

EACH ISSUE 64 PAGES

Vol. XXIV., No. 5

May, 1918

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THE TEACHERS MONTHLY



The
Home Study
Series

Presbyterian Publications

* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts. Toronto

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THE TEACHERS MONTHLY

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PUBLISHERS NOTICE

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

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The Teachers Monthly

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

Vol. XXIV.

Toronto, May, 1918

No. 5

EDITORIAL

Rounding Out Our Two Series of Lesson Helps

It is confessedly a bold undertaking for any publishing house in these war times, and especially in this tense, critical fourth year of the War, to add new periodicals to its list.

We are planning to do so ; and this, because of the absolute necessity of so doing, if we are to meet the urgent needs of the situation. Indeed, it is a piece of good War work to do so ; for our country is strong to fight, just in the measure in which intelligent knowledge of God and his will prevails, and, amongst the factors that will help in the reconstruction time which will follow upon the War, the foremost is a religiously trained and God-fearing people.

Never was such a need and opportunity for religious education as just to-day.

That is why PRESBYTERIAN PUBLICATIONS does not flinch from the demand for the additional periodicals required, costly as their initiation necessarily is. We believe that our Sunday Schools and churches will back us up in this new enterprise, as they have always done before.

The New Lesson Helps

First, our series of DEPARTMENTAL GRADED LESSONS are to be *completed*, by the addition of a SENIOR TEACHER'S QUARTERLY, and a SENIOR SCHOLAR'S QUARTERLY ; these for the ages of 15, 16, 17.

This will complete what we believe we may call an unexcelled series of Graded Lesson Helps, for each Department from the age of 4 to that of 17 inclusive. For those above the age of 17, we shall offer elective studies, as classes of those ages either take the Uniform Lessons, for which there is provision in our HOME STUDY QUARTERLY, or select special courses, such as those just mentioned.

In the UNIFORM LESSONS, we are adding a JUNIOR QUARTERLY and a JUNIOR LEAFLET. Hitherto our PRIMARY QUARTERLY and PRIMARY LEAFLET have endeavored to cover both Primaries and Juniors. These periodicals have been popular ; but it is felt that adequate provision for each grade is necessary, as in the case of the Graded Series. This, the new Junior periodical will enable us to supply. Our PRIMARY QUARTERLY and LEAFLET will be made "younger"—more illustrations, simpler words, larger print, just what the little ones like ; while the JUNIOR QUARTERLY and LEAFLET will form the stepping stone between the Primary and the Intermediate grades, say from about 9 to about 12.

We shall have more to say about all four of these new periodicals presently.

Meanwhile, will our Schools please note that they are coming ? And that those in the

Departmental Graded Series will begin with October of this year, and that those in the Uniform Series with January, 1919.

Some Other New Things

Coincident with the new Uniform Quarterly and Leaflet, we are planning extensive improvements in our whole series of Uniform Lesson Helps. These changes will serve to get everything possible out of the Uniform Lessons. We feel sure that our constituency will be eagerly on the lookout for these changes, which are to begin with the first issues of the New Year.

"Mothers' Day"

There is probably little need to call attention to that most appropriate of observances, namely of "MOTHERS' DAY." It is being more and more widely observed. The Day is the second Sunday in May. The observance takes the form of a Service in Sunday School or church. The decoration is a white carnation, or failing this, a Mothers' Day Button with a reproduction of the sweet, fragrant flower. In the April TEACHERS MONTHLY the Order of Service for this happy day is given in full. In our advertising pages, will be found ample details as to the Service and its cost, and the cost of the various accessories. That the spirit of the mothers who have passed beyond, and the mothers who are still with us, should become even more an abiding influence in the lives of their children, Mothers' Day is well worth while.

"Go-to-Sunday-School Day" in Saskatchewan

This is a Sunday of May. All denominations observe it. The Lieutenant-Governor of the Province, at the request of these denominations, issues a proclamation inviting all to attend Sunday School that day.

"Go-to-Sunday-School Day" has proved a magnificent success. This year the prospects are of a still greater attendance and enthusiasm.

Amongst other practical results, the "Day" gives the Schools—the larger proportion of them in that Province, rural—a fine start for the summer, and the various denominations are drawn into closer fellowship and community effort. Incidentally, it is hoped to raise \$6,000 for the work of the Saskatchewan Federation of Sunday School work, which has taken the place, and taken over the work, of the former Sunday School Association of that Province.

The Summer Absentees

The "Vacation Card" will soon be in order again. The "break-up" in many Schools begins towards the end of June; and alas! continues until early September.

The Vacation Card is one way of keeping a hold on the absentee scholar. It contains his name, and spaces for marking attendance, etc., at any Sunday School which the scholar may attend while away from home, with space also for the name of the School he may attend in the vacation and the superintendent's signature. These markings count in his own School on his return. Boys and girls will be keen to have all the spaces marked up, so as to come back with a full card.

Religious Education in the Home

The Presbytery of Kindersley asked a grant from the Sunday School and Y.P.S. Board of \$100 to help out with the Home Department work within its bounds. A striking example of what place there is for the Home Department has been given in the near by Presbytery of Yorkton, through the untiring and absolutely self-sacrificing labors of Mr. W. R. Sutherland,— "Sunday School" Sutherland, he is called—whose ambition is to have united Bible study in every home, through the agency of the Home Department. And he has wonderfully succeeded in this.

The method of the Home Department is simplicity itself,—nothing more than a promise to study the Sunday School Lesson week by week in the home. Our HOME STUDY QUARTERLY

is the usual Lesson Help, although in many homes where the population is scattered, and where, therefore, the Sunday School is not within reach, the "younger" QUARTERLIES are also used. The method is adapted to city and country alike, and to all kinds of homes. It would be to the great benefit of young and older as well, if it should become universal.

But Home Department or no Home Department, the problem of religious education cannot be solved without the home. Neither church nor Sunday School can take its place. It is only as the home stands by the Sunday School and the church, that these can effectively work.

Our General Assembly's Sunday School and Y.P.S. Board is fully seized of these facts, and has always sought to develop its plans with these facts in view. The Board has made arrangements for a thorough survey during the present year of all that is embraced in "The Home and Religious Education." Our Presbyterian Church has never let go of the ancient tradition of "family religion." A chief object of the Board in the survey above mentioned, is to bring back in its fulness, a sense of the responsibility of the home in the training of young life for God and his service.

A Happy Experiment

The two Presbyterian churches of Chatham, Ont., First Church and St. Andrew's, have given an example in Teacher Training, which is so simple and practicable that it ought to set many other places at work on similar lines next season.

The congregations arranged to hold their mid-week prayer meeting together, the ministers, Rev. Dr. Heary Dickie, and Rev. Arnot S. Orton, leading alternately. This, from 8 o'clock to 8.45. Then followed a Teacher Training Class for the remainder of the evening, the minister who had not led the prayer meeting taking the leadership of the class.

"It worked finely" was the verdict: good prayer meeting attendance, and a strong, interested, working Teacher Training Class.

Bonar Church, Toronto—Rev. Dr. Alexander Macgillivray's—has once and again followed a similar method, and always with the best results.

Teacher Training is, for Sunday Schools, the problem of problems, both as to its importance and its difficulties. This placing of it in the very heart of the week and of the devotional life of the congregation, is it not worth a trial widely?

The Religious Education Council of Canada

Canada, it can be safely said, leads the world in the closeness of the various denominations to one another in feeling and sympathy and active cooperation.

A fresh instance of this is given in the recent formation of the Religious Education Council of Canada, made up of representatives from the Sunday School and Young People's Boards of the various churches, and from the Canadian Council of Provincial Sunday School Associations.

It is not an additional organization, but a permanent conference or council to enable these various bodies to work together in common undertakings, with the least possible expenditure of time and labor.

Dr. Earl Taylor, of New York, who knows Christendom as few men do, said the other week in Toronto that Canada was in the way to show the lead to the whole world in unitedness in Christian work. The new Religious Education Council of Canada is the latest example of how these Canadian Christians "love one another" and show it in a practical way.

The Summer Holidays

If there is one thing more than another which will be the subject of conversation amongst boys and girls during this month and next, it is the summer holidays. They are looking forward to the days when they shall be free from school, and are already discussing what they are going to do.

In these times the Sunday School teacher has a special duty in guiding his scholars to the best use of their holidays. To older boys and girls he will bring home the call of the country for workers, the need for extra production. He may be the means of getting some of these scholars to take up some definite farm or factory work, thus adding their quota to the country's strength.

To all he can bring the need of saving money spent on amusements and other unnecessary things, and the saving of clothes and even food. He may urge each of them to have a bank and lay away every cent that they can avoid spending.

The cultivation of thrift in these and other ways is not only of great educational value in that it relates the scholar to the present world need, and in that it teaches him to avoid extravagance; it also makes for the good of the country. For if the pennies of all our boys and girls were saved for the summer, the resultant amount would go a good way towards buying, say, an aeroplane. Besides, no one can tell how much any child's saving may shame a wealthy senior into doing likewise.

The One End Worth While

What is the first aim of the Sunday School? There can be but one answer to that question. Sunday School teachers and officers are seeking above everything else to lead the boys and girls into a knowledge of and fellowship with the living God, and into the enjoyment of life, eternal life. Much of the best Sunday School work has been done by persons with little education. But they have been in touch with God, and have been able to bring their scholars into like relationship.

That is the end to which all Bible study should converge. It is not the first and only aim of the teacher to teach a lesson of mere detailed Bible incidents and history so that the scholar goes away from the class much as he does from a lesson in history, biography or geography at school. No one needs to belittle such instruction. But the really vital thing is that these facts should be impressed in such a way that they relate themselves to the life of the scholar here and now. He should go from the Sunday School not only with an impulse to be a better boy, but with definite knowledge as to how he can become better.

In other words, the function of the Sunday School is not merely to turn out well informed students of a book, even though that book be the Bible itself. Knowledge of the Bible is not an end in itself, but a means to an end. That end is eternal life, which existed before the Bible was made, and which made the Bible. It is into that life which now is and abideth forever that the skilful teacher seeks to bring and nurture his scholars.

The Buffalo Convention

Arrangements for the International Sunday School Convention to be held at Buffalo, N.Y., June 19-25 next, are well under way.

The Convention will meet under the shadow of the great War. The two countries from which its membership will be drawn,—Canada and the United States—between which many strong bonds of union have long existed, are now linked together in the fight against the fell foe of our common civilization.

War conditions will, doubtless, strongly influence its tone and temper. The question had been asked, whether in view of these conditions the Convention ought not to be withdrawn. It has been wisely answered that they only make it more imperative that the Convention should be held. The Sunday School must take a large share in solving the problems of conservation and readjustment which the War has brought. Never was there greater need that the leaders of the Sunday School forces should meet for counsel and inspiration.

There are great issues to be discussed at the Convention. And we may be sure the men and women who make up its membership will bring to its discussions the courage and intelligence which, under the blessing of God, will ensure the best results.

WITH OUR CONTRIBUTORS

The Age of Hero Worship

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

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

It was early October on a mid western grid-iron, and between halves of the first big game of the season. My neighbor on the bleachers, a boy of thirteen or fourteen, turned eagerly toward me. "Say, I wish I knew what the Harvard score is by this time." "Harvard?" I answered, surprised; "What do you know about Harvard? I thought you were a roofer for our team right here." "I am, sir; but you see Jack Knox is playing on Harvard this year."

Then I remembered. Jack Knox had been the star player of the local team of two seasons past. He had gone to Harvard for graduate study, and would now, so far as a year's residence was concerned, be eligible for the Harvard team. I began to question my seat mate. How did he know that Jack Knox would play that day on the Harvard team? He did not know, it came out; and he had not stopped to think that perhaps Knox would not try for the Harvard team, or that he might not make it if he did. "Jack Knox could make any team in the world, sir. Sure, you know that. Remember that slide off tackle play of his? Remember that time he made the touch down with two tacklers hanging to him for the last ten yards? Remember . . ." and on he went, till he had given me a pretty complete history of the athletic career of Jack Knox, and what seemed like an exhaustive catalogue of his virtues.

I had uncovered a bit of hero worship. Jack Knox was to me a good football player, a clean cut, wholesome fellow, and a student of fair ability; but to this youngster he was a hero. I kept quietly in touch with the boy that fall. Week after week the Harvard scores appeared in the paper, but never Jack Knox's name as a member of the team. Yet his faith in his hero was never shaken; and one day he met me triumphantly. "Say, did you know why Jack Knox is not playing for Harvard this year? I got one of the college boys to write and ask him; and he says that they don't allow graduate students to play. Huh—I should think they wouldn't! The graduate students would be too good for the rest of them, I guess—at least Jack Knox would be." The boy's interest in Harvard was over; but I fancied, four years later,

when I watched him, now a freshman, begin his own battle for a place on the college team, that I could detect some of Jack Knox's old time form.

We are all hero worshipers,—or ought to be. Carlyle was right; the age is decadent that has no heroes. Yet there is generally something of reserve about the hero worship of us grown ups. We do not quite let ourselves go. We are too sensible of the complexity of situations, motives and characters. Our worship is sophisticated. We analyze our heroes. We prize their qualities; we reverence their ideals; we distinguish between the men themselves and their causes, and our loyalty is to the cause rather than to the man. We are even ready to admit that in some respects they had or have faults.

The hero worship of later childhood and early adolescence, however, is unreserving and whole hearted. The boy is unskilled in psychological analysis. He knows little of motives or causes. He yields complete devotion to the man who can do something better than anybody else. Achievement catches his eye, challenges his admiration, creates his heroes. His ideal is the man who *can*.

Some interesting studies of children's ideals have been made, usually by asking school children to write compositions on such subjects as "What person would you most like to resemble, and why?" or, "What do you want to be when you grow up, and why?" As a whole, these studies exhibit certain general trends.

(1) Younger children derive their ideals from their immediate acquaintances; but as they get older, they tend increasingly to derive them from the great characters of history and the leaders of contemporary life. In Miss Darrah's study* 47 per cent. of the seven-year-old children are reported as finding their ideals in father or mother, neighbor or friend, 39 per cent. in literature, and 14 per cent. in history. But there is a steady change of relation with increasing age, till at sixteen years, 80 per cent. of the children's ideals are historical, 12 per cent. from literature, and only 8 per cent. acquaintances. Historical characters, in this study, include contemporary makers of history; and it is significant that an increasing number of these are chosen as the children get older.

*Popular Science Monthly, Vol. 53, pages 88-98 (May, 1898).

Chambers, in another study†, separated past from contemporary characters. His figures are: acquaintance ideals diminish from 78 per cent. at six years to 5 per cent. at sixteen; ideals from past history increase from 7 per cent. at six years to 61 per cent. at eleven, then gradually drop to 48 per cent. at sixteen; ideals from contemporary history increase steadily from 9 per cent. at six years, to 19 per cent. at eleven, then more rapidly to 39 per cent. at sixteen.

(2) Girls, as well as boys, tend to choose male ideals. Very few boys choose women as their ideals, and these mostly the younger boys; but Miss Darrah found that 45 per cent. of the seven-year-old girls whom she studied chose male ideals, and that this proportion increased until at fourteen and fifteen years, 67 per cent. chose a man as their ideal.

(3) As reasons for the choice of an ideal, increasing emphasis is put upon the active and virile virtues. Miss Darrah found that honesty, bravery, patriotism, leadership and intellectual ability are more esteemed as the children get older; that plain "goodness" is named by about the same proportion at every age; and that wealth, marvelous powers, and "He was good to me," motives which loom large in the answers of the younger children, tend to disappear among the older.

These studies encourage us in the belief that moral ideals can be effectively presented to children through history and literature, story and biography. Not that these can be a substitute for their more concrete presentation in life itself. Example, personal influence, the suggestion of social environment, are of primary importance; yet, even when due allowance is made for the fact that these compositions were written in the atmosphere of the school room and for the eye of the teacher, one gets from them an impression of the great moral value of biography and history. One sees, too, the wisdom of the present practice of our best schools, of helping the children to

†Pedagogical Seminary, Vol. 10, pages 101-143 (March, 1903).

study current events and to understand contemporary issues.

It is a mistake to think of the boy's hero worship as limited to the life of the "gang" or directed only toward its leader. True, he is most apt in this age to idealize physical strength or skill or daring, and to find his hero in football captain, star pitcher or successful hunter. But as fast as he comes to understand other types of achievement and to realize their worth, he is quite as ready to idealize and to worship heroes of another sort.

We shall not win him to new heroes by disparaging the old. If the old were clean, we want him to keep them and just to add the new. No man ought ever to lose his boyish admiration for physical skill or his respect for a good sportsman. Even if the old heroes were not desirable, it is the part of wisdom not to say too much about them, but to seek to replace them by others more attractive, then to trust to "the expulsive power of a new affection."

We shall not win the boy to new heroes by labeling them as such. I am inclined to think that we use the word too much in dealing with children and youth whom we believe to be in the hero-worshipping age. Heroes are not made to order; nor do they come put up in packages. Instinctively, a boy is put upon the defensive when you come to him with a hero, duly labeled, approved and stamped. The more indirect method is better. Tell the story of achievement concretely, interestingly, with fire and life; do not be afraid to put all the feeling into it that naturally and honestly comes to the surface in yourself; but let the boy do his own thinking. When Jesus was asked: "Who is my neighbor?" he did not ask the lawyer to study out of a book entitled *Neighbors of the Kingdom*; neither did he begin his story with: Listen now, and I'll tell you about a good neighbor. He began, without pre-judgment, to tell the story; and he ended it by asking the lawyer to draw his own conclusion.

Yale University, New Haven, Conn.

Spontaneous versus Voluntary Attention

BY REV. C. F. McINTOSH, B.D.

It was Christmas morning. The bell was rung vigorously. And when mother cautiously opened the door, in bounded Santa Claus—with reindeer whip, and jingling bells, and snowy beard reaching almost to the waist of a great fur coat. Little four-year-old Jean opened wide her eyes, and half hid behind the well-laden Christmas tree. Then she seemed to remember the notes she had sent up the chimney weeks before, and now Santa had come. For twenty minutes her attention

never wavered. And hours after the jingle of his bells had died away in the distance, we heard the stranger described and his queer sayings repeated. It was evident that her natural, eager attention had made possible lasting impressions.

The visitor in the home that day thought: How fortunate the Sunday School teacher who could hold attention like that! How quickly the lesson half hour would pass! What an easy thing it would be to teach!

What success we would have in making the truths presented a part of the pupil's life!

Another and very different scene then came to mind. The boys in the class are very restless. Ears are quick to catch every strange sound from adjoining groups, and eyes turn eagerly at every promise of a new sight. The lesson on Ezra's Return from Babylon is not a success. Several appeals have been made for attention. Each time it seems to be secured for a few moments. Then it is clear that minds have turned from an uninteresting subject. Two or three assume an air of interest. One really strives to keep his mind on the lesson; but that even he is wool gathering might be revealed by a well directed question. Obviously voluntary attention is difficult to secure and of little value.

The difference of the mind's attitude in the two situations described above should be considered by all teachers. In the first scene, the child eagerly drinks in every word and movement. There is no need of effort for attention. Seeing and hearing Santa Claus is a new experience; but it follows the line of present interests. The old idea is being developed into the new along the mental path of expectancy and self-interest. The large-hearted old gentleman satisfies the interests that are uppermost.

In the second scene the conditions are entirely different. There is no native interest in the subject, as presented, and there is no need felt that it satisfies. Only by an effort can attention be secured. Mere force of will cannot hold the mind to a subject. A compelled attention turns the mind to the compelling force,—the personality of the teacher or the reward or penalty promised. And if we could look through windows into the child's mind we would see that any one of these new interests may be as distracting as those which caused the former inattention. Or at the very best a passive mental attitude has been secured; while the child's self-

activity is the condition of growth in knowledge and character as surely as in body.

If, therefore, spontaneous attention is so necessary, how can it be secured? As a preliminary step, we should shut out as far as possible distracting sights and sounds. Bodily distractions also, arising from improper seating or an unhealthy temperature, should

be avoided. And an orderly room with a bright, reverent atmosphere produce an emotional accompaniment to the teaching conducive to attention.

But most important of all is an interesting lesson. Only where this is secured can the mind really take hold of a subject and make it part of oneself. The art of securing attention is the art of making our teaching interesting. What if the lesson passage has no interest for the pupil? Nothing is without interest, if we approach it with the right attitude of mind. True, a School should not handicap its teachers by providing lessons which require more genius than the average teacher possesses to find that which will meet the pupils' interests. But our difficulty does not lie entirely with our failure to have graded lesson passages. It may easily be, that,

as we sit down to prepare a particular lesson, we have not a clear idea of our class.

If we know our pupils' present interests we will look for those things in the lesson that will satisfy; and we will develop these towards the goal of Christian character. And truths that in themselves do not appeal, we shall seek to make interesting by associating them in a natural way with those things that have native interest. This pleasing association will produce new interests, real and strong. The stream of the pupil's experience will be so guided and enlarged that interests will be awakened and habits formed after the pattern of the perfect man Christ Jesus. That noble end is worthy of the most careful preparation and assiduous practice until we become artists in securing a natural and effective attention.—Campbellford, Ont.

"In home, school and Sunday School, with children and boys and girls and especially with young people, the discussion method is always the most effective method of teaching. Exhortation, command, and appeal are not so effective. In open debate men clarify their own thinking, and state their views, which, in turn, are defended or rejected as challenged by others in the group. In the recent word of President Wilson: 'Discussion is the greatest of all reformers. It rationalizes everything it touches. It robs principles of all false sanctity and puts them back on their reasonableness. If they have no reasonableness, it ruthlessly crushes them out of existence, and sets up a new conclusion in their stead.'"—Ralph E. Diefendorfer

Missionary Education

A BOOK FOR THE MONTH

BY REV. J. M. DUNCAN, D.D.

It will hardly be questioned that a well-rounded religious education must include education in missions.

The Bible from beginning to end is pervaded by the missionary idea and purpose. It is, as has often been pointed out, a "missionary book." No one can understand the contents and spirit of the scriptures who does not see their bearing on the subject of missions.

The necessary place of missions in religious education is equally apparent when we turn from the Bible to Christian experience. A marked feature in that experience is the impulse to share the blessings of salvation with others. One who feels no desire to save others, may well have doubts about his own salvation.

In missionary education, as in religious education generally, the two chief agents are the home and the Sunday School. These are joined in a holy partnership, and each has its own work to do in the impartation of missionary knowledge to, and the development of the missionary ideal in, the children, the boys and girls and the young people of the church.

No one, at this time of day, needs to argue for the principle of gradation in religious education. There is agreement on all sides, that, both in the materials and in the methods of religious instruction, regard must be had, no less than in those of secular education, to the age and stage of development of the scholars under its care. Missionary education, therefore, as a part of a full orb'd religious education, must have graded materials and graded methods.

The "Book for the Month," *Missionary Education in Home and School*, by Ralph E. Diffendorfer (the Abingdon Press, New York and Cincinnati, 407 pages, \$1.50 net), is full of helpful suggestions for parents and teachers who are striving to train a generation of intelligent and enthusiastic missionary workers. In a most painstaking and thorough fashion, it sets forth the elements of a true missionary education and the methods by which that education may be imparted to: children under nine; boys and girls from nine to twelve; boys and girls from thirteen to sixteen; young people from sixteen to eighteen; young men and women from eighteen to twenty-four; and adult men and women.

Getting the Scholars to Cooperate

BY E. A. HARDY, D.P.ÆD.

There are two types of cooperation which may be noted out of the many possible types. On the one hand, there is that cooperation which, according to the despatches, characterizes the German army, the cooperation of parts of a machine worked by a master mind. On the other hand, there is the cooperation credited to the Canadian army, a working together of master mind and every component part, based upon the intelligence, interest, purpose of each soldier as well as upon the supreme authority of the general. It is the latter kind that we want in our Sunday Schools.

How shall the teacher get this cooperation of his boys or of his girls? Let us consider the lesson period first. One of the best methods yet devised to secure the scholar's participation in preparing the lesson and taking part in the discussion is the Home Study Lesson Leaflet. It is given out each Sunday for the next Sunday's lesson. It contains the title of the lesson and the Golden Text; tells where the lesson is to be found in the Bible; gives a list of Daily Home Readings for the

week; and asks ten questions on the lesson, leaving space for reply. The Leaflet is returned by the pupil on the day of the lesson. To answer the ten questions, he must find the passage in his Bible, read it carefully, do a little thinking, and write down his answers. Thus he comes to Sunday School knowing as much about the lesson as he is likely to know when he leaves, if he does not prepare his Leaflet.

It is idle to object that boys and girls will not study their Sunday School lessons at home. Thousands are doing so every week as faithfully as they are doing their lessons in day school. But the most of those who do study are using the Home Study Leaflet or some similar method. Of course, each teacher can prepare a leaflet of his own, but it is much simpler to buy them all prepared.

A second method is that of specific assignment of some parts of the lesson to various pupils. For example, in the lesson, Neh. 8:1-4a, 5, 6, 8, 12, different boys or girls might be asked to look up the following topics: "the water gate," "scribe," "seventh

month," "a Jewish book." In the lesson, Neh. 13 : 15-22, the following topics could be assigned : "treading the winepress," "Tyre," "Lord's Day Act," "Lord's Day Alliance." The Sunday School library and the public library may cooperate here.

This method requires three things to be carefully observed : (a) to take a fairly long look ahead so as to know what topics can be profitably assigned during the next two or three months and make a list of them ; (b) to distribute the topics with judgment, striving to fit the topic and the pupil and to avoid misfits and not to burden any pupil ; (c) to keep an accurate record of assignments and to use scrupulous care never to omit asking the pupil to give the class what he has prepared. The method is an admirable one, if properly carried out, but it is a great disappointment if it is carelessly handled. It requires time and study and patience, but brings good results.

Next in importance to methods of securing lesson preparation, is some method of giving recognition for work done. Every Sunday School supply house can give many suggestions as to forms of recognitions, namely, Certificates, Seals, Diplomas, Pins, Banners, etc. The important thing, however, is that accurate reports must be kept and some suitable recognition made. Preferably it should be made by the School rather than by a teacher, and it should be in some public way. It is well that the recognition should be paid

to both the pupil and the class. Experience shows that such recognition greatly increases the value of any method and prolongs its vitality.

A third feature in lesson cooperation is the thoroughly mastered lesson, the clear questioning, the invitation to the class to ask questions, the vigor and poise of a competent teacher. Preparation and earnestness greatly increase the desire of the class to join in the lesson study. In other words, to cooperate in getting something worth while out of the lesson. The more intimate the personal knowledge of the pupil, the greater power the teacher has of pointing his questions directly to this or that pupil's needs or interests, and thus of bringing him more closely into the grip of the lesson.

So much for cooperation in the lesson. As to the midweek activities of the class much might be said. Only this must be noted here, however. The thorough preparation of the teacher for his midweek evening means interest, pleasure and profit to the class and to himself. It is usually much easier to get the class to take active part in these midweek activities than in the lesson study on Sunday, and experience shows that this midweek work cooperation assists greatly on Sunday.

To summarize,—the key words of the cooperation of teacher and class are preparation, recognition, interest, patience and prayer.

Toronto

Talking Up the Class

By MISS GRACE D. SALTER

Miss Margaret Slattery gives us a reason why we should talk up our class. She tells how a group of women called at the homes of sixty girls, between the hours of 8.30 and 9.30 in the evening, and found only five of them at home, while in only eight cases did the parents know where the girls were. There is need of work to bring new recruits into our Sunday Schools where the influence is such that the girls and boys will not look to the movies, parties or dances for their sole pleasure.

But how shall we work towards the goal of bringing into our Sunday School ranks the hundreds who spend their Sundays and their week nights roaming aimlessly about the streets seeking pleasure ? The task is great and a great responsibility lies on the Sunday School and the teacher.

The interest a teacher takes in her class means more than she herself can realize. Her expression of personal interest in each scholar, in their home life, their week day activities, will do more to talk up the class than any well thought out plan.

The teacher may arouse the members of the class to talk it up by planting in each of them a seed of enthusiasm. There is no surer way to get the boys and girls to bring in new members to their class, for enthusiasm is catching. Be enthusiastic in the way you present the lesson each Sunday, be enthusiastic over their week day activities, and the scholars will soon catch the enthusiasm and set others aflame with it.

Next, I would say : Teachers, give your class something definite that will make them proud to talk up their class. The organization of the class will make your work definite and help you to overcome many of your difficulties. Organize your class. Make each one feel that he has some part in the great Sunday School work which you are carrying on. The organized class includes a week night, set aside by the teacher for her class. One teacher holding this week night open, begins the evening with prayer and personal appeal, then branches off into various activities. This has had great results. The class

has doubled its membership since organizing, and every girl in that class is learning what it means to become a Christian. Another class, which had dwindled down to a membership of 2, organized under the head of Intermediate Bible Class, and within three months had an enrolment of 59. Those who have talked up that class have gathered in boys and girls of the teen age from the whole district.

A short story appeared recently in one of our church papers,—A Fisher of Boys—which showed the result of one boy talking up his class. When the boy of the story joined the church he was given the motto: "Come ye after me, and I will make you to become fishers of men." He took this motto to mean something, and it led to him becoming a "fisher" of boys, setting his bait for the

worst boy of the town, and bringing him after much difficulty into his Sunday School class. Teachers, make each one of your scholars this year fishers, and assist them in setting their bait. What a great result if an army of Sunday School scholars pledged themselves to be fishers, to bring to their class the boys and girls who are indifferent.

Each teacher can do a great deal to talk up the class by telling the mothers about their boys' and girls' work in Sunday School, by encouraging the scholars to make him a confidant, by visiting their homes to find out what problems each boy or girl has to face. This personal work will speak for itself, and do more sometimes than many words to talk up the class.

Winnipeg

How One School Became "Evergreen"

By REV. E. LOCKHART, B.A.

The efficient Sunday School has so many roots and branches, and is connected with so many different sources of nourishment, that no one phase of energy or direction of effort can account for a fruitful School. The offices of the S.S. Board at Toronto, the Sunday School Association, the minister in the pulpit, the people in the pews (and out of them), the children scattered among the homes are all vital parts of any one live, progressive Sunday School. The great problem of the country School is to get all the forces of these different elements intelligently concentrated on the School.

During recent visits of the writer to Schools of various denominations, questions and remarks like: "What is a Cradle Roll?" "What do you mean by Home Department?" "What is there for a secretary to do?" "Do you think it necessary to keep a register of attendance?" "When we have a minister who is interested and helps organize, our School goes," all reveal a dearth of organization and neglect of helps available.

At Elmsdale, P.E.I., we had a fair country School, open during the summer months, where a faithful superintendent and four teachers labored summer after summer. In 1916 the enrolment was 36, with an average attendance of 25 and a total revenue of \$13.00 (\$7.00 of which was collected on Rally Day).

As the spring of 1917 approached, the question was heard from different quarters: "Will we have any Sunday School this summer? Our superintendent and three teachers are gone; what can we do?" The minister talked the matter over with a few of those interested, took a careful census of the whole district, and saw the material for a good

School if only workers could be found and sufficient interest excited and proper organization effected. Several meetings were held, possible teachers and workers conferred with,—who usually pleaded lack of time or lack of ability—and everybody was encouraged to talk Sunday School.

Just then came some copies of Spring Time Rally Service and a catalogue of Sunday School supplies,—just what we needed. The date was set, and such preparation as was possible was made for our opening Rally Day Service to take the place of the regular church service for that day.

There was a good attendance. The minister held before the congregation a complete list of all the boys and girls in the district under 20 years of age, arranged in classes of about 10 or 12 each, and called for volunteers or selection by the congregation of officers and teachers for these classes. Ten men and women were secured,—the best we had—and to each teacher was given a register, in which the names of his or her class were already entered. The following Sabbath the School held its first session with an attendance of 57; but many of the boys and girls whose names were on the registers were not there.

The following week saw the teachers searching the "homes" and "by-ways" for the remaining members of their classes. A Teachers' Training Class was at once organized, at which the Sunday School lesson for the following Sunday was taken up for about fifteen minutes; a Bible Class was organized; workers' meetings were held; fervent prayer was continually offered up; and by the autumn we were able to look with pleasure on some of the fruits of our labors in an enrolment of 103

—including the last boy and girl—with an average attendance of 83 for the summer. Twenty General Assembly awards were won, and the revenue of the School amounted to over \$50.00 (\$20.00 of which were given for missions). The attendance at our regular church services was much increased.

Did the School decide when winter came to hibernate as usual? By no means! Although it was the coldest and stormiest winter for years, yet we had a good, live, active Sunday School with scholars anxious to come and teachers and officers that enjoy their work.

I might add that at Montrose, in the same pastoral charge as Elmsdale, we had results last summer that were worth while.

In 1916 the total enrolment here was 42,

while in 1917 it was 70, with average attendance of 52, and the revenue was nearly doubled. We have a Teacher Training Class here also, and 17 candidates in Elmsdale and Montrose just ready for examination.

We have Cradle Rolls and Home Departments—both Schools—in which 66 children and about 25 adults, respectively, are enrolled. Both these Departments help materially in the success of the Sunday Schools.

Our Schools during the winter are organized differently from the summer. Many could not come in winter, so we have an organized Bible Class, two teen age classes and one of younger scholars in each School.

Montrose, P.E.I.

Improving the School Worship

BY REV. A. S. REID, B.D.

Jesus says: "God is a Spirit: and they that worship him must worship him in spirit and in truth." Worship we may define as an attitude of soul towards God. In prayer mind is centred upon the divine, and the soul goes out to him in love and devotion.

In our Sabbath Schools we may draw a distinction between that part of the service which is given to educational work and that which is taken up with worship or devotional exercises. In the most of our Schools this worship consists in reading a portion of scripture, prayer and singing. It should be the object of every School to make this part of the service as interesting, inspiring and impressive as possible.

It should be taken for granted that the superintendent or whoever conducts this part of the service is a consecrated Christian. Only such a person can successfully lead others to a devotional attitude before God. It is also essential that the reverent attention of all the members of the School be secured and held throughout the period devoted to worship. The School must never be allowed to fall into a condition of irreverence or disorder.

If a reverent attitude is to be maintained, the superintendent must have full control of his School from the beginning of each session. It is not sufficient for him to be on time to open the School. Schools often fall into the worst of disorder before the time for opening arrives. The first person in the schoolroom each Sabbath should be the superintendent, and he should consider himself quite as much responsible for the conduct of the School before the opening as after.

The superintendent may be greatly assisted by the teachers. If he should be the first in

the room each Sabbath, the teacher should be the first in every class. It is much easier for the superintendent to keep the School in a devotional attitude if every teacher is taking care of the class from the time the first scholar arrives. This condition of attention and reverence must be retained throughout the entire session.

There should be no delay and no lagging in the exercises of worship. The parts should follow each other in uninterrupted succession. Not infrequently Schools fall into disorder and a condition of irreverence because of delay in announcing a hymn or choosing a passage of scripture. The child mind is restive and will not allow any delay.

The superintendent must have everything completely arranged beforehand,—the hymns to be sung, the passage to be read and the subjects for prayer, so that the minds of the scholars will never have an opportunity to wander.

But if the worship in the School is going to fill its proper place, it is not sufficient merely that the attention of the members be merely held. All the members are to participate actively in the various exercises.

A few words may be added on each of the parts making up the School worship.

1. *Prayer.* This must always hold an important place in our Sabbath School worship. It is an exercise which calls for much wisdom. There is danger of a School's falling into disorder during prayer. Sometimes the reason is that the prayer is long and without definite point. In each session of the School one prayer should be such that all can take part in it together. This will commonly be the Lord's Prayer. Any other suitable prayer may be used, provided that it is sufficiently

well known by the members. The prayer after the lesson period should centre as much as possible around the lesson subject, and should be brief and definite.

2. *Reading the scriptures.* In most Schools a passage of scripture is read as part of the worship. This is frequently read in alternate verses by the superintendent and by the School. In order that this exercise be successfully conducted, it is essential that as many as possible be led to take part in it. In many Schools only a small fraction of the members join in the alternate reading. This is sometimes due to the carelessness of the superintendent, who makes no definite effort to secure the participation of all the members. Sometimes it results from a lack of Bibles among the scholars. The superintendent should see to it that every member of the School is provided with a Bible, and should use every possible means to encourage all to take part in the reading. Each teacher should feel responsible for leading his class in this exercise.

3. *Singing.* There is no more important part in School worship than the singing. It is the part in which all delight to join when properly conducted. Yet in a great many Schools it is a burden rather than an inspiration. This part of the service should be under the direction of some one who understands and appreciates music. Great care should be taken in the selection of the hymns to be sung. They should be :

- a. Suitable to the lesson subject.
- b. Familiar to the School. Where new hymns are introduced, they should be repeated often enough to make them familiar.
- c. They should not be too commonplace.
- d. They should be of a devotional nature.
- e. The singing should be bright and lively

and never allowed to drag.

Thus the Sabbath School can be made, and should be made, the means not only of teaching the scholars the truth of God as contained in his Word, but also of teaching them to worship the great Spirit in spirit and in truth.

Montreal

A Teacher Training Student at Seventy-seven

Mr. Geo. L. Holyoke, of Woodstock, N.B., writes to Rev. Dr. J. C. Robertson, that, at the age of seventy-seven, he is studying the New Standard Teacher Training Course. Some time ago, Mr. Holyoke finished Part I. of the First Year of the Course,—The Pupil, by Professor L. A. Weigle, and wrote to Dr. Robertson for examination papers. In his letter, this veteran Sunday School worker says :

"I have been in touch with Sunday School work nearly all my life, and think I may yet do of some special service to teachers. I have been a teacher in St. Paul's Church here for some twenty years, and my object in taking this course is to acquire greater efficiency. . . I have the Advanced Standard Course published . . . some years ago, which I read, but did not ask for examination papers. I think the New Standard Teacher Training Course preferable to the Advanced Standard Course."

This teacher of nearly fourscore years seeking "to acquire greater efficiency" by a study of our Teacher Training Course sets a fine example to his juniors. Nothing better could happen in our Sunday School work than that every one of our splendid army of teachers should resolve to take up some course of study which will give him greater efficiency. That would give a new and mighty impetus to every Sunday School in the church.

THE DEPARTMENTS

The Play Spirit

By Rae Furlands

We have spoken of the child as revealing himself and his need by the things he spontaneously says and does. Certain characteristics are common to childhood generally—others are individual. The latter can only be discovered by contact with the particular child and must be dealt with only by the one who has studied the circumstances. But a universal characteristic of children is their fondness for play.

Everyone who has had much to do with young children has noticed how they delight in play. Play is their very life.

It is the adult who best understands this play spirit who is most successful in dealing with children.

What is play,—little children's play? Is it dancing or skipping about from one enticing object to another? Is it enjoying oneself with ball, doll, blocks or other toy? It is both and a great deal more. To put it in few words, it is the free, joyous expression of self,

not because there is any object to be gained but just for the pure love of expressing. It is usually in the form of physical activity, but not necessarily so.

Freedom and joyousness ; but not unlimited freedom ; freedom within certain laws. Unlimited freedom to an untrained child would mean destruction, not only of things, but of every one's peace of mind, and with still worse results to the child himself.

Where love rules, the child learns self-control in natural, easy stages. For example, he will reduce noise, or forego the noisy play altogether while baby is sleeping. He will leave his play to get daddy's slippers. In little ways like these he subordinates self because of his affection for others. His life is none the less joyous or free because of these and similar limitations, but more so, providing they are presented to him in the right spirit and by sympathetic people.

If play is the child's life, it is only through the play spirit that he can be fully and truly developed in any line including even the religious side of his nature.

Some one has said that a Beginners class without the play spirit, is an irreligious place for a child to be.

Does this mean that they must be allowed to behave in an irreverent manner? Not at all. It simply means that to nurture the child wholly and truly, we must meet him on his own plane and see that the atmosphere of the class is similar to that of a well regulated home.

You cannot say (nor act) : "This is Sunday, I am going to devote one hour to teaching my children's hearts (or souls) how to be loving and kind and gentle, etc. It does not matter about their physical and mental side to-day. Those can be attended to at another time."

This would be just as foolish as to say: "I am going to spend a certain time in assisting this flower to open properly. It does not matter about the root or leaves just now. I will devote some other time to those." No one would say or do the latter, yet sometimes teachers do seem to give one the impression that the former is their idea of the value of the Sunday School.

With a plant we supply the right conditions and it grows. It is very much the same with a child ; and one of the important conditions that his growth requires is the spirit of playfulness or, as already stated, the right kind of freedom and joyousness.

Two Wherefores for a Therefore

Therefore, a child ought to receive religious instruction, which lies within his experience. There are two wherefores supporting this introductory conclusion.

First, the child literally interprets symbolic representations. The child does not know the meaning of symbols ; he sees only the objects. This is true of the little boy whose father came home for Sunday dinner and found an extra chair at the table. "Whose place is that?" asked the father. "That is for God ; the teacher said that God had a place in every home, and we never have had a place for him." To that child a place in the home meant a place at the table, very literally. We do not ignore the fact that there are strong symbolic tendencies in children ; but we use this tendency only as far as the symbols come within the child's experience.

A recent investigation was made to determine the child's choices of Bible stories. The result is interesting, and from the child's own selection the conclusion may tentatively be drawn that the interest of the child centres in that which deals with child life. For example, the children showed a decided preference for the scenes and incidents in the Bible relating to the birth of Jesus, the finding of Moses in the rushes, and Jesus blessing little children. By the child's own choice we see

that the things of his own experience hold the interest.

A child can, then, interpret symbols only according to his experience ; for that reason religious instruction, with its method of object teaching and symbolism, should be within his limited capacity to interpret.

As the child grows his experience broadens, and objects become symbols, but always the symbols are literally interpreted in the light of his own experience. Since this is true, let the conception of God and his relation with men involve only those symbols within the child experience.

The second wherefore for this therefore lies in the fact that the child mind has a capacity for only the simplest thought processes. A child cannot grasp any abstract theological ideas. The religious teachings of a child ought not to be intellectual. The training should be of the heart and not of the head. To give the idea of God the Father is to give an idea which does not appeal to reason, but to a heart experience. To teach a child to divide his treasures among those less fortunate is not appealing to reason, but to a heart experience.

Effective religious training is not beyond the capacity of the child. In our secular schools we have a system of grading ; certain ideas are presented to the children at definite

periods. There are certain fundamentals taught in the first grade ; in the second these are not discarded and new ones taught, but rather the first ones are enlarged, and gradually through the grades the same ideas grow bigger. Religious instruction should undergo a similar process. There is a conception of God which is first grade, and which gradually

grows larger as the experience grows. Other religious teachings can be enlarged and impressed as experience broadens.

The efficient, effective religious instruction for the child is that which fits his own receptive powers. Let us try to teach within the experience of the child.—S. A. H., in *The Sunday School Worker*

A Key Worth Having

BY MABEL CREWS RINGLAND, B.A.

The boys of the Junior class had formed themselves into a club called "The Three M's," which being interpreted meant, "Mind, Muscle, Morals." Strictly speaking, the meaning of this name was a state secret, except to favored personages such as fathers and mothers. One day when the minister was calling on the mother of one of the boys, the young hopeful was brought in for a few minutes' chat. Wishing to draw him out, the minister spoke about the lad's club and asked which of the three M's he regarded as most important. Bill thought for a moment and then surprised his hearers by announcing his verdict in favor of "Muscle."

"I was too embarrassed for words," Bill's mother confessed to me in relating the incident. "Just when I wanted him to appear at his best too! Afterwards when I asked him why in the world he made such a statement he declared that he wasn't quite sure what "Mind" and "Morals" were for, but he was decidedly clear about the purpose of Muscle. He was truthful about it anyway."

"I'm sure you would rather have him like that than be a young hypocrite who'd say what you wanted him to, whether he meant it or not. I'm sorry he hasn't understood about mind and morals more clearly, but it's very natural; isn't it, when you consider where his interests in life focus. What sort of things does he spend his time at?"

"Why, at playing baseball, kicking a football around, going off on treasure hunts, running, climbing, playing Indian, and making all sorts of inventions, that are no sooner finished than something else is started."

"Yes, I thought so; the other boys are the very same. And isn't it remarkable what hard things they like to do, not because of what they get out of it in the end, but purely and simply for the love of the doing? I find I can get them to do almost anything in Sunday School if it's hard enough to challenge them and active enough to keep them real busy."

"But they don't like work," interpolated Bill's mother, "unless you make everything seem like play. I believe Bill would rather

play than do anything else in the world, except perhaps eat, and he's always hungry. But he does all sorts of work around home because I play with him a little and make it seem more like fun than a task to be done."

"That's fine," I congratulated the mother. "I believe we can't go far wrong with boys, or girls either, if we study their interests and work along these lines, whether we're teaching them at home or in Sunday School. I've never yet seen a teacher who could make much of a job of it if she or he didn't study the pupils just as much as the lesson, and sometimes a good deal more. In fact I've come to the conclusion that you might just as well try to unlock a door with the wrong key as to win a Junior's love and confidence without understanding what he's interested in. And I've found my chats with the mothers one of the best ways of keeping in touch with the children's everyday life. They tell me such interesting things about my scholars, just as you've done, that help me to understand them so much better than I ever could."

"Well I always knew you kept in touch with the boys' interests," she said, "for Bill often tells me how you talk with them about their games and sports, and work in stories about the things every fellow is most interested in outside of school. That makes Sunday School seem more like a part of their regular life and not something separate and just for Sunday."

Toronto

Before the Communion

By Rev. Robert Pogue

In most Presbyterian churches the sacrament of the Lord's Supper is observed every three months. The communion season constitutes the teacher's opportunity. In a previous article the object of Sabbath School work was defined as "to help the scholar to make intelligent and willing decision for Jesus Christ." Some of these decisions which the teacher can help the scholar to make are: The decision to accept Jesus Christ as Saviour and Lord; the decision to publicly confess

Christ; the decision to seek membership in the church by going to the Lord's Table; and the decision to attend the services of the church, to practise private prayer, and to read a portion of the Word of God daily. These aims will be constantly before the faithful teacher, and no lesson hour will be allowed to pass without bringing them to the attention of the scholars as opportunity offers. The teacher will always be on the alert to make the most of other influences at work in the life of the scholar and cooperate with them,—such influences as a Christian home, a special evangelistic message from the pulpit, or the announcement of a communicants' class by the minister. The approach of a communion season is a call to the minister to special effort in behalf of all non-church members—especially the young. The teacher should know this and should cooperate with the minister in the following ways:

1. He should furnish the minister with a list of all in the class who are not, as yet, communicants, and who ought to be, and who might unite at the approaching communion if wisely instructed and led. The teacher should not wait to be asked for this list, but should furnish it five or six weeks before each communion season.
2. When the minister announces a communicants' class, or his desire to meet any who may wish to unite with the church, the teacher should invite to the class all who are not church members, and should attend the class with them. Boys and girls are often diffident and need a word of encouragement from some sympathetic friend, such as their teacher. Many are allowed to pass through our Sunday Schools and to drift out into the world without being anchored to Christ and his church because the personal, sympathetic word was never spoken by either teacher or minister, that would have won them for Christ.

Dr. Chapman tells of a minister in one of his meetings who rose and said: "Let me tell you of a playmate of mine, a little girl. There

was a special service in the School of which we were both members. An appeal was made which resulted in my own conversion. This girl was even more deeply moved than I, but, there being no one to lead her to a decision, she left the School. I met her years

after in Paris, when I asked her if she ever became a Christian. She replied, "Why, I never think of it, and have not for years." Dr. Chapman adds, "There was a time in her life when, as a child, one touch of helpfulness would have led her to a decision." There is no one who can give that touch of helpfulness as can the teacher.

3. The teacher might also secure from the minister a communicant's manual and devote part of the lesson hour, for a number of Sundays, to an exposition of the Lord's Supper, and to a consideration of the reasons for partaking, and the preparation necessary.

4. The teacher should not neglect a visit to the home before a communion season, to have a quiet conversation with the scholar, and also to have a

word with the parents to secure their help and sympathy, and possibly to remove the wrong impression that often exists in the minds of some parents that children should not go to the Lord's Table because "they are too young to understand."

Too much cannot be said on the opportunity and privilege of the teacher of winning the boys and girls for Christ and his church, and so to influence their whole after life. Another word from Dr. Chapman is worth quoting as illustrating the influence a teacher has on the life of a scholar, and the reward which comes to faithful service. He says:

"I was a scholar in a Sunday School in Richmond, Ind., when some one was making an appeal to the scholars to confess Christ by rising. The most of my class of boys were standing, and I was saying to myself: "Why should I stand? My mother and father are both Christians. I think I believe in Christ. For me to stand is not a necessity," when suddenly I felt a touch on my shoulder, and my teacher was saying, "Hadn't you better

"The influence of this visit to the teacher's home is not always estimated at its right value. If the pupils of our classes all came from helpful homes, the teacher might not always be able to make so definite a contribution. But what of the homes of indifference, or of need? What of the houses which are falsely called homes, some places of poverty and some places of great wealth? Suppose the boy in my class comes from such a place of abode, and I can have the privilege of introducing him to a home where Christian love reigns, and where the home fires burn brightly. Who shall say whether my teaching on Sundays or the occasional evening at my home will accomplish most in that boy's life?"—Eugene C. Foster

stand?" And somehow she got her hand just under my elbow and seemed to lift me up. I shall never forget my standing that day. Whether I had been accepted of God before that day or not I cannot say but I do

know that the deepest impression of my life was made at that minute, and under God my Sunday School teacher was the channel through which the blessing came."
Peterborough, Ont.

Senior Interests (16-21)

BY PROFESSOR O. J. STEVENSON, D.P.ÆD.

Up to the age of thirteen or fourteen, all children pass through much the same periods of development and show the same instincts and the same natural interests. It is not until they reach the period of adolescence that they begin to show marked individual differences. Previous to this time the stronger and more deep-rooted instincts that belong to the race as a whole have been developing; but now the family traits and the peculiarities of the individual begin to appear.

It is true that some children, even at an early age, give evidence of special gifts along certain lines and that the future musician or mechanic or inventor reveals himself in the child; but these are exception, and, as a general thing, it is not until the age of fourteen or fifteen that the personal qualities and tastes of the boy or girl become very strongly marked.

From this time forward, development takes place along individual rather than racial lines, and it is no longer safe to assume that the members of any class, as a whole, are interested in the same things. Each individual must be studied by himself and his special interests and tastes must be considered before all else. The personality of the young man or young woman has in the course of the Senior period come to be the all-important thing.

It is at this period, too, that the youth begins to feel the need of choosing a profession, and his personal tastes and aptitudes, which are beginning to develop, are sure to enter into the choice. Sometimes family circumstances are such that the youth cannot choose the profession he would like to follow; and sometimes there is little choice but to take the kind of employment which his own neighborhood has to offer, so that we find the would-be farmer chained to an office desk in the city, and the youth with a natural talent for trade tied down to doing the chores on his father's farm. To the teacher in the Sunday School, who should be something of an adviser to the young man or the young woman at this time, there is a special need to study the personal tastes and aptitudes of the different members of his class, if his advice is to be of any real value in helping them to make a choice.

But although it is necessary for the youth

to make a choice of profession at this period, it is not usually the desire to make money or to succeed in a worldly sense that occupies his thoughts. His great ambition is, rather, to achieve something and to make his mark in the world and in his chosen profession. At fourteen he belonged to a "gang" or a "crowd" and was a member of a "team;" henceforward the world of men and women is his gang and his fellow workers in his profession are his team. His one idea is now to develop his own powers in his chosen calling and in so doing to serve his fellow men.

In the meantime, while the individual qualities of the youth are developing, the instincts of the adolescent period are still present, but in a more subdued and sobered form.

The sex instinct is still strong, but the relation of one sex toward the other is more normal. The youth is less inclined to be morbid and secretive, but, on the other hand, is apparently anxious to please the opposite sex.

A few months ago he was indifferent and even careless in dress; and now he goes to the opposite extreme and is over-sensitive and over-particular about his personal appearance. On the emotional side he is less impulsive and headstrong and more modest in his ambitions. But he is still a dreamer and an idealist, and is passionately loyal to his ideals. He is still something of a reformer and is the victim of strong prejudices; but he has begun to realize to some extent that he cannot remake the world to suit himself and that he cannot impose his will upon others; and he is, as a consequence, more reasonable in his judgments.

Fortunately for him, having passed through the adolescent period in safety, he is usually vigorous in health and fond of all kinds of outdoor exercise. *Mens sana in sano corpore.* Soundness of body helps to bring with it soundness of mind.

What the Senior needs for his all-round development is healthful exercise, social enjoyment of the right kind, opportunities for oratory and debate and for scientific experiment, and the steadying influence of an older friend with whom he may discuss his difficulties and who will help to form those personal tastes which are now developing for the first time.

Ontario Agricultural College, Guelph, Ont.

WHAT OTHERS ARE SAYING

Doors of Daring

The mountains that enfold the vale
The walls of granite, steep and high,
Invite the fearless foot to scale
Their stairway toward the sky.

And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

Say not, "Too poor," but freely give ;
Sigh not, "Too weak," but boldly try,
You never can begin to live
Until you dare to die.

—Henry van Dyke

The Teacher's Preparation

Shall the Holy Spirit guide in our preparation? If so, this preparation may not be hurried or superficial. To be much in prayer, to be willing to be only a "voice," these are among the most important elements in preparation. To the one who says, "I cannot get the time to prepare this way," there is but one reply. It is not conceivable that God has called you to be a teacher of a class of boys or girls in this period of delicate and important adjustments to new phases of life without at the same time making it possible for you to do that work well, and to be prepared adequately for the task he has set you.—The Intermediate Department, by Eugene C. Foster

What Is Your Child Learning?

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching, but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words, and from this time until he begins his formal education in school, and indeed through his entire childhood, he is imitating the language, manners and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the result of this copying of his elders.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful

consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for these early lessons in conduct and manners are probably never quite eradicated.—United States Department of Labor, Children's Bureau

Lincoln and the Bible

As is well known Lincoln was a profound student of the Bible. The impress of its phraseology is seen in his English style, while the great truths of scripture dominated all his thinking.

On the anniversary of national independence in 1864, the colored people of Baltimore presented Lincoln with a costly Bible. In accepting the gift the President said: "In regard to the great Book, I have only to say, it is the best gift which God has ever given man. All the good from the Saviour of the world is communicated to us through this Book. But for that Book we could not know right from wrong. All those things desirable to man are contained in it. I return you my sincere thanks for this very elegant copy of the great Book of God which you present."

A year before his death, addressing his friend Joshua Speed, he said: "I am profitably engaged reading the Bible. Try to comprehend as much as possible of this Book with your mind, and accept the rest with faith, and you will live and die a better man."

During one of the great battles near Washington, Lincoln was seen going into his room with his Bible. Then he was heard to pray

aloud sincerely and earnestly, as only a true Christian can. He knew, as countless others have known, the source of help in the hour of need.

John G. Nicolay, Lincoln's private secretary, wrote: "He believed in the Bible. He often declared that the Sermon on the Mount contained the essence of all law and justice, and that the Lord's Prayer was the sublimest composition in human language."—The Sunday School World

The Newspaper in the Bible Lesson

To the senior class age, for the most part, Bible history has less relation to modern times than has ancient secular history. Paul is regarded a more remote character than Julius Cæsar. Early Christian conquests of pagan ideas are less real than the Saxon conquest of England.

It remains for the teacher to show that religious history is continuous and directly related to current events; that the apostolic age was not its final chapter; that God deals with men and nations to-day as he did in Bible times; that the sins which wrought havoc in Israel work havoc among the American people.

To this end, frequently, significant press reports may be used in a helpful way. Many chronicles of the daily newspaper need but a little illumination to be recognized as forces in the coming of God's kingdom.

Teach that unquestionably God demands no less of the youth living under the glorious advantages of the twentieth century than of Daniel amidst Babylonian godlessness. Show that the recent conversion of one of our ex-governors and his stand against the evils he formerly endorsed is as miraculous and as far-reaching in results as the conversion of the Philippian jailer. Note press reports of striking temperance victories and show that they are as significant as the victories of Israelite warriors.

Perhaps the class is curiously interested in the amazing expenditure of human labor in connection with Solomon's great building operations and the consequent toll of life. Here is a good time to speak of such press-heralded facts as recent legislation calling for the more rigorous safeguarding of human life brought about by a Titanic disaster or a railway collision. Illustrate by contrast the progress of God's kingdom since Solomon's day.

The average High School boy or girl is easily interested in current events, and particularly in the discussion of their relation to religious history. To interpret the direct connection between the Bible and modern conditions is to make the book of plainly vital import, but

the teacher cannot hope to give his class the vision he himself fails to have. He must bring to his secular reading scriptural illumination. Then he will find that many an Old Testament lesson, even, can be more successfully taught in connection with current events.—Josephine E. Toal, in The Westminster Teacher

Week Long Teaching

True Christian character on the part of the teacher serves to project the teaching of the Sabbath across the fabric of the entire week. He practises the truth he teaches, lives the life he advocates, and thus gives in concrete form a living illustration of the ideals his pupils are to attain. They hear the lesson at the class session and they see it in their teacher, not only then, but all week long.

Children and youth are quick to discern insincerity and sham. So if the teacher teaches one thing and lives another, the good he purports to accomplish by precept is at once antidoted by the faults and failures so apparent in his practice. He says by his life that he does not mean what he says with his tongue.

The power of example, so far-reaching in its influence for good when the example is nobly Christian, lending emphasis to the instruction of the Sunday School through all the days of the week, is an equal force for evil when the example is bad.

It is therefore dangerous, not to say sinful, to place children or young people under the directing thought and care of a teacher whose belief is heterodox, or whose daily life is out of harmony with the plain commandments of the Word of God.—Rev. Dr. W. E. Schell, in the Otterbein Teacher

Intelligent Evangelism

God never works haphazardly; he knows the end from the beginning. If he blesses our haphazard work it is because of his great mercy and his knowledge of human frailty. But carefully planned work is surely more pleasing to him.

In a session of all the Sunday School workers, to which all other workers with our children might profitably be invited, the names and ages of all members of the Sunday School not in the church may be ascertained. The reasons why they have not made confession of Christ may be considered. Their homes may be opposing; their companions may be holding them back; or they may be too young. These factors we need to know.

Then the workers are to decide upon concerted action and upon individual effort. There will be frequent gatherings of the

workers for prayer. The lessons will have much of the Saviour Christ in them. The leaders will seek opportunities for personal talks with these pupils. Supreme will be the principle that their lives by right belong to God; that the keeping away of their hearts from God is a most grievous sin, and that the humble surrender of self to him is the noblest act any human being can perform.

Whether there shall be one day set apart for decision the leaders must decide. Some officers do not know how to handle the situ-

ation without causing some harm. Not every pupil will take the public step until he has fully decided upon it in private. But to every pupil of sufficient age the definite choice must come.

We must make prayerful preparation and study the lives of our pupils with tender care. Even so, we must never forget that a confession of Christ is only the beginning of a life for him. To leave the young believer alone is like leaving a little babe to dress and feed itself.—The Continent

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

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

The Annual Meeting of the Board

The Board of Sabbath Schools and Young People's Societies is charged by the General Assembly with the work of Religious Education. This all-important work of religious instruction and training, especially of the young, it seeks to promote, not only through Sunday Schools and Young People's Societies, but also through the home and every other agency affecting young life. The meeting this year, the first under the leadership of the new chairman, Rev. W. J. Knox, M.A., of First Church, London, Ont., was most fruitful and encouraging, 19 out of 23 regular members were present, and 2 out of the 3 women members, representing almost every part of our great country and every phase of the work.

Reports from the Synod Conveners and Secretaries revealed a large amount of promotion work carried on throughout the past year, but also the greatness of the need for still more work of this kind so that all our workers everywhere may have exact information on the best plans of work and suitable training to fit them for their important task. There is not space even to mention all the matters under consideration by the Board, but the following larger questions should be noted:

1. The Curriculum for the Sunday School

Very encouraging reports were given by those who have been trying out the new curriculum. It has been very favorably received, and bids fair to win its way into the Sunday School. In the light of experience

gained it will be modified in places and revised for the next issue. Unifying as it does all the phases of work carried on in the Sunday School and relating them to one another, the curriculum idea must bulk bigger and bigger in all our work.

2. Training for Leadership

Very serious consideration was given to the question of the growing and urgent need for more trained leaders. The New Standard Teacher Training Course is designed to meet this need. Emphasis was placed on the importance of having trained classes of picked young people in the Sunday School at the regular session as well as classes for teachers now at work. In this way the church will become self-propagating in regard to its Sunday School leadership.

3. The Home and Religious Training

This all important agency of religious training was discussed and it was decided to undertake a thoroughgoing investigation of the situation with a view to providing such help that parents and the home may be able to cooperate more fully with the church in the care of the young.

4. Promotion Work

The recognized need of the hour is a great forward movement in promotion work to rouse all the people of the church, parents and teachers, to the pressing need for winning the young to Christ and the church at the present time, and establishing the moral and Christian ideals in their hearts and lives. To accomplish this task the Board will earnestly address itself during the coming year.

Memory Work During 1917

The total number of awards sent from the office of the Board during 1917 to pupils who recited correctly all the parts of any one list of selected Bible memory passages, was 3,023.

For correctly answering all the questions in the Shorter Catechism there were given 507 Diplomas, and for Carson's Primary Catechism 401 Certificates.

In this work the Synod of the Maritime Provinces has quite outdistanced all the other Synods, partly due no doubt to the added incentive derived from the fact that the names of all the pupils receiving these awards are published each week in the Presbyterian Witness. Their totals alone are as follows: Scripture 975, Shorter Catechism 164, Carson's Primary Catechism 233.

The largest number of awards received by any one congregation was 130, sent to Middle River, etc., C.B.; the second largest, 79, sent to Knox Church, Calgary.

The Foreign Mission fields made a fine showing as follows: Korea 342 awards, Trinidad 58, and India 55.



Summer Training Schools

This is the day of the School. The School stands for training. It seeks to prepare the person for life. It fits us for service. The church is building up a fine system of Summer Schools of Religion to help all workers in the local church better to do their work. The crying need in every church is trained workers. Every wide awake church, Sunday School and Young People's Society should carefully plan to have one or more members at some Summer Schools. It will richly repay the effort and expense.

These schools are of three general kinds:

1. For general Sunday School, Young People's, and Church Work.
2. For Missionary Work.
3. For Older Boys' and Older Girls' Work, both for leaders and older boys and girls 15 and over.

So far as at present known the available schools this summer are as follows:

I. IN THE MARITIME PROVINCES

(1) *In Older Boys' Work*

For Nova Scotia at Big Cove, July 2-13.

For Prince Edward Island, July 13-20.

For New Brunswick at Chipman, July 13-27.

(2) *In general Sunday School and Young People's Work*

For Nova Scotia at Berwick, July 30 to August 5.

For New Brunswick and P.E.I. at Sackville, N.B., August 5-12.

(3) *In Missionary Leadership*

For the Maritime Provinces at Wolfville, N.S., July 22-29.

II. IN QUEBEC AND ONTARIO

(1) *For Older Boys' Work*

For Quebec at Camp Kanawana (dates to be announced later.)

For Ontario at Geneva Park, July 30 to August 13.

(2) *For Older Girls' Work*

For Ontario at Geneva Park, July 13-20.

(3) *For general Sunday School and Young People's Work*

For Quebec and Eastern Ontario at Knowlton, Que., July 20-29.

For Eastern Ontario at Kingston, July 2-9.

For Central Ontario at Geneva Park, July 13-20.

For Western Ontario, at Grimsby, July 2-9.

For Northern Ontario (place and dates to be announced later).

For Ontario (specialized Sunday School work), at Geneva Park, July 20-29.

(4) *For Missionary Leadership*

For Quebec and Eastern Ontario at Knowlton, Que., July 11-18.

For Ontario at Whitby, July 2-9.

III. IN THE WEST

Definite word has not yet been received from the West, but schools will likely be held as last year. In addition other schools for Older Girls are projected and will be announced in next issue.

(1) *For Older Boys' Work*, probably at Lake of the Woods and Souris, Manitoba; at Lumsden Beach, Sask.; at Sylvan Lake, Alberta; and at Ocean Park, B.C.

(2) *For general Sunday School and Young People's Work*, probably at Lake Dauphin, Manitoba; at Carlisle, Sask.; and at Ocean Park for British Columbia.

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 :

FEBRUARY, 1918

I. NEW STANDARD COURSE

Moncton, N.B.—Rev. T. Porter Drumm, Minister. *The Pupil* : Annie E. Little, Mrs. W. A. Ross, E. Grace Harper.

Woodstock, N.B.—Rev. Frank Baird, Minister. *The Pupil* : George L. Holyoke.

Kingston, Ont.—Rev. E. R. McLean, Minister. *The Pupil* : Flora A. Fair, Isabella J. Mundell, Catherine K. Earson.

Toronto, Ont.—Rev. W. A. Mactaggart, Minister. *The Pupil* : Sybil Welham.

Harriston, Ont.—Rev. George Mason, Minister. *The Pupil* : Agnes J. McCullough, Helen Ball, Kathleen Ball, E. A. Mason, J. Lucille Chambers, Jessie Brisbin.

II. FIRST STANDARD COURSE

Souris, P.E.I.—Rev. Alexander McKay, Minister. *The Teacher* : Adela Garrett, Patti J. Currie, Amy L. McKay.

Toronto, Ont., Normal School—Rev. E. G. D. Freeman, Instructor. *The Old Testament* : 88 Certificates.

Hamilton, Ont.—Rev. S. B. Russell, Minister. *The New Testament* : Marjorie A. Clark, Kathleen A. Lawson.

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

HOW THE WORK GOES ON

The Sunday School of Knox Church, Wallaceburg, Ont., last year gave \$72.31 for the support of a boy at Point-aux-Trembles.

During the past year Presbyterian Institutes for Sunday School workers were held in 8 out of the 10 Presbyteries in the Maritime Provinces.

The Sunday School at Evangel Hall, Toronto, with an average attendance of 210 last year, besides providing \$154.64 for the expenses of the School, gave \$376.52 to outside objects.

The Union Church at Ste. Anne de Bellevue, Que., which carries on a School of Religious Education for the training of the students of Macdonald College, has this year an enrolment of some 75 students.

From the church of which Rev. F. B. Meyer is the minister, in London, England, there have gone into the army more than 700 young men. Many of these were active in the Sunday School.

During the fall and winter months, the Toronto Sunday School Association arranged for 15 Institutes of Religious Education. These

included the work of all departments of the School.

The Primary class of First Church, Edmonton, Alberta, has a Little Helpers' Club. They have given over \$40.00 to various societies that help poor children, such as the Children's Shelter and the Day Nursery.

Last February, Mr. George Baird of Stanley, Huron County, Ont., died, after having completed about 40 years of service in one Sunday School. Mr. Baird taught one day school in Stanley continuously for 50 years, retiring in 1910.

The annual report of the Sunday School of Calvin Church, Pembroke, Ont., shows a total given to missions of \$194.15. Of this amount \$120.00 went to Pointe-aux-Trembles. In the Cradle Roll Department 71 calls were made.

There are 15 organized classes in Knox Sunday School, Regina, Sask. The older boys' classes take up the C.S.E.T. work in connection with the Y.M.C.A. Some of the older girls' classes are following the C.G.I.T. course, working with the Y.W.C.A.

The annual report of St. Andrew's Sunday School, Campbellton, N.B., shows an average attendance of 158 and a total giving, besides that for its own maintenance, of \$80.70 for Korea, \$25.00 for Point-aux-Trembles, \$32.00 for Rally Day Collection, and \$23.40 for patriotic purposes.

A valuable idea is presented to young people throughout the world by the Bible Success Band, which was organized in Great Britain eight or nine years ago. The members learn one Bible verse every day and frequently review what they have learned, until entire chapters and psalms have been committed to memory. Widespread and rapid growth in Christian and mission lands has greeted the movement.

St. Andrew's Sunday School, Napanee, Ont., has two organized classes. One of these, the D.O.K. girls' class has been in existence for more than two years. The other, St. Andrew's Boys, was formed about a year ago. During the past year the girls' class had four business meetings and one social. The boys' class are following the C.S.E.T.

course and using our Departmental Graded Lessons. Their aim is "to help the work of the Sunday School; to get the boys of the teen age together, and to help them develop 'in wisdom and in stature, and in favor with God and man.'"

The Sunday School at Stockport, England, has long held a high place because of its large enrolment and attendance. It now adds a record for the number of members that it has given to service in the present European War. In a recent issue of the Stockport Sunday School Magazine, which it publishes, the number of those from its membership who have joined the Army and Navy forces of Great Britain is given as 973. Of these, 55 have thus far been killed in action, 31 have been discharged as physically unfit, eight have been taken prisoners, one is missing, and one has been drowned in France. This record is probably not exceeded by any other church or Sunday School in Great Britain or elsewhere. The School sets an example, also, in keeping watch on its representatives at the front by carrying on correspondence with them and in other ways.

A WORD FROM THE BUSINESS MANAGER

MAY AND JUNE

IMPORTANT MONTHS TO THE SUNDAY SCHOOL

May and June are most important months in the Sunday School calendar, because of two SPECIAL DAYS which are celebrated in these months.

In the former we have MOTHERS' DAY, which comes this year on the second Sunday in May, the 12th. It is gradually becoming a part of the year's programme of every Sunday School, and is also observed in many churches; and it is quite fitting that it should. Mothers and the Sunday School are very closely linked to each other; in fact, without the cooperation and support of mothers, the Sunday School would find itself in a sad plight. The church also owes much to mothers, and men and women, old and young, delight to honor their mothers by observing MOTHERS' DAY once a year.

This year, above all others, is a most opportune one for Sunday Schools and churches to commence observing MOTHERS' DAY. The mothers of our country and the countries of our Allies are making tremendous sacrifices in giving up their sons to fight in freedom's cause, and they should be shown that their unselfishness is not forgotten. Then there are the mothers who have departed this life, their memory is ever dear to the son and daughter; to honor their memories is also

the object of the special MOTHERS' DAY Service.

In June, we have PATRIOTIC DAY on the nearest Sunday before Dominion Day, namely, this year, June 30th. In this, the fourth year of the great War, the patriotism of our Canadian Sunday Schools and churches cannot better be shown than by falling into line with that vast army which will work for the conservation and increased production of food which is so necessary if we are to adequately take care of the needs of our soldiers.

A rousing Patriotic Service, in which the great need of our country is forcefully driven home, will act as stimulant to old and young alike, and will bring forth fresh enthusiasm for greater things. Our soldier boys who are so nobly fighting for king and country should be honored at the service. They will be further encouraged when they know that the old Sunday School and church is thinking of them, and realizes and appreciates the tremendous sacrifice they are making in this gigantic struggle to overthrow a mighty and terrible foe.

The subject chosen for the present year's Patriotic Service is "I Serve," which offers unlimited opportunities for making the service memorable. Sunday Schools and churches should enter very fully into the spirit of PATRIOTIC DAY, and endeavor to instil

into the minds and hearts of old and young alike true patriotism.

Plans should be made early, and a determined effort made to get every one interested in the service. Get them talking about it, and make them feel that it is their service, and that it is up to them to make it really successful.

To make sure that every one will be on hand at the service, send a **PATRIOTIC DAY INVITATION POST CARD**, reminding them that their presence at the service is of importance.

The Sunday School or church, wherever the service is held, should be suitably decorated with flags. This will greatly add to the enthusiasm throughout the whole service.

The Roll of Honor should play an important part in the service, and the names of all the "boys" who have enlisted read out by the Superintendent or some other person. Special mention might be made of those who have made the supreme sacrifice. During this part of the service the scholars should be

standing at attention, and immediately following it, a suitable hymn sung.

SUPPLIES FOR MOTHERS' DAY

AN ORDER OF SERVICE FOR MOTHERS' DAY is published in the April issue of the **TEACHERS MONTHLY** and may be had in leaflet form at 20c. a dozen, \$1.50 per 100; **MOTHERS' DAY INVITATION POST CARDS** to invite the mothers to the service, \$1.00 per 100; **WHITE CARNATION CELLULOID BUTTONS** for souvenirs, \$1.75 per 100.

PATRIOTIC DAY SUPPLIES

PATRIOTIC DAY ORDER OF SERVICE, including supplement, 60c. per 100; **PATRIOTIC DAY INVITATION POST CARDS**, \$1.00 per 100; **PATRIOTIC ROLL OF HONOR**, 50c. each; **PATRIOTIC CELLULOID BUTTONS FLAGS, PINS, etc.**, for souvenirs, are listed on page 258 of this issue of the **TEACHERS MONTHLY**, and with supplies for **MOTHERS' DAY**, may 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, 9c. per quarter. (May begin with any month.)

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

PRIMARY DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER:

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

FOR THE SCHOLAR:

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

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

Lesson Calendar : Second Quarter

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

AN ORDER OF SERVICE : Second Quarter**Opening Exercises****I. SINGING.** Hymn 508, Book of Praise.

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

II. PRAYER. All remain standing.**III. RESPONSIVE SENTENCES.** Isaiah 55 : 1-4.

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

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

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

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

IV. SINGING. Hymn 534, Book of Praise.**V. THE LORD'S PRAYER.** Repeat together.

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

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

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

IX. READING OF LESSON PASSAGE.**X. SINGING.** Psalm or Hymn selected.**Class Work**

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

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

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

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

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 67, Book of Praise.

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

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the

following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Hebrews 4 : 14, 15.

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

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

IV. SINGING. Hymn 255, Book of Praise.

V. BENEDICTION.

War Time Programme OF PATRIOTIC ACTIVITIES FOR CANADIAN SUNDAY SCHOOLS

Recommended by the Interim Executive Committee of the Religious Education Council of Canada, representing the Sunday School Board of Baptist Convention Ontario and Quebec, Sunday School Commission of the Church of England in Canada, the Board of Sunday Schools and Young People's Societies Methodist Church, Board of Sabbath Schools and Young People's Societies, Presbyterian Church, Canadian Council of Provincial Sunday School Associations.

For the cultivation of a patriotic spirit in our Sunday School Forces and the enlistment of every member in some form of practical service we recommend the following :

I. GENERAL SUGGESTIONS

1. The frequent use of patriotic hymns.
2. Regular prayer for king, country our soldiers and righteous issue of the war.
3. The display of the flag on the walls of the schoolroom.
4. A suitably engrossed honor roll for all members of the School in active service.

II. SPECIFIC FORMS OF SERVICE

(A) RED CROSS AFFILIATION

1. Organize

Organize the school as an auxiliary to the Local Red Cross Chapter, wherever its membership is not already actively enlisted in red cross work.

2. *Production*

Cooperate with the Local Red Cross Chapter in making and providing, under their guidance, red cross supplies.

3. *Finances*

Accept full share of responsibility in raising any funds needed to give adequate hospital care to every wounded or sick soldier or sailor.

(B) CHAPLAIN SERVICE

There are various ways in which the Sunday School can further the work of Chaplain Service among soldiers.

1. *Prayer*

Interest and sympathy expressed in daily prayer for the chaplains in their important work.

2. *Social*

Cooperate with the church in creating and maintaining a home atmosphere for the soldiers both before and after their going overseas and after their return.

3. *Personal Touch and Friendly Talks*

The Adult Bible Class should seek through its members to establish close personal touch with the men by means of individual interviews and correspondence.

4. *Follow Up Work*

Every School should follow with care all its members who are enrolled in any capacity, whether in training camps, overseas, or returned, keeping them in close fellowship and fully informed that they may continue to feel the helpfulness of the home ties.

5. *Bible Society*

The Canadian Bible Society seeks to furnish every soldier leaving Canadian soil with a copy of the Khaki Testament. Let every Sunday School as far as possible assist the Bible Society in so doing.

(C) FOOD CONSERVATION

1. *Self Denial*

Make some sacrifice to help win the war by the practice of rigid economy in the use of food, especially wheat, sugar, meat and fats.

2. *Conservation*

Arrange every Sunday School supper or banquet on the basis of the Food Administration Programme.

3. *Instruction*

At the opening or closing exercises of the School occasional reference may be made to our part in the war or brief talks may be given. Use Bulletins of the Food Controllers of the various provinces.

4. *Clean Plates*

Urge the importance of avoiding any waste of food in eating.

(D) FOOD PRODUCTION

1. Enlist and encourage boys and girls in food production.

2. Provide attractive incentives for keeping them interested in their work.

3. Relate this service to their religious growth and development by emphasizing the sacrifice element in the service rendered.

4. Appoint the most efficient and enthusiastic worker available to have oversight of the boys and girls from your School and Church enlisted in the Soldiers of the Soil (S.O.S.) work.

5. Enlist the church authorities in making it possible for the boys and girls who cannot go away from home for actual farm service to engage in production on local plots provided for that purpose.

6. Take as active an interest as possible in the S.O.S. Campaign, and cooperate in the Conferences held throughout the various Provinces in the interests of the Soldiers of the Soil during the season.
7. Read to your Sunday School the interesting letters which come from the absent S.O.S. members.
8. Take an active interest in all boys and girls working under the S.O.S. movement in your community.

Lesson V. JESUS SETS NEW STANDARDS OF LIVING May 5, 1918

Mark 10 : 17-27. Study Mark 10 : 1-31. *Scripture Memory Verses.

GOLDEN TEXT—Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6 : 33 (Rev. Ver.).

17 And¹ when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? ² there is none good but one, that is, God.

19 Thou knowest the commandments, Do not ⁴ commit adultery, Do not ⁵ kill, Do not steal, Do not bear false witness, ⁶ Defraud not, Honour thy father and mother.

20 And he ⁷ answered and said unto him, Master, all these ⁸ have I observed from my youth.

21 ⁹ Then Je'sus beholding him loved him, and said unto him, One thing thou lackest : go ¹⁰ thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, ¹¹ take up the cross, and follow me.

Revised Version—¹ as he was going ; ² ran one to him ; ³ none is good save one, even God ; ⁴ kill ; ⁵ commit adultery ; ⁶ Do not defraud ; ⁷ Omit answered and ; ⁸ things ; ⁹ And Jesus looking upon him ; ¹⁰ Omit thy way ; ¹¹ Omit five words ; ¹² But his countenance fell at the saying ; ¹³ he ; ¹⁴ sorrowful ; ¹⁵ was one that had ; ¹⁶ amazed ; ¹⁷ a needle's eye ; ¹⁸ exceedingly, saying unto him, Then who can ; ¹⁹ Omit And ; ²⁰ all things are possible with God.

LESSON PLAN

I. A Great Question, 17-20.

II. A Great Test, 21, 22.

III. A Great Difficulty, 23-27.

HOME DAILY BIBLE READINGS

M.—Jesus sets new standards of living, Mark 10 : 17-31. T.—The sacredness of marriage, Mark 10 : 1-12. W.—Jesus and the children, Mark 10 : 13-16 ; Matt. 18 : 1-6. Th.—The Ten Commandments, Exod. 20 : 2-17. F.—Rules of conduct, Lev. 19 : 11-18. S.—Love for God and man, Matt. 22 : 34-40. S.—Love fulfilling the law, Rom. 13 : 1-10.

Primary Catechism—*Ques. 88. Which is the Ninth Commandment?* A. The Ninth Commandment is, "Thou shalt not bear false witness against thy neighbour." *Ques. 89. What is to bear false witness against our neighbour?* A. It is to say what is not true about others.

22 ¹² And he was sad at that saying, and ¹³ went away grieved : for he ¹⁴ had great possessions.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were ¹⁵ astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through ¹⁷ the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished ¹⁸ out of measure, saying among themselves, Who then can be saved?

27 ¹⁹ And Je'sus looking upon them saith, With men it is impossible, but not with God : for ²⁰ with God all things are possible.

Shorter Catechism—*Ques. 15. What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 46, 216, 214, 217, 205.

Special Scripture Reading—Mark 14 : 3-9. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 313, The Rich Young Ruler. For Question on Missions, K. 25, Children at Play. (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—February-March, A.D. 30 ; Perea.

Connecting Links—Soon after the events of last lesson, Jesus, with his disciples, took his final departure from Galilee, and entered

upon what is known as his Perea Ministry, which covered a period of about three months, beginning in November or December, A.D. 29, and closing shortly before our Lord's last Passover. Perea was the region east of the

* 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, D.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Jordan, extending from the Sea of Galilee nearly to the Dead Sea. For the events of Jesus' ministry in this district we are indebted mainly to Luke 10:1 to 18:34. As he worked here Jesus was making his way, by slow stages, to Jerusalem where the cross, as he well knew, awaited him.

Mark, after noting the departure of Jesus from Galilee (v. 1), takes up the story of the Perea Ministry, telling, in vs. 2-12, of Jesus' answer to a question of the Pharisees concerning divorce, and in vs. 13-16, of his blessing little children who were brought to him as he sat in a house.

I. A Great Question, 17-20.

V. 17. *As he was going forth* (Rev. Ver.); from the house where he had blessed the little children, vs. 15, 16. *Ran* (Rev. Ver.); in eager, breathless haste, which showed how much in earnest he was. It takes a great deal to make an Oriental run. *One*; a "young man" (Matt. 19:22) of great wealth (v. 22) and a "ruler" (Luke 18:18), that is, either the chief official in the synagogue of some town, whose duty it was to direct public worship and to supervise the synagogue building, or a member of the great Jewish council called the Sanhedrin. *Kneeled*; as in the presence of a greatly venerated rabbi. *Good Master* ("Teacher"); a title of the highest courtesy and respect used quite sincerely. *What shall I do*. He made the mistake of thinking that eternal life was to be got by trying instead of by trusting. *Inherit eternal life*. "Eternal life" was a common term amongst the Jews, denoting the blessings of the Messiah's kingdom both here and hereafter.

V. 18. *Why . . . good? none . . . good save . . . God* (Rev. Ver.). No mere man can rightly allow himself to be called good, that is, perfect. If Jesus is to be called good, it must be because he is God. And he would have the young man understand this. The emphasis is on the "why," as if Jesus had asked: "Do you know what you mean when you call me good?"

Vs. 19, 20. *The commandments*. Jesus quotes those on the second table of the law (Ex. 32:15-19; 34:1), except the tenth, and adds the command, "Defraud not," which may refer to the law of Deut. 24:14, 15 against oppressing or withholding wages from

a hired laborer, "a most apposite reminder of duty," says Bruce, "as addressed to a wealthy man, doubtless an extensive employer of labor." In this way Jesus tests the young ruler's earnestness in seeking eternal life. *All these . . . observed from my youth*. He had tried that way of getting eternal life, and he was not satisfied. He had a secret feeling that not through obedience to the law, however perfect, could eternal life be won.

II. A Great Test, 21, 22.

Vs. 21, 22. *Jesus looking upon him* (Rev. Ver.); with a searching gaze to see if he was sincere and honest in his words. *Loved him*; seeing that his character was as true and noble as his reply indicated. Jesus saw what a hero the young man might become if he were willing to pay the price. *One thing thou lackest*; to prove thyself worthy of eternal life. *Sell . . . give*. Use your wealth for the good of your fellow men. *Come, follow me* (Rev. Ver.); to serve Jesus as king, to learn from him how to be self-denying and to enjoy the strength and help of his companionship. *His countenance fell* (Rev. Ver.). The gloom in his heart cast its shadow on his face. *Went away*; because Jesus' demands were too great. *Grieved*; at not having obtained what he sought.

III. A Great Difficulty, 23-27.

Vs. 23, 24. *Jesus looked round about*; turning sadly from the young ruler to the disciples. *How hardly*, etc.; because riches form so powerful a temptation. *Disciples . . . astonished*; because, like most people of their time, they looked upon riches as a sign of God's favor. *Children*; an affectionate title to soften the sadness and sternness of our Lord's words. *Trust in riches*; rely on these for peace, happiness and power. There is danger of being satisfied with riches so that the kingdom of God is no longer desired.

V. 25. *Camel . . . through a needle's eye* (Rev. Ver.); an Eastern proverb for something very difficult. Other like proverbs speak of an elephant passing through a needle's eye and a camel dancing on a very small grain measure.

Vs. 26, 27. *Who then can be saved?* If it is so difficult for the rich who were thought to enjoy the divine favor, what hope is there for others? *With men . . . impossible . . . possible*

with God (Rev. Ver.). Salvation is God's work, and can never be too hard for him. It may be that his power saved the young ruler at last.

Peter, ever the foremost of the Twelve in speech, says to Jesus, "Lo, we have left all,"—the Jewish religion, their homes and their daily business (see Luke 5 : 11)—"and have followed thee." How differently we have acted from the young ruler. Matthew (see Matt. 19 : 27) adds the question, "What shall we have therefore?" Jesus, in his reply, assures the disciples no sacrifice made for his sake will fail of its reward, but warns them that the mere fact that they have been the earliest disciples and nearest to his person does not necessarily give them the first place in his kingdom, vs. 28-31. In order to enforce this lesson, Matthew inserts the parable of the Laborers in the Vineyard, each of whom received his "penny" (see Matt. 20 : 1-16).

Light from the East

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

"GIVE TO THE POOR" (v. 21)—Deeds of mercy found a large place in ancient religion. The old Arab sacrifices provided a common meal, and the poor were free to share in it:

Xenophon tells us the same about the Greeks. Doughty says that the Arabs kept up the primitive custom of regarding the wayfarer as a "guest of Allah" and that they are therefore generous in their hospitality. The Jews magnified the care of the poor and needy,—and they do it all over the world to this day. The old law of Ex., ch. 23 provided that a landowner should give over his field every seventh year to the poor. Every third year, a man who had grain laid away had to bring out a tenth of what he had and bestow it on the poor. And even to-day a man is still free in Palestine to pick and eat grapes from his neighbor's vineyard and to pluck ears of corn as he passes along (see Deut. 23 : 24, 25). In harvest time a little was left in the corners of the field for the needy to glean. Deeds of mercy came to be esteemed as of the very essence of religion ; so much so that the word "righteousness" (that is, what God approves in man) came to mean simply "a gift to the poor," Matt. 6 : 1-4. The Jews thought that this kind of righteousness would cover a multitude of sins. They said : "Alms delivereth from death ;" "Through alms a man partakes of eternal life ;" "Almsdeeds are more meritorious than all sacrifices."

THE NEEDLE'S EYE

In the saying recorded with merely slight verbal differences in the Synoptics our Lord declares, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (see Matt. 19 : 24, etc.). In the East the camel is very commonly taken as the type of size, as it is the largest animal with which the natives are acquainted. Thus our Lord, in rebuking the Pharisees, declares that they "strain at a

gnat, and swallow a camel." Some have thought to improve the saying first in question by asserting that "the needle's eye" means a small door cut in the heavy wooden gate of a city. Such small doors are common enough, not merely in the gates of cities but the gates into courtyards, but they are never now called by that name, and we have no evidence that they were ever so designated.—Temple Dictionary.

THE LESSON APPLIED

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

1. Matthew tells us that this rich ruler was young. And what could be more appropriate than Christ and a young man face to face? Christ himself was a young man. The probability is that the chief of his disciples were young men. It was natural that it should be so. Jesus' ideas were revolutionary, and such ideas find a readier welcome from the young. Conscience is more sensitive then

than later on in life. Ideals are allowed a greater weight. Aspirations are likely to be higher. The most momentous decisions are often made in youth. St. Benedict was a youth when he fled to his cave. St. Francis was only a youth when the words : "Take up thy cross and follow me," made such impression upon his soul. Lord Shaftesbury was a boy at Harrow when the sight of a

pauper's funeral led him to devote his life to the service of the poor. Youth is the time for decision.

2. This young man with all his admirable qualities lacked one thing. And the lack of one thing may be a very serious business. The lack of the mainspring from a watch, the lack of the rudder from a ship, these are most serious defects. Lack of self-control has wrecked the lives of many. How often the most attractive young men, the most companionable, the most generous, the most popular have gone the sad road to ruin through the fatal defect of intemperance. A poor drunken man once reeled up to Bishop Wilberforce, and said: "Bishop, how am I to be sure of getting to heaven?" "My poor friend," replied the bishop, "turn to the right, and go straight on." It is that turn to the right which Christ seeks to give us, together with the grace to go straight on.

3. Jesus sometimes gave strange surprises to those with whom he talked. That was true of Nicodemus. It was true of the Samaritan woman. It was true of the lawyer to whom he related the story of the Good Samaritan. And it was doubtless true of the rich young ruler. Probably his money was the very last thing he would have considered to be spoiling his life. That which should have been a priceless opportunity was threatening to become a terrible bondage. When one of the Roman emperors took an enemy army captive, sufficient chains could not be found for the prisoners. Then a happy thought came to the Emperor, and he had the swords of the prisoners melted and made into chains to bind their late owners. And we all need to be on guard against those habits over which we think ourselves to be the masters, lest suddenly they become our chains.

Many men have prided themselves on their ability to take strong drink or to leave it alone, until, too late, they discovered that they were slaves.

4. Not only the words of Jesus, but history, biography and experience unite in teaching us how dangerous riches can be to the soul when unconsecrated to the service of God. Often riches, and the desire for them, have worked havoc in very noble minds. Macaulay, in writing about the great Marlborough, says: "All the precious gifts which nature had lavished on him he valued chiefly for what they would fetch. At twenty he made money of his beauty and vigor. At sixty he made money of his genius and glory." As Jean Paul Richter asks: "Beneath gold thrones and mountains, who knows how many giant spirits lie entombed?" The man who possesses money is too often tempted to have faith in it, and to have faith in nothing else.

5. The words of Jesus may sometimes seem to be severe. We can understand them only as we remember that he was calling men to loyalty to a cause which must have their whole support. He himself ever gave it his whole support. His meat and drink were to do the will of his Father. From his childhood days he felt that he must be busy with his Father's affairs. He must work the works of him that sent him while it was day. At the end, he set his face steadfastly to go to Jerusalem, knowing what awaited him there, but shrinking not because of his unswerving loyalty to the kingdom of God. Now when such a one calls men to be his disciples, he calls them to a loyalty like his own. Only those who do the will of God are fit to be his kindred. No lip loyalty can take the place of a life surrendered to him and to the cause he represents.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

In our last lesson, Jesus was still engaged in the third period of his Galilean ministry. He has now left Galilee and is on his journey to Jerusalem. Refer the class to the Gospel by Luke for the account of a considerable ministry in Perea which comes in at this point. Show how our lesson to-day suggests to us some of the questions which those who are

interested in the conditions of modern society often ask. "Ought there to be any such types in social life as the rich and the poor?" "Is a social order just and rational which permits great accumulation of wealth in single hands?" Encourage suggestions as to how far the teaching of Jesus bears on such questions as these. Discuss the lesson under

three heads :

1. *A young man's profession*, vs. 17-20. How do we know that the ruler in our lesson was young? (See Matt. 19:22.) Ask for some of the other advantages which he possessed,—knowledge of God's law, a position of leadership, a recognition of the authority of Jesus, the fact that Jesus was specially attracted toward him, and, many would add, his wealth. What does Jesus mean by what he says in v. 18? Is he really suggesting to the young man that he carefully consider the meaning of his words? Point out that Jesus refers the young man to the very standard of conduct with which, as a ruler of the Jews, he was most familiar. What is the opinion of the class as to the young ruler's profession? Was he sincere in saying that he had kept the law?

2. *A young man's testing*, vs. 21, 22. Ask why special mention is made of the fact that Jesus' love went out to the rich ruler. Did he not love all men? What effect does

the mention of Jesus' love for this man have upon our views as to his sincerity? Point out that negative goodness is one thing, and positive goodness another. The keeping of the law had been a negative goodness. The thing that the young man lacked was a very positive thing. Emphasize the positive note in the command of Jesus. Call attention to the bearing of the Golden Text upon the situation here described.

3. *The handicap of wealth*, vs. 23-27. Jesus desires that the refusal of the rich man should drive a most important warning home to the disciples. What was there in his words (v. 23) to amaze the disciples? Would we be amazed at them had we heard them for the first time now? Draw attention to the proverb in v. 25. Christ doubtless put the matter in this way so as to make the disciples remember it. Do the words of Jesus have any application even to those who are not rich? Show how a desire for money may keep men out of the kingdom.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Call for the title of the lesson, and question the class about the common standards of living to-day. What is the chief end of man, according to the Shorter Catechism? (See Ques. 1.) Is our main business to make a living or to make a life? Is it to have a good time in selfish pleasures, or a good time in unselfish service? How far have the standards which Christ set up become the standards of the world? Point that in the lesson Jesus is striving to revolutionize the world's way of thinking about riches. Wealth, instead of being the greatest thing in the world, is often a hindrance in the way of finding the greatest thing.

1. *The Rich Young Ruler*, vs. 17-22. Question the class about the rich young ruler,—his earnest, reverent spirit, his dissatisfaction with life, his conviction that Christ could help him to gain possession of what was lacking, his clean record, vs. 19, 20. No wonder Jesus loved him, for there was much that was lovable in his nature. Everybody loves a clean, honest, thoughtful young man like this. What was the one thing lacking in his life? Note that Jesus told him plainly how to over-

come his weakness and to enter into possession of the larger, satisfying life for which his soul longed. Bring out that this was a special remedy for a special disease, and is not required of every one. John, for example, had a home of his own which did not interfere with the development of his Christian character. Show that this was too severe a test for the rich young ruler. He made the great refusal. Bring out what an awful tragedy it is to allow anything to take the place of Christ in our hearts.

2. *The Astonished Disciples*, vs. 23-27. What was it that created this astonishment? The promises of the Old Testament of riches as a reward of right living had led the disciples to look upon the matter in a different way altogether. It was hard for them to realize that riches could be an impediment to a good life. Note that it is only when man trusts in riches, when he makes money king, that his better life is endangered. Money is a good thing in its own sphere, when it goes about doing good, but it is an evil thing when it usurps control of the heart and life.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Does Jesus condemn the seeking or enjoying of riches?

2. May riches be as great a temptation to the poor man as to the rich man?

Prove from Scripture

That love fulfils God's law.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Rev. John Mutch, B.D.

In England there is a bronze bar a yard in length, and every yard rule in the country has to be the same length as the bronze bar to be standard length. After telling the scholars about this, ask if there is any standard by which we can ascertain whether our lives are correct. Our standard is Jesus and we know of him by studying the Bible.

Tell the story of vs. 17-22. By questioning bring out the young ruler's good points,—he wanted to do right, he respected Jesus, he was not afraid to acknowledge Jesus in a crowd, he kept the commandments, and Jesus loved him. Ask, then, how he failed to reach the standard. He was trying to do right without knowing and trusting God as the ever present heavenly Father. So Jesus directed him to God from whom he himself drew his strength, v. 18.

"With a childlike heart of love
At thy bidding may I move;
Prompt to serve and follow thee—
Loving him who first loved me."

A second way in which the ruler failed to reach the standard of Jesus was that he loved riches more than anything, v. 22. Point out that Jesus did not despise money, and ask about the good which may be done with it. But the proverb of v. 25 shows that Jesus thought a rich man had a hard time to be a Christian. Ask what temptations riches bring,—care, love of luxury, doing mean things to keep and increase them. Ask what things riches cannot buy,—health, happiness, goodness. So they cannot be the most important. Thus Jesus' standard is that a man should never make money the first consideration in his life.

Question as to whether there are other

things we can put first,—pleasure, laziness, secret sins. Wherever these come before God we are sinning like the young ruler. His sin was love of riches. Ours may be love of something else.

Ask what the ruler was to do with his money (v. 21),—to help the needy. So a third mark of the standard of Jesus is helping others. Tell a story about John, a boy, who, on a holiday, had just bought 50c. worth of firecrackers. When he saw a poor boy looking longingly at how many he had, John promptly gave him half. At the end of the day he was happier over what he had done for the poor boy than over all the firecrackers he had let off himself. He felt he had been near to God. A way to find God is to help others.

Ask what the ruler's name was and whether we should know it if he had followed Christ. He lost a great opportunity to be a great man. Emphasize the truth that the world needs men and women who will put out of their lives anything which keeps God from coming first, who will help others and who will follow Jesus. This is the standard of Jesus and those who are not afraid to adopt it, he will honor.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. Find and read the Ten Commandments.
2. "Lay up for yourselves treasures in heaven," Jesus said on another occasion. Find this saying.

ANSWERS, Lesson IV.—(1) Luke 18 : 17.
(2) Matt. 18 : 4 ; 18 : 5.

Prove from Scripture

That love fulfils God's law.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our lesson tells us about Jesus the mighty worker and a rich young

man who came to him seeking something that money cannot buy.

Lesson Thought—Teach the children that they should love Jesus more than anything else.

Approach to the Lesson—Show some “pennies.” Where do they come from in the first place? (Mines.)

Where do they go? Tell an imaginary journey of some pennies till at last they reach some one to whom they are a very great help or they purchase something that is helpful to somebody. Name some of the things you

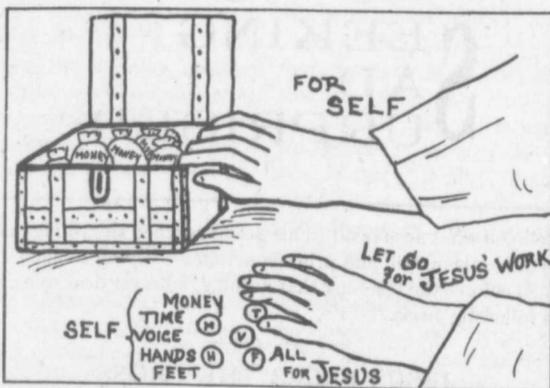
may do with a penny. (Show a “savings bank” of some odd design.) How many of you own a savings bank? What are you saving for? Commend the habit of saving pennies, especially in these times of distress when so many little children are hungry and homeless. Surely none of us will spend one penny on useless things!

Lesson—Our lesson tells us what Jesus told the rich young man to do with his money. We shall hear about another kind of “bank” where we may lay up “treasure.”

A Poor Rich Man—Tell the story of the meeting of Jesus and the rich young man (see PRIMARY QUARTERLY). Describe the appearance of the young man and tell of his distress. He had treasure boxes and bags of money, but he was not happy. He wanted something that money cannot buy. He heard about the wonderful new teacher Jesus, and he was very anxious to ask him a question. He ran to meet Jesus coming from Galilee to Jerusalem.

Here they stand talking together (strokes). (Show picture.) “Good Teacher, what shall

I do that I may have eternal life?” (Explain.) Jesus asked him a question (repeat v. 18). “Yes, teacher,” he said, “I have kept all these commandments from the time I was a very little boy.”



Jesus loved this bright, attractive young man as soon as he saw him, and he longed to give him what he needed. “There is just one thing you must do to get eternal life,” Jesus said, “You must sell all your houses and lands and open up all your treasure

boxes and money bags and give everything you have to those who are in need, and you shall have treasure in heaven.” (Explain.)

Listen to the sad ending to this little story, v. 22. The young man held on to his money bag and let go eternal life (see illustration, blackboard). God wants the rich as well as the poor, but they must love Jesus more than riches, v. 22.

Our Story—Bobby was going to the store to get some candy. He stumbled and fell on a broken board in the sidewalk and down rolled his five cents through a big crack. Bobby poked his hand down and got hold of the precious bit of money and grasped it tightly but he could not pull his hand out, and Bobby found out that he had to let go the money and open out his hand before he could get free.

Golden Text—Repeat and explain.

The Treasure Box in Heaven—(Explain). Think of things we can “lay up.”

Our Motto—“We will be workers” and lay up this kind of treasure.

What the Lesson Teaches Me—I SHOULD LOVE JESUS BEST OF ALL.

FROM THE PLATFORM

Ask the scholars who it was in the lesson that came SEEKING (Print) something from Jesus. Get them to tell you all they know about this rich (v. 22) young (Matt. 9 : 22) ruler, whom Jesus (v. 21) loved. Question about what it was that he sought and how much in earnest he was. Bring out his reply to Jesus' direction that he should keep the commandments and the

further thing that Jesus required of him in v. 21. Next, ask how the young man felt when Jesus bade him sell all his possessions and give the proceeds to the poor (Print SAD). Bring out the reason for his sadness,—he loved his possessions too dearly to give them up. Now

SEEKING SAD SURPRISED

have the scholars tell you what Jesus said to his disciples when the young man had gone away. Ask how his words made them feel, and print SURPRISED. Go on to elicit Jesus' explanation of his words, and then enforce the teaching that nothing, however dear to us, should be allowed to prevent us from following Jesus.

Lesson VI.

JESUS FACES THE CROSS

May 12, 1918

Mark 10 : 32-45. Study Mark 10 : 32-52. Scripture Memory Verses.

GOLDEN TEXT—He humbled himself, becoming obedient even unto death, yea, the death of the cross.—Philippians 2 : 8 (Rev. Ver.).

32 And they were in the way going up to Jeru'salem ; and Je'sus¹ went before them ; and they were amazed ; and² as they followed, they were afraid. And he took again the twelve, and began to tell them³ what things should happen unto him,

33 *Saying*, Behold, we go up to Jeru'salem ; and the Son of man shall be delivered unto the chief priests, and⁴ unto the scribes ; and they shall condemn him to death, and shall deliver him⁵ to the Gen'tiles :

34 And they shall mock him, and shall⁶ scourge him, and shall⁷ spit upon him, and shall kill him : and⁸ the third day he shall rise again.

35 And⁹ Je'sus and John, the sons of Zeb'edee, ¹⁰come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall¹¹ desire.

36 And he said unto them, What would ye that I should do for you ?

37 ¹² They said unto him, Grant unto us that we may sit, one on thy right hand, and¹³ the other on thy left hand, in thy glory.

38 But Je'sus said unto them, Ye know not what ye¹⁴ ask : can ye drink of the cup that I drink¹⁵ of ?

Revised Version—¹ was going ; ² they that followed were ; ³ the things that were to happen ; ⁴ *Omit* unto ; ⁵ unto ; ⁶ spit upon ; ⁷ scourge ; ⁸ after three days ; ⁹ there come near unto him ; ¹⁰ saying unto him ; ¹¹ ask of thee ; ¹² And they ; ¹³ one ; ¹⁴ ask. Are ye able to drink the ; ¹⁵ *Omit* of ; ¹⁶ or to be ; ¹⁷ are able ; ¹⁸ The cup that I drink ye shall drink ; ¹⁹ or ; ²⁰ is for them ; ²¹ hath been ; ²² moved with indignation concerning ; ²³ And Jesus ; ²⁴ lord it over ; ²⁵ over ; ²⁶ it is not so among ; ²⁷ would become ; ²⁸ would be first among you ; ²⁹ verily the.

LESSON PLAN

I. Amazed Disciples, 32-34.

II. Selfish Disciples, 35-40.

III. Indignant Disciples, 41-45.

HOME DAILY BIBLE READINGS

M.—Jesus faces the cross, Mark 10 : 32-45. T.—Sight for the blind, Mark 10 : 46-52. W.—The shepherd smitten, Zech. 13 : 1-9. Th.—Christ's sufferings foretold, Isa. 53 : 1-12. F.—Suffering for us, Heb. 2 : 1-10. S.—Humbled and exalted, Phil. 2 : 1-11. S.—Glorying in the cross, Gal. 6 : 9-18.

Primary Catechism—*Ques. 90. Which is the Tenth Commandment ?* A. The Tenth Commandment is, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." *Ques. 91. What*

¹⁶ and be baptized with the baptism that I am baptized with ?

³⁹ And they said unto him, We¹⁷ can. And Je'sus said unto them, ¹⁸ Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized :

⁴⁰ But to sit on my right hand¹⁹ and on my left hand is not mine to give ; but it²⁰ shall be given to them for whom it²¹ is prepared.

⁴¹ And when the ten heard it, they began to be²² much displeased with James and John.

⁴² ²³ But Je'sus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles²⁴ exercise lordship over them ; and their great ones exercise authority²⁵ upon them.

⁴³ But²⁶ so shall it not be among you ; but whosoever²⁷ will be great among you, shall be your minister :

⁴⁴ And whosoever²⁸ of you will be the chiefest, shall be servant of all.

⁴⁵ For²⁹ even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

is it to covet ? A. To covet is to have a wrong desire for what belongs to others.

Shorter Catechism—*Ques. 16. Did all mankind fall in Adam's first transgression ?* A. The covenant being made with Adam, not only for himself, but for his posterity ; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 46, 103, 245, 524, 250.

Special Scripture Reading—John 1 ; 19-23 ; 2 : 26-30. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 329, Christ and the Sons of Zebedee. For Question on Missions, K. 154, Teacher and Pupils, Old Style. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—March, A.D. 30; Perea.

Connecting Links—The events of today's, like those of last day's, lesson, took place during our Lord's journey through Perea towards Jerusalem.

I. Amazed Disciples, 32-34.

V. 32. *In the way*; the highway. *Going up to Jerusalem*; "up," both because Jerusalem was situated amongst the hills and because it was the capital of the country. *Jesus was going before* (Rev. Ver.); meditating deeply on the solemn and awful events that lay in the near future. *They were amazed*. The disciples were awe-stricken at Jesus' new purpose which they could not understand. *They that followed* (Rev. Ver.) . . . *afraid*. The larger company is here meant. That which excited astonishment in the Twelve, who knew of Jesus' forebodings of his death, filled the crowd who were ignorant of these, with fear. "These feelings must have been awakened by the manner of Jesus, as of one laboring under strong emotion" (Bruce). *Took again the twelve*; joining them once more. *Began to tell them*, etc.; so that they should not be taken by surprise and overwhelmed by a sudden storm of temptation.

V. 33. *Up to Jerusalem*; where they would meet both the Jewish and Roman authorities. This was what made the journey so fateful. *The chief priests and the scribes* (Rev. Ver.); the Sanhedrin, named from the two classes composing it. *Condemn him to death*; so determined were they to be rid of him. *Deliver him to the Gentiles*; that is, to the Roman authorities. The Jews could not execute Jesus, so they had to procure his execution by their hated foreign rulers.

V. 34. *Mock*; in derision of his claim to be a king. *Spit upon him* (Rev. Ver.); a gesture of utter scorn and contempt. *Scourge him* (Rev. Ver.); an invariable accompaniment of crucifixion. *Kill him*; by crucifixion. *Third day . . . rise again*; in victory and triumph. All these things happened just as Jesus thus described them beforehand,—a proof of his supernatural knowledge. This third prediction of the passion (see chs. 8 : 31; 9 : 31) is an advance on the others in that it exactly specifies the indignities to be endured,

—mocking, spitting, scourging. The excitement of Jesus' manner was due to his thinking about these things. (Compare Matt. 20 : 17-19; Luke 18 : 31-34.)

II. Selfish Disciples, 35-40.

Vs. 35, 36. *James and John*; with Salome their mother, Matt. 20 : 20. Many think that a band of Jesus' most intimate Galilean friends had come to join him on the journey to Jerusalem. *Sons of Zebedee*. See ch. 3 : 17. *Master*; literally, "Teacher." *We would*, etc. The request they have in mind needs a little diplomacy. *What would ye*, etc.? Jesus insists on frankness.

Vs. 37, 38. *One on thy right hand . . . one on thy left hand* (Rev. Ver.); the places of highest honor at a banquet or at a royal court. *In thy glory*. James and John seem to have taken literally the promise of the "twelve thrones," Matt. 19 : 28, or the figure of a banquet, Matt. 8 : 11; ch. 14 : 25. They picture a splendid feast or a great court function where the Messiah is the principal figure, while they, as his principal ministers, sit next to him. *Ye know not*. They had not learned "no cross, no crown." *Cup*; frequently used in Hebrew and in other languages to describe one's portion of joy or sorrow. *Baptism*; an immersion in suffering. "Can you," Jesus asks, "endure to be immersed in that which has overwhelmed me?"

Vs. 39, 40. *We are able* (Rev. Ver.); a sincere, though ignorant, reply. *Ye shall indeed*. This was literally fulfilled, for James became the first Christian martyr (Acts 12 : 2), and John, outliving the rest of the Twelve, was longest in the service of the master and spent a life of toil and suffering. *Not mine to give; but . . . for whom . . . prepared* (Matt. 20 : 23, "of my Father"). Jesus' meaning is, that for each one there is prepared a place according to each one's fitness for it, and that the question of who are to have the chief places is not to be settled by such influence as James and John were trying to exert. "He who goes nearest in time to Christ the crucified, shall get nearest in eternity to Christ the glorified" (Morison).

III. Indignant Disciples, 41-45.

Vs. 41, 42. *Ten . . . moved with indignation*

(Rev. Ver.). "They were already to dispute who should be the greatest (ch. 9:34), but they thought it a mean thing that two of their number should thus steal a march on the rest!" (Smith). *Jesus called them*; not concerned about their indignation, but with the spirit of rivalry which lay behind it and which he was determined to rebuke. *They . . . accounted to rule . . . lord it* (Rev. Ver.) . . . *great ones exercise authority*. The picture of an Oriental court is suggested with its gradations of rank: (1) the monarch; (2) the great nobles; (3) the attendants; (4) the lowest slaves, each rank tyrannizing over those below it.

Vs. 43, 44. *Not so among you* (Rev. Ver.). In Christ's kingdom the monarch does the work of the slave, the noble that of the attendant. Not the highest official position, but the greatest opportunity for service, is chiefly to be desired. *Great among you . . . minister*; that is, servant, ready to wait upon others. *First among you . . . servant* (bond-servant, slave) *of all* (Rev. Ver.). To be great requires service, to be first requires bondservice and this bondservice is to be to all.

V. 45. *For verily the Son of man* (Rev. Ver.); the master, and if he, how much more the disciple. He is the head of the human race and yet he submits to the same rule as others. *Not to be ministered unto, but to minister*; a photographic representation of our Lord's earthly life. *Give*; freely and of his own accord. *Life a ransom*; the price of deliverance from the bondage of sin. The brave men who are enduring wounds and death on the European battle front are paying the price of human freedom. *For many*; for all who believe in him.

THE GEOGRAPHY LESSON

"Modern Jerusalem," writes Dr. E. W. G. Masterman, in Hastings' Dictionary of Christ and the Gospels, "lies at levels between 2,300 and 2,500 feet above the Mediterranean. It is overlooked by somewhat higher ground to the north, to the east, and the south. On the west the outlook is somewhat more open, but even here the view is not very extensive; only along a narrow line to the southeast a gap in the mountains exposes to view a long strip of the beautiful mountains of Moab

Light from the East

"CHIEF PRIESTS, AND . . . SCRIBES" (v. 33)
—About A.D. 30, Judea, together with Samaria on the north and Idumea on the south, constituted a tiny Roman province with a Roman procurator at its head. But government rested almost altogether with the natives themselves. The Romans showed great leniency to the intense religious feeling of the Jews. Every town had its own town council with jurisdiction in local affairs. Jerusalem had its council too—they were all called sanhedrins—and just as Jerusalem overshadowed the other towns of the province, so the Jerusalem Sanhedrin enjoyed a measure of metropolitan honor and authority. It had a chequered history, but in the days of the procurators it was the supreme court for all cases of importance,—civil, criminal and religious—under the Mosaic Law. It could make arrests, try and condemn criminals to any punishment, except death, without ratification on the part of the procurator. In capital cases, one night must pass before sentence of condemnation should be pronounced, but no delay was required for acquittal.

The Jerusalem Sanhedrin had a building of its own which stood probably on the west side of the temple hill. The council met regularly on Mondays and Thursdays. It had 72 members. They had to be of pure Hebrew blood. How they were elected we do not know, but they were inducted by the laying on of hands. There were different groups of them, the members of the high-priestly family (that is, "chief priests") being naturally the more important. The rest were simply "scribes" or "elders;" they were probably Pharisees. The high priest was president of the council.

across the Dead Sea, itself invisible in its deep basin. Although the exact situation of the city has varied considerably during historical times, yet the main natural features which gave Jerusalem its strength—and its weakness—both as a fortress and as a sanctuary, may be easily recognized to-day. Built, as it has been, in a peculiarly bare and ill-watered region, off the natural lines of communication, it could never have enjoyed its long and famous history but for certain com-

pensating advantages.

"The city's site lies slightly to the east of the great mountainous backbone of Palestine, upon a tongue-shaped ridge running from northwest to southeast. This 'tongue' is the central of three branches given off at this point. The northeast one terminates opposite the city as the Mount of Olives, while a southern branch, given off near the highest point before the modern Jaffa road commences

to descend to the city, runs almost due south. The whole mountain group is isolated on the northwest, west, east and southeast from its neighbors by deep valleys. To the north and south, where the ancient caravan road from Hebron and the Negeb runs towards Samaria and Galilee, it is separated from the main backbone by only shallow and open valleys. The special ridge of land on which Jerusalem stands is roughly quadrilateral in shape."

THE LESSON APPLIED

1. Jesus sometimes led his disciples into situations that seemed to be most threatening. As he set his face steadfastly to go to Jerusalem, those who followed him were both amazed and frightened. Doubtless there was that in his face which amazed them. But they were likely frightened by the prospect of what was almost sure to happen to Jesus and to them when they reached the stronghold of Jewish prejudice. A sense of fate seemed to be hanging over them; a crisis in their affairs seemed to be impending, as indeed it was. What was it that could sustain them at such a time? Was it not the great fact that he was going before them, and that in his company they would be safe,—safe in the highest sense? And if we are true disciples of Jesus to-day we shall doubtless have to follow him into hard places, when we, too, may feel afraid. Our confidence in such times must be this,—that we are in his company. A little girl once quoted some familiar words wrongly, but her wrong quotation was right too. She said: "The Lord is my shepherd; that's all I want."

2. One reason why so many of our prayers are unanswered is because of our ignorance in asking. When the two disciples asked Christ to secure for them the two highest places after his own in the kingdom of heaven, Christ's answer was that they knew not what they asked. And there can be little doubt that we often ask God for things which, were we wiser, we should hesitate to claim. Often we do not realize our own needs. Often we do not realize what might be the unhappy results in other lives if our prayers were answered, especially those prayers which are tinged with selfishness, as we must confess not a few of our prayers are. And that is why, as a recent

writer on prayer has suggested, "No" may be as real an answer to our prayers as "Yes," and sometimes a far kinder answer.

3. The rewards of the kingdom of heaven are not distributed after any such arbitrary fashion as James and John desired. Personal or political influence has nothing to do with it. It may be that James and John had allowed themselves to be misled by the fact that they already belonged to the inner circle among the apostles of Jesus. But we may be sure that the choice of Peter and the two sons of Zebedee as such an inner circle was no arbitrary choice on the part of the master. They were chosen because they had given evidence of being more responsive to the appeals of Jesus than were the others. And any further promotion would depend upon their continued readiness to associate themselves with Jesus in his loyalty to the will of God, including any sacrifice that might be involved therein.

4. And so Jesus would turn the thoughts of his two disciples from the rewards which lie so far in the future to the experiences which lie nearer them and which must precede, and determine, their future rewards. It is not unnatural that the most of us would like to be given the reward without the labor, the crown without the cross. As Samuel Rutherford, that Scotch minister of the seventeenth century, wrote: "There is no question but that our king and lord shall be master of the fields at length. And we would all be glad to divide the spoil with Christ, and to ride in triumph with him; but, oh, how few will take a cold bed of straw in the camp with him!" And Christ certainly showed his wisdom when he made it very clear to his disciples they must not expect exemption from trials not unlike

his own. They could never say that he had deceived them.

5. Christ rebuked the spirit of ambition for high place in the kingdom which existed in his disciples. James and John showed that they were not strangers to it when their anger broke out against their two bolder companions. It seemed to them as if James and John had been trying to get ahead of them, as indeed they had. And so Christ seeks to show

that such a spirit as this has no place in his kingdom. He does so by means of a paradox: "Whosoever would become great among you, shall be your minister." The true kings of earth are always its servants, ruling not so much by power as by the inner influence which they exert. Who of us cares for the Caesar under whom Paul suffered martyrdom? But Paul, who was servant to Jew and Gentile, still influences the religious life of men.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Ask the class to attempt to recall the time when they have been compelled to face some tragedy in their lives. Up to a certain point they may have been able to keep the thought of it in the background of their minds, but at last the hour came when they had to face it. There is a picture called *The Death Sentence*, in which the artist shows a young man who has just been told by the doctor that he is sick with an incurable disease. The sense of tragedy is dark over the picture. And now Jesus faces, and he would have his disciples face, the tragedy which must be enacted at Jerusalem.

1. *The coming tragedy*, vs. 32-34. Emphasize the vivid picture which Mark draws for us in the first verse. The other evangelists tell us of Christ's words regarding his death, but they omit any reference to the amazement and fear of the Twelve. How are we to explain this amazement and fear? Has the fact that Jesus was not mingling with them as usual anything to do with it? It would certainly look as if it was something in the whole manner of their master which awakened their apprehensions. Christ had spoken before, as we have seen, about his approaching death. Have the class point out the additional details dwelt on by Christ now. Ask for any suggestions as to why the resurrection when it came was such an unexpected event

to the disciples after Jesus had clearly prophesied it to them. Have some one read Luke 18 : 34.

2. *The ambition of James and John*, vs. 35-40. It may be of interest to compare vs. 35, 36 with Matt. 20 : 20, 21. Recall the intimate relations existing between Christ and Peter, James and John. Then have the class think of the request of James and John along with the question of Peter recorded in Matt. 19 : 27. What was the fundamental misconception of the kingdom which the three apostles were entertaining? Try to give a clear meaning to v. 40. Point out that James and John were trying to make use of "influence" to secure posts of importance in the kingdom. But it is fitness rather than influence which is to determine such a question. How such fitness for high office is to be attained Jesus shows in what follows immediately, namely,—

3. *Kingship through service*, vs. 41-45. In how far was the indignation of the other apostles justified? Ask the members of the class to imagine themselves in the place of these other apostles. How does Jesus describe the worldly view of greatness? Is it a view which is still current? Has the view of Jesus made any impression upon men? Has it made any impression upon us? In closing, lay emphasis upon the outstanding example of Jesus' principle given in his own life.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Introduce the subject by referring to the way our soldiers face suffering and death. Sometimes they go forward to the strains of lilting airs as if they were lighthearted, but the most heroic of them tell us that there is a serious strain to the music which every brave soul interprets for itself. Note that in the

lesson Jesus was on his way up to the cross, and that there was something in his manner which awakened a feeling of wonder and awe in the hearts of his disciples.

1. *A Heartrending Revelation*, vs. 32-34. What was this revelation? Note that this was not the first time Jesus had made this

revelation to his disciples. (See Mark 8 : 31, and 9 : 30-32.) What new particulars are here given? Note how clearly the future was revealed to Christ. He knew it all and yet he steadfastly set his face to go up to Jerusalem. Here we have the sublime heroism of love. A longing to know the future is found in many hearts. Show how much better it is for us not to know about the suffering which is sure to come.

2. *A Selfish Request*, vs. 35-40. What was this request, and who made it? Show that the mother of James and John was associated with them in making this request. (See Matt. 20 : 20.) Bring out that it is a laudable ambition to wish to be made use of largely in the master's service, but that it is a selfish thing to wish to be first in position or power. This is the kind of ambition which we are enjoined to "fling away, for by this sin fell the angels; how can man then the image of his maker hope to win by it?" How did Jesus treat this request? A revelation of what these loving souls were destined to suffer for his sake made Jesus wondrous kind in rebuking their unworthy ambition.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Commence by asking the pupils whom they think is the greatest man in the world and the reasons for their choice. Our lesson shows what true greatness really is; and we can compare it with what our great men have.

Picture the scene on the road to Jerusalem (v. 32),—Jesus going on before the rest, his whole bearing and actions showing that something dreadful was about to happen, the disciples in the rear afraid. Ask what it was that Jesus was thinking about, vs. 33, 34. Contrast the temptation of Matt. 4 : 8 when Jesus was offered the kingdoms of the world, with his position here when he was facing the cross. Some would have thought being king of the world was much greater than being crucified. Ask why Jesus was ready to die,—"to give his life a ransom for many," v. 45. Because of his death men would turn to God and love him. So that Jesus was not afraid to give up the things he liked, even life itself, for others. Refer to the soldiers on the battlefield leaving positions, home, friends, to fight and die for others. This spending of self for others is the

3. *A Great Lesson*, vs. 41-45. Note that this selfish request had stirred up strife in the little band. Selfishness is a sin which is always causing trouble. What did Jesus do about it? How do the laws of Christ's kingdom differ from the laws of the world? In the light of the world to be ministered unto is to be great; in the light of the gospel to minister is to be great. As in Leigh Hunt's poem, *Abou Ben Adhem*, he who loves his fellowmen most has his name written above all others. The name that is above every name is the name of him who came, not to be ministered unto, but to minister.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Was Christ's death on the cross a defeat or a victory?
2. Does Christ expect his followers to share his sufferings?

Prove from Scripture

That Jesus requires self-denial.

mark of true greatness.

Tell a story of Harry losing a game of baseball for his team because he insisted on pitching. Bert could pitch as well, but could not field as well as Harry; and the team thought Bert should pitch. But because Harry refused to play that way they lost the game. Ask whether that was a great thing for Harry,—to want to be first. Tell of James and John and their request, vs. 35-37. Point out how unfair it was to the others and how it angered them, v. 41. Show that if everybody wanted to be first everybody would be fighting one another and nothing would be done.

Ask who generally gets first place, at school, in a race, etc.,—those who earn it. So Jesus told James and John, vs. 39, 40. Bring home the duty of doing the present tasks well to prepare us for future leadership. Genuine greatness is the result of much labor and hard-ship.

Tell the scholars that the key to the whole matter of greatness is found in vs. 43-45. Ask

what it is,—service. Ask if the Kaiser who wanted to be the greatest king in the world, is going the right way to obtain it, and why he is wrong. Bring out that he might have been the greatest of all rulers if he had done the most for the world; but he has brought pain and loss because he wanted to "boss" men. Refer again to Jesus as the greatest person the world ever saw and show that we think him so because of what he did for men. Draw out similar features in the characters of the heroes about whom the scholars have told you. Discuss ways in which we may prepare ourselves for the greatest service.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

A Look Forward—Our lesson to-day tells us about Jesus the mighty worker being the servant of all.

Lesson Thought—Teach the children that their hearts should be so full of love towards everybody that they will be willing to serve others in any helpful way. This is the secret of true greatness.

Approach to the Lesson—Jesus continues his journey to Jerusalem after his meeting with the rich young prince. (Recall last lesson.)

That young prince had riches and beauty but he was not great. Let us think why. His heart was full of self. (Outline a heart with this word printed all over it.) Listen to what Jesus tells his disciples about how to be the "greatest."

Lesson—Jesus is telling the disciples about the things that are going to happen to him, vs. 33, 34. Watch James and John as they come up close to Jesus, perhaps taking him by the arm (show picture). "Teacher, we want you to promise us that you will do what we are going to ask you to do," they said. "What do you want me to do for you?" Jesus asked.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. "I am among you as he that serveth," are also words of Jesus about doing for others. Find this verse.

2. Paul said to the Galatians, "By love serve one another." Where are these words found?

ANSWERS, Lesson V.—(1) Ex. 20 : 1-17. (2) Matt. 6 : 20.

Prove from Scripture

That Jesus requires self-denial.

A Selfish Wish—"Let us sit one on your right hand and the other on your left hand in your glory in the heavenly kingdom." You see they were looking out for the "best places." Jesus told them that he could not

promise to do that, for the "best places" in his kingdom would be given to whoever deserved them most. Jesus told them that it was only those who were willing to suffer and do without things and serve others who would be the greatest in



the kingdom of the future.

The other ten disciples were very angry when they found out what James and John were asking Jesus. They thought they had as much right to the best places as James and John. But Jesus gathered them all around him and talked to them.

How to be "First"—He told them his kingdom was quite different from the kingdoms of earth where the rulers are often very proud and haughty and look down upon their servants. In Jesus' kingdom the way to "climb up higher," is to remember these words of Jesus and do them: "Whosoever would be first amongst you shall be the servant of all."

Jesus the Servant of All—Jesus told them that he himself did not come into the world to be served as a king is served. He came that he might do helpful things for people and to suffer and die for the sins of all. (Repeat v. 45.)

Golden Text—Repeat Golden Text.

The Steps Leading up to True Greatness—Outline some steps leading upward. At the top print, THE GREATEST AMONG YOU. On each step print some way in which boys and girls may serve others at the present time.

Make a stroke on each step, moving higher and higher till the last step is reached, which leads to the heavenly kingdom where Jesus is saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Erase the word "self" from the heart and print instead OTHERS. Sing Hymn 250, Book of Praise, verse 4.

Our Motto—"We will be workers" for others.

What the Lesson Teaches Me—I SHOULD BE WILLING TO SERVE OTHERS.

FROM THE PLATFORM

THE HONOR OF HUMILITY

Begin by asking the scholars where Jesus was going at the time of the lesson and about what awaited him in Jerusalem. Elicit the story of the ambitious request with which James and John came to Jesus and the way in which Jesus treated the request. Having made sure that the incident stands out clearly in the minds of the scholars, ask them what it was that the two disciples were seeking for themselves. With a little help, they will give you the answer, HONOR (Print). Next, bring out how the rest of the Twelve felt when they heard of the request which James and John had made (see v. 41), and go on to discuss the words of Jesus to them. Ask what Jesus teaches his followers should be like. What would we say that a person like this had in his heart? Question until the answer, HUMILITY (Print) is given. The lesson, you may, in closing, tell the scholars, teaches THE (Print) Honor of (Print) Humility. Urge each scholar to seek this honor.

Lesson VII. JESUS EXERCISING KINGLY AUTHORITY May 19, 1918

Mark 11 : 15-18, 27-33. Study Mark 11 : 1-33. Scripture Memory Verses.

GOLDEN TEXT—All authority hath been given unto me in heaven and on earth.—Matthew 28 : 18 (Rev. Ver.).

15 And they come to Jeru'salem : and ¹ Je'sus went into the temple, and began to cast out them that sold and ² bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold ³ doves :

16 And ⁴ would not suffer that any man should carry ⁵ any vessel through the temple.

17 And he taught, ⁶ saying unto them, Is it not written, My house shall be called ⁷ of all nations the house of prayer ? but ye have made it a den of ⁸ thieves.

18 And the ⁹ scribes and chief priests heard ¹⁰ it, and sought how they might ¹¹ destroy him : for they feared him, ¹² because all the people was astonished at his ¹³ doctrine.

27 And they come again to Jeru'salem : and as he was walking in the temple, there come to him the chief priests, and the scrib-¹⁴s, and the elders,

28 And ¹⁵ say unto him, By what authority doest thou these things ? ¹⁶ and who gave thee this authority to do these things ?

29 And Je'sus ¹⁷ answered and said unto them, I will ¹⁸ also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was ¹⁹ it from heaven, or ²⁰ of men ? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ?

32 But ²¹ if we shall say, Of men ; they feared the people : for all ²² men counted John, that he was a prophet indeed.

33 And they answered ²³ and said unto Je'sus, We cannot tell. And Je'sus ²⁴ answering saith unto them, Neither ²⁵ do I tell you by what authority I do these things.

Revised Version—¹he entered into; ²them that; ³the; ⁴he; ⁵a; ⁶and said; ⁷a house of prayer for all the nations; ⁸robbers; ⁹chief priests and the scribes; ¹⁰for all the multitude; ¹¹teaching; ¹²they said; ¹³or who; ¹⁴Omit answered and; ¹⁵Omit also; ¹⁶from; ¹⁷should we say, From men; ¹⁸verily held John to be a prophet; ¹⁹Jesus and say, We know not; ²⁰Omit answering; ²¹tell I you.

LESSON PLAN

- I. Cleansing the Temple, 15, 16.
 II. Astonishing the People, 17, 18.
 III. Silencing the Priests, 27-33.

HOME DAILY BIBLE READINGS

M.—The triumphal entry, Mark 11:1-11. T.—Jesus exercising kingly authority, Mark 11:12-26. W.—Opposers silenced, Mark 11:27-33. Th.—First cleansing of the temple, John 2:13-22. F.—Christ's kingliness, Ps. 45:1-11. S.—The coming of the king, Zech. 9:9-17. S.—God's temples, 1 Cor. 3:16-23.

Primary Catechism—Ques. 92. *What did Jesus say the Commandments teach us?* A. Jesus said the

Commandments teach us to love God with all our heart, and to love others as ourself.

Shorter Catechism—Ques. 17. *Into what estate did the fall bring mankind?* A. The fall brought mankind into an estate of sin and misery.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 360, 388, 541, 389.

Special Scripture Reading—Ps. 122. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 73, Casting out the Moneychangers. For Question on Missions, K. 136, Group of Korean Children. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Monday, April 3, and Tuesday, April 4, A.D. 30; Jerusalem, in the temple.

Connecting Links—From Jericho, Jesus came to Bethany where he arrived "six days before the Passover" (John 12:1), that is, on Friday, March 31, A.D. 30, and stayed there for the night. The next day he was at a supper in Simon's house at Bethany (Matt. 26:1-13; Mark 14:3-9; John 12:1-9), where the anointing by Mary took place. Sunday, April 2, was occupied by the public entry into Jerusalem and a visit to the temple, whence, in the evening, Jesus returned to Bethany, Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19. On Monday, April 3, Jesus went again to Jerusalem, and on the way thither the cursing of the barren fig tree (see Matt. 21:18, 19; Mark 11:12-14) occurred. It is to this day that the Cleansing of the Temple (vs. 15-18 of the lesson) belongs. Again Jesus returned in the evening to Bethany. (See Matt. 21:12-17; Mark 11:15-19; Luke 19:45-48; 21:37, 38.) On Tuesday, April 4, also, our Lord went to Jerusalem and on the way the disciples noted that the fig tree, cursed on the previous day, had withered. (See Matt. 21:20-22; Mark 11:20-26.) It was on this day that the questioning of Jesus' authority (see vs. 27-33 of the lesson) took place.

I. Cleansing the Temple, 15, 16.

Vs. 15, 16. *Into the temple*; that is, the outer court of the temple, called the Court of the Gentiles, into which others than Jews were admitted. *Sold and bought*; animals, incense, oil and other things used in sacrifices.

Moneychangers; greatly needed at that time because of the varied currencies used in Palestine, as indeed is the case in our own day. One important part of the moneychangers' business in our Lord's day was exchanging the money brought by Jews from foreign countries for the Jewish coins required for the payment of the temple tax. *Doves*; the offering of the poor who were not able to bring sheep or oxen (see Lev. 5:7). *Carry a vessel* (Rev. Ver.); utensils or gear, of any sort. People had got into the habit of making the sacred place a short-cut in the ordinary business of the city.

II. Astonishing the People, 17, 18.

V. 17. *Is it not written*. See Isa. 56:7; Jer. 7:11. *My house . . . a house of prayer* (Rev. Ver.); a place for worship, not for gain. *For all the nations* (Rev. Ver.); Gentiles as well as Jews, as the appointment of the Court of the Gentiles showed. *Den of robbers* (Rev. Ver.); "like one of those caves inhabited by a band of outlawed robbers so common in the limestone caverns of Judea." The scenes in the temple court resembled the quarreling of brigands over their spoil.

V. 18. *Chief priests and . . . scribes* (Rev. Ver.); the religious rulers, who sold these rights to the traders, and were angry because their own gain was threatened. They rented at exorbitant prices booth spaces in the Court of the Gentiles to moneychangers, cattle dealers and various other traffickers. They used even the office of the high priest as a corrupt means of making money. So flagrant and scandalous had the abuses become that the Talmud represents the temple as crying out

against them : "Go hence, ye sons of Eli, ye defile the temple of Jehovah." But Jesus' power over the multitude made the rulers fear him.

V. 19 tells us that Jesus, on the evening of the day of the temple cleansing, returned to pass the night at Bethany. Next morning, as he and his disciples were going again to Jerusalem, they found the fig tree, which Jesus had cursed (see Connecting Links) withered away. When Jesus' attention is called to this, he makes it the occasion of important teaching on faith and forgiveness. See vs. 20-26.

III. Silencing the Priests, 27-33.

Vs. 27, 28. *Came . . . to Jerusalem* ; on Tuesday, April 4, the last day of Jesus' public teaching. *Again* ; for the third time, first on Sunday, then on Monday, and now. (See Connecting Links.) *Walking in the temple*. Mark alone mentions this. It is an example of his vivid description. *Chief priests*. These included : (1) the high priest ; (2) those who had been high priests ; (3) the chiefs of twenty-four courses, 1 Chron., ch. 24. *Scribes* ; the teachers of the law. *Elders* ; the other members, who, with the "chief priests" and "scribes" made up the seventy-one members of the Sanhedrin. *By what authority*. The Sanhedrin were entitled by law to question the claim of new teachers. *Who gave*. It was usual amongst the Jews for a teacher or rabbi to have a certificate from some distinguished rabbi who had taught him. *To do these things* ; such things as the cleansing of the temple on the previous day.

Vs. 29, 30. *Answer me*. To Jesus, walking about in the temple, the Sanhedrin deputation had come with its crafty question, put with polite ceremony. Suddenly he rounds on them with a counter question and sharply demands an answer. *I will tell you*. Jesus was always ready to give an account of himself to the proper authorities at the proper time. *The baptism of John* ; which had prepared the way for the coming of Jesus. *From heaven, or of men ?* Was John a prophet sent of God and speaking for God or had his teaching only human authority ? If John had divine authority behind his teaching, so must Jesus, for John testified to Jesus.

Vs. 31-33. *Reasoned with themselves*. Vs.

31, 32 give their inward thoughts, which Jesus divined with perfect clearness. *Not believe him* ; believe what he taught about Jesus. They had first come to John's baptism (Matt. 3 : 7) and had called him a devil, Matt. 11 : 18. *Feared the people*. "All the people will stone us," Luke 20 : 6. *A prophet indeed* ; Mark's vivid way of saying that there could be no manner of doubt what the people thought. *We cannot tell* ; the spoken answer, very different from their inward thoughts. *Neither do I tell you*. If they could not judge in the case of John, they could not do so in the case of Jesus. The Sanhedrinists themselves declared their inability to act as judges. Why, then, should Jesus submit his claims to them ?

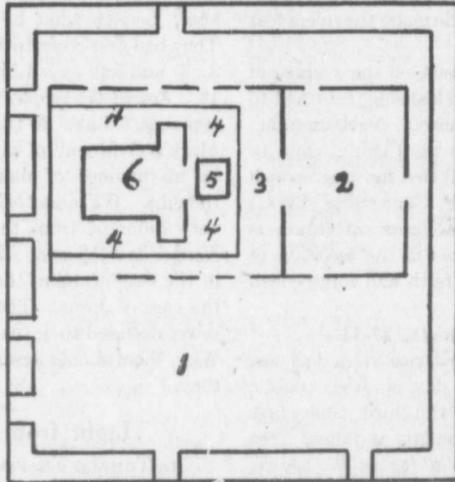
Light from the East

THE TEMPLE TRAFFIC—Here we have the abuse of what was evidently a legitimate method of providing for the necessities of pilgrims. Jews who came up to Jerusalem from Egypt or Babylonia or elsewhere had all to pay the temple tax of half a shekel. The law required that it should not be paid in unstamped silver nor in foreign coins. The only money accepted was Tyrian coinage. To provide this for the visitors was the object of the moneychangers. Of course, they charged for the exchange. The payment of the temple tax was the democratic basis of the sacrificial system. The daily sacrifices were paid for by all Israel. "All Israel are partners in this," they said. Besides, the pilgrims made many private offerings of sheep and pigeons. Obviously it was to their advantage to be able to buy animals fit for sacrifice on the spot. The privilege of supplying current coin and sacrificial beasts tended to be a monopoly, and Jewish history tells of a family that got itself thoroughly detested by abusing its privileges and exacting excessive charges.

Something akin to these abuses you see today about the entrance of the Church of the Holy Sepulchre at Jerusalem,—the vendors of sacred relics, of painted beads and inscribed ribbons, of colored candles, gilded crucifixes and bottles of Jordan water. There you see Christians chaffering and bargaining, buying and selling at the door of the church sacred to the death and burial of our Lord.

THE GEOGRAPHY LESSON

The successive Temples of Solomon, Zerubbabel and Herod were built on one and the same site, namely, on the eastern hill of Jerusalem, where now stands the famous Mohammedan mosque, known as the Dome of the Rock or the Mosque of Omar. The temple itself, which was surrounded by a number of courts, stood on the highest ground in the enclosure, and was built of great blocks



1. Court of the Gentiles. 2. Court of the Women. 3. Court of the Men. 4. Court of the Priests. 5. Altar. 6. Temple.

of white stone. It was divided into the Holy of Holies, which was empty, the ark of the covenant having disappeared, and the Holy Place in which stood a golden altar for incense, a table for shewbread and a candlestick. The Holy of Holies was separated from the Holy Place by a veil, and only the high priest, once

a year, might enter the inner shrine. From the vestibule of the temple twelve steps descended to the Court of the Priests, which surrounded the sacred edifice, and contained the altar of burnt offering and a brazen sea or laver. This court was enclosed by a wall about 18 inches high. All round the Court of the Priests lay a much larger court, of which the western part, on a higher level, was called

the Court of Israel. Into this the men of Israel might enter. The eastern part, fifteen steps lower, was the Court of the Women. The outermost court of all was the Court of the Gentiles, beyond which no Gentile might advance toward the temple on pain of death. It was this court which Jesus cleansed.

THE LESSON APPLIED

1. In our lesson for to-day we are given a picture of Jesus which stands in contrast to many of the pictures which we are accustomed to form of him. In his cleansing of the temple we see him exercising a holy indignation. The sight of graft in the temple courts, the desecration of the house of worship aroused the anger of Jesus, and impelled him to use even force in order to remedy the situation. It is a good thing to dwell upon this aspect of Jesus. His anger was the other side of his love. It was not anger at any personal affront. Few have suffered such personal insults as Jesus, and yet he always held himself in strict control in the face of these. But he was angry when he saw others being exploited for gain. He was angry in the presence of social wrong. The trouble with so much of our anger is that it results from our sense of personal injury; it is the outcome of

personal pique and wounded vanity. On the other hand, the most of us are a little too ready to view with complacency the sight of wrongs done to other people. As George Matheson says: "There are times when I do well to be angry, but I have mistaken the times."

2. Religion is profaned when it is used as a cloak for the securing of money in wrong and questionable ways. The moneychangers and their companions in the temple at Jerusalem were not the last of their tribe. The popes of Rome for many centuries raised money by the sale of what were known as indulgences, which were regarded by those who bought them as conferring pardon for their sins in return for the money expended on them. As an old writer says: "Thousands fondly dream to have atoned for all their sins with the half-penny or penny, and thus go to hell." It was this false relation between money and religion

which so aroused the indignation of Martin Luther, and had a great deal to do with bringing on the Protestant Reformation.

3. When the temple at Jerusalem was turned from a house of prayer into a den of robbers, it was but one more instance of a very common occurrence,—the putting of a good thing to a wrong use. There never yet was a good thing but what certain people have put it to a bad use. Scientific efficiency is a good enough thing, but it was put to a wrong use by Germany in her years of preparation for war. Money in itself may be a good thing, but again and again it has been the cause of spiritual death. Art has too often been made the servant of lust. Literature has often been degraded to uses which have led souls astray. The social instinct has been implanted in our natures by God himself, but only too often we have allowed it to lead us into evil company.

4. We can see in the cleansing of the temple an illustration of the cleansing of our hearts by Jesus. Those things and customs which profaned the temple had no right there, and they had to be driven out by the use of drastic methods. Just in the same way there are sins and habits which come to occupy places in our hearts, and are there as impertinent

intruders. Sometimes they grow up there so gradually that we are almost unconscious of the important places which they usurp. Habits have a way of doing that. But these hearts and lives of ours belong not to sin, they belong to Jesus; and, however unpleasant the consequences, it is ours to invite Jesus to do what he did in the temple so long ago,—to drive out those things which profane.

5. Jesus has a wonderful insight into the hearts of men. And he knows how to deal with them. When humble seekers after the truth cross his path, he treats them with the greatest patience and sympathy. Even when a man like Nicodemus, hardly conscious of his real need, and yet possessing an earnestness of purpose, comes to him, he takes the utmost trouble to point out to him the way of life. But when the chief priests and the scribes and the elders come to him as he is walking in the temple and question him as to his authority, he treats them in an entirely different way. He puts them in an uncomfortable quandary. And that was just where they deserved to be put. What difference would it have made to them what authority he claimed? They were already determined not to listen to him. We need hardly expect help from Jesus unless we are prepared to obey him.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

We now come to the story of the last week of Jesus' earthly life. Say something to the class about the Triumphant Entry into Jerusalem with its double significance, as setting forth, on the one hand, the humility of Jesus, and, on the other, his claim to be the promised Messiah. Point out that the entry took place on Sunday. There are two incidents recorded in our lesson passage for to-day. The first took place on Monday, the second on Tuesday. Call attention to the practice of Jesus as recorded in Mark 11 : 19, and have the class compare this verse with Matt. 21 : 17 and Luke 21 : 37. Throughout to-day's lesson seek to lay special emphasis upon the divine authority of Jesus.

1. *The king in the temple*, vs. 15-18. Say something about the traffic to which Jesus objected so strenuously. How had it grown up? What purposes did it profess to serve? Call attention to the way in which abuses in

the church and in the state often develop so gradually that their evil purpose is hardly noticed. Can the class suggest any examples? Dwell upon the need of a clear spiritual vision in order to detect such abuses. Be sure that the class sees the significance of the quotation from Isa. 58 : 7. The traffic was being carried on in the Court of the Gentiles, as if the Jews regarded that part of the temple as of less importance than the rest. Ask the class what they think it was about Christ that led the traders to promptly obey him. Point out that it is natural to take this incident as a sort of parable of the authority which Jesus has the right to exercise in our hearts, which are his temples. What are some of the things which are likely to make them unworthy temples? Have something to say in regard to Christ as the Lord of our lives. "Where Jesus comes, he comes to reign."

2. *The king's authority challenged*, vs. 27-33.

The question put to Jesus here by the representatives of the Sanhedrin is just one of a series of questions put to him during this last week, largely with the object of embarrassing him and placing him in a bad light before the people. What are "these things," concerning which the question is asked? Was the cleansing of the temple one of them? Emphasize the fact that the authority recognized by the Jewish rulers was an external auth-

ority. They were not inclined to give much place to the personal authority of such a one as Jesus. What bearing has the case of John the Baptist on the situation? Point out that his authority, no less than Jesus' authority, was not external, but the result of the direct leading of God. Are we in danger of exalting external, ecclesiastical authority at the expense of the direct guidance of God's spirit?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Remind the class that strength and gentleness are qualities of life which are never united in one character except in the greatest of the human race. Refer to Lord Roberts, who was gentle and tender as a woman amongst his wounded soldiers, and yet possessed a strength and courage which feared nothing when face to face with the enemy. Note that we are inclined to allow the emphasis to fall upon the gentleness of Jesus, and sometimes to forget that he possessed the strength of perfect manhood. We have a good illustration of this sterner side of Christ's character in the lesson.

1. *Cleansing the Temple*, vs. 15-18. Question the class about the condition of things in the temple that day, and show how the soul of Jesus flamed with righteous indignation as he drove the disgraceful hucksterers out. Remind the class that this was not the first time that Jesus had cleansed the temple in this way. (See John 2:14-16.) How was it that in less than three years the old shameful condition of things had reappeared? A dramatic incident of that kind should have deterred the greediest and most sordid of the Jews for a long time. Note that a humiliating experience is sometimes soon forgotten. A man belonging to a good family, who in a drunken bout made a great fool of himself, declared that he would never taste strong

drink again, but it was not long before he made a bigger fool of himself than before. Make clear that it is Christ alone who can cleanse our lives from evil, and make our hearts a place of prayer, and that the time will come when Christ will cleanse this whole world of evil things and make every place holy ground.

2. *Christ's Authority Questioned*, vs. 27-33. Who were they that questioned Christ's authority? Note that these were the keepers of the temple who believed that nobody had a right to do what he had done but themselves. Officials are often very sensitive. Point out that Jesus answers the question by asking another. He would not answer their question till they had answered his. Why could they not answer Christ's question? Are there any to-day who question Christ's authority? It is a blessed thing to place our lives completely under his control.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Is it ever right to be angry?
2. Are we bound to answer every question asked of us?

Prove from Scripture

That Christians are God's temple.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Tell the story of Christ's entry into Jerusalem,—the foal, the villagers, the disciples laying their cloaks on its back, the people throwing cloaks and boughs before him, and their glad acclaims, vs. 1-11. Ask why Jesus did this, and point out that a prophet had told the Jews their king would come in this

way. Get a scholar to read Zech. 9:9. Thus the people knew at once that he claimed to be their king. Jesus does not want to share our lives with some one else, but he wants to be an absolute ruler.

By questioning show that there were two classes in the city, those who wanted Jesus

for king and those who did not. Tell the story of the savage chief, who when he heard the story of the crucifixion for the first time, said if he and his warriors had been there the Jews would not have crucified Jesus. But we may fight for him to-day; for when he comes to us as our lord, something says, "Go away, I don't want you. I want to go my own way." Then there is something else says, "Yes, I want you for king." Cite the rich young ruler as an instance of this. Question as to what some of these things which oppose Jesus are,—pleasure, idleness, riches, passion, unclean habits. Will we champion his cause?

Let one read Matt. 21:15,—the part played by boys and girls. Ask if they have a special place to-day for Christ. Mention the Sunday School as an essential part of the church; their presence in church which people and minister like to see; their school and play where they have an opportunity every day to acknowledge Jesus as king.

Ask why Jesus turned out the money-changers, etc., vs. 15-18. Men who came to worship had to pay a temple tax in Jewish money. The people used Roman and Greek coins every day. So they had to have it changed into Jewish money and they were charged for this. When they gave in their Jewish money it went to the priests who sold

it again through the changers at a profit. So Jesus called them "a den of robbers" (v. 17, Rev. Ver.). Refer to the whole scene as a market instead of a house of prayer. Point out that the priests claimed that God was their king and yet were acting in such selfish ways. Ask if it is possible for us to say Jesus is our king and yet not really be such.

Ask why it was that the Jews did not understand Jesus' claims. They were not seeking the right and the truth. This Jesus proved when he asked them an honest question and they would not give him an honest answer, vs. 27-33. If we are not anxious to do the right, we will not understand Jesus' claims to be our king.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. It is written that our bodies are temples of the Holy Ghost, so that we should take care not to harm or defile them. Where is this saying?

2. In the Revelation we read of a city without a temple. Find the verse.

ANSWERS, Lesson VI.—(1) Luke 22:27.
(2) Gal. 5:13.

Prove from Scripture

That Christians are God's temple.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

A Look Forward—Our lesson tells us about Jesus the mighty worker in God's house in Jerusalem.

Lesson Thought—Teach the children that they should reverence and love God's house.

Approach to the Lesson—Once upon a time long ago a great British sailor took off his gay crimson velvet cloak all trimmed with gold lace and threw it on the ground for his queen to walk upon. Another time, not so long ago, some ladies in our own country made a carpet of maple leaves sewn together and placed it on the steps leading from the boat landing to the house where the late King Edward the Peacemaker (then Prince of Wales), was going to be entertained.

A Joyous Procession—Tell about the very joyous procession that went along the road

from Bethany to Jerusalem (map) with Jesus riding as a king in their midst (explain). It was now the very last week of Jesus' life on earth and the very last Sunday before he died. He was staying in Bethany at the home of Mary and Martha and Lazarus (recall).

Tell the story, vs. 1-14. Let the children show you how the people waved the palm branches (outline). (Show picture.) Tell how the people threw their cloaks down on the roadway for King Jesus to ride upon. Tell of the palm branches strewn along the way. What a kingly welcome Jesus was getting!

On they go into Jerusalem! Jesus went up to the temple. Describe the scene that met his view,—the sellers with their oxen and cattle and sheep. The men with the cages of doves (explain). Describe the noise and

confusion as the sellers cried out what they had to sell and the buyers and sellers disputed about the prices. What a scene for God's house! And God had said it should be called the house of prayer.

Jesus Angry—
Jesus was quite angry when he saw how careless the people had become in using God's house in this way. Tell the story, vs. 15-33. (See PRIMARY QUARTERLY.) (Show picture.) Describe the flutter of excitement amongst

the chief priests and scribes and elders. "What business has this man Jesus to come into the temple and drive these sellers out?" they say amongst themselves. "We have charge of this temple. No one else has any right to order these men to go out!" And they scowled and shook their fists. They asked Jesus this question.

Golden Text—Our Golden Text is Jesus' reply.

Love for our own Church—How can boys

and girls show their love for their church?

Name on the thumb, and repeat—Attending church, Sunday School, etc.

Name on the first finger—Behaving reverently, taking part in the praise and prayer.

(Recall how the children sang praises to Jesus in the temple that day, Matt. 21:15.)

Name on the second finger—Helping to build churches and Sunday Schools where they have none. Sending hymn books and Bibles in the language of the

strangers coming to our land.

Name on the third finger—Helping in everything that is being done in your church and Sunday School.

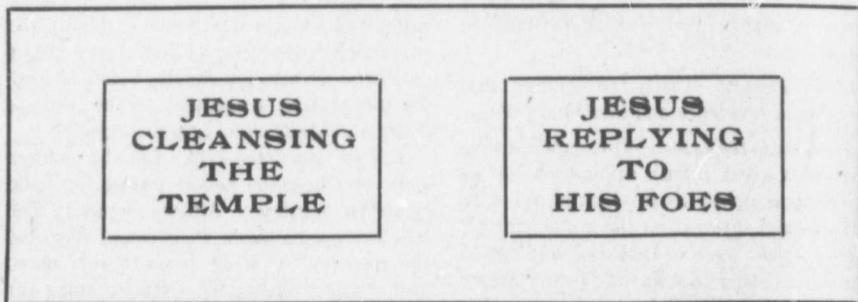
Name on the fourth finger—Praying that God will bless your church people, your minister, your teachers and scholars.

Our Motto—"We will be workers" who love our church.

What the Lesson Teaches Me—I SHOULD LOVE GOD'S HOUSE.



FROM THE PLATFORM



The lesson describes two scenes which may be represented on the blackboard by two frames. In the first of these print JESUS CLEANSING THE TEMPLE. Question about the purpose for which the moneychangers had their tables in the temple, and that for which the doves were used. Bring out, too, the irreverence of making a convenient short cut of the temple courts by bearers of burdens. The teaching to emphasize in this part of the lesson is, that God's house is set apart for his worship and that everything connected with it should be treated with reverence. In the second frame print JESUS REPLYING TO HIS FOES. After getting the

scene clearly before the minds of the scholars, bring out the insincerity of those who questioned Jesus as to the reason why he refused to answer their question. Emphasize, in closing, the duties of reverence and sincerity.

Lesson VIII.

JESUS SILENCES HIS ADVERSARIES

May 26, 1918

Mark 12 : 28-34, 41-44. Study Mark 12 : 1-44. Scripture Memory Verses.

GOLDEN TEXT—Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.—Mark 12 : 17 (Rev. Ver.).

28 And one of the scribes came, and ¹ having heard them ² reasoning together, and ³ perceiving that he had answered them well, asked him, ⁴ Which is the first commandment of all ?

29 ⁵ And Je'sus answered ⁶ him, The first ⁷ of all the commandments is, Hear, O Is'rael ; The Lord our ⁸ God is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : ⁹ this is the first commandment.

31 ¹⁰ And the second is ¹¹ like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, ¹² Well, Master, thou hast ¹³ said the truth : for there is one God ; and there is none other but he.

33 And to love him with all the heart, and with all the understanding, ¹⁴ and with all the soul, and with

Revised Version—¹ Omit having ; ² questioning ; ³ knowing ; ⁴ What commandment is the first of all ; ⁵ Omit And ; ⁶ Omit him ; ⁷ Omit four words ; ⁸ God, the Lord is one ; ⁹ Omit five words ; ¹⁰ Omit And ; ¹¹ Omit like, namely ; ¹² Of a truth ; ¹³ well said that he is one ; and ; ¹⁴ much ; ¹⁵ he sat down over ; ¹⁶ multitude ; ¹⁷ Omit certain ; ¹⁸ cast ; ¹⁹ said ; ²⁰ Omit That ; ²¹ Omit hath ; ²² in more ; ²³ are casting ; ²⁴ they all ; ²⁵ superfluity.

LESSON PLAN

I. A Ready Master, 28-31.

II. A Discreet Scribe, 32-34.

III. A Generous Widow, 41-44.

HOME DAILY BIBLE READINGS

M.—The rejected Son, Mark 12 : 1-12. T.—Jesus silences his adversaries, Mark 12 : 13-17, 28-34. W.—Sincerity and liberality, Mark 12 : 35-44. Th.—The king and his enemies, Ps. 2 : 1-12. F.—Love to God, Ps. 116 : 1-14. S.—Respect for authority, 1 Peter 2 : 13-25. S.—Christian giving, 2 Cor. 8 : 9-15.

all the strength, and to love *his* neighbour as himself, is ¹⁴ more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.

41 And ¹⁵ Je'sus sat over against the treasury, and beheld how the ¹⁶ people cast money into the treasury : and many that were rich cast in much.

42 And there came a ¹⁷ certain poor widow, and she ¹⁸ threw in two mites, which make a farthing.

43 And he called unto *him* his disciples, and ¹⁹ saith unto them, Verily I say unto you, ²⁰ That this poor widow ²¹ hath cast ²² more in, than all they which ²³ have cast into the treasury :

44 For ²⁴ all they did cast in of their ²⁵ abundance ; but she of her want did cast in all that she had, *even* all her living.

Primary Catechism—Ques. 93. *Whose help should we ask to keep the Commandments ?* A. We should ask God to give us His Holy Spirit to help us to keep his commandments.

Shorter Catechism—Review Questions 15-17.
Lesson Hymns—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 46, 79, 425, 426, 575.

Special Scripture Reading—1 Kgs. 17 : 8-16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 347, The Widow's Mite. For Question on Missions, K. 176, Market Day. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; The temple at Jerusalem.

Connecting Links—After Jesus' denial of the authority of the Sanhedrin, he continued his teaching in the temple, and uttered the three Parables, of the Two Sons (Matt. 21 : 28-32), the Wicked Husbandmen (Matt. 21 : 33-46 ; Mark 12 : 1-12 ; Luke 20 : 9-19) and the Marriage of the King's Son, Matt. 22 : 1-14. The Pharisees came to him with a question about tribute, Matt. 22 : 15-22 ; Mark 12 : 13-17 ; Luke 20 : 20-26. This was followed by the Sadducees' question about the resurrection, Matt. 22 : 23-33 ; Mark 12 : 18-27 ; Luke 20 : 27-40. Then comes the lesson for to-day.

I. A Ready Master, 28-31.

V. 28. *One of the scribes ; those whose*

business it was to explain and apply the law of Moses. Matthew tells us (Matt. 22 : 34, 35) that he was a Pharisee and that his purpose was to test the skill of Jesus. *Heard . . . questioning together* (Rev. Ver.) ; that is, Jesus and the Sadducees, vs. 18-27. *Answered them well.* Jesus had put the Sadducees to silence, Matt. 22 : 34. *What commandment* (Rev. Ver.) ; literally, "What kind of commandment." There were two kinds of laws amongst the Jews—first, those which related to such matters as circumcision, Sabbath-keeping and the like, and secondly, such laws as that of love to one's neighbor. The Pharisees were apt to lay the greatest stress on the first kind. *First of all* (Rev. Ver.) ; that is, most important. The Jews found in their law 613 precepts, 365 prohibitions,—one for

each day of the year—and 228 commandments,—one for each part of the body—and they had many disputes as to which was chief amongst these.

V. 29. *Jesus answered*; in the same words with which he began his reply to the lawyer or scribe to whom he spoke the parable of the Good Samaritan. *Hear*; in Hebrew, "Shema," the opening word of Deut. 6 : 4-9, the first of three passages called, for this reason, the Shema (the other two being Deut. 11 : 13-21 and Num. 15 : 37-41), which were repeated twice daily by every Hebrew grown-up man as a confession of his faith. *The Lord*; and therefore worship, including love and obedience, cannot be divided amongst several deities, but must be given to one only.

Vs. 30, 31. *Love*; as Father and friend. This commandment is first, because, if we obey this, we shall willingly obey all others. *All thy heart . . . soul . . . mind . . . strength*; that is, with the whole of every power that is within one. *Thy neighbour as thyself*. Jesus quotes this law from Lev. 19 : 18. But, while the Jews understood by "neighbor" in this passage a brother Jew, Jesus meant every fellow man.

II. A Discreet Scribe, 32-34.

Vs. 32-34. *Of a truth* (Rev. Ver.). The scribe agreed with what Jesus had said. *Master*; literally, "teacher." The questioner repeats the teaching of Jesus, but in his own words, proving his sincerity and intelligence. *More than all whole burnt offerings and sacrifices*; because these were but the outward expression of love, and were worthless when love was lacking. (Compare 1 Sam. 15 : 22; Hos. 6 : 6; Mic. 6 : 6-8). *Answered discreetly*; with knowledge and understanding. *Not far from the kingdom of God*; the kingdom in which love rules. The scribe had learned that all service without love is of no value, but he did not know that the way to become loving is to receive the love of God in Christ.

Vs. 35-40 contain Jesus' counter question: "What think ye of Christ?" and his condemnation of the scribes and Pharisees.

III. A Generous Widow, 41-44.

V. 41. *Jesus sat*; a close and keen observer of all that went on. *The treasury*; the thirteen trumpet-shaped boxes of brass which

stood in the colonnades of the Women's Court of the temple to receive the offerings and dues of worshipers. Each box bore an inscription indicating what it was for. Nine were for temple tribute and money given instead of sacrifices, and four were for free will offerings. *Money*; literally, "brass," but the Greek word was used for any kind of money. *Many . . . rich cast in much*; but their giving cost them little.

V. 42. *A certain poor widow*; literally, "one poor widow," singled out by Jesus from the "many" who were coming. *Two mites*; the smallest of Jewish coins, made of bronze, each worth one-eighth of a cent—a tiny gift, but she gave two when she might have kept one. *Farthing*; either the Roman copper quadraus or the Jewish bronze coin of the same value—one fourth of a cent.

V. 43. *Called . . . his disciples*; that he might tell them something very important. *This poor widow*; poverty-stricken, as was manifest from her dress and wasted looks. *Cast in more than all* (Rev. Ver.); not that the other gifts were worthless, but they did not require any denial of self. It is always the state of the heart that counts for most with Jesus. He sets the highest value on gifts that cost real self-denial.

V. 44. *They . . . of their superfluity* (Rev. Ver.); what they had over and above all that they could spend on themselves. *She of her want . . . all her living*; the largest gift possible for any one. Our gifts are truly measured by what we have left after giving. God reckons our offerings, not by their amount, but by our means and by the spirit in which we give. "Those who give most, often give the least."

Light from the East

THE SHEMA—For two thousand years a prominent feature of a synagogue service has been the recitation of the Shema. In some ways it corresponds to our creed: "I believe in God," etc.; it lays stress on what is thought central in Jewish belief and duty. The Shema consists of three short paragraphs from the Pentateuch, Deut. 6 : 4-9; Deut. 11 : 13-21; and Num. 15 : 37-41. This is called Shema because the first word of Deut. 6 : 4 ("Hear")

is in Hebrew "Shema." There is no doubt that the recitation of the Shema is one of the most ancient features of Jewish worship. Perhaps that is why it seems to have been so familiar to our Lord and the men of his day. It is clear that they laid the main emphasis on the idea of the first sentence: "Hear, O Israel: The Lord . . . is one." They insisted there was only one God. The second section

of the Shema (Deut. 11 : 13-21) promises reward for obedience to God's commands, and threatens punishment for disobedience. The third section (Num. 15 : 37-41) gives instruction about the fringe and the corners of the garment to which orthodox Jews still attach very great importance. The last clause refers to the deliverance from Egypt, the great act of redemption on which Judaism was founded.

THE TREASURY

In the Court of the Women in Herod's temple there stood thirteen trumpet-shaped chests of brass, with holes in their lids to receive the free-will offerings, which the people were expected to give for the services of the temple, the support of the poor and other pious purposes. This was in addition to the half-shekel, compulsory every year on every adult male, for the worship of Jehovah. Six of the chests were to receive free, unspecified gifts, the other seven were marked for distinct purposes, such as certain sacrifices, incense, wood, and other supplies. When Herod Agrippa I. came back to Jerusalem to take possession of his kingdom, he offered all the

fitting sacrifices and he hung up in the treasury the gold chain which he received from Caligula, and which was said to have been as heavy as the iron chain with which he was bound in his Roman prison.

Mites were the smallest coins recognized by the Jewish state and two of them was the smallest sum that it was lawful to contribute to the treasury of the Lord. The two were worth about one half a cent, but their purchasing power would be equal to two cents now. And in the treasury at this time there was about three millions of dollars and vessels valued at ten millions. Each giver, as part of the worship, may have held up his amount.

THE LESSON APPLIED

1. The greatest things in life are often the simple and familiar things. The scribe who questioned Jesus about the greatest commandment may have looked for some rather startling statement from him. Instead, Christ referred him to what, as a scribe, must have been entirely familiar to him. The trouble is that the simple things and the familiar things are so simple and familiar that we pass them over unregarded. If the stars shone only once in a generation, how the event would be anticipated and how it would be talked about afterward. A prominent Scotch engineer made a number of inventions in connection with the erection of a bridge at Glasgow, and certain other engineers who came to see them were very angry with themselves that they had not made those discoveries, so simple did they seem.

2. If we are to live the lives we ought to be living, then love to God must needs be at their very foundation. We may say that love to God is the highest form of religion. And love for God such as calls forth all the

energies of heart and soul and mind and strength will produce a religion which will permeate every department of our lives. Religion will then be a thing not merely for the first day of the week, but for every day of the week. It will do away with one of the commonest of faults,—the attempt to live life in compartments. Lord Morley, in his life of Gladstone, has this to say about his hero: "All his activities were in his own mind one . . . Political life was only part of his religious life . . . Life was to him, in all its aspects, an application of Christian teaching and example."

3. It is when we remember that true love to God will make itself felt in every department of life that we see how the two commandments quoted by Jesus must ever go hand in hand. Love to God implies love to our neighbor. John asks how, if we do not love our brother whom we have seen, we can love God whom we have not seen. The other question is just as pertinent,—How can we love God without loving our brother also?

The rabbis have a story to the effect that there were once two brothers who tilled the same farm. After harvest one of them said to his wife: "My brother is a lonely man without wife and children; I will go and carry some of my sheaves into his field." That same night his brother said: "My brother has wife and children, and needs the harvest more than I do; I will carry some of my sheaves into his field." The next morning their respective heaps were unchanged, and so it happened night after night, until one moonlit night the two brothers met. On that spot the temple was built, according to the story. And what more fitting spot for a place of worship than one which saw, according to the legend, such a display of brotherly love?

4. It is one thing to be not far from the kingdom; it is another thing to be actually within it. A newspaper writer tells of the mate of a ship which often sailed to Venice, but the mate had never gone ashore there in spite of the fact that he had had so many opportunities to do so. He had been told that he ought to. He had seen pictures of the great square at St. Mark's, and knew it

was worth visiting. But he always told himself that he would go ashore next time. He had sometimes been in port there for three weeks, and yet had never set foot on the enchanted ground. There are not a few people like that ship's mate. They almost enter the kingdom, but always hesitate about the final step which would commit them to it.

5. Our liberality is one test of our religion, especially if it is liberality like that of the poor widow in our lesson. One day a missionary sermon was preached in the town of L'Orignal in Quebec. An old Roman Catholic lady was present. At the close of the sermon she left the church, and the preacher thought she had been offended by something in the sermon. But she came back with a contribution of twenty-five cents, and this is what she said: "Take that and use it for the heathen in China. I have only thirty cent. I had brought five for collection. But after what I have heard I decided that I would keep the five cents for myself and give the rest for missions." And the preacher could not but think of the poor widow who won the commendation of Jesus.

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

In introducing the lesson to-day, call attention to the parable at the beginning of chapter 12, a parable which, in Matthew, is linked to two other parables of warning. The effect of this teaching of Jesus is brought out in Mark 12: 12 and in Luke 20: 19. This helps to account for the attempts recorded in Mark 12: 13-27 to induce Jesus to make such statements as will bring him into disrepute, and thus make it easier for the rulers to carry out their designs upon him. Let the discussion centre about the application of religion in three different directions:

1. *Religion and citizenship*, vs. 13-17. Although this paragraph is not included in the passage printed as our lesson, it is sufficiently important to merit some consideration. Draw attention to the unusual cooperation of Pharisees and Herodians as a result of common opposition to Jesus, and to the attempts at flattery in order to disarm Jesus. Make clear the dilemma in which they hoped to place Jesus,—he was to be made appear either as a disloyal Jew or as a rebel against Rome.

Point out the skill with which Jesus gets at the heart of the situation. The Pharisees are willing to make use of the Roman coinage, and, by implication, of the other advantages of the Roman rule. Well, they should be willing to pay for what they get. Ask the class whether it is fair to accept the privileges of citizenship and then reject its responsibilities. Then point out how Jesus goes on to show that there are obligations which they specially owe to God.

2. *Religion and love*, vs. 28-34. Was this scribe in league with the others who were trying to catch Jesus in his talk? What would lead us to believe that he was not? Call attention to the comprehensive nature of Jesus' reply. Show how the two commands are not to be considered as simply standing at the head of a lot of others, but as summing up in themselves the whole law of righteousness. What did Jesus mean by his comment in v. 34? "To be friendly to the ideas of the kingdom and sympathetic with its spirit, was the next thing to actual submission to it."

3. *Religion and liberality*, vs. 41-44. Try to have the class reproduce the scene in their own imaginations, — the Saviour quietly watching what is going on, the "many" rich who cast in "much" contrasted with the "one" widow who cast in her two coins, worth together about a third of a cent. Call

attention to the paradoxical words of Jesus to his disciples, and to his explanation of them. Can we find any principle here which is to guide us in our Christian liberality? Is there a good deal of so-called liberality which hardly deserves the name? What is the standard by which our gifts are to be judged?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Quote the saying that a child can ask questions that a wise man cannot answer. Note that the wise men of the Jews could not ask questions that Jesus could not answer. Refer to the questions in this chapter (vs. 14, 23) which were asked for the purpose of catching Jesus in his words. How divinely wise were Christ's answers to these questions. What impression did his wise words make upon one of the bystanders?

1. *An Honest Scribe*, vs. 28-34. What question had this scribe to ask? This was a question much mooted amongst the Jews, and about which there was a great diversity of opinion. This scribe, unlike many of his class, asked the question with an earnest desire to know the truth. What answer did Jesus give? Note that love, which is the greatest thing in the world, is a summing up of all the commandments. Love is heaven and heaven is love: love is life and life is love, when Christ is our all and all. What impression did this answer make upon the scribe? What evidence is there here that he was not far from the kingdom? His spirit of earnest inquiry, and his grasp of revealed truth, and his appreciation of the character of Christ, indicate that he was not far from the kingdom. Impress upon the class that it is not enough to be nearly a Christian. A man when dying said with a great sorrow in his words that he had been nearly a Christian all his life, but he had never given his heart to Christ.

2. *A Poor Widow*, vs. 41-44. What do we know about this woman? How is it that one whose life was so obscure, whose name even we do not know, who had no thought of being remembered by any one, should unconsciously immortalize herself? Note that it is love which immortalizes life. We would let the memory of evil-doers perish, but the memory of loving souls who give themselves for the good of others we fondly cherish. Christ was interested in this poor widow who gave her all to God. Heaven is interested in every little deed of loving service. Tell the story of a poor widow in one of our large cities whose only son was at the front, who went out as a washerwoman in order that she might give more to the Red Cross. Christ must have watched her at her work with the love of his great heart in his eyes. The least we do for Jesus, if it is all we are able to do, will be pleasing in his sight.

From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Should poor people be asked to give for missions?
2. Can any one truly love his neighbor who does not love God?

Prove from Scripture

That the soul is worth more than the whole world.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Ask the scholars how many commandments there are. Refer to the Ten and tell the pupils that the Jews had added so many more rules about eating and the Sabbath, etc., that they used to dispute which were the most important and most necessary to obey. Sometimes we are bothered about what we should do for Jesus. We wonder whether we can

please him by doing this thing and not doing that. The heathen try to please God by all sorts of little rules which they try and keep one by one.

Tell the story of one of the students of the Jewish law who was honestly bothered about which were the most important commandments, v. 28. Ask what Jesus' reply was, vs.

29-31. Jesus reduced them all to two commandments. No one has an excuse for not remembering them. If we keep them we shall do all that God wants.

Ask what is the main word that is common to both commandments,—“love.” Get one to read 1 John 4 : 7, 8. Dwell upon the prominence of this word in the New Testament,—see concordance in your Bible—and how that if we love any one we are always gladly planning to please and help him.

“Saviour, teach me day by day
Love’s sweet lesson to obey ;

Learning how to love from Thee—
Loving him who first loved me.”

Tell the story of the poor widow, vs. 41-44.

It was just like a poor woman putting two coppers on a collection plate covered with bills. Bring out the praise of Jesus as the Twentieth Century Bible translates it,—“I tell you that this poor widow has put in more than all the others who were putting money into the chests ; for every one else put in something from what he had to spare, while she in her need put in all she had—everything she had to live on.” Use this as an instance of love to God. She gave him all she had. Ask if we do not give God what we have to spare,—spare moments and coppers—rather than everything. Show that if we love God we give him ourselves ; and all our time and

possessions are his to be used for him.

Ask whether God values our gifts by amounts. Show that it is whether we love him and men that counts. Then tell how the small offerings of many people make big amounts. Refer to the school children of Toronto, who have a penny bank in which they save their spare coppers. During the last collection for the Patriotic and Red Cross Fund they took their pennies from the bank to spend upon these objects, and altogether gave thousands of dollars. Show how missions to-day depend upon the small amounts given by many. So we should never despise our coppers,—we should give them out of love to God and men—and many doing the same make large amounts.

From the Intermediate Quarterly and Leaflet

SOMETHING TO LOOK UP

1. “God loveth a cheerful giver.” Where is this said ?

2. “To obey is better than sacrifice.” These words were spoken to a king of Israel. Who was the king ?

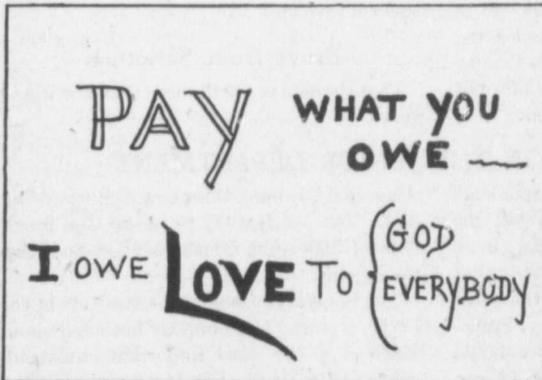
ANSWERS, Lesson VII.—(1) 1 Cor. 6 : 19.
(2) Rev. 21 : 22.

Prove from Scripture

That the soul is worth more than the whole world.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

A Look Forward—Our lesson tells us about Jesus the mighty worker teaching people to love God.



Lesson Thought—Teach the children that they should love God with all their heart.

Approach to the Lesson—Let the Golden Text be your starting point. Show one of our coppers with the head of our king upon it. Long, long ago Jesus held in his hand a penny with the picture of a king upon it. He held it up to show some men who were asking him a question.

Do you remember about that Palm Sunday when Jesus rode as a king into Jerusalem and

what he saw and did when he went up to the temple? Do you remember how very angry the chief priests were at what Jesus did? They were determined to find some way of getting him into trouble with the Roman kings.

Picture the men coming to Jesus to ask, "Is it lawful to pay taxes to Caesar the Roman king, or not?" If Jesus said "Yes," the Jews would be angry at him, for they did not want to pay taxes to Caesar. If Jesus said "No," they would at once send word to Caesar that Jesus was telling the people that they should not pay taxes to him. Then Caesar would send his soldiers and take Jesus and put him to death.

A Wise Answer—Jesus asked them to hand him a Roman penny.

Golden Text—Tell his wise reply to their question. (Repeat Golden Text.) This means, pay what you owe to everybody.

Lesson—Tell the question of the scribe, v. 28. Tell Jesus' reply (vs. 29-31), and the man's reply, vs. 32-34. Here is one word that will tell us what we owe to God. Print "Love."

Picture Jesus sitting beside the treasury (explain). (Show picture.) Tell the story

of the poor widow and how pleased Jesus was with her gift.

What Love Makes Us Want to Do—What made her want to give all she had? Point to the word love. Think how we like to give to those we love. Print, LOVE MAKES US WANT TO GIVE. (In what ways?) How easy it is to do things for those we love! Print, LOVE MAKES US WANT TO WORK. (Tell some little errands you may do for some one you love.) There is something else that love makes us do. Print, OBEY.

Jesus said, "If ye love me, keep my commandments." (Repeat.)

Think of ways in which little people may

| | |
|------|------------------------------|
| Give | } to show their love to God. |
| Work | |
| ObeY | |

A Prayer—

"Lord Jesus, thou who lovest

Each little child like me,

Oh, take my life and use it

And let me shine for thee.

Oh, give me bits of work to do

To show how much I love thee too."

Our Motto—"We will be workers" who love our master.

What the Lesson Teaches Me—I SHOULD LOVE GOD WITH ALL MY HEART.

FROM THE PLATFORM

LOVE COMMANDED

Call for the question with which a scribe or teacher of the law came to Jesus (see v. 28). Have the twofold answer of Jesus given. The scholars will see that this part of the lesson is about LOVE (Print) and about LOVE COMMANDED (Print). Direct attention to the two objects of love: First, *God*. Speak of some ways in which love to him can be shown. Second, *One's Neighbor*. Spend a little time in discussing the question, "Who is our neighbor?" and take up some ways in which neighbor love can be shown. Now, ask about the one in the lessons whom Jesus praised,—the poor widow putting her tiny gift into the temple treasury. Why did she give her little all? The scholars may be led to see that it was out of love. So, therefore, they will see, we have in this part of the lesson Love praised or commended (Fill in). Ask if it would not be a great thing to have the praise of Jesus and point out that any one may have it who is loving.

AMONG THE BOOKS

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

Arthur Guy Empey's fetching book, *Over the Top*, was the most widely read book on this continent. It was the work of a young American, who served in Texas with the United States Cavalry, and who did hard fighting with the British Army. Sergeant Empey's new book, *First Call: Guide Posts to Berlin* (William Briggs, Toronto, 369 pages, about 60 full page plates and illustrations, \$1.50 net), is equally concrete and fetching. Its special object is to tell about army equipment, army life, army routine, guns, periscopes, trench raids, how the wounded are dealt with, and all the rest, to the boys who are going into the army and their people at home, and everybody else who wants to know. For instance, a whole chapter is devoted to "What Shall I Send?" and includes an alphabetical list of the things that soldiers best like to get from home. *Bugle Calls and Rations* is the title of another chapter; *Old Soldier and Rookie*, of another; *Bombing, The Attack, In No Man's Land, Machine Guns and Snipers*, of still other chapters. Amongst the extremely interesting cuts, are the military decorations of the various countries, and the cap devices and badges and insignia of the various Armies. The book ends with a Dictionary of Army Terms; and the International Morse or General Service Code, which is used in all radio and cable systems and signalings. Altogether, Empey's *First Call* will be found very handy for "first call" at one's elbow, in reading about the War.

Nothing in the great War has been of more entrancing interest than the part played in it by the aviator. For sheer romance and adventure, there is nothing in fiction to surpass the veritable tales of the daring and the achievements of air craft on all the fronts. In *The Cavalry of the Clouds*, by "Contact," Capt. Alan Bott, M.C. (McClelland, Goodchild & Stewart, Toronto, 266 pages, \$1.35), we have a series of graphic descriptions setting before us the actual happenings in the day's work of an air man. Captain Bott has given a vivid picture of the duties of his own squadron, which included "long reconnaissance, offensive patrols around German air country, occasional escort for bombing craft, and occasional photography." As one reads, he realizes more vividly how much

our cause owes to the courage, coolness and resourcefulness of the aerial cavalry.

A taking little handbook, entitled *War Cyclopedia*, has been issued by the Committee on Public Information, 10 Jackson Place, Washington, D.C. It contains 321 pages in good, open type, but is so shaped, 5 inches wide by 9 long, that it drops easily into a breast pocket. It is indeed a veritable cyclopedia of information, or, as its sub-title sets forth, *A Handbook for Ready Reference on the Great War*. The titles on the two pages that happen to open up will suggest the variety that the handbook presents. They are under E.: Economic Conference in Paris; Economy; Education in War Time; Egypt; Embargo; Embargo, American; Embargo, British; Emden; and so on it goes. Whilst written specially for the United States, almost everything in the Cyclopedia is of general interest. For example, the article on War Loans and Costs takes in Great Britain, France, Russia, Italy, and the other Allies, as well as the United States, also the various enemy countries. How quite up-to-date the information is, is evidenced by a succinct history of the Russian Revolution from the overthrow of the Czar, through the Kerensky regime and Bolsheviki control, to the opening of separate peace negotiations with Germany. The origin and meaning of the word Bolsheviki is given, namely, "belonging to the majority." A complete chronology of the principal events of the War, a map in colors, of the Pan-German Plan for Europe and Asia, adds interest to the Cyclopedia. The cost of the Cyclopedia is a mere trifle, 25c.

Best o' Luck, by Alexander McClintock (McClelland, Goodchild and Stewart, Toronto, 171 pages, \$1.00). Being an American, the author, as early as 1915, became much exercised over the attitude of his country to the War and "came to the conclusion that any man who was free, white and twenty-one, and felt as I did, ought to go over and get into it." Thereupon he enlisted with the 87th Battalion of the Canadian forces, later becoming a sergeant and winning the D.C.M. No further commendation of this book is necessary than to say that it partakes of the spirit and style of *Over the Top*, by Empey. McClintock

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writes primarily for his fellow countrymen to give them some adequate idea of what they are up against. He succeeds admirably. Like his fellow countryman Empey, he has a profound admiration for British ways, and, like Empey, he will make a strong appeal to Canadians. He narrates his own adventures, with many a humorous and enlightening touch, from the time he came across the border to enlist till he was visited in the hospital by King George.

To the amateur gardener, a book that will be of special interest this month is *The Canadian Garden Book*, by Dorothy Perkins (Thos. Allen, Toronto, 116 pages, \$1.00). The author is a Canadian who has made gardening a success. One of the features of this book is simply the fact that it is intended primarily and solely for Canadians. It does not instruct us how to grow things that are foreign to our climate. In view of the urgency for increased production, a chapter on *The Kitchen Garden and Production* will be serviceable. An account is given of how a number of Toronto women took over a nine acre lot and actually realized, out of garden produce, \$1,000 in one year. Most people, who have tried to grow roses, will find the chapter on *The Rose Garden* illuminating. Any who never have had an interest in gardening may by reading this book catch something of the gardener's vision and joy.

The author starts by arousing an enthusiasm for gardening, then goes on to a consideration of the kinds of soil, the situation and to the plan on paper. The vexed questions as to ugly fences, proper bulbs, shrubs, creepers, are intelligently discussed. *Rockeries, Wild Flowers and Birds in the Garden* is the subject of one chapter. The book gives the average reader a new vision of the possibilities of a garden, a fresh impulse to try again and will be useful as a book of reference when choosing seeds and roots.

In Eleanor H. Porter's new story, *Oh Money! Money!* (Thomas Allen, Toronto, Houghton Mifflin Company, Boston and New York, 321 pages, \$1.50 net), Mr. Stanley G. Fulton, a Western multi-millionaire, seeks a way to dispose of his money. Suddenly recollecting his three Blaisdell cousins in the East, he resolves to give each of them \$100,000 and to observe the effect which the sudden acquisition of wealth will have in each case. To carry out his plan, he goes to the village of the Blaisdells under the colorless name of John Smith, a genealogist in search of information about the Blaisdell family, and takes up his abode there. The use to which their money is put respectively by the "Jim" Blaisdells and the Frank Blaisdells and the poor little dressmaker, Miss Flora Blaisdell,

is described with many a humorous touch. But "John Smith" found something on which he did not reckon. He met "Poor Maggie" Duff, whose mother, indeed, was a Blaisdell, but who was not herself reckoned as one of the family unless one or other of them wanted the sympathy and help which she was always ready to give. The millionaire soon discovered that Maggie's heart of gold was worth far more than his dollars, and was wise enough to seek her, and lucky enough to win her, as his partner in spending the rest of his money in a thousand kindly and helpful ways.

The Gift Supreme, by George Allan England (George H. Doran Co., New York; McClelland, Goodchild and Stewart, Toronto, 352 pages, \$1.35). Bradford Vinton, enjoying life at the expense of a millionaire father, and with a bent towards literature, wanders into a sailors' mission, in east end Boston, where he becomes attracted to a beautiful singer, who occasionally gives her voice towards the purpose for which the mission should, but does not, stand. How Bradford set out to win the girl, how his father disowned him and set unscrupulous men to the work of breaking his attachment to Sylvia, how Bradford found himself and started what he considered a real mission, conducted on straightforward, sensible methods and how in the end love triumphed over every obstacle, is the exciting, humorous and tragic tale of this book. The supreme gift was a transfusion of blood at the risk of her life from Sylvia to Bradford who had been stabbed, almost to death.

William McFee reminds one of William de Morgan. He tells his story with many a little "side-line" excursion, each of which, however, tells mightily in the main interest of the tale. Like de Morgan, too, his characters are real, *living* people, drawn with consummate skill, as they wrestle with, or yield to, the common even the grosser temptations of life. His *Aliens* (Musson Book Company, Toronto, 416 pages, \$1.35) was published in England some years ago. It has now been re-written, and the story of the first writing and the re-writing is rarely told in a preface of eleven pages; incidentally also there is a glimpse of the author himself, an engineer on ocean going ships, and a wanderer in many lands but fond of books and art. The hero of *Aliens* is likewise an engineer, and a wanderer, born at sea of a New England father and a French-Canadian mother, reared in England, and finally making a home for his Italian wife and their two thoroughly "American" boys within sight of New York. A sinister, dare-devil brother, who never enters the narrative directly, but exercises an extraordinary influence on some

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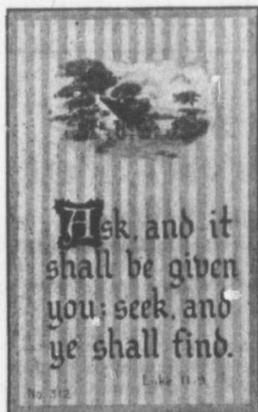
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that do, adds luridness to the tale. Aliens has markedly, what is so sadly lacking in much of current literature, originality.

Like *The Kentucky Cardinal*, the new tale by James Lane Allen, *The Kentucky Warbler* (McClelland, Goodchild & Stewart, Toronto, 195 pages, \$1.25), has its setting in the Blue Grass Country. It relates with the inimitable grace of style, which the author has made all his own, how a boy, setting off after a bird's note, finds opening up before him the road along which he will find the answer to the deepest impulses and capacities of his nature. This charming little book has a true interpretation of the "long, long thoughts," which throng in upon the mind of youth.

In these days when we are urged from all sides to increase our efficiency by means of Correspondence Schools, Teacher Training and other courses of study, *Making the Most of One's Mind*, by John Adams, M.A., B.Sc., LL.D., Professor of Education in the University of London (Geo. H. Doran Co., New York; The Upper Canada Tract Society, Toronto, 286 pages, \$1.00), will be of timely value. It is essentially a book for students, though not by any means only for the student of books. Besides literature as a means of education, the author recognizes the place of

observation, conversation and lectures. How to make the most of these, as well as how to get the very best out of the classes at school or college, it is the aim of this book to tell. The author by no means deals only in principles and theories. While he gives reasons for what he suggests, yet most of the book is taken up with concrete, workable plans which may be put into operation at once. For instance, the scholar at High School or College will find Dr. Adams speaking about such questions as, how to map out the course; how to make the best use of time; where, when and how to study; how to fortify the memory; how to concentrate; how to create and maintain an interest; how to use textbooks and books of reference; and even how to write an examination. Other persons will find various suggestions to enable them to get their minds into the best shape for extracting the truth out of the great library of life.

While intended specially for young men, by whom it will be received with delight, *Five Young Men*, by Charles Reynolds Brown, Dean of the Theological School of Yale University (Fleming H. Revell Co., New York; The Upper Canada Tract Society, Toronto, 122 pages, 75c.), will be a source of pleasure and profit to many other readers. The five young men are, Joseph, the Young Man

who was a Favorite Son; Samson, the Young Man who was an Athlete; David, the Young Man who became King; Isaiah, the Young Man who was born to the Purple; Jesus, the Young Man who changed the World. They are made to speak the tongue and live the life of the young men of our own time. Dr. Brown has a keen sense of humor, a large acquaintance with the interests of men, and a real appreciation of the spiritual qualities of the heroes of the faith. He also leaves the precious impression that he cares for those to whom he is writing. He not only knows how to approach young men and what they are thinking about in their serious moments by themselves, but he also has a broad and high faith in God. This faith he is able to inspire and confirm in others.

The Sunday School teacher will find a wealth of material to adorn and point his lessons by a use of **Illustrations from the Great War**, by J. W. W. Moeran, M.A. (George H. Doran Co., New York; Upper Canada Tract Society, Toronto, 251 pages, \$1.25). This volume contains 205 illustrations for moral and religious teaching. Apart from its utility as a book for instructors in religion, it gives many glimpses into events and conditions of the War, which have come to us in no other way. By means of this volume we

get into more intimate touch with the men overseas. Every Christian will find it a help to devotion. For diverse and varied as the stories are, they are unified by the principle of a firm faith. As the illustrations are arranged in alphabetical order and are followed by a cross reference, the teacher will find the volume handy and convenient.

Howard Chase, Red Hill, Kansas, by Charles M. Sheldon, author of *In His Steps* (George H. Doran Company, New York, McClelland, Goodchild and Stewart, Toronto, 291 pages, \$1.25 net), is a story with a purpose,—to discuss the problem of how the needless waste of men and money in religious work can be stopped and how the church can be put most effectively in touch with the real needs of the community. The writer does not claim that he has presented a complete solution, but offers the suggestion of a possible way out. Dr. Sheldon's book will be read with keen interest by all who are concerned that the church shall more fully accomplish her social mission.

The Adventures of Mr. Mocker (Little, Brown & Co., Boston, McClelland, Goodchild & Stewart, Toronto, 130 pages, 50 cts. net) is a recent volume of the *Bedtime Story-books* by Thornton W. Burgess.

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