work on Sunday?

Prove from Scripture

That helpful deeds are lawful on the Sabbath.

The Question on Missions

Ques. 8. The teacher should be sure that

the little ones know the story of the blind man contained in their "Answer," and should go on to tell how the patients who come to the hospital, there hear about Jesus for the first time, and how, when they go home, they learn more about him from some native preacher. Or, in other cases, they first hear about the Saviour from a preacher and are taught more when they come to the hospital. Many of the patients, also, who have heard about Jesus, tell others of him.

The teacher of the boys or girls or of the older scholars, should bring out by questioning,—the different ways in the "Answers" in which the Chinese in Formosa first hear about Jesus. The part which the hospital plays in bringing them to Christ, should be made clear.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our lesson tells us about Jesus giving strength to the weak.

Lesson Thought—Teach the children that Jesus is just as able and willing now to help those who need help if they will ask him and trust him.

Approach to the Lesson—What do we call the places where sick people are taken to be cured? I am going to take you to see a very strange kind of hospital. Describe the Pool of Bethesda (see Lesson Explained). The porches are filled with sick people, most of

whom have been brought there by friends. This strange hospital was in Jerusalem near the sheep market, vs. 2, 3. V. 4 tells us how the sick ones were cured of their diseases.

Do you remember what we heard about Jesus last Sunday? This outline of a bed will help you to remember.

Lesson—After that, Jesus went down to Jerusalem to worship at the temple, at one of the feasts of the Jews. One Sunday, when he was taking a walk, he came to this Pool of Bethesda, and saw the crowds of sick people

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in the porches, waiting to get down into the water. Jesus was always going about doing good, so he went in amongst the sick ones to see if he could help somebody.

Jesus noticed especially a poor man who was lying on the floor on his mat (cut-line) quite helpless. No friends were there to help him to get down the steps into the water. The man had been sick for thirty-eight years. Jesus was very sorry for him. He went over to him and said, "Would you like

to be made well?" The poor man said, "Yes, but I have no one to put me into the water when it is moving, but while I am trying to get down the steps into the pool, somebody else always steps in before me."

Helping Ourselves—Jesus saw that the man had done all he could to help himself, and that is the time when Jesus helps people.

Jesus Helping the Man—He said to the man, "Rise, take up thy bed, and walk," and at once the man became strong, and

rose and rolled up his mat and walked away. Just think how happy that man was! Surely he thanked Jesus again and again!

The Jews Are Angry—When the Jews saw this man walking along the street, they stopped

him and said, "It is not lawful for you to carry your bed on Sunday." "He that made me well, told me to do so," the man replied. "Who told you to do this?" the angry Jews asked, but the man did not know that it was Jesus, for Jesus had gone

quietly away from the place. Jesus afterwards found the man in the temple and said, "You are made well; go and sin no more for fear a worse thing may come upon you." Jesus cured his

SICKNESS
SORROW
IN

The man went out and told the Jews that it was Jesus who had cured him.

What the Lesson Teaches Me—JESUS WILL HELP ME.

FROM THE PLATFORM

THE CASE
CURE
CRITICS
CAUTION

Ask the scholars for the heads of the Lesson Plan, and print them on the blackboard as above. In speaking of the CASE, emphasize its desperate nature. The points are the long standing of the disease, and the man's friendlessness and hopelessness. Next, bring out a description of the CURE, dwelling upon its instantaneousness and its completeness. Take up, thirdly, the CRITICS. Discuss, briefly, what sort of things it is right to do on the Sabbath day, showing that whatever Jesus permits or commands, must be right. Finally, take up the CAUTION which Jesus gave to the healed man in the temple. Dwell, in closing, on the terrible evil of sin and on the power and willingness of Jesus to save from it.

The Student's Map of Palestine and Journeys of Jesus

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AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

—Hymn 503, Book of Praise

II. THE LORD'S PRAYER ; repeated in concert. All remaining standing.

III. RESPONSIVE SENTENCES. Psalm 121.

Superintendent. I will lift up mine eyes unto the hills, from whence cometh my help.

School. My help cometh from the Lord, which made heaven and earth.

Superintendent. He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

School. Behold, he that keepeth Israel shall neither slumber nor sleep.

Superintendent. The Lord is thy keeper : the Lord is thy shade upon thy right hand.

School. The sun shall not smite thee by day, nor the moon by night.

Superintendent. The Lord shall preserve thee from all evil : he shall preserve thy soul.

All. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

IV. SINGING. Hymn 273, Book of Praise.

God is my strong salvation,
What foe have I to fear ?
In darkness and temptation,
My light, my help, is near.

V. PRAYER.

VI. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

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

IX. READING OF LESSON PASSAGE.

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

Class Work

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 418, Book of Praise.

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

III. RESPONSIVE SENTENCES. James 4 : 6, 7, 8.

Superintendent. God resisteth the proud, but giveth grace unto the humble.

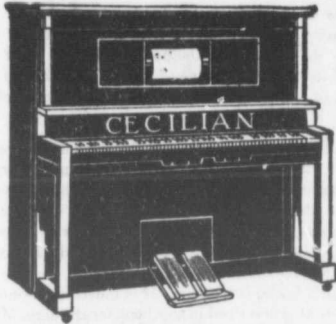
School. Resist the devil, and he will flee from you.

Superintendent. Draw nigh to God, and he will draw nigh to you.

IV. SINGING. National Anthem (Hymn 508), or Hymn 504, Book of Praise.

V. BLESSING.

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"Day came like a dove
To the apple trees and the wheat,
Her feathers were golden as love
And silver her feet."

Thus daintily does Marjorie Pickthall sing of the "gold dawn." This young Canadian writer "has a remarkable mastery of poetic expression, an individuality and an imagination of her own, a delicate and elfish fantasy, a power of transfiguring the common things of nature, and perhaps above all, the singing voice." This estimate is illustrated and fully borne out in her delightful little book of poems, **The Lamp of Poor Souls**; And Other Poems, just issued by S. B. Gundy, Toronto, 140 pages, \$1.25. The book includes all the poems that appeared in "The Drift of Pinions," as well as a number of new poems heretofore not published in book form.

L. M. Montgomery is the poet of "The Island," and, as all the world knows, it is in Prince Edward Island that the fairies dwell. Nothing of Miss Montgomery's will perhaps quite equal Anne of Green Gables, which is a human story of exquisite charm; but in **The Watchman and Other Poems** (McClelland, Goodchild and Stewart, Toronto, 150 pages, \$1.25) we have the setting of Anne of Green Gables, the sweet "Island" atmosphere in which she grew. In the Songs of the Sea, Songs of the Hills and Woods, and the miscellaneous additional poems which make up the volume, the reader is kept always close to nature's heart, and joyously, for the poems are mostly of the glad aspects of nature and of life.

Those who have read A Vagabond in the Caucasus, by that poet wanderer, Stephen Graham, noticed on this page last September, have no need to be told where Little Russia is—the Ukraina of Florence Randall Livesay's **Songs of Ukraina**; with Rut'enian Poems (J. M. Dent & Sons, Toronto, 175 pages, \$1.00)—lowlands and highlands, "seven feet deep of black soil," bleak, wind-swept mountain peaks; tropical summer and broad winter snow fields. Add to this a simple-hearted and yet valorous people, hunted and oppressed through centuries by foes from every side, and you have the conditions and material for a rarely interesting collection of ballads and folk-songs, of songs of weddings and of war. The celebrated Russian music is the music of the Ukraina. Apart altogether from the merit of the poems as translated by Miss Livesay, of Winnipeg, they are of special interest because of the numbers of Little Russians who have come to our Western Provinces. Their songs will aid us in knowing these loveable people.

A Sunny Subaltern (McClelland, Goodchild & Stewart, Toronto, 175 pages, \$1.00) has for its subtitle, Billy's Letters from Flanders. The book contains the letters which one of our soldier boys wrote to his mother, and which she has been prevailed upon to give to the world. In the letters we have a picture

from life of the experiences of our Canadian soldiers on the way to the battle front and in the trenches. There is plenty of fun, for Billy has a keen sense of humor,—but there is more, as the following quotation will show: "So, dear, don't fear for me. Your God and mine, whom I know you trust, is just as present here as in the quiet solitude of your bedroom. . . He will watch o'er me as he has done over millions of other sons. How wonderful the boys are! And what wonderful mothers they have!" From your list of War books to own and read, do not omit a copy of the Sunny Subaltern.

Readers of William J. Locke's previous stories will find in **The Wonderful Year** (S. B. Gundy, Toronto, 364 pages, \$1.40) all those qualities which have attracted them in previous books by the same author. Fortinbras, Merchant of Happiness, who plies his trade in the Quartier Latin in Paris, is a distinctly new character worthy of a place alongside of the creations for which Locke is famous. It is indeed a "wonderful year" that is described in this book for the hero, Martin Overshaw, a young Englishman who had been teacher of French in an obscure boarding school. The year begins with a migration to France, where Martin becomes a waiter in a little provincial inn, where he learns to know Felise, the daughter of Fortinbras and niece of Bigourdin, the innkeeper, of whose establishment she is the manager. His adventures take him also to Egypt, and at last he, like Bigourdin, enlisted in the great War. But at last, he,—and not only he, but also Corriana Hastings, the daughter of an English clergyman, whose ambitions for an artistic career in Paris, had been bitterly disappointed—found the happiness promised them by Fortinbras, happiness which carried with it that of Felise and Bigourdin, and the story of it all is delightfully told.

The Worn Doorstep, by Margaret Sherwood (McClelland, Goodchild and Stewart, Toronto, 196 pages, \$1.25 net), holds a place all its own. Amongst the multitude of War books which have appeared it is unsurpassed in delicacy of treatment and in the strength of its human appeal. The American girl, whose lover, a young Oxford professor, was killed early in the War, goes in search of such a home as she and her lover had planned to find in an old cottage in an old English village, does not carry out her purpose of shutting herself up with her grief, but finds its true solace in entering into the life of the simple community and in helping the needy,—baby waifs, Belgian refugees and separated lovers, all of whom find their way across her worn doorstep. It is interesting to see how this genuine American, transplanted to English soil, gradually comes sympathetically to understand the British character and ideals. The pathos of the narrative is deepened by its being addressed throughout to the dead lover, whose very grave is unknown. Altogether the book is one which the reader who has opened it will not easily lay down till he has read its last page.

The scenes of Stewart Edward White's new romance, **The Leopard Woman** (The Musson Book Co., Toronto, 313 pages, \$1.35 net), are laid in the interior of Africa. In view of the appointment of an International Boundary Commission, it becomes desirable for

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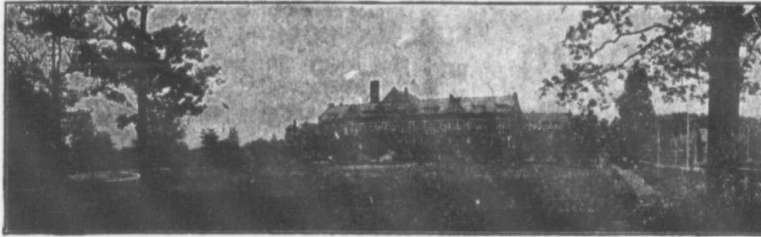
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both the British and German authorities to gain the friendship of a native ruler, M'tela, and his tribesmen. To accomplish this end, expeditions are sent by both powers, that of the British under Culbertson and that of the Germans under Winkleman. The two leaders are explorers and scientists of renown, and have learned, through long experience, the art of dealing with the African natives. Between the two a friendship had previously existed, sprung out of their interest in similar pursuits. But here they are leaders of rival expeditions. But there is a third expedition in the story,—this one with a woman at its head. It turns out that she is in the employ of the German Government, commissioned to delay Culbertson so that Winkleman may get the first word with M'tela. The romance begins with "the Leopard Woman" and her caravan falling in with Culbertson and the matching of her wits against his, in which, at last, he wins out. Mixed up with the tale of plot and counterplot is the love story of Culbertson and the fair intriguer. The book is crowded with exciting adventure, and is told in its author's best style.

Kinsmen, by Percival J. Cooney (S. B. Gundy, Toronto, 366 pages, \$1.50), is a story of early days in the Ottawa Valley. The historical background is the conflict between the Laird of McNab, on the one side, and his clansmen on the other,—he attempting to establish his authority as chief on the new soil of Canada and they manfully asserting and maintaining their rights as free men. It was a struggle between feudalism and democracy, which issued in the triumph of democracy. The drama is staged amidst the ad-

venturous and picturesque life of the early settlers. In this setting is placed the charming love story of Flora McIntyre and Barclay Craig, the young Scotch surveyor who had come to carry out some work for the Laird.

It is, perhaps, easiest to indicate the spirit and purpose of **The Inner Life**, by Rufus M. Jones, M.A., Litt.D., Professor of Philosophy in Haverford College (The Macmillan Company, New York, the Macmillan Company of Canada, Toronto, 196 pages, \$1.00), by making one or two quotations: "The only possible way to realize a kingdom of God in this world, or in any other world, is," says the author, "to begin by getting an inner spirit, the spirit of the kingdom formed within the lives of the few or many who are to be the 'seed' of it." And again: "When a life is set on fire, and is radiant with self-consuming love." Professor Jones' book takes us, to quote once more, this time words found in the preface, "from accounts of trenches lost or won to spend a little time with the less noisy but no less mysterious battle line inside the soul, and from problems of foreign diplomacy to the drama of the inner life."

Two new facts have of recent years become very prominent in the sphere of Religious Education: one, that the truth to be presented must be suitable to the age and capacity of the child; and the other, the educational value of "expression." Graded Lessons are the outcome of the former; Handwork of the latter. The Westminster Press, Philadelphia, has issued the first two of an excellent series of manuals



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on graded work—**The Cradle Roll Department**, by Elizabeth W. Sudlow (103 pages), and **The Juniors and How to Teach Them**, by Maud Junkin Baldwin (107 pages, illustrated); each 35c. It is enough to say of these little works that they contain the latest word both for parents and teachers on the grades dealt with, dealing with the questions of organization, equipment, methods, special days and programmes. They are of great value, and we shall look eagerly for the completion of the series, which should be in every Sunday School Workers' Library.

In the field of "expression," **Handwork in Religious Education**, by Addie Grace Wardle (University of Chicago Press, Chicago, 143 pages, illustrated, \$1.00 net), "the first in its field," it is claimed, applies scientific study to the principles and methods of handwork in religious education, first of all treating the pedagogy of handwork and following this with a progressive programme of work illustrating the principles evolved. Miss J. Gertrude Hutton's **Things to Make** (Missionary Education Movement, New York, 111 pages, illustrated, 50c.) is a less ambitious, but, within its scope, an equally useful volume. It shows boys and girls how to "make things"—and a very wide range of possible things is given. It emphasizes the making things for others. It is a capital children's missionary book.

The profits of the sale of Carrie Ellen Holman's selection of Poems of the Great War, published by William Briggs, Toronto, and entitled **In the Day of Battle** (165 pages, \$1.25), are to be given to the King

George and Queen Mary Maple Leaf Club in London, which welcomes and makes comfortable Canadian soldiers from the front. The selection exhibits such familiar names as Rupert Brooke, Alfred Noyes, Sir Owen Seaman (of "Punch"), Henry Van Dyke, Rabindranath Tagore, Richard Le Gallienne, Harold Begbie, and also of a large number of less well known writers, some of them Canadians. Whilst professing to be merely, mostly a collection of fugitive verses from the newspapers and magazines, this little volume contains much that is well worth preserving. The collection demonstrates the widespread sympathy of the civilized world with the great cause of the Allies.

There are two hundred sets of verses in Dr. James L. Hughes' **Songs of Gladness and Growth** (William Briggs, Toronto, 247 pages, \$1.00), and mostly true to their title, for Dr. Hughes, for some forty years Inspector of Public Schools in the City of Toronto, is an optimistic educationalist. The little verses entitled, *My Past Lives on in Me*, give pretty much the style and the spirit of the whole:

"I live not in the past,

The past in me lives on;

Its joys and triumphs last,

Its sorrows soon are gone.

"Enriched by all the best

The past has brought to me,

I climb and reach life's crest

With happy heart and free."

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