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Toronto

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Volume XXIV.  
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### PUBLISHERS NOTICE

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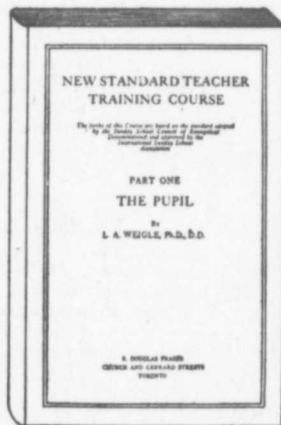
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# The Teachers Monthly

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

Vol. XXIV.

Toronto, February, 1918

No. 2

## EDITORIAL

### A "Sunday School Job"

A recent speaker referred to some people who spoke contemptuously of a certain bit of work put up to them as a "Sunday School job." This was their way of describing an enterprise which, in their judgment, was entirely too small for men to undertake.

Those who speak in this way, can hardly have the facts before them relating to the work of the Sunday School. On this continent alone there are 20,000,000 Sunday School teachers and scholars. Many millions of dollars are invested in the production of Sunday School literature. Hundreds of men and women, second to those of no other profession in natural ability and training, are giving their lives to providing the materials of instruction, while others by the hundreds are devoting themselves to the work of Sunday School promotion. The circulations of Sunday School Lesson Helps and Illustrated Papers run up to at least five millions. As a result of all this work, the churches receive 80 per cent. of their membership from the Sunday Schools.

As a matter of fact, the phrase a "Sunday School job" is synonymous, not with a small and contemptible piece of work, but with an enterprise of sufficient magnitude and importance to be worthy of the best efforts of the very strongest men and women in the church.

### The S. S. and Y. P. S. Board

Within a few weeks the Board of Sabbath Schools and Young People's Societies will hold its annual meeting in Toronto.

This Board is composed of about thirty members, including ministers and elders and three ladies, all appointed by the General Assembly.

It is the business of the Board to help, in every possible way, those who, as teachers and officers, are actually carrying on Sabbath School work in congregations—and, in some cases, where there is no congregation—of our church from the Atlantic to the Pacific, and the young people who, in these congregations, are banded together for service and training.

The Board, whose members come from all parts of the church, and which is, therefore, informed as to the situation and needs of Schools and Young People's Societies throughout the whole church, lays plans by which the teachers and officers in the local School may do their work most effectively.

Each of the eight Synods in the church has a committee, with a convener selected because of his interest in, and knowledge of, Sunday Schools and Young People's Societies and their

needs. This committee makes known the plans proposed by the Board throughout the Synod and gives help in carrying them out.

In each Presbytery, also, there is a similar committee, with a convener. This committee, through the ministers and elders forming the Presbytery, brings to every School in the Presbytery the plans and suggestions, which have come from the Board through the Synod's Committee to the Committee of Presbytery.

It cannot be too clearly understood that the General Assembly's Board, the Synod's Committee and the Committee of Presbytery are all working to help the teachers and officers of the individual School and the members of the individual Young People's Society. It is the blessed privilege and high responsibility of the teachers and officers to deal personally with the scholar, and of the young people in the Society directly to teach and help other young people.

It is the right of workers in School or Society to avail themselves to the fullest extent of the services of the Board and the Committees of Synod and Presbytery.

### Keeping Up the Supply of Teachers

How?

By precisely the same method as our forces keep up the supply of officers—by training them.

The Teacher Training Class is no less essential to the Sunday School than is the Officers' Training Corps to the Army.

"No Sunday School without a Teacher Training Class" is a conquering slogan. The appliances are at hand in the form of a thoroughly up-to-date set of Teacher Training books, the Senior or Bible classes, which may take up these books as part of their work, or a week-day class for the special purpose. The instructors also are available,—ministers, skilled day school teachers, earnest men or women of good capacity; any one of these can, as is being found all over the church to-day, lead a Teacher Training Class successfully.

There is no reason, in any congregation or community, why the supply of teachers from Sunday Schools should not be kept up.

### Teaching Through Giving

The connection between Sunday School instruction and Sunday School giving was well illustrated by the offering which was asked from the Sunday Schools of all the leading churches in Canada on 20th January for Armenian and Syrian relief.

Where the offering was carefully explained and intelligently planned for, it served several very important ends of religious education.

In the first place, it helped to make Bible lands and Bible people more real to the scholars. They learned, in a very definite and concrete fashion, that to-day, in those lands, there are people suffering persecution and captivity; as people of whom they read in the Bible suffered many centuries ago.

Again, the offering brought home to the scholars the lesson which Jesus was so constantly teaching,—the value of the individual human life. The offering was asked for to help in saving lives, the lives, especially, of little children and boys and girls, who, but for the help sent from Canada and the United States would be sure to perish.

In the third place, the offering tended to extend the horizon and broaden the sympathies of the givers and to inspire a feeling of kinship with those whom they had never seen, but whose dire need had made its irresistible appeal to them.

The relation between the teaching and the giving of the Sunday School should never be lost sight of. Never should the purpose of Sunday School giving be merely the raising of a certain sum of money. A Sunday School is a place for the development of Christian character,

and the giving, no less than the teaching and the worship, should be made to serve this end. Pains should be taken to see that the offering reinforces the effect of the teaching and the worship, so that all three shall work together in the building of character.

### East and West as a Teacher's Help

Not the least of the services which EAST AND WEST is rendering is that of an aid to the Sunday School teacher. Besides the general information from which teaching illustrations may often be taken for the lesson and the stories which often bear upon principles in the lesson, the paper offers such help in three distinct ways.

One of these helps is a special weekly editorial, found always in the second column of the editorial page, written on some point of the International Uniform lesson for the week. Some teachers make a practice of drawing the attention of their scholars to this editorial week by week.

Another source of help is the missionary articles. These appear week by week, and are usually written by our own missionaries in active service. Such articles on the foreign and home missionary work of our church may be a valuable means of illustrating the Question on Missions and of furthering the knowledge necessary for any intelligent giving for missionary purposes.

The third distinct help is one for the teacher of the teen age boy. Every week EAST AND WEST has an article written on the subject for the practical talk on the midweek topics of the Canadian Standard Efficiency Tests. Already many of the boys who have these midweek meetings are making a constant practice of reading these articles, and many of their leaders are using these articles as a basis of their talk.

### The Lesson on Missions

THE LESSON ON MISSIONS is the newest of our Publications. It is an eight-page folder, issued quarterly, and the current number is the second of the first volume.

This is a help for superintendents and teachers. It contains hints for teaching the Question on Missions, which has been a feature of our Lesson Helps for the past twelve years, and which is now graded to meet the interests and needs of the little ones, the boys and girls and the older scholars respectively.

The "Question," which appears in all the scholars' QUARTERLIES and LEAFLETS, Uniform and Departmental, except the Beginners Bible Stories, and the teaching hints in the "Lesson," deal with some phase of the mission work of our own church, either at home or abroad. They present an excellent means of training the Sunday School scholars of all ages into an intelligent knowledge of our mission fields and the work which is being carried on in them.

A special feature of the "Lesson" is the suggestion of a Lantern Slide to be used as an illustration of each Question. The slides may be ordered from the Presbyterian Lantern Slide Department, 96 Queen Street East, Toronto.

Many Schools have used the "Question" for years with splendid results. The effect of its use by all our Schools should soon be apparent throughout the whole church in a more widespread understanding of, and, as a necessary consequence, a deeper interest in, the church's missionary task.

### Present Day Events in Bible Lands

The presence of British troops in Palestine affords Sunday School teachers a fine opportunity to impress the geography of Palestine upon the scholars' mind. He may trace the course of the British forces and point out place after place which British troops have occupied, and with each place follow up with some Biblical incident. There is Gaza, from which the gates were carried by Samson; there is Bethlehem, where Jesus was born, and from which the final advance on Jerusalem was made by the British,—and so on.

Similarly, a great lesson may be given in physical geography. The teacher may point out why the British took "the way of the sea" from Egypt to Palestine, why Jerusalem is so hard to capture, why it is so difficult for ships to land on the coast, and why good drinking water is so scarce. In this way an indelible picture of the great Bible land may be made on the minds of the scholars.

### Boys for the Ministry

Next to Christian parents, perhaps, no one has a better opportunity than the Sunday School teacher for putting before teen age boys the claims of the Christian ministry.

It is at this age that boys are planning and dreaming about their future life work, and are most susceptible to the appeal of a vocation which demands heroism and self-sacrifice.

A minister who had been in charge of one congregation for more than twenty-five years, said that, during that period, the congregation had never been without at least one representative studying for the ministry. This he attributed largely to the fact that the superintendent of the Sunday School made a regular and systematic practice of speaking to the boys about the joy and the obligation of investing their lives in the work of this highest of all human callings.

Let Sunday School superintendents and teachers take full advantage of their privileges in this matter of winning recruits for the ministry from amongst the teen-age boys, and soon the lament over the dearth of ministers will cease to be heard.

## WITH OUR CONTRIBUTORS

### A Bundle of Instincts

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

[The second 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.]

The little human animal, like every other, is born *going*. He is already wound up. His lungs expand and contract; his heart is pumping away; his stomach is ready to handle food. These organic, vital activities he does not initiate. They begin themselves. The organism possesses them by nature. They are the very condition of life.

There are many other activities, not so obviously vital as these, for which nature winds him up quite as thoroughly,—yes, and sets him to go off at the proper time for each. He will suck when brought to the breast as unflinchingly as his lungs will begin to work upon contact with the air. He will cry from hunger or discomfort, clasp anything that touches his fingers or toes, carry to his mouth whatever he can grasp, in time smile when smiled at, later grow afraid when left alone or in the dark, manifest anger and affection, walk, run, play, question, imitate, collect things, pull things apart, put them together

again, take pleasure in being with friends, act shy before strangers, find a chum, belong to a "gang" or "bunch," quarrel, fight, become reconciled, and some day fall in love with one of the opposite sex. These, and many more, are just his natural human ways. He does not of purpose initiate them any more than he initiates breathing or heartbeat. He does these things because he is so born and built. They are his instincts.

The child cannot do all these things at birth, of course. Each instinct manifests itself in its own time, as he grows and develops and meets the situations that call it forth. The point is that he does not need to be introduced to any of these modes of behavior or have it started for him. He will just naturally find himself doing it some day, likely without knowing why. He inherits these tendencies as part of the native organization of his nervous system. This is so made, that inevitably certain situations call forth these characteristic responses.

The instincts of many animals low in the scale of life are marvelously complete. They provide for a complex series of actions that fit with mechanical precision the details of certain situations in which the animal is



placed. Lloyd Morgan tells of a beetle that lays its eggs near the entrance to the galleries of a mason bee. These are hatched out as active larvæ, which in the spring fasten themselves to the bodies of the bee-drones as they pass from the galleries. There they cling till the nuptial flight of the bees, when as the insects mate they pass from the body of the drone to that of the female bee. Again they wait until the female lays her eggs; then they spring into the cells and consume eggs and honey while undergoing the metamorphoses which issue finally in their becoming perfect beetles. This series of actions, it is plain, could never be learned by imitation, or taught by one beetle to another. It is done only once in the lifetime of each beetle; and it must at that time be done perfectly, else the beetle will not live. The instinct in this case is precise and complete; it is what Herbert Spencer called a "compound reflex." Every detail in the series is provided for, and takes place as mechanically and naturally as the action of heart or lungs in us.

Our human instincts are not so detailed or complete. The rule seems to be that animals are cared for by nature plus parents. When parents do nothing, nature does all; but when parents can or ought to be depended upon, nature leaves much to them. The little beetle never sees its mother or father, or even knows that it had any; its instincts therefore provide for its welfare in so wonderfully complete a way. The human baby, on the other hand, receives years of devoted parental care; and its instincts are correspondingly vague and indefinite. It never could survive if left to itself.

The point is not that the human instincts retreat in the face of parental endeavor or that they abdicate to reason. It is simply that they are large and rough-hewn, with many details left blank; they lack the precision and completeness that the instincts of some lower animals possess. Instinct leads

the bee to build a honeycomb, and provides for both material and pattern; it leads the bird to build a nest, and the beaver a dam, with less of specific direction; it impels the child to constructive play, but what and how the child shall build, it does not determine.

Instinct leads the squirrel to collect nuts; it impels the child to collect—almost anything. A student told me the other day of a little girl under six, of her acquaintance, who has a passion for collecting dead mice. Human instincts do not so much provide particular things to do, as impel to general types of action or feeling. The details are left to be filled in by parental training and by experience. Often they provide simply the innate capacity for some line of action or study, or the predisposition to some type of emotion.

This indefinite character of our innate tendencies makes possible their application to an infinitely wider variety of situations that could be met by instincts of a more mechanical sort. Unless the beetle chances to meet just the precise conditions for which its instinct fits it, it will perish. But man, once

given the protection that infancy requires, is able to meet wholly new situations and conquer adverse circumstance. His instincts are capable of intelligent adaptation.

The fact is that intelligence and self-control, reason and will, grow and develop *within* our instincts, rather than outside of them. No instinct, once used, is after that as vague and indefinite as it was before. It has added two things to itself—a habit and an idea. Because it has this time acted in some definite way, it will tend thereafter to work that way again, in accord with the law of habit. And because its action has issued in some consciously experienced result, the idea of that result remains and will help to guide future action. The natural tendency need no longer be followed blindly. Every time that an instinct is used, therefore, it becomes more definite and more intelligent. The mature

### PERSONALITY

Happy the teacher who is able to discover and appreciate the personality of her pupil. Fortunate is he who deals with the individual personality, rather than with simply one of a class. Class work should never eliminate the individual. Teaching, to be successful, must not be mechanical. It is an intelligently applied science. It is well known that an applied science is the application and adaptation of a principle to a person or an object. Every child has a unique personality. The problem of teaching a lesson is half solved when the peculiar character of the child is understood. Teach the child in his way, not in your way. Follow the trend of the child while leading him to the acquisition of knowledge.

man, if he has lived rightly, has come to understand his instincts; they have grown into habits, sentiments, principles and ideals, and each has fallen into its place in a rational unity of personal life.

The child stands at the beginning of this process of development. He is a little bundle of instincts which he does not yet understand, and of which he is not master. The one thing certain is that he will respond with action to the world about him, rather than with mere contemplation, and that his actions will conform in a general way to the inherited human type. He will do the same sort of things that children have done for centuries before him, and will likely do for centuries to come. Here, then, is our opportunity and responsibility as

parents and teachers. We do not need to wind children up to get them to do things; they are already going. We do need to furnish the right material and stimulus, and to observe and guide their natural reactions. These instincts form the starting-point for all education and control. Not all instincts are good; and almost any instinct can be given a wrong bias or direction. Some native tendencies we shall seek to preserve and perpetuate; some we shall do our best to get rid of; many we shall seek to modify or redirect. But, in any case, we shall succeed just in so far as we begin by understanding what nature has put there in the first place.

Yale University

## The Day School Teacher and the Sunday School

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

It is possible that the solution of the teacher training problems of the Sunday School will be found in training the day school teacher for Sunday School work. The courses given in our Provincial Normal Schools in Scripture, Psychology, Nature Study, Drawing, and Methods and Principles of Teaching are directly in accord with the training needed for Sunday School teachers. In addition to this, the practical teaching under criticism, and the work done in such subjects as Geography, History and Literature are also of more or less value in fitting a teacher for work in the church School. The day school teacher is already a trained teacher, and, generally speaking, when she engages in work for the church, is by far the most competent Sunday School teacher we have. If the training given the day school teacher could be supplemented by a course in Sunday School organization and management, together with something on the nature of Religious Education, it would produce teachers well qualified for work in church Schools.

Any Normal School training that is at all adequate cannot fail to impress the teacher-in-training with the fact that the day school does not attempt to give a complete education; that to do this it would be necessary to trespass upon educational ground that lies within the domain of the church. Moreover, the day school teacher who realizes the importance of moral training and aims at the fullest realization of the spiritual powers of the pupils, must, of necessity, feel the limitations of the day school curriculum and the need for religious education. In the heart of such a teacher there arises a desire to follow up her work beyond the limitations of the day school and she should find her oppor-

tunity in the School of the church. If by some special training, or otherwise, she has discovered the possibilities of the Sunday School and the opportunity of the Sunday School teacher, her interest and effort in the educational work of the church is assured.

In our Normal Schools there is a large percentage of the young men and women in training, who are willing to make big sacrifices of work, and time, and pleasure in order to take just such extra training as is indicated above. If, either in connection with the Normal Schools, or in close proximity to them, there were established schools providing courses in such phases of Sunday School work as are not covered by the regular work in the Normal School, it would be the means of turning out each year hundreds of thoroughly trained Sunday School teachers.

As a matter of fact there is such a school in operation now, in connection with the Union Church at St. Anne de Bellevue, Que., where a Training School of Religious Education has been established for such students of the School for Teachers, Macdonald College, and any others who wish to attend. Students who receive a certificate from this School, go to the various parts of the Province in which they teach with a feeling of confidence in themselves that leads them to readily undertake work in a Sunday School. When such a teacher does engage in Sunday School work, she is soon recognized as a leader, because when she expresses opinions and inaugurates new methods and devices, she speaks and acts as one having authority. When one of these trained teachers accepts a class in a Sunday School and finds that the ideals and methods of the School are not of the approved type, she doesn't feel the situation hopeless, and

resign. She knows what ought to be and sets about making the work in her class conform to her ideals. In doing this, she gives the whole School an object lesson in managing and teaching a Sunday School class, that often results in changing the tone of the whole School. Just as the School of Agriculture and the School of Household Science send out demonstrators to show the farmers and farmers' wives how certain kinds of work should be done, so the aim of the Training School of Religious Education is to send out demonstrators who will show Sunday School workers in the remote parts of the Province how Sunday School work should be done.

Day school teachers have sometimes been accused of indifference to Sunday School work, on the ground that comparatively few engage in it. Superintendents and pastors claim that day school teachers refuse to undertake work in the Sunday School, claiming that they need to rest on Sunday. It is true that day school teachers need a rest on Sunday, but this does not account for the fact that they will not sacrifice part of their rest, and part of their pleasure so as to rest at another time, in order to do their share of work that some one must sacrifice rest and time to do, and for which they are peculiarly fitted. The situation, as sometimes stated by the teachers themselves, is somewhat different. Day school teachers generally find the Sunday School so lacking in equipment and in educational ideals, and so inefficient

when compared with the day school that it does not seem worth while sacrificing time and work to teach in it. Had such teachers been given a vision of the opportunity that lay before them as demonstrators in Sunday Schools, there might have been a different story to tell.

Any day school teacher who will study the new series of Teacher Training Handbooks that is now being prepared by our Board of Publications, may fit herself (or himself) to be a leader in religious education in almost any rural community. The day school teachers of our country have it in their power to raise the Sunday School to the status of an educational institution that will fulfil its function as a school of religion and so supplement the work of the day school that the work of both will be rendered effective in bringing in the kingdom of God. And present conditions and present tendencies seem to indicate that the day school and the day school teacher is to be the influence that will bring about the much needed reform in so many Sunday Schools. It would surely be wise for the church to welcome and aid any such efforts on the part of the day school, and it would certainly be well for the day school if it could succeed in getting the Sunday School to realize that degree of efficiency that would enable it to carry to completion the work begun in the day school.

Montreal

## Winning Attention

By E. A. HARDY, D. PÆD.

It is a warm Sunday afternoon in a country church. The preacher is developing his theme at length and the listener is trying hard to follow him. But the discourse is too general, the air is too drowsy, and the listener, almost overcome, pulls himself together at horror-stricken intervals, and again and again bends his energies to the sermon. Suddenly, through the open window he sees a bird poised on the nearest tree. All sleepiness drops as by magic. That bird is a newcomer in these parts. Look at his beautiful coloring! Observe his dainty form! Listen, he begins a low, sweet note! Alert and keen, the once drowsy sermon taster is now concentrating every energy in studying that bird. Presently the bird flies away, and the listener somehow turns to follow the rest of the sermon with ease and pleasure.

This incident illustrates the two kinds of attention, voluntary and involuntary. You can force yourself to pay attention; or you

may be observed to be in the most rapt attention, all the while unconscious that you are attentive. Which of these kinds is of use in your Sunday School class?

Obviously in the Primary, Junior and Intermediate classes, voluntary attention is not to be looked for. It does little good to say: "Now, children, pay attention." You would spend many hours with a good Primary teacher in the day school and never hear such a remark. It isn't done. These youngsters, as a general rule, will not pay attention. As a matter of fact, they have slight power to do so. Here it is involuntary attention upon which you must depend. That is to say, your class is listening to you without any determined effort on their part. They are attentive and not aware of it. Look at them in the elementary classes as a skilful story teller is painting some vivid story. Their eyes are shining; their bodies are swaying; they are simply absorbed. That is the kind

of attention you must depend on for your success with children, not necessarily to that high degree, however.

How shall we secure that attention? What ingredients shall be mingled in our recipe? First, and fundamentally, *personality*. If you have no attractiveness in you, if you have no love of service for his sake, if you have no love of children, if you have no heart of gold, you are doomed to failure so far as winning attention is concerned, and you had better try some other work. But most teachers have some personality to start with, and personality develops with use just as other gifts do.

Next, *knowledge* of the lesson. A thoroughly mastered lesson is an asset of the highest value, while a badly prepared lesson is a great drawback.

*Skill in presentation* is our third requisite; some experience in the art of teaching, that great fine art.

*Comradeship* comes next. Those boys in your class are your chums and you share a world in common.

*Purpose in service* dignifies your work. You would win them for Christ and lead them to higher living, and so you are their Sunday School teacher, praying, planning and working.

Is there no easier way to win attention than by blending all these into your lesson? None has yet been discovered that is of any permanent value and that will hold fifty-two Sundays in the year. A good story? Yes, so far, so good. A bright manner? Fine. But the real day-in and day-out attention that secures a lodgment of the lesson in the heart requires all the ingredients already mentioned, and uses story and graces of manner and everything else, all in their places.

But remember that attention is brief. The focussing of the field of consciousness on a single idea is only for a very brief period. None of us can hold our attention on any subject longer than a few minutes. Moral: vary your methods; allow for intervals for relaxing; recognize the wandering of this and that boy's mind during your lesson as perfectly natural; and bring the class to the peak of attention only at intervals, allowing for the downward slopes; and do not scold. Moreover, remember that to win, and much more to hold, attention is one of the greatest tasks of the most skilled of teachers, preachers and orators. Do your best, and do not worry because you do not succeed in a day. But be sure you do your best.

Toronto

## \*Dr. Robertson's Book on the School

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

The wideawake teacher is always sharply on the lookout for books which will help him in his work. He is as ambitious to be thoroughly workmanlike in his teaching as a mechanic is in the handling of his tools or the head of an office in managing its details. No true teacher is content unless he is making his teaching and intercourse with the class really count for something worth while. It is not enough for the teacher to be good; he wants to be good for something.

Amongst the books which will be of real service to the teacher, the latest book in the New Standard Teacher Training Course of our own church, *The School*, by Rev. J. C. Robertson, D.D., the General Secretary for Sabbath Schools and Young People's Societies, takes a high place. It is not a large book; there are in it but ten chapters and eighty pages, so that its contents may be easily mastered. It is not expensive; the price is only 20c., so that it is within the reach of all.

\* New Standard Teacher Training Course, Part Four, *THE SCHOOL*, by Rev. J. C. Robertson, D.D. (R. Douglas Fraser, Church & Gerrard Sts., Toronto, 80 pages, 20c.).

It has been said that the teacher will find this little, inexpensive book helpful. There are several ways in which it will be so.

First of all, it will set before him clearly and definitely the purpose of all Sunday School work. In military phrase it shows the target at which the teacher is to aim. Any worker, in any sphere, who has got fairly and squarely before his mind and into his heart and will just what his task is, just what he means to do, has taken a long step towards successful achievement. There would be enormous gain if every Sunday School worker were to set before himself the question, "What is a Sunday School for?" and wrestle with it until he has found a solution. Towards that solution Dr. Robertson's little book will largely help.

It would be a mistake, of course, to suppose that the Sunday School is working alone at its great task. Other agencies are doing their part towards its accomplishment. Chief amongst these are the home, the community and the public school. The Sunday School teacher who is to do his work intelligently must know what training his scholars are

receiving from these other two agencies and just where the Sunday School "comes in" for the most effective carrying out of the common purpose. This point, therefore, receives careful consideration in the new handbook.

Secondly, Dr. Robertson's book will help the teacher by showing him the methods and equipment which are necessary if the Sunday School is to attack its objective, to use once more a term from military tactics. It is obvious that there must be some kind of organization if there is to be successful teaching; there must be programmes (Dr. Robertson says "programs," but that is because his book was prepared for the United States as well as for Canada) and standards; there must be a suitable building and proper apparatus. The Sunday School teacher should know what he needs in these particulars, in order to do his best work. He will then be in a position to present these needs to the

proper authorities and to press intelligently for the provision which they demand.

In the third place, this new Teacher Training Book will help the teacher to understand the special needs of scholars at the various ages represented in the membership of the School. It is important that the teacher should be master of the materials of instruction; it is equally important that he should know the characteristics of the School, whether Beginners or Primary or Intermediate or Senior, with whom he has to deal. Light is thrown upon these matters of so great moment, and, besides, there are helpful chapters on the Adult Department and the Home Department, and upon Training for Leadership.

*Multum in parvo*,—"much in little"—is a phrase which aptly describes this excellent little manual, in the reading of which the Sunday School teacher and, as well, all others interested in the religious education of the young, will find both profit and delight.

## The School's Minimum Equipment

BY REV. JOHN W. LITTLE, B.D.

The saying has often been quoted, that if you put Mark Hopkins, the famous United States educator, at one end of a log and a student at the other you have a college. When Jesus "appointed twelve that they might be with him," he organized a Sunday School class with all the essential features present. Given only the teacher and the child, with the Bible for the textbook, and most effective work can be done. In the modern Sunday School, however, equipment has a very important place as an aid to the teacher in his work.

Lesson Helps are almost indispensable. In the Primary Department the leaflet with the lesson story carries the work of the teacher into the home and gives the parents the opportunity to review it with the child during the week. Only when the child reproduces the story on the following Sunday is the educational process complete. In the Junior Department home work and preparation for the following Sunday is made possible through the Quarterlies. Every pupil who can read should be furnished with a hymn book that he may join in the service of praise.

In the Beginners Department the Picture Roll is very effective, and either a blackboard or sheets of blank paper may be used in the higher grades. The appeal to the eye reinforces the appeal through the ear, rivets the attention, deepens the impression made, and helps the memory and imaginations. The

blackboard also furnishes an avenue for expressional activities by the pupil. The most useful map is one drawn in outline by the scholar before the class.

In overcrowded rooms or where attention is difficult to secure, curtains to separate the classes and secure more privacy are a great help. Many of the usual distractions of the teaching period may thus be shut out and the teacher enabled to get closer to his pupils.

The efficiency of a School depends much on the accuracy and completeness of its records and the use made of them to check up attendance, to indicate lines of activity in securing new pupils or looking after the careless, and to judge the effectiveness of the work being attempted. Class record books and record books for the superintendent and secretary have a vital place.

Midweek activities for older boys and girls are possible without any extra equipment. All they require is a room to meet in where a space can be cleared sufficiently large for group games. If the church is seated with chairs this is simple. If not, then a basement room may do, or a hall or vacant house. One class of boys fixed up a room in the tower of their church, with a ladder for stairs. Another excavated a basement, organized their fathers to draw stone, and raised money to build the walls and make it habitable.

While equipment is very important, the kind of leadership given is far more important,

and where the class has the right kind of teacher, with vision and enthusiasm, and one not easily discouraged, real efficiency may be secured at small expense and under very primitive conditions. The small School with limited equipment can do a great work for God and the new Canada of to-morrow.

East Kildonan, Man.

### The Scholar's Home Work

WHAT IT SHOULD BE AND HOW TO GET IT DONE

By Alfred White

Superintendent, Public Schools, Brandon, Man.

It is the most natural thing in the world for children to want to do things. When we find them shirking work or neglecting something that we think they should do, it is often our own fault in that we have asked for some thing not suited to their capabilities.

Educationally it is fortunate that children love to be busy, for it is by doing that they learn most effectively.

This is one of the reasons that we like children to do homework. By this means they are enabled to give expression to some of the thoughts that have been impressed upon their minds and through expression these thoughts or ideas become more firmly established. For instance, if a child has for homework a lesson to study and answers to write to three or four questions, he studies more thoughtfully because he has a motive. Having found the answer he writes it and in so doing fixes it in a way that no reading alone would do.

We have in this way indicated that homework may be a powerful aid to preparation of the lesson.

In considering homework we must recognize at once that no one form of homework is suited to all ages. The work asked for must be suited to the age and maturity of the pupil. In other words it must be graded.

It may fairly safely be said that until pupils are nine or ten years of age they are hardly capable of undertaking homework, unless under personal supervision of some adult.

Pupils of nine, of average ability, can do simple work and moreover love to do it. They can search out and copy verses, they can gather and paste pictures, they can fill in blank spaces in a sentence and other such simple work that requires little thought. As

pupils become older they can answer in writing simple questions of fact and even of opinion. They can fill in places and draw travel routes on a map. Later they can make outline maps, color in subdivisions and show altitudes in color. Map work in its simpler and more difficult forms affords a most valuable line of homework suited to all ages. Pupils of twelve or older can make written topic outlines of lessons, giving in a concise form the principal events of the lesson. Older pupils are able to express personal opinions on the life and character of the people they study; they can discuss the rights and

The Sunday School will find its definite place by supplementing, rather than by attempting to duplicate, the work of the church services. If the one can and does meet the needs of all, without fully meeting the special needs of any, the other should take as its distinctive function the great task of meeting these special needs of each of the various ages. As a matter of fact, that is exactly what the Sunday School workers have always been attempting to do, although probably often with only a vague idea of this work as their special sphere.—Rev. J. C. Robertson, D.D., in *The School*

wrongs of a moral question. In some instances there is fine search work that individual older pupils can do as, for instance, when studying the life of Jesus, individual pupils may search for information, about "Pharisees," or "Nazareth," or "Demon possessed," or "Eastern customs of salutation," etc.

These examples will be sufficient to indicate lines of work that may be followed.

As to how to get it done, we must realize the difficulties inherent in Sunday School conditions. In the first place, Sunday School work is not commonly taken seriously either by pupils or parents. Then the once a week lesson is too occasional to make continuity of interest easy. There is also the most human weakness of forgetfulness. Many children who are full of excellent intentions fail through this alone.

The most important factor in all homework is the sympathetic cooperation of the home. It is a part of the teacher's work to secure this if she wishes to get homework regularly done. Where this cannot be secured other means may help.

Homework assignments must be quite specific and clear. Vague, general questions will soon destroy all interest and desire to work.

It is well that there be considerable variety in the nature of assignments. Children become tired of the same type of work and respond more readily if there is reasonable variety.

As in all other problems of teaching, the big

factor in securing homework is the personality of the teacher. The force of this personality combined with the love and respect that children have for their teacher, are the outstanding influences that bring results in satisfactory homework.

## The Canadian Standard Efficiency Tests: An Experience

BY J. A. CLARK, B.S.A.

Superintendent, Experimental Station for Prince Edward Island, Dominion Experimental Farms

The C. S. E. T. work was commenced in the Sunday Schools of Charlottetown, P.E.I., following the Older Boys' Conference, October 14-17, 1916. One or more classes were organized in seven of the churches. The programme for Grade I. was taken up by the Juniors, and that for Grade IV. by the Seniors. The boys were asked to have some friend chart them in the autumn and again in the spring. The programme was so arranged that the different speakers who gave the practical talks could be obtained by the classes in succession, and also so that group games, such as basket ball, could be held jointly at the Y.M.C.A.

A four weeks' course of training for mentors and speakers held during October and November was extended to a six weeks' course, which 45 of the business men of the city attended, and prepared themselves to give the practical talks when called upon by the boys.

Reports from the different Schools showed greatly increased interest by all of the boys, but the outstanding feature of last year's work was the development of a splendid group of mentors. Some of these men had had very little experience, and considerable difficulty was experienced in getting them to take up the work.

It is most difficult to give a true estimate of the results from this Christian work, for we work with him who is able to use the weakest instruments to accomplish his greatest purposes. Some of the encouragements that might be mentioned, include a new spirit of service among the boys.

The splendid Camp Conference of 26 boys and 7 leaders held at North Lake in August, 1917, was an inspiration to both boys and leaders. The classes come together from time to time for a bean supper or to hear our Maritime Y.M.C.A. Boys' Work Secretary. The increased interest in the Province was shown by the growing registration at the Autumn Conferences. In 1916, seventy-nine registered. In 1917, this was increased to 116. The classes all went to work much

earlier this year. Their mentors meet from time to time, usually once each month, and report, not only an increased attendance at the midweek sessions, but that the boys have been charted much more generally and are working so as to improve their charts before spring. Nine classes are taking up the assigned course this year, with a total membership of 95 boys.

Each class has a programme of its own, and every boy has a printed copy of it. The boys themselves secure the speakers each week for the practical talks. During the past summer many of the boys responded to the S.O.S. appeal, and went out to work under the supervision of the National Service League. They gave general satisfaction, and had a splendid outdoor training for the summer months.

Charlottetown, P.E.I.

## A Cradle Roll of 400

By Miss Agnes Williamson

The Cradle Roll Department of St. Andrew's Presbyterian Church, Moose Jaw, was organized almost eleven years ago, and from a small beginning of about fifteen names recorded, we have at the present time a membership of about 400 babies.

For the names of these members we have four wall rolls with 100 spaces each, also one smaller roll for "Our Little Ones with Jesus." Upon the smaller roll is placed the name of each little one who has been called to the upper fold, a letter of sympathy being sent to the sorrow stricken parents, with the prayer that they may be given comfort in the thought of their little one being with Jesus.

Over each of the four larger rolls hangs a wreath of rosebuds, and in the centre we have a pretty little cradle with pink and blue ribbon decorations, around the top of which is entwined a wreath of rosebuds, symbolizing the hidden, enfolding life of the child.

The Cradle Roll Department is in connection with that of the Kindergarten or Beginners class, which numbers from 75 to 90 little people ranging from three to six years of age and divided into graded groups of about ten or twelve.

The Cradle Roll Department and Kindergarten class are in charge of a superintendent, assistant superintendent, secretary and assistant secretary, a musical director and a staff of 10 teachers.

The superintendent takes full charge of the Cradle Roll names, which are obtained either from the deaconess—who never fails to ask about the children in the different homes she visits—or by means of enrolment cards, which are sent by the superintendent with the children to the homes where there are little ones of Cradle Roll age, or a personal call from the superintendent. These names are entered in a large book, where a complete list of names are recorded since the Cradle Roll was first organized, with date of birth, parents' name and address, also date of enrolment. Our Cradle Roll exercises are very simple so that the smallest little Beginner can easily follow.

Certificates are filled in and rolled, names written on slips ready for the wall roll, and put into the cradle in the centre of the wall rolls.

Names are read aloud, and very often we have a little sister or brother, who may invite a little friend to assist—"rock the cradle" for the baby's name. This is done by means of streamers of pink and blue ribbon, from four corners of the cradle, while our little Kindergarten children, pointing to the cradle, sing the Cradle Roll Song:

"In my little cradle here  
Place the baby's name so dear;  
Jesus ever bless and keep  
With Thy love so pure and sweet.

### DISPARAGING THE SUNDAY SCHOOL

The Sunday School must live largely by the esteem in which it is held. It is worthy more and more of the greatest esteem of churches, congregations, and the general public. There never was a time when Sunday School teachers worked harder to render themselves efficient and capable and attractive than at present. Incalculable injury is also done by cheap gibes at spiritual things; by a cynical assumption that all people are hypocritical, untrue, vindictive, unjust, and that sincerity is one of the rarest of qualities; by shallow theories that the way to grow into good men is for boys to be guilty of all kinds of misconduct; by the attempt of some to give information to boys and girls which they are not mature enough to see the seriousness of, forgetting that to know does not give power to resist temptation; by false ideas that children should be allowed to do as they like without restraint, guidance, or discipline.

Rock-a-bye, lullaby,  
Sweet little baby so dear.

Rock-a-bye, lullaby,  
Jesus our Saviour is near."

After singing this little song each child folds arms like a cradle, and swinging, hums the song softly.

Names are then put on the roll, certificates being sent by children or through the mail. On special enrolment days the parents bring their little babies and stand beside the cradle while the exercises are being held, and great is the joy to have a real baby to smile at.

Birthdays are arranged according to months, and cards are sent by mail addressed to the baby.

At the end of each year our Cradle Roll is revised, and the names of all children who have reached three years are taken off and a written invitation is sent to each parent, stating that their little child's name is no longer on the roll, but that we would be pleased to have the child attend the Kindergarten class.

The remaining slips are arranged alphabetically and according to months. Our mothers meet about twice a year for a social time, spent in a variety of ways, but I think our "June Festival" was as pretty and interesting a form of entertainment as we have been able to have.

The programme was given by the Kindergarten children, and consisted of June songs, marches and games.

The decorations were pink roses, with a cradle of roses swinging in the centre of the room and let down after the programme, a rose being presented to each child. In the centre of each rose was a cut-out yellow butterfly with the words "Cradle Roll" printed in rose color.

Luncheon was served to the mothers in the social hall of the church, while the children



were entertained in an adjoining room, and a pleasant hour was enjoyed by all.

This department of our Sunday School work is very important and interesting. To begin at the beginning by helping develop the spiritual life of the child by means of introducing him to the church, through the Cradle Roll, is a step, the result of which is far-reaching, not only to the child but in many cases to the parents as well.

How often we have heard of parents being led to think of the spiritual side of life by means of the interest taken in their child through the Cradle Roll.

Truly, "a little child shall lead them."

Many and sweet are the words of mothers regarding the love their little ones of two and three years of age have for the bright Birthday Greeting Cards.

One mother, a little while ago, said that when her child received his birthday card he kept it in his hand all day long. When bedtime came, he refused to give the card up, and in the morning it was still held fast by the little chubby hand. It was only a little card, but how precious to the child.

Is this work worth while? I think this little incident answers the question.

Moose Jaw, Sask.

## Religious Education Institutes in Hamilton Presbytery

By REV. L. H. CURRIE, B.A.

The Presbyterian Institute is now a part of the General Assembly's programme for religious education, and the instructions to Presbyteries is, "to arrange for a series of Institutes annually." Accordingly, the Committee on Sabbath Schools and Young People's Societies of the Presbytery of Hamilton began early last fall to plan for the carrying out of the Assembly's instructions, and to bring the programme of religious education before the workers of each congregation.

The first step taken was the enlisting of the cooperation of the ministers and representative elders through a Presbyterian Conference. The Conference was held at the regular Presbytery meeting in November, and was addressed by Rev. Dr. J. C. Robertson, the General Secretary, who outlined the programme, a discussion following. The next step was the arranging for a series of five Institutes during the week immediately following the Conference. The Presbytery heartily endorsed its Committee's recommendations, and agreed to meet any financial deficit in connection with the holding of the Institutes.

The pastoral charges within the Presbytery were grouped in five districts, and a central meeting place which could be conveniently reached by all delegates was agreed upon. Each congregation was asked to send at least the following representatives: the minister and two elders, the Sunday School superintendent and two teachers, the president of the Y.P.S. and two members.

A personal letter from the convener of the Presbytery's committee was sent to each minister, superintendent and president, inviting the appointment of delegates and seek-

ing to enlist cooperation in securing a full representation from the congregation at the Institute of the district.

At each institute, afternoon and evening sessions were held. At the first session The New Curriculum of Religious Education and The New Teacher Training Course were taken up. Ten days before the opening of the Institute, the Outline Curriculum for the different Departments and the Textbooks of the New Teacher Training Course were placed in the hands of some of the delegates with the request that they lead in the discussion. This secured a very hearty and helpful discussion.

At the close of the afternoon session, about 5.15 o'clock, supper was served in the church at the place of meeting. Following the supper and while the delegates were at the table, informal talks were given on Books on Religious Education, Boys' Work Conference and Summer Schools.

The evening meeting began at 7.30 o'clock with a song service led by the choir of the church. The Canadian Standard Efficiency Tests for older boys and Canadian Girls in Training for older girls were presented in an address, with a demonstration in charting, which was followed with keen interest by the delegates. Recruiting and Training the Young People for Christ and the Church was another of the subjects discussed.

An offering was taken at both afternoon and evening meetings for the purpose of defraying the traveling expenses of the speakers, postage and printing of the programmes. The total offerings practically met all expenses.

Results cannot be tabulated at present. But there is every reason to believe that the Institutes were worth while. From the manifest interest and the eager desire for information, it was evident that many delegates were resolving to do their part to introduce more thoroughly in their respective Schools the new Curriculum, and to make a place for Teacher Training as well as to give greater attention to training and enlisting for service the older boys and girls and young people.

At each Institute delegates were present

from almost every congregation in the district. The impressions gained were that the church's volunteer Sunday School workers are not only anxious to become more efficient as leaders and teachers, but, given the programme, they are prepared to work it out and to "carry on" until the aim of religious education is reached, namely, "to bring every individual to a conscious acceptance of Jesus Christ, build them up in Christ, and train them for his service."

Grimsby, Ont.

## THE DEPARTMENTS

### "The Visitors Laughed"

By Rae Furlands

The lessons were on Kindness to Others, and the Memory Verse was, "Be ye kind." There were five or six lessons in the series, with the same Memory Verse. On the fourth Sunday, a little girl nearly four years old, said to the teacher, "Mrs. Blank, I know the Golden Text." "Would you like to say it?" she was asked. "Yes! 'Be ye kind.'" "And I know some more," she added. "Well! say it," was the answer. "Be ye kind one to another," and "I know some more: 'Be ye kind one to another, tenderhearted, forgiving one another.' And I know some more," and then went on in exactly the same tone and hurried way: "Little Miss Muffet sat on her tuffet eating." Here the visitors laughed, which so disconcerted the four year old that she did not volunteer any more. The other children took it quite seriously, as did their teacher.

Mrs. Blank told this at the tea table, at home, that evening. Her own daughter, aged nine, laughed with the rest for a moment and then, looking quite conscience stricken as if she had committed sacrilege, said: "Oh, mother, was not that awful?" "No!" said her mother. "Irene is too young to understand. A nursery rhyme and a Bible verse are the same to her at present. If she was older and had done it for mischief it would have been wrong." "Well, if they do not see any difference what is the use of teaching them the lessons?"

This incident, which happened exactly as told, brings up two problems of Beginners teachers.

First: The visitors laughed.

It is usually the best teachers who are most troubled in this way,—those:

1. Whose teaching excites comment on the part of the child.

2. Who encourage the children to express themselves that they may find out what they are thinking about and how they have been impressed by what has been taught.

3. The one who knows how to draw the children out and can manage to keep all interested while one is telling something in its baby, rambling way unintelligible to any but most sympathetic ears.

4. The one who can bring her class back to the point, when it has wandered away, in a skilful manner without any one's feelings having been hurt.

These are, the teachers who suffer by the audible laughter of the visitors. It is one thing to laugh *with* the children; quite another to laugh *at* them.

We want visitors. We are glad to see young teachers who are just learning how to conduct classes; but especially do we desire the presence of parents and nursery helpers in the homes of the pupils because these are they who are going to see that the thoughts planted on Sunday are going to have a chance to grow during the week.

We cannot altogether stop the laughter that the childish remarks provoke, but we can show by our own manner with the children that it is undesirable that they should know of it.

If there are regular offenders a tactful word in private of our aims with children would help.

In most class rooms it can be arranged that the visitors shall be seated *behind* the children. This is the best for many reasons, and wherever possible they should be some little distance away, so that any trouble of this kind which may arise will be less noticeable.

The question of the nine year old child is

## Twenty Dollars in Prizes

Are you a worker in a Sunday School using our Departmental Graded Lessons,—Beginners, Primary or Junior? Then you have had to make and work plans to meet various problems and difficulties. Why not win a cash prize of Eight Dollars by writing an account of some one of these plans in an article for the Teachers Monthly?

The Editors will pay Eight Dollars for the best article of not less than 500 or more than 700 words describing some plan which has worked in any of the Departments,—Beginners, Primary, Junior or Intermediate; Six Dollars for the second best article; Four Dollars for the third; and Two Dollars for the fourth.

The Beginners plans may have to do with the use of the Circle Talk, the music, the offering, the use of the Bible Stories, the cooperation of the home, holding the attention, the class programme, the Review, etc.

Primary plans may refer to such topics as the Bible Lessons at home, the point of contact, the opening worship, the lesson drill, memory work, the study of missions, how to get the handwork done, etc.

Plans for Juniors include such topics as getting the lesson studied, getting the notebook work done, memory work, mission study, and so on.

Plans for the Intermediate Department should have regard to the scholar's preparation of the lesson, the week-night meeting of the class, training for church membership, "helping the other fellow," taking a share in missions, class organization, etc.

All articles sent in competition for the prizes must be in the hands of the Editors by Monday, April 15, 1918.

one which many young teachers and perhaps some who are not so young, ask themselves: "What is the use of trying to teach the lessons to the tiny tots who can see no difference

between a Bible verse and a nursery rhyme?" is the second problem the incident aroused.

This is a big enough subject to require an article of its own and will be discussed later.

## Equipment of a Primary Department

The ideal equipment of a Primary Department is a large room well ventilated, bright with sunshine, beautiful with pictures suitable for children, clean and in order, restful in its lines and coloring, and complete with requisites for teaching. There is a piano in such a room, also a large cabinet for supplies with doors that can be locked, low chairs and tables.

Among the supplies are boxes, a box for each class teacher, containing everything the teacher needs in teaching and directing the work of the pupils; pictures, the sets of pictures that accompany the lesson system followed, and pictures for occasional use. Among the pictures for occasional work are nature pictures, pictures for use at the Thanksgiving season, at Christmas, Easter and Children's Day, pictures of people of different countries for use in teaching missionary lessons, and pictures for suggesting acts and deeds to which the lesson teaching seeks to inspire the children.

Other requisites are a collection of the books containing the best known songs and

hymns for children, a collection of song leaflets in loose-leaf scrap books, a birthday bank, a birthday calendar, attractive birthday cards, a book shelf of books for the reading and study of class teachers, a book shelf of Sunday School supplementary readers for the pupils, and in every class and on the superintendent's desk a Bible in use.

Frequently it is urged that good work cannot be done in a Primary Department that is but poorly equipped. Good work can be done if there is but the teacher and the child. The teacher who knows how to teach and desires to do it will find the way.

Handwork may be done without tables. It may be done with stout cardboards or smooth boards for support. The children may be taught to sing without the aid of a piano. Success in teaching depends not upon material equipment, but upon a knowledge of the subject matter to be taught and of the methods of teaching, and upon the measure of the teacher's spirit and personal endeavor.—  
Marion Thomas

## Junior Interests

BY PROFESSOR O. J. STEVENSON, D.PÆD.

The interests of the boy or girl during the Junior period (age 9-11) are in general much the same as those of the Primary period (age 7-9). About the age of seven, as we have seen, there comes to all children the instinctive desire to try out their own powers and to learn the qualities of things and people by testing them at first hand. These instincts continue in full force in most children until eleven or twelve years of age and the Junior differs from the Primary only in the gaining of greater knowledge together with increased experience and skill.

For the Junior teacher, therefore, it is a question of becoming familiar with these interests, as already stated, and of making some study of the best way in which to appeal to them. The teacher must remember, in the first place, that the Junior is interested in things rather than in theories and abstractions, and is more concerned with what people do than with what they are. The lesson which deals with some maxim or principle of conduct can make little appeal to him unless it is translated into concrete story form. If

by chance the lesson contains a story of heroism or adventure, the teacher will have little difficulty in gaining and holding attention.

The story, for instance, of Samson and the Philistines, or of Paul shipwrecked on the island of Melita, are sure to appeal to the interests of the young adventurer. And if the lesson makes no such appeal, it is part of the teacher's task to find illustrations which help to make the lesson concrete and translate it into the experiences of the pupil.

Boys and girls of ten are hero worshippers; and the object of their worship is generally a "hero" or "heroine" who possesses unusual strength or skill. Often it is an older boy or girl, the leader of his "gang" or her "crowd;" sometimes it is a craftsman whose skill is the object of envy and admiration; very often it is the father or mother or elder brother or sister or teacher; sometimes it is a character from a story or a motion picture drama, and in some cases the hero of the trashy dime novel or thrilling "movie" is admired for qualities that are anything but admirable in the eyes of older people. There is a sense in

which every lesson must have its hero, its living actor who possesses such qualities as a boy or girl of ten may safely admire. And the Bible, New and Old Testament alike, is full of such lessons.

Another great interest of the Junior period which the teacher should try to make use of is the desire of the boy or girl to excel and his eagerness to show off his powers before others. No normal healthy ten year old boy or girl wishes to be at the foot of the class or to be considered a dunce or a laggard by his elders. The things that he is set to do must appeal to him as worth doing, and if there is a chance to show his own skill or to outdo his companions he will set himself eagerly to the task. One of the reasons why the Rural School Fair

has succeeded is that it makes a direct appeal to the spirit of competition and rivalry that is so strong in boys and girls of the public school age. It is difficult to make suggestions to the teacher as to what means he should use to arouse the spirit of competition in a class in Sunday School. Much depends upon the kind of School, the size of the class, the character of the lesson and the system of rewards in use in the School; but in the last analysis, it is the teacher's knowledge of human nature and his personal tact in dealing with boys and girls that counts for most in leading his pupils to put forth their best efforts.

Ontario Agricultural College,  
Guelph, Ont.

## What Can Be Done With an Overflow of Energy

BY MABEL CREWS RINGLAND, B.A.

"The hardest class in the School; no teacher has ever stayed with them very long;" "they're a problem, all right," and similar expressions of opinion were not very reassuring, to say the least, but the class of boys was mine, to make or mar. Taking them individually, they were bright, interesting lads from whom one would never expect trouble, but collectively they had gained the unenviable reputation of being an *impossible* class. Now what was the trouble?

At a glance I took in the fact that the group was too large, for there were fully fifteen lively boys seated around the room, completely surrounding the teacher's table and chair. No teacher so situated, could command the attention of fifteen boys, I realized, for while all was peaceful and calm in front, undreamed-of plots might be brewing in the rear.

The first step was to have the class divided, for six or seven of such boys are all that one teacher can reasonably expect to know personally and influence effectively. One of the best ways to avoid failure is to refuse to attempt what is obviously impossible or inadvisable, and the class was now no impossibility, as events proved.

It did not take long to discover that the main difficulty was the abounding energy and vitality of each boy, the display of which called for an infinite amount of patience. Even when they really tried, the lads could no more sit perfectly still and pay close attention for twenty minutes at a stretch, than they could have taught the lesson themselves. I found it easy to agree with the person who said that boys at this age have "a thousand springs with which to wriggle, but not one with which to sit still." But, apart from that, these lads were altogether delightful—frank

in the extreme, keenly interested in anything active, groping after knowledge of every description, eagerly absorbing everything that came their way.

When I came to know them intimately, it was not hard to understand why they were mischievous, and even rough and noisy at times; it was because their interests and ideals lay purely in the physical realm. The lad who could show the largest muscular development was much more to be envied than the chap who could answer the most questions on last week's lesson. To be strong, to overcome obstacles, to exhibit his physical power, to be a big, sturdy man, was practically each boy's sole aim in life, so it was little wonder that he often appeared more as an unrestrained hoodlum than a civilized human being.

To have allowed this overflow of animal spirits to exhaust my patience or destroy my composure would have been a short cut to losing the respect of the lads. Clearly there was but one way out of the difficulty, and that was to provide every possible outlet for this superfluous physical energy by the use of things that involved activity—maps, blackboard and stereoscope, constructive work such as modeling and making sand maps, and other forms of manual work which are expressional as well as educative.

While this was being done as well as resources and space would permit, I would just have to put up with a great deal of animal spirits and overlook what could not be overcome, for I knew that one might as well attempt to cork up an active volcano as try to make a red-blooded boy of Junior age into a quiet, peace-loving, passive individual.

Was I disappointed in the boys? you ask.

With such a standard it would have been hard to be. The class activity was new to them and simply revised their whole idea of Sunday School as a place "where a fellow had to sit up like a statue and be talked at," as one chap expressed it. Not only were there fewer outbursts of pent-up energy and much less gen-

eral unrest, but the very fact that they were understood and allowed a reasonable amount of freedom made the boys less rebellious against authority. In short, there was no more trouble from that class and I found much real enjoyment in teaching it.

Toronto

## Bringing the Boys and Girls to Decision for Christ

BY REV. ROBERT POGUE

The special aim of all Sabbath School work should be to help the scholars to make intelligent and willing decisions for Jesus Christ. The Christian life begins in the decision to make Christ Saviour, master and friend. But the Christian life is more than one decision, one act. It is an act followed by an attitude. It is an act of surrender followed by an attitude of surrender. To be a Christian is to let Christ have his way with us in everything. It is to do all that we do to please him and for his glory. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." How shall the teacher lead the boys and girls to make this decision for Christ,—a decision which is followed by a life in which Christ is king in all things?

I. The teacher must have a conviction of the necessity of such a decision. It is true that the boys and girls belong to Christ. This fact should be taught to them from earliest infancy. "Christ died for us," therefore he died for the children. They are his by right of purchase. "Ye are not your own . . . ye are bought with a price." But the teacher must do more than teach this. He must urge the boys and girls to give themselves to Christ in a personal act of surrender, to make true in their own experience, and by their own choice what is already true in the purpose of God.

"Our wills are ours, we know not how ;  
Our wills are ours, to make them thine."

The love of Christ only becomes a fact of experience when we open our hearts to him and receive him as Saviour. When boys or girls voluntarily transfer their lives to Christ, and invite him into the heart, making choice of him as Saviour, master and friend, they are said to have decided for Christ. Much may have led up to that decision, and much will follow it ; but the decision itself marks the beginning of the Christian life.

II. One who has a conviction of the need of the boys and girls for the Saviourhood of Jesus Christ will seek in many ways to win them to him :

1. He will use the regular lesson, when it can at all lend itself to that end, to deepen the sense of the need of Christ, and to urge decision for him. There is a book which bears

the title, *The Perennial Revival*. It describes a congregation where the religious life of its members, their devotion to Christ, and their love for Christ, and their interest in the lost children of the Father are such that people are seeking and finding Christ at all its services. They do not need the help of a professional evangelist to do their work. It should be the same in our Sabbath Schools. The religious atmosphere of the teaching hour ought to be such that those who have not decided for Christ will wish to do so.

2. He will seek special opportunities of presenting the claims of Christ to the members of his class. A teacher who was instrumental in leading every one of a large class of girls,—22 in all—to accept Christ as their personal Saviour, and become members of the church, did it by personal, private conversations at the close of the School hour, and at other times and places as opportunity offered. She would single out a particular girl for prayer and effort. Then at the close of the lesson she would tactfully invite this girl to remain after the others had gone, and when the door of her class room had been closed, she would lovingly urge upon her to accept Christ, and to love and serve him, with the result just stated, that every one became a Christian and a member of the church during the short time she was teacher of the class.

3. Some Sunday Schools have a Decision Day or a Forward Step Day once a year. Such a day may very well be observed even in Schools where the normal condition of things is a constant ingathering of the children into the fold of Christ. This service, where it is held, should receive special preparation. The teacher will be much in prayer before it, will cooperate in every way suggested by the superintendent and the pastor, and will not allow the service to pass without speaking individually to every boy or girl who has not accepted Christ.

4. It need not be said that to have any success in the work of winning the boys and girls to Christ, the teacher must himself be a thoroughly converted person. He must know Christ before he can hope to lead others to know him. The true teacher is a witness for

Christ. And a witness is only called upon to speak of the things of which he has personal knowledge.

"Thou must thyself be true,  
If thou the truth would'st teach ;

Thou soul must overflow  
If thou another soul would'st reach ;  
It is the overflow of heart,  
That gives the lips full speech."

Peterborough, Ont.

## WHAT OTHERS ARE SAYING

### The Supreme Thing

We listened the other evening to an interchange of opinion between four gentlemen who had had long years of experience in Sunday School work, two of them business men, and two of them University men. The significant feature in the discourse was the agreement that, after all, the supreme thing is not the lesson, nor the series, nor any one particular method, but the training and equipment of devout teachers. We could not help recalling the line "God give us men." Given men and women with hearts full of love for God's work, and a willingness to give themselves to it so seriously as to devote one evening a week to a preparation class, then there will be no fear for the future of Sunday Schools. Our Lord called disciples, and next he trained them. The grand secret is glowing love to Christ, and the desire to serve him intelligently and effectively by feeding his lambs. All other things will be added unto us.—Australian Sunday School Teacher

### Putting "Go" into the Sunday School

If a man of affairs were asked to state what in his judgment is the chief task of the superintendent of the Sunday School, he might reply by using a business expression, "The chief task of the superintendent is to put 'go' into the Sunday School." Business men realize that no enterprise will run itself save only to run itself into the ground. If the wheels of industry are to move, somewhere there must be a dynamo. If the employees, from the office boy up, are to work with vim, some one up at the top must be the fountain from whom enthusiasm constantly bubbles up.

Go into one Sunday School and everything seems dull and lifeless. There is little interest or energy anywhere. And when you approach the superintendent you find that the School is simply reflecting his spirit. Step into another School and you feel at once the tingle and glow of life and vigor and enthusiasm. When you meet the superintendent

you feel as you do when you stand close to the powerful generators in an electric light plant.

It is important that the superintendent shall be a good presiding officer, that he shall have wisdom in selecting the hymns, that he shall be friendly and approachable, that he shall have a dozen other characteristics, but unless he can put "go" into the School, he has not succeeded. In other words he must not only be a good man ; he must be good for something. He must not, like the moon, shine by reflected light ; like the sun, he must generate heat and light. Of some Sunday School workers it may be true that, like the old-fashioned automobiles, they have to be "cranked up" before they will go, but the superintendent must be a "self-starter."—  
Rev. James Ehner Russell, in *The Educator*

### One Teacher's Recipe

It is only because she is not willing for me to do so that I do not give the name of the teacher about whom I am going to write. To my mind she deserves to be calendared among the great and good of the world. No man can estimate the true value of her work, for it has an unending influence. For thirty-seven years she has been a teacher in the Sunday School. In all of those years she has never been absent from her class excepting during three weeks in the summer months when she goes to her old home in Maine for a vacation.

The children of some of her first scholars are now in her class. She has as far as possible "kept track" of all who have been members of the class. Three are now missionaries in foreign lands. Five are ministers. Two are Y.M.C.A. secretaries. One is a pastor's assistant. Four are superintendents of Sunday Schools. One is in charge of a large city mission. This teacher has a list of more than one hundred of her "boys" who have become members of the church. She has scores of letters her "boys" have written to her, and in more than one of these letters one will find tender tributes to her patience and

gentleness and unfailing kindness. One of her "boys" has sent her a Christmas remembrance for twenty years, and she has not seen him in all that time, for he lives in a far western State. Her "boys" are now in thirteen different States and in four foreign lands.

At the end of thirty-seven years she is still a successful teacher. Her name stands forth as that of one of the most helpful and successful teachers her Sunday School ever had. Not long ago I asked if she could tell me the secret of her success, and she said:

"I do not know that there is any great secret about it. I make it a point never to miss a Sunday excepting during the three weeks I am out of the city. I also make it a point never to go to my class unprepared to teach the lesson. I average four hours a week studying the lesson and preparing the notes I want to use when teaching it. Then I go at least twice a year to the homes of all of the members of the class. Then I have the class in my home one evening a month during nine months of the year, and I am at home to the class every Wednesday evening in the most informal way. There is rarely a Wednesday that some of them do not ring my doorbell. But most important of all, I never go to my class without first kneeling in prayer and asking God for wisdom and guidance in my work as a teacher, and I never fail to pray for my class both morning and evening. I am old-fashioned enough to believe that this is one of the great secrets of success in Sunday School teaching. Then I keep well informed regarding all that is going on in the Sunday School world. If you want my 'recipe' for doing the work of a Sunday School teacher, you have it now."—Felix Faxon, in *The Convention Teacher*

#### "I'll Do It Myself"

How many business men would hire a book-keeper and then do the work themselves, while the employe sat around waiting for "the boss" to set him to work? No expert is needed to brand such conduct as gross inefficiency. Yet I have heard men of large business interests complain that they were "poor committee men," that it was easier to do the work themselves than find some one else to do it. I have known men, and perhaps you have too, who after appointing a committee, will announce the plans of that committee without consulting the members or letting them know what the "report" of the committee is to be until they hear it from the platform.

This type of man is usually the head of a business, perhaps a small one, where all details are under his direct control. He likes to do what he likes to do, and consequently in church affairs, if he has a distaste for training

those who are to succeed him in office, he forgets the need and does as he pleases.

This man, if superintendent of a Sunday School, may make an apparently successful School. But when he retires who will take his place? The teachers work through loyalty to him and the church, not because they have a part in the running of the School. To all intents the School is a benevolent despotism with the superintendent on the throne.

Often there is a tendency for School officers to assume that because they are at the head they do not need the active help of those who in five years may be the leaders. In business, men are constantly being trained to take the job of the man next higher up. Many of the larger firms have definite plans whereby there is always a man who can fill some other place in the organization than his own. There is never a vacant desk. If one man falls ill, the work automatically is assumed by the man who has been trained for just such an emergency.

The cooperative spirit has still a long way to go to permeate all activities of church work, but the best work will never be accomplished until it does. To have an active part in the control of an organization in which one is interested is a sure way to tie his interest still more securely. Those Sunday Schools in which the element of cooperation has been most highly developed are the ones in which the greatest success is usually registered.—Herbert H. Smith, in *The Continent*

#### The Gospel of Play

Within the last generation the world has received a new gospel, the gospel of play. Men from the beginning have played when they could, but play in past ages was from impulse. Men now play not from impulse, but because science teaches that play is part of man's duty. All work and no play is not according to the intentions of the God who created the human body.—Dr. Charles E. Jefferson, in *Forefathers' Day Sermons*

#### The Teacher's Voice

The charm of a pleasant voice in our teaching work can hardly be overestimated. It is one of those elements of success that are so subtle as not always to be appreciated. Long ago the Greeks, according to a close student of their life and literature, "set it down as an axiom that a loud or harsh voice betokened bad breeding, and that, contrariwise, nothing attracts more at first hearing than a soft, sweet tone of voice, which is to be classed with personal beauty, disposing every one to favor the speaker, and listen to him or her with sympathy and attention." Besides a variety of other accomplishments, Cleopatra, Egypt's



renowned queen, had a voice which has been compared to an instrument of many strings. Gladstone, Webster, Beecher, and other masters of assemblies were indebted for their power to their silvery and carefully trained voices hardly less than to the force of their arguments. We mistake when we think that perfect habits of speech come naturally. They can be cultivated like any other faculty or accomplishment. Ruskin insisted that "eloquence is a moral faculty and that no one is fit to be the head of a children's school who is not both by nature and attention a beautiful speaker." We can help nature in this matter marvelously.—Rev. Frank B. McAllister, in *The Westminster Teacher*.

### Boys and Mission Study

Give them something to do along the line of direct missionary work. Make them feel that they have a real part in the work, and that their part is both important and necessary.

Interest them in educating a boy in one of the foreign mission fields of our denomination. Have them earn the money, and attend to remitting it at the proper time to the proper person. It doesn't cost a very large sum, and any class of bright boys can easily do it. Make a study of the School at which the boy is being educated, the location of the country, habits of the natives, religion, and so forth—anything that may be different from conditions in America. Have them feel that they are responsible for that boy's education. Impress upon them the startling difference between the boy educated, and the boy left in ignorance and superstition. Picture this idea on the blackboard—one boy climbing up, and the other boy going down. Then make it understood that it is within their power to help one boy to climb up.

Young people will often become interested in missionary study through maps, pictures of buildings, trees and animals of other countries. If possible, secure some curios of the country in which your missions are located. This seldom fails to arouse a boy's interest. It is a good plan to arrange for social meetings for studying the maps, curios and pictures.

Books on missionary subjects are a great aid. Put some one in charge of these books who has a tact for selecting subjects that will interest boys.

Try the boys on the missionary committees of the church. It is sometimes true that they will accomplish as much or more than the older members.

Have them send a box to one of the needy home mission stations. Let them find the box and see to getting it filled with proper material—books, papers, clothing, whatever

is needed. Make them responsible for addressing the box, getting it to the express office, notifying the party to whom it goes, and attending to all the details. They will very likely take far more interest in this work if they feel that they are doing it themselves. If they make a mistake, be patient and, above all things, don't twit them about it.

Encourage them to look for missionary work in your own town or city. If you find it necessary to advise against some undertaking in which they have become interested, or if you are convinced that a certain work should be done in a different way, use a liberal amount of tact in stating your ideas. Lead them to see it your way, if possible, without setting yourself flatly against their wishes. Give their ideas the same consideration you would to those of older people, and be careful not to throw a wet blanket on their efforts, no matter how imperfect they may be. Be a chum with them, encouraging and leading tactfully, and they will feel free to come to you for advice and help.—Faith Wells, in *The Pilgrim Teacher*

### This Superintendent Is Voted a Success

The new superintendent is a success. As to this there is no dissent. When he was first elected to the office, some questioned. September completes his first year and there is unanimous demand for his re-election.

"Why has he succeeded?" some one asks.

Here are a few of the reasons:

He loves children.

He is good-natured.

He is always on time.

He is systematic; no details escape him.

He does not want to do everything himself.

He believes in boys, even the mischievous kind.

When he makes a mistake, he freely acknowledges it.

He is pious, but he does not talk overmuch about it.

He respects the prerogatives and rights of other officers.

He is self-reliant, but he also recognizes the value of good counsel.

He has a pleasing address, but no desire to "show off" on the platform.

He never presents a plan until he has it completely worked out and every detail set down on paper.

He insists on the necessity of a fully attended workers' conference, weekly, from September to June.

He preserves admirable balance in the School's programmes; there is never overmuch of any good thing.

He knows the value of live organization and he sees to it that every class has an organization and works it.

He feels his responsibility as an officer of the church and he knows how to make his associate officers and department superintendents conscious of their responsibility.

He believes he ought to have the hearty co-operation of the pastor, the official board, the parents, and every teacher, and he courteously but firmly makes known that he expects it.

He believes in Sunday School workers being up to date; the worker's library of the School has in it every important modern book on the Sunday School, and the superintendent assists the librarian in keeping them in circulation.

"That superintendent must be a marvel."

By no means. He is a successful man, but the qualities which make him successful are not beyond the reach of any man who counts success in religious work sufficiently worth attaining.—The Graded Sunday School Magazine.

#### Presenting the Sunday School Lesson

Harris L. Brown, of Memphis, Tenn., is a very efficient and enthusiastic and faithful

teacher in the Sunday School of Linden Street Christian Church. Writing about his plans for presenting the lesson, Mr. Brown says: "Of course I try to impress my pupils that they ought to study, so I use the word 'S-T-U-D-Y' to impress this need. The first thought that comes from this word is that they really study; then, to show them how to study, I take this same word and divide it into the five parts suggested by each of the letters, and tell them I want them to remember five things about each lesson:

*S*—is used to designate that they should learn the subject.

*T*—is used to suggest that they must learn the texts, which means both the lesson text and the Golden Text.

*U*—suggests that they are to understand certain things about the lesson, such as the geography, the Orientalisms, etc.

*D*—suggests 'doings,' which, of course, means the story of the lesson.

*Y*—suggests 'yield,' which means to yield the life to the truths learned from the lesson."

This seems to us to be a very happy way to consider a lesson, and also a very comprehensive plan for real lesson study.—The Lookout

## 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.*

#### How the Board Does Its Work

The Board is responsible for leadership and for general plans in the promotion of the work of the Presbyterian Sunday Schools and Young People's Societies in Canada. Its total membership of 33 men and women includes representatives from every part of Canada, and it holds an annual meeting about the end of February each year. This gives sufficient time not only to get definite information about the work done during the past year, but also to plan carefully for the work of the next year.

A good many important matters will have to be considered at the meeting of the Board this month, among which the following two are of special interest:

1. The best plan to follow in the appoint-

ment of leaders to carry on this rapidly increasing work.

Rev. Dr. A. J. W. Myers, who has done very effective work for the Board for the past five years as Educational Secretary, has resigned to accept a professorship in Hartford Seminary. Rev. G. C. Shearer, who has been equally efficient as Field Worker for Saskatchewan and Manitoba for three years, also resigned during the year because of ill-health. The question of filling these vacancies has to be carefully considered.

In the three Western Provinces the Provincial Sunday School Associations have been replaced by cooperative movements of the various denominational Sunday School forces, thus making larger demands on denominational leadership. And in all the Provinces,

cooperative boys' work and girls' work is now being carried on very vigorously, this again demanding a strong force of experienced denominational leaders.

All these things make it necessary that our Board should plan to secure at once the best available required workers to do our full share of this work in the most effective way.

2. The best plan to follow in getting all our congregations fully informed and actively at work on the programme of Christian education for the local church as approved by the Board and General Assembly. The programme includes the following items :

- (1) The complete curriculum of Christian education for the local church.
- (2) The programme for the Sunday sessions for all the departments.
- (3) The programme for the through-the-week sessions for Juniors, Older Boys and Girls and Young People.
- (4) The New Standard Teacher Training Course for training in leadership.

All the plans agreed upon by the Board are presented to the General Assembly at its meeting early in June. As soon as possible after that date, each of the eight Synod Committees meets to discuss thoroughly the plans approved by the General Assembly, and to complete arrangements for presenting these plans to the various Presbyteries. In the early autumn this programme is explained to the various Presbyteries, and through Institutes or Conferences or in other ways to representatives of all the individual congregations of our church.

In addition to this, literature is prepared by the secretaries and sent direct from the office of the Board to all our ministers, superintendents and department leaders, explaining all the plans authorized by the General Assembly.

In these ways it is hoped to have a clearly unified plan and programme of Christian education in operation in all our churches, with the determination under divine guidance of winning all for whom we are responsible to Jesus Christ and his service.

### Six Months' Work in the West

By taking a railroad map and tracing the following journey some idea will be gained of the territory covered and the work done by Dr. A. J. W. Myers, Educational Secretary, during six months of continuous traveling and work, June to December. The route is as follows from Toronto : Lake of the Woods, Ontario, Souris, Manitoba, north to Dauphin, Manitoba, south to Oxbow, Saskatchewan, and Carlyle, Saskatchewan, Vancouver, B.C., Fraser Valley, B.C., Prince Rupert, B.C., Victoria,

B.C., and environs and as far north as Cumberland, B.C., from Armstrong, B.C., all the way down the Okanagan Valley to Penticton, B.C., then through by the Kettle Valley railroad and Crow's Nest Pass all the way to Medicine Hat, Alberta, then north as far as Edmonton, Alberta, and east to Irma, Alberta, and Innisfree, Alberta, and south to the Boys' Conference at Lethbridge, Alberta. On most of this trip, meetings were held every day at places along the line of travel.

Boys' Camp Conferences were held at the first two places mentioned west of Toronto, and Summer Schools at the next three. At Vancouver Dr. Myers lectured to the students at Westminster Hall. During the rest of the time he had Institutes every day, usually comprising three meetings,—afternoon, supper hour, and evening. From four to seven meetings occupied the Sundays.

One significant feature of the work should be noted. Except for the period at Westminster Hall it was all cooperative. The Boys' Camp Conferences and Summer Schools have been so conducted for some time. The Institutes were the first undertaken under the new Federation Movement in British Columbia. From Armstrong, B.C. (September 30), to Lethbridge, Alberta (November 11), Rev. J. P. Westman, Field Secretary of the Methodist Church for these two Provinces, and our own secretary traveled and worked together. Often they held parallel conferences in order to touch a wider territory. Everywhere the closer cooperation among all the churches in religious education was enthusiastically received.

Both Mr. Westman and Dr. Myers were impressed by the marked advance in vital interest and progress in religious education in the past five years and by the spirit of cooperation and unity of action among the various denominations and the consequent heartiness with which the Federation plan was welcomed.

### Religious Education Through the Home

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

There never was a time when the need of thorough religious education for the young was greater than to-day. In most countries juvenile crime is on the increase as a result of war conditions, absence from home of fathers, older brothers and male teachers, besides the general weakening of conventional restraints.

Although Canada has not suffered as much as other nations, there is need here also for earnest consideration on the part of all those who have at heart the highest welfare of the boys and girls who in a few years are to bear the burden of national responsibility.

Among those agencies through which the religious education of the young is to be effected there is none so fundamental as the home. More than any other it is the home influence that lingers in the life and shapes the character.

Over the home the state exercises very little direct control, except where the children are ill or poorly clad. The church, too, is without visible authoritative supervision. What can be done must be done in an inspirational way. The minister or other helper may visit the home, and, with wise counsel, suggest methods by which the children may be more successfully nurtured in the discipline and admonition of the Lord. Effective entrance may be secured through the children who attend the church School. Work may be prescribed which otherwise careless parents may be got to supervise, and thus the

atmosphere of the home influenced in a religious way.

It is through this cooperation with the church School that the home can be most effectively influenced so far as religious education is concerned. Unless this cooperation is received results are not satisfactory: neither the School nor the home can do the best work.

In Schools where examinations are held, there is manifest great diversity in the results, some children obtaining over 90 per cent., others sinking below 10 per cent., even to zero. When the figures are examined it is found that those obtaining the high marks came from homes where the parents interest themselves in the work of the children. Those taking low marks get no assistance or even encouragement at home.

London, Ont.

### 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:

NOVEMBER, 1917

#### I. FIRST STANDARD COURSE

*Uxbridge, Ont.*—Rev. J. R. Fraser, Minister. *The Old Testament*: Margaret Oliver, Mrs. Agnes Sutcliffe, Christine O'Leary. **Diplomas**—Margaret Oliver, Mrs. Agnes Sutcliffe.

*Vancouver, B.C.*—Rev. J. H. Miller, Minister. *The Old Testament*: R. A. Lipsey, Margaret Witherspoon, Jessie M. McLeod, Margaret Provan, Edna Milton.

#### II. ADVANCED STANDARD COURSE

*Rockton, Que.*—Rev. Robert McCord, Minister. *The Books of the New Testament*: Gertrude J. Middlemiss, Mrs. George Rennie.

**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

All the lady students of the Normal School at Ottawa are taking up, in connection with the Y.W.C.A. of the city, our new Teacher Training handbook entitled, *The Teacher's Study of the Life of Christ*.

Our Teacher Training handbooks are used as the basis of religious instruction in five out of the seven Normal Schools of the Province of Ontario, namely, Ottawa, Toronto, Hamilton, London, Stratford.

In the Synod of the Maritime Provinces last year there was an increase of 1,420 in the

membership of the Sunday Schools and of \$97.00 in contributions. Very successful Summer Conferences were held at Sackville, N.B., and Berwick, N.S., and a series of Institutes are being held in all the Presbyteries.

On the basis of 10,000 letters received in answer to a questionnaire, the reasons why boys and girls of the teen age go to Sunday School have been summarized as follows: influence of companionship, qualified leadership, recreation, organization, respect for parents, and the challenge to do heroic service.

Says the London (England) Christian World: "Bridge End Congregational Church, Brighouse, of which Rev. Luke Beaumont is pastor, has unanimously authorized the deacons to take all necessary steps without delay preliminary to the appointment of a man to take the oversight (under the pastor) of the Sunday School and the young life of the church generally. It was felt that with a School of nearly 600 scholars and a church of 400 members spread over a wide district, it was impossible for one man to do justice to

the work, especially when the work amongst the young is so much needed at the present time. This is the first case, in Yorkshire, at any rate, where a church has prepared to pay for the services of a man to devote his whole time to this important and imperative part in the church's work. Great results may come from the new departure. The decision is one outcome of a commission of inquiry that has been going on for the last eight weeks into all the work of Brighouse Church's organizations."

## A WORD FROM THE BUSINESS MANAGER

### A COLD WEATHER ATTENDANCE BOOSTER

February weather, as a rule, is colder and less inviting out of doors than in any other month, and hence the attendance in the Sunday School is usually at low ebb throughout the entire month, particularly amongst the little folk.

Some simple device that will create an added interest in the Sunday School for the younger scholars, will prove exceedingly helpful in keeping up the attendance during the severe winter weather.

Many teachers of Beginners and Primary children are using the **Morning-Glory Plan** with excellent results. They find it not only increases attendance, but encourages promptness as well.

The plan is quite simple and inexpensive, and is well worth a trial.

Each scholar is given a morning-glory card,

showing a beautiful, old-fashioned Colonial mansion. On each side of the walk is a trellis of morning-glory vines. When the children come to Sunday School on time, they are given a morning-glory seal to paste in the blank space on their card. Of course, if they do not come, they will not receive a seal, and a blank space on the card is the result of their absence. Each card has twenty-six blank spaces, and a perfect record for twenty-six Sundays means a perfect morning-glory vine. It will be the ambition of every scholar to have his or her "vine" complete with twenty-six purple flowers.

The supplies needed are Morning-Glory cards, \$2.50 per hundred, or 35c. per dozen, and Morning-Glory Seals, 15c. per hundred. They may be had, postpaid at these prices, from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., 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, 36c. per year, 9c. per quarter. (May begin with any month.)

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

### UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

CLOSELY GRADED LESSONS (Ages 15 and upward)

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

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

SENIOR TEACHER'S MANUAL. (For ages 17 and upward.) 60c. a year, in four parts; 15c. a part. (Specify the age.)

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

THE MISSIONARY LESSON

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

Lesson Calendar : First Quarter

1. January 6. .John Prepares the Way for Jesus. Mark 1 : 1-11.
2. January 13. .Jesus Begins His Work. Mark 1 : 12-20.
3. January 20. .Jesus at Work. Mark 1 : 21-34.
4. January 27. .Jesus Forgiving Sin. Mark 2 : 1-12.
5. February 3. .Jesus Lord of the Sabbath. Mark 2 : 23 to 3 : 5.
6. February 10. .Jesus Chooses the Twelve. Mark 3 : 7-19a.
7. February 17. .Jesus Teaching by Parables—Four Kinds of Ground. Mark 4 : 1-8, 14-20.
8. February 24. .Jesus Teaching by Parables—The Growth of the Kingdom. Mark 4 : 21-34.
9. March 3. .Jesus Bringing Peace. Mark 4 : 35-41 ; 5 : 15-20.
10. March 10. .Jesus Restoring Life and Health. Mark 5 : 21-23, 35-43.
11. March 17. .Jesus Sending Forth the Twelve. Mark 6 : 7-13, 30.
12. March 24. .Jesus Ministering to the Multitude. Mark 6 : 32-44.
13. March 31. .REVIEW—Jesus Our Example in Service. Read Phil. 2 : 1-11.

AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. Hymn 577, Book of Praise.

O give me Samuel's ear,  
The open ear, O Lord,  
Alive and quick to hear  
Each whisper of Thy word—  
Like him to answer at Thy call,  
And to obey Thee first of all.

II. THE LORD'S PRAYER. All remain standing and repeat together.

III. RESPONSIVE SENTENCES. Matthew 7 : 24-27.

*Superintendent.* Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

*School.* And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock :

*Superintendent.* And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

*School.* And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

IV. SINGING. Hymn 493, Book of Praise.  
Jesus, Saviour, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me!

V. PRAYER.

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

#### Class Work

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

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

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

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

IV. Lesson Study.

#### Closing Exercises

I. SINGING. Hymn 508, Book of Praise.

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

III. RESPONSIVE SENTENCES. John 14: 1, 2.

*Superintendent.* Let not your heart be troubled: ye believe in God, believe also in me.

*School.* In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

IV. SINGING. Hymn 506, Book of Praise.

V. BENEDICTION.

Lesson V.

### JESUS LORD OF THE SABBATH

February 3, 1918

Mark 2: 23 to 3: 5. Study Mark 2: 13 to 3: 6. \*Scripture Memory Verses.

**GOLDEN TEXT**—The Son of man is lord even of the sabbath.—Mark 2: 28 (Rev. Ver.).

23 And it came to pass, that he<sup>1</sup> went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungry, he, and they that were with him?

26 How he<sup>2</sup> went into the house of God<sup>3</sup> in the days of Abiathar the high priest, and did eat the shewbread, which<sup>4</sup> is not lawful to eat<sup>5</sup> but for the priests, and gave also to them<sup>6</sup> which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is<sup>7</sup> Lord also of the sabbath.

\*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.

Ch. 3 : 1 And he entered again into the synagogue ; and there was a man there which had <sup>10</sup> a withered hand.

2 And they watched him, whether he would heal him on the sabbath day ; that they might accuse him.

3 And he saith unto the man <sup>7</sup> which had <sup>10</sup> the withered hand, Stand forth.

4 And he saith unto them, Is it lawful <sup>11</sup> to do good

**Revised Version**—<sup>1</sup> was going on the sabbath day through the cornfields ; <sup>2</sup> Did ; <sup>3</sup> entered into ; <sup>4</sup> when Abiathar was high priest ; <sup>5</sup> it ; <sup>6</sup> save for ; <sup>7</sup> that ; <sup>8</sup> so sabbath day to do good ; <sup>12</sup> harm ; <sup>13</sup> a ; <sup>14</sup> at the hardening ; <sup>15</sup> heart ; <sup>16</sup> thy ; <sup>17</sup> forth ; <sup>18</sup> Omit rest of verse.

#### LESSON PLAN

I. A Grave Charge, 23, 24.

II. A Strong Defence, 25-28.

III. An Unanswered Question, ch. 3 : 1-5.

#### HOME DAILY BIBLE READINGS

M.—Jesus Lord of the Sabbath, Mark 2 : 23 to 3 : 5.

T.—Jesus worshiping on the Sabbath, Luke 4 : 16-22.

W.—Showing mercy on the Sabbath, Luke 13 : 10-17.

Th.—Sabbath-keeping rewarded, Isa. 58 : 6-14. F.—

Preparing for the Sabbath, Ex. 16 : 21-30. S.—Christ

and the early church honor the first day, Mark 16 : 1-9;

Acts 20 : 7. S.—In the spirit on the Lord's day, Rev.

1 : 9-20.

**Primary Catechism**—*Ques. 70. Which is the Third Commandment ?* A. The Third Commandment is, "Thou shalt not take the name of the Lord thy God in vain."

on the sabbath days, or to do <sup>12</sup> evil ? to save <sup>13</sup> life, or to kill ? But they held their peace.

5 And when he had looked round about on them with anger, being grieved <sup>14</sup> for the hardness of their <sup>15</sup> hearts, he saith unto the man, Stretch forth <sup>16</sup> thine hand. And he stretched it <sup>17</sup> out ; and his hand was restored <sup>18</sup> whole as the other.

**Shorter Catechism**—*Ques. 4. What is God ?* A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 383, 100, 388, 389.

**Special Scripture Reading**—Ps. 103. (To be read respectively 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. 1598, Jesus and Disciples in the Corn Field. For Question on Missions, H. M. 537, Foreign Children Cared for at Ethelbert Mission. (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 on order.)

## THE LESSON EXPLAINED

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

**Time and Place**—Early summer, A.D. 28 ; Capernaum, near the northwest shore of the Sea of Galilee.

**Connecting Links**—The lesson follows immediately on that for last week.

After the healing of the paralytic (last lesson, ch. 2 : 1-12), Jesus left the city of Capernaum, and went to the seaside, where he taught those who came to him. Afterward (vs. 13, 14) walking on the shore, he saw Levi the publican, sitting at the receipt of custom, whom he called to follow him. The feast at Levi's house (vs. 15-22), which Mark places immediately after his call, may have taken place at a later period.

### I. A Grave Charge, 23, 24.

V. 23. *It came to pass ; soon after the call of Levi. Went through the corn fields.* The meaning is, that Jesus, with his disciples, went through a corn (that is, a grain) field on a foot-path with grain, probably wheat, on either side. *Disciples began . . . to pluck the ears ; pulling the ears and rubbing them with their hands to get at the grain.*

V. 24. *The Pharisees ; a religious sect of the Jews. The name means "separated." The sect was formed in the third century B.C. of those who separated themselves from the heathen and, as well, from the heathenizing*

tendencies and forces in their own nation.

The Pharisees were very zealous for the law of Moses, but they so interpreted that law as to make its observance an intolerable burden of obedience to trivial regulations. Most of the rabbis and scribes, the teachers of the law, belonged to the Pharisees. *That which is not lawful.* The law of Moses forbade work on the Sabbath (see Ex. 16 : 23 ; 20 : 8-11 ; 35 : 2, etc.) ; but it did not forbid the plucking of ears of grain by the passerby (see Deut. 23 : 25). The scribes, however, placed this act under the head of harvest labor, and therefore declared it to be unlawful. Notice the different grounds on which Jesus was criticized : his claim to forgive sins (v. 7) ; his friendship with publicans and sinners (v. 15) ; his disregard of fasting (v. 19) ; and his use of the Sabbath day.

### II. A Strong Defence, 25-28.

Vs. 25, 26. *Have ye never read ?* In 1 Sam. 21 : 1-6. There is a gentle irony in Jesus' words, as if he had said : "In all your minute study of the letters of scripture,"—the scribes prided themselves on their proficiency in scripture—"did you never take heed to that page ?" *What David did.* David was a favorite hero of the scribes. They would not be likely to condemn anything done by him. *When he . . . was an hungred ; during his flight*



from Saul. *House of God*; as the tabernacle is called, Ex. 23 : 19. *Eat the shewbread*; the twelve cakes of fine unleavened flour, sprinkled with frankincense and set on a golden table. It pictured the fellowship of God and man. God is the spiritual food on which the soul of man feeds. The argument is, that, if the need of David and his men could override a sacred provision like that of the shewbread, so was it right for the need of the disciples to override the law about the Sabbath.

Vs. 27, 28. *The sabbath . . . made for man*; for his true welfare, and therefore anything which furthers that welfare is lawful on the Sabbath. *Not man for the sabbath*. The Sabbath was meant to serve man, not to lay heavy burdens upon him. The Pharisees had made the Sabbath the chief thing, and human welfare quite secondary. *The Son of man*; Jesus' title for himself as the Messiah. *Lord . . . of the sabbath*; with supreme authority to declare its purpose and the proper method of observing it. Jesus is lord of the Sabbath, not to abolish it, but to declare its true place.

### III. An Unanswered Question, Ch. 3 : 1-5.

Vs. 1, 2. *Into the synagogue*; once more in Capernaum, and on a Sabbath day. *Withered hand*; probably not withered from birth, but by disease or as the result of an accident. Luke (see Luke 6 : 6) says that it was his "right hand," and an old tradition says that he was a stone mason, who asked Jesus to heal him that he might not have to beg his daily bread. *They*; the scribes and Pharisees. *Watched him*; with a crafty purpose of finding some reason to condemn him. *Heal . . . on the sabbath*. According to the rules of the rabbis, Sabbath healing was lawful only when life was in danger.

Vs. 3, 4. *Stand forth*. We learn from Matt. 12 : 10, that the Pharisees first asked Jesus : "Is it lawful to heal on the sabbath day?" Jesus boldly met the question by presenting the crippled man before them. *Lawful to do good . . . or . . . evil? to save . . . or . . . kill?* In the eyes of the Pharisees not to heal was simply to omit doing good; Jesus regarded it as doing positive evil. Not to heal, when one had the power to do so, was on the same level as killing. One of the best sayings of the rabbis was : "He who neglects to preserve life when it is in his power is a murderer." Jesus made

his appeal to the better teachings of his enemies. *Held their peace*. They were left without a word to say.

V. 5. *Looked round about on them*; surveyed each face with an all-embracing gaze. *With anger*; holy indignation, which, in Jesus, always burned against wilful sin. *Grieved*. Along with his anger, there was divine compassion for those who had become so completely mastered by sin. *Stretch forth thine hand*; a command which served to test the man's faith; healing came only in the act of obedience. *Whole as the other*. This miracle was wrought without a word or the use of any external means, by the simple forth-putting of Jesus' divine power.

The Pharisees, leaving the synagogue in anger, went out to plot the destruction of Jesus.

### Light from the East

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

THE SABBATH—How the Hebrew Sabbath was related to a Babylonian "day of rest" we cannot say. Nor can we trace the beginnings of Sabbath observance among the Hebrews. We are first on firm ground when we read in the prophetic writings of the Sabbath being celebrated as a festal occasion like the new moon and agricultural feasts. For such festal days men ceased from their daily labors; they were free to go to the sanctuaries. The Sabbath was a humane institution; it was a boon to the laboring classes, Ex. 23 : 12; Deut. 5 : 12-15.

The Exile carried men away from the sanctuaries, but the old habit persisted, and they left their toil on the Sabbath. So much was possible in Babylonia, and the custom came to be one of the marks to distinguish the Jew from the Babylonian. It is perhaps safe to draw two conclusions from this fact : (1) The Sabbath rest from labor must have been a fixed practice in Canaan long before the Exile. (2) If the Babylonians had any Sabbath it must have been something quite different.

By the time of Jesus, Sabbath observance was summed up in 39 rules. One was that you must not harvest your corn on that day; hence the faultfinding with Jesus' disciples. Another was that you must not give medical aid to a sick man unless his life was in danger ;

hence Jesus had no right to heal the man with the withered hand. Jesus falls back on pro-

phetic ideas about the Sabbath; it was a humane institution.

### A JEWISH SYNAGOGUE

The synagogue is something that we do not find in Old Testament times. This institution is supposed to have had its origin in the time of the Babylonian captivity when the Jewish exiles had no opportunity of maintaining the temple worship of God. In New Testament times, we find synagogues all over the land without interfering with the temple as the religious centre of the land. The synagogue served more purposes than that of a local church, for it was also public school and court of law. It was thus the real centre of the community life. Two things were required in the building of a synagogue. It must be built on an elevated place, and like the temple, it must face the east. Its shape was always that of a quadrilateral divided inside by three or five rows of pillars.

As regards the furniture of the synagogue, the most important item was the chest or cupboard (*teba*, the ark), in which the sacred rolls of the Law and the Prophets were kept. The synagogues of New Testament times were also doubtless provided with a raised platform (*bema*), on which stood the reading desk, from which the scriptures were read. The larger portion of the area was occupied by benches for the congregation, the worshipers facing southwards, in Galilee at least, towards the holy city. A few special seats in front of the *bema*, and facing the congregation, were occupied by the heads of the community. These are the chief seats in the synagogues coveted by the Pharisees. In front of the ark a lamp burned day and night.

### THE LESSON APPLIED

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

The Sabbath was a very important factor in the religious life of the Jewish people. It assumed a position of special influence after the Exile. Nehemiah insisted on the cessation of all labor within Jerusalem on that day. He even went so far as to declare that the calamity of the Exile was due to the Sabbath breaking of the Jews, Neh. 10 : 15-22. The institution continued to be cherished and guarded with the utmost care until the time of Jesus.

As an example of the scrupulous anxiety with which the Jews observed the Sabbath, it may be recalled that when they were being bitterly persecuted by the pagans by order of the King Antiochus Epiphanes, they refused to defend themselves in battle on the Sabbath day. They said, "Let us die in our innocence," and they were mown down by the brutal enemy. Pompey was later able to complete his mound against Jerusalem on the Sabbath unmolested. In the time of Jesus this tendency to slavish obedience was very pronounced. If a Levite broke the string of his musical instrument while playing in the temple,—but not elsewhere—he might tie it up, but he could not substitute a new string. A

stain might not have cold water poured on it, although it might be washed in the usual way. At this time, also, it was disputed whether one might eat an egg laid on the Sabbath day. This punctiliousness explains why many sick folk were brought to Jesus after sunset, that is, after the Sabbath was over. According to the Pharisees, the disciples violated the command about the Sabbath because "plucking" was a species of "reaping," while "rubbing" was a species of "threshing."

Observe now Jesus' attitude toward this huge structure of Sabbath regulations erected by the scribes. He rejected it as false. How did Jesus use the day? He worshiped in the synagogue; he walked with the disciples through the corn fields; he healed the sick. He made the day one of joy and gladness and service. He taught that each hour of the day was to be filled with service for one's fellows. He himself used the day in the way that would help others the best. That is what he meant when he said that the Son of man was lord even of the Sabbath.

So many people confuse Sunday with the old Jewish Sabbath, or are perplexed when they realize that we observe Sunday instead

of the Jewish day, that it may be well to halt a moment at this point. The Jewish Sabbath was abolished along with all other Mosaic institutions, namely, circumcision as a religious requirement, and the early Christians naturally selected the first day of the week, the day of resurrection, as the glad day of prayer and fellowship with God. The important consideration is to regard this day with the eyes of Jesus.

Opposition to the Christian Sunday comes from two sources, the one religious, the other irreligious. The religious opposition is that of the Seventh Day Adventists. They declare that we must observe Saturday or the old Jewish Sabbath, and that it is sin to do anything else. Paul encountered the same viewpoint in his day and fought against it with all his might. He urged the Colossians to allow no man to take them to task on questions of new moons or Sabbaths. "All that is the mere shadow of what is to be," he declared. The second kind of opposition comes from men who want to use the day for commercial gain. The Lord's Day Alliance has done excellent service in safeguarding the day for the toilers of Canada. The Act, which is the result of the Alliance's efforts, aims to preserve the day for the toil-worn children of men and so give them a chance for physical and moral recovery.

A remarkable proof of the value of Sunday rest is found in Great Britain's experience

with the manufacture of munitions. The Government's committee appointed to investigate the question found that the maximum production of munitions was reached by observing the law of rest as one day in seven. Man needs regular rest; animals need it, and even machinery needs it.

The lesson illustrates the free attitude of Jesus to all the Jewish ceremonial regulations. The Pharisees taught the duty of washing one's hands before eating after coming from the market: This was a religious obligation, not an act of cleanliness. Jesus permitted his disciples to overlook this rule. If a young man gave his money to the synagogue he might be absolved from the duty of caring for his aged parents, so ran the ecclesiastical tradition. Jesus denounced this as an immoral procedure. Thus we see that Jesus' message was one of life instead of bondage to institutions or outward rules. The same principle should govern us. The politics and customs of our churches are useless if they stand in the way of the growth of spiritual life. Denominational rivalry in small towns leads to many a bitter heartbreak amongst both minister and people. Should we not let the traditions of the elders rest on us far more lightly than we do? Should we not strive to understand the viewpoint of Jesus when he faced the customs, traditions and church methods of his day?

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

In teaching to-day's lesson there are two points to be specially emphasized:

(a) Help the class to trace the growth in the opposition of the religious leaders to Jesus. Remind the class of the way in which they criticized Jesus in our last lesson. Have some one explain the bearing upon the situation of the call of Matthew and the subsequent action of Jesus in accepting Matthew's hospitality. Call attention to the criticism of the Pharisees and of John's disciples directed against the way in which Jesus' disciples were ignoring

the traditions regarding fasting. (See Mark 2:13-22.) To-day we are to hear of two more causes of friction between Jesus and the Pharisees.

(b) Point out the most important fact that Jesus in his teaching uniformly placed the emphasis upon great principles rather than upon such minor details of conduct as differ from one generation to another or from one place to another. One of these principles is that human welfare is to be placed above reverence for mere institutions. Bring out by means of questions the fact that we to-day are often tempted to exalt institutions at the expense of human welfare. Now let us look at two examples or illustrations of the working out of this great principle of Jesus.

1. *The first example*, vs. 23-28. Question the class as to the objection brought forward by the critics of the disciples. How could they describe the act of the disciples as "unlawful?" Explain how the scribes had worked out all sorts of deductions from the original Sabbath law. How does Jesus answer the criticism? Be sure that the class sees the point of the illustration from the Old Testament. David did not break the Sabbath law, but he used his common sense in placing human welfare above an institution regarded as sacred. Lay emphasis upon the clear manner in which Jesus sums up the whole situation in v. 27. "The rabbis went so far as to say that God had created man for the sake of his Sabbath law, that is, in order to have some one to obey his Sabbath law." On what principle do the members of the class govern the spending of their Sabbaths?

2. *The second example*, ch. 3 : 1-5. Question the class as to the way in which the unworthy spirit of the Pharisees shows itself in this incident. There is something dramatic in the answer of Jesus to the unspoken criticism of his opponents. Here is a man in need of healing. What is to be done about it? "It is a condition which confronts us—not a theory." Draw attention to the anger of Jesus. How do we reconcile this with his description of himself as "meek and lowly?" It was the placing of an institution above a case of human need which aroused his anger. Is there a lesson here for us?

### For Teachers of the Senior Scholars

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

Have a talk with the class about how the Sabbath should be spent. Ask for some Old Testament passage which throws light upon this subject. (See Ex. 20 : 8-11.) Show that we have not outgrown this teaching. Bring out how necessary the Sabbath is to man's physical and moral well being, and remind the scholars how unfortunate it is for a man to get into the company of what Charles Lamb calls "Sabbathless Satan." Refer to Question 60 in the Shorter Catechism, "How is the Sabbath to be sanctified?" What works are permissible on that day? Point out that we have an illustration of these two kinds of work in the lesson :

1. *A Work of Necessity*, vs. 23-28. Question the class about this incident, where Jesus and his disciples were, where they were going, what the disciples did. Refer to Matt. 12 : 1 and Luke 6 : 1 for additional particulars. What complaint was made against Jesus, and how did he answer the fault-finders? Bring out that this answer teaches that in times of physical distress some things are right which are not lawful under other circumstances. The law of life is superior to the law of the Sabbath. Remind the class that we need to be very sure that the physical necessities of life are very great before we are led to disregard the Sabbath law, which is the great physical and spiritual safeguard of physical and spiritual life.

2. *A Work of Mercy*, ch. 3 : 1-5. What happened that day when they reached the synagogue? Note how tenderly every human life which was impaired in any way appealed to Jesus. With what great loving eyes and sympathetic heart he must look upon our brave soldier boys who have returned from the front crippled and maimed. What question does Jesus put to his enemies who were watching a chance to accuse him? What effect did their cruel lack of human sympathy have upon Jesus? Is it right to be angry? Sometimes it would be a great sin not to be angry. Robertson of Brighton tells of a scene he witnessed one night which made him angry, almost beyond self-control, when he saw a young man luring another on to ruin.

### For Teachers of the Boys and Girls

By Rev. John Mutch, B.D.

Refer to the British troops fighting for Jerusalem. Jerusalem is on a high hill in a rough country, and is thus difficult to conquer. And long ago an Egyptian king, Ptolemy, had a hard fight to take the city, until he discovered that the Jews would not fight on the Sabbath. So he waited for that day, when he attacked and took the city. Ask the scholars whether the Jews did right. Tell them the lesson for to-day helps to decide that question, and get one to read vs. 23-28 and another ch. 3 : 1-5.

Ask whether a doctor has a right to work on Sunday. Get the pupils to tell you that he has because : (1) He is helping men. One

pupil should read v. 27. (2) He is following Jesus, who is Lord of the Sabbath, and has the right to decide how it is to be spent. Another scholar may read v. 28 and ch. 3: 3-5. Show that what is true of a doctor is also true of a minister, and of a soldier trying to protect his country.

Now ask whether that means that a man can do anything he likes on Sunday. Ask for examples of what should not be done. Tell this story. In a Canadian mining town, the miners asked their employers to make Sunday free from unnecessary work. But the mine owners refused. Show how despotic such a law is, how it interferes with a man's day of rest which his body needs, how it keeps him away from his boys and girls, from his home, how it stops his going to church. Show that the reason such work should be forbidden is that it does harm instead of good, and so is directly opposed to the spirit of Jesus.

Ask where Jesus was when he healed the man with the withered hand, ch. 3: 1. Get

a scholar to read Luke 2: 46 and indicate that the meaning of that verse is that Jesus, when a boy, went to the temple to learn about God. No doubt, as a boy, he attended the synagogue every Sunday. Refer to Mark 1: 21 and show that this is the second time already in this Gospel, we read of Jesus being in church on the Sabbath. If Jesus is our example we should attend church.

The two Wright brothers were amongst the first to experiment with aeroplanes in America. They refused to fly, or even to mend their machines on Sunday. During a great ten-day celebration held in New York, Wilbur Wright was engaged to make flights. All the days but Sunday were too windy for flying. It meant much to Wright to make a successful flight before such crowds, as the aeroplane was not then a demonstrated success. But, even when urged by his backers to fly on Sunday, he refused. Conclude with this story as an example of courageous Sabbath observance.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. John says the Jews sought to kill Jesus for breaking the Sabbath and for saying God was his Father. Find the verse.

2. Who is our strength in trouble? Find what the psalmist says.

ANSWERS, Lesson IV.—(1) Matt. 17: 5.  
(2) John 6: 69.

#### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Has anger a place in a noble character?
2. Should we do any work on the Lord's Day?

#### Prove from Scripture

That Jesus honored God's house.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Our lesson tells us about Jesus the Mighty Worker showing how to keep the Sabbath.

*Lesson Thought*—Teach the little ones that the Sabbath day is a gift from God. We should love God's day and spend it in a right way.

*Approach to the Lesson*—Ask the children to tell you some of God's gifts to us.

Repeat the following verse, or have an older girl read it:

"All the world is full of things,—  
God's true love and kindness brings.  
In the air and on the ground,  
In my home and all around

God's great love is living.  
Oh, how grateful I should be!  
How my heart should try to see  
Here and there and everywhere  
All the thoughtfulness and care  
God's great love is giving."

*Lesson*—Our lesson is about one of God's gifts to us. Print GOD'S DAY—SUNDAY. God has given us his own day—the Lord's Day, we call it—for a "rest day" and a "worship day."

Let me tell you what a little girl went home from Sunday School and told her mother.  
"Mama, my teacher said we should all go to

sleep on Sunday, because God gave us Sunday for a 'rest day.'" I think that little girl must have "gone to sleep" while her teacher was telling them the meaning of a "rest day." If you will keep wide awake you shall hear a story about Jesus on the Sabbath day.

*Fourth Commandment*—Long, long ago God gave this Commandment to his people (print) — R E M E M B E R T H E S A B B A T H D A Y T O K E E P I T H O L Y, etc. The Jews made a great many rules

about keeping the Sabbath day holy. These said, "You must not do this and you must not do that on the Sabbath day;" "You must not carry a parcel, you must not even carry a handkerchief." The Jews were very angry at Jesus and the disciples because they did not obey all the rules.

*Lesson*—Show a picture of Jesus and his disciples walking through the grain. In Palestine there were no fences and the path went through amongst the grain. What a fuss the Pharisees made when they saw the disciples plucking and eating the ears of corn on the Sabbath day! They were very angry

at Jesus because he allowed the disciples to do so. Tell and explain Jesus' reply.

*Golden Text*—Repeat. Jesus wants to teach us that God gave us this day. He is greater than all laws. He wants us to use it

in any way that will be worshipful to him, restful to ourselves and helpful to everybody else.

Mention ways of worshiping—ways of resting—kind deeds is there amongst the crowd. He sees a man done for Jesus' sake.

Picture the scene in the syn-

agogue. Jesus with a helpless, withered hand, so that he could not hold anything. The Pharisees watched to see if Jesus would heal him on the Sabbath day. Tell ch. 3: 2-5.

Jesus taught us by example what we should do on the Sabbath day: (a) rest from everyday work and pleasure; (b) worship God in his house; (c) help those who need help.

*Our Motto*—Repeat, "We will be workers for Jesus every day of the week." Sing Hymn 380, Book of Praise.

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

## REMEMBER THE SABBATH DAY TO KEEP IT HOLY

### FROM THE PLATFORM

## THE LORD'S MAN'S DAY

Call for some of the names which are given to the Christian Sabbath. Amongst these the scholars will mention THE LORD'S DAY (Print). Ask for the verse in the lesson which teaches that this day belongs to Jesus (the Lord). Bring out that, if the day belongs to him, he has the right to say how it should be used. Next, question about the Pharisees' finding fault with the disciples for plucking and eating grain on the Sabbath and about Jesus' defence of their conduct. Bring out also, by questioning, a brief account of the scene in the synagogue

where Jesus healed the man with the withered hand. Now ask for whom Jesus said that the Sabbath was made (see v. 27 of the lesson), and point out that the Sabbath is not only the Lord's Day, but also MAN'S (Print) day. Bring out the thought that it is right on the Sabbath to do anything that is for man's real good and speak of ways in which the holy day should be spent.

## Lesson VI.

## JESUS CHOOSES THE TWELVE

February 10, 1918

Mark 3 : 7-19a. Study Mark 3 : 7-35. Scripture Memory Verses.

**GOLDEN TEXT**—He appointed twelve, that they might be with him, and that he might send them forth to preach.  
—Mark 3 : 14 (Rev. Ver.).

7<sup>1</sup> But Je'sus withdrew himself with his disciples to the sea : and a great multitude from Gal'ilee followed<sup>2</sup> him, and from Jude'a,

8 And from Jeru'salem, and from Idume'a, and from beyond Jor'dan ; and<sup>4</sup> they about Tyre and Sidon, a great multitude,<sup>5</sup> when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a<sup>6</sup> small ship should wait on him because of the<sup>7</sup> multitude, lest they should throng him.

10 For he had healed many ; insomuch that<sup>8</sup> they pressed upon him for to touch him, as many as had plagues.

11 And<sup>9</sup> unclean spirits,<sup>10</sup> when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

**Revised Version**—<sup>1</sup> And Jesus with his disciples withdrew ; <sup>2</sup> Omit him ; <sup>3</sup> Omit from ; <sup>4</sup> Omit they ; <sup>5</sup> hearing ; <sup>6</sup> little boat ; <sup>7</sup> crowd ; <sup>8</sup> as many as had plagues pressed upon him that they might touch him ; <sup>9</sup> the ; <sup>10</sup> whenever they beheld him ; <sup>11</sup> charged them much ; <sup>12</sup> himself ; <sup>13</sup> went ; <sup>14</sup> appointed ; <sup>15</sup> might ; <sup>16</sup> authority to cast out devils ; <sup>17</sup> them he surnamed ; <sup>18</sup> Sons ; <sup>19</sup> Canaanman.

## LESSON PLAN

I. Retreating from the City, 7, 8.

II. Healing by the Seaside, 9-12.

III. Ordaining on the Mountain, 13-19a.

## HOME DAILY BIBLE READINGS

M.—Jesus chooses the Twelve, Mark 3 : 13-19. T.—Prayer and the choice of the Twelve, Luke 6 : 12-16. W.—The purpose in choosing the Twelve, John 15 : 15-27. Th.—The cost of discipleship, Luke 14 : 25-35. F.—Jesus' prayer for his disciples, John 17 : 9-21. S.—The relation between master and disciple, Matt. 10 : 14-25. S.—The reward of discipleship, Matt. 19 : 23-30.

**Primary Catechism**—Ques. 71. *What are some of the common ways of taking God's name in vain?* A.

12 And he<sup>11</sup> straitly charged them that they should not make him known.

13 And he goeth up into<sup>9</sup> a mountain, and calleth unto him whom he<sup>12</sup> would ; and they<sup>13</sup> came unto him.

14 And he<sup>14</sup> ordained twelve, that they<sup>15</sup> should be with him, and that he might send them forth to preach, <sup>15</sup> And to have<sup>16</sup> power to heal sicknesses, and to cast out devils :

16 And Si'mon he surnamed Pe'ter ;

17 And James the son of Zeb'edee, and John the brother of James ; and<sup>17</sup> he surnamed them Boaner'ges, which is,<sup>18</sup> The sons of thunder :

18 And An'drew, and Phil'ip, and Barthol'omew, and Matth'ew, and Thom'as, and James the son of Alpha'eus, and Thaddae'us, and Si'mon the<sup>19</sup> Ca'naanite, <sup>19</sup> And Ju'das Iscar'iot, which also betrayed him.

Profane swearing, and speaking about God and holy things in a light or thoughtless way.

**Shorter Catechism**—Ques. 5. *Are there more Gods than one?* A. There is but One only, the living and true God. Ques. 6. *How many persons are there in the Godhead?* A. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance, equal in power and glory.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 111, 238, 375, 240.

**Special Scripture Reading**—Isa. 42 : 1-8. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 496, Jesus Teaching His Disciples. For Question on Missions, H. M. 757, Picnic of French Protestants, Quebec. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Summer A.D. 28 ; perhaps the Horns of Hattin, a two-crested mountain not far west of the Lake of Galilee.

**Connecting Links**—The lesson continues Mark's narrative without a break.

## I. Retreating from the City, 7, 8.

Vs. 7, 8. *Withdrew himself* ; left the synagogue for the lake side, likely because of the Pharisees who turned the synagogue authorities against him. *With his disciples* ; learners, the company who often followed him about. The twelve disciples, known as apostles, were not yet chosen. *A great multitude* ; gathered from a wide area : (1) Tyre and Sidon and Galilee to the north of Pales-

tine ; (2) Judea and Jerusalem in the centre ; (3) Perea, "beyond the Jordan," on the east ; (4) Idumea, Herod's native country in the south. *What great things he did* ; his wonderful miracles. *Came unto him*. This was the time of Jesus' growing popularity, which the opposition of the Pharisees was powerless to check.

## II. Healing by the Seaside, 9-12.

Vs. 9, 10. *Spake to his disciples* ; told them, gave orders. *A small ship* ; one of the fishing boats with which the surface of the Lake of Galilee, which teemed with fish, was crowded. *Should wait on him* ; should constantly be in readiness. *Because of the mul-*

*titude*; so that he might be able to keep at a convenient distance from them. It is not said whether or not the boat was used. *Throng him*; crowd too closely about him. *He had healed many*; not by word only, but also by touch, hence the eagerness of the crowd to come close to him. *Pressed upon him*; knocked against him, a vivid picture of the crowd's eagerness and excitement. *Plagues*; literally, "scourges," hence diseases viewed as providential scourges.

Vs. 11, 12. *Unclean spirits*; demons who had taken complete possession of men and women, whose will was completely mastered by that of the demon. *When they saw him*; whenever, as often as, they beheld him. *Fell down . . . and cried*; would keep falling down and crying. *The Son of God*; that is, the Messiah. The lowest acknowledge Jesus as the highest. *Straitly charged them*; commanded them with great emphasis. *Should not make him known*. Jesus would not have the help of such agents to advance his cause.

### III. Ordaining on the Mountain, 13-19a.

V. 13. *He goeth*. This verse marks a turning point in the gospel history. The fame of Jesus had spread in every direction throughout the whole land, and his favor with the people was constantly growing. He had, however, excited the enmity of the ruling classes in Judea and Galilee. Meanwhile he himself had seemed to stand alone. He had, it is true, gathered a few disciples, but these had not yet been organized or received a definite commission to spread his teaching. A little group of disciples was now to be organized and receive such a commission. *Into a mountain*; Rev. Ver., "the mountain," a well known hill near the Lake of Galilee to which Jesus was in the habit of retiring. (See Time and Place.) *Callevh . . . whom he would*; from amongst the disciples who followed him.

Vs. 14, 15. *Ordained*; set apart, as in the case of a king or priest. *Twelve*; selected from the larger company called apart from the multitude. *Might be with him* (Revised Version); the first purpose in the appointment of the Twelve: they were to be constantly with Jesus for companionship and instruction. They were still to be disciples or learners. *Might send them forth*; the

second purpose: the Twelve were to be men "sent forth"—apostles—to carry on the work of Jesus after his time on earth was fulfilled. *To preach*. Their first work was to preach the gospel. *Heal . . . cast out devils*. They were to have power over disease, both of body and soul. The growing work of Jesus made helpers necessary. The work for and amongst the people was too much for Jesus alone. The apostles were to help him in his work and continue it after he was gone.

Vs. 16-19a. The list of apostles may be arranged in groups of four, the first beginning with Simon, the second with Philip and the third with James, "the son of Alphaeus." The list, with some variations in each case, is given also in Matt. 10:2-4; Luke 6:14-16; Acts 1:13. *Simon . . . Peter*. In every list of the disciples this name is first. The name "Peter," which means "Stone," was given at Simon's first meeting with Jesus (see John 1:42, Rev. Ver.). *Boanerges*. The name was probably given because of their ardent temper, Mark 9:38; Luke 9:54. *Bartholomew*; taken to be Nathanael, John 1:45. *Matthew*; a publican, called from the receipt of custom. Levi was his other name, Mark 2:14. *James . . . son of Alphaeus*; to distinguish him from James, son of Zebedee. *Thaddæus*; called Lebbaeus in Matt. 10:3, and Judas or Jude, Acts 1:13. *Simon the Canaanite*; no reference to the town of Cana or to the people called the Canaanites. The word means "zealot." He was possibly one of the Zealots, a sect founded A.D. 6 or 7, who "bitterly resented the domination of Rome and would fain have hastened by the sword the fulfilment of the Messianic hope." *Iscairiot*; "the man of Kerioth," a village of Judah. Judas' name always stands last in the lists of the apostles. *Which also betrayed him*. This dreadful descriptive phrase is rarely omitted when Judas is spoken of.

### Light from the East

DEMONS AND DISEASE—In the religion of the prophets there was no room for demons. For them their God filled the whole field of vision. But the people retained a superstitious regard for demons and good spirits. People dreaded malignant spirits and sought to placate them by gifts, Lev. 17:7; Deut.



32 : 17. They might be found oftenest in the waste places, but they were never far away. They lived in the air and the wilderness ; they tortured man and beast. Christianity was born into a world infested with demons. They acted singly, but they were also organized into a great invisible kingdom of evil forces, with Satan at their head. Hence to cast out a demon was something more than to deliver the poor victim ; it was a blow struck at Satan himself. When Christ subdued a demon, it was manifest proof that he was mightier than the enemy ; it was an earnest of the kingdom of God (see Luke 10 : 18, 19 : 11 : 20 ; and compare Matt. 8 : 29 ; Mark 1 : 24 ; Rom. 16 : 20 ; 1 John 3 :

8). Finally the devil and all his minions shall be destroyed in the lake of fire, Rev. 20 : 10.

It was a dreadful thing to fall into the hands of a demon, to be possessed by a demon. The demon had him, the man was helpless. There was a tendency to regard disease in general as demon possession, not only derangement of the mind and nerves, but even dumbness and blindness and curvature of the spine. At the same time, Jesus and his disciples always speak of two classes of infirm, the sick as well as the possessed. But while physicians might cure the sick it took the power of God to wrench a helpless demoniac out of the clutches of the evil one.

### THE GEOGRAPHY LESSON

Idumæa is the Greek equivalent of "Edom, the 'Red' Land, so called from the red color of its sandstone cliffs," which embraced the ranges of Mount Seir on either side of the Arabah, or depression which runs southward from the Dead Sea to the head of the Gulf of Akabah. Under the Roman government this territory formed one of the twelve divisions of Judea. It was the native land of Herod the Great and his family.

The Upper Jordan designates that portion of the river between Luke Huleh and the Sea of Galilee. Emerging from Lake Huleh, after flowing placidly for two miles, it dashes



down over a rocky and tortuous bed until it enters the Sea of Galilee, falling, in this short stretch of  $10\frac{1}{2}$  miles, 689 feet. The Lower Jordan is the part of the river between the Sea of Galilee and the Dead Sea. The distance in a straight line is but 65 miles, but the river's course, owing to its many curves, is not less than 200 miles. In this stretch it falls 610 feet.

Tyre was situated on the coast of Palestine about half-way between Mount Carmel and Beyrout. Zidon was about midway between Beyrout and Tyre. Tyre and Sidon were ancient and famous commercial cities.

### THE LESSON APPLIED

1. The lesson shows that *Jesus carries forward his programme by means of human help.* He needed the Twelve for that purpose. Does not God always work through men and women ? When he wanted to save the infant Christian church from becoming a Jewish sect, he worked through Paul. When he wanted to encourage the Christians who were passing through the awful fires of persecution at the hands of the Roman emperors, he imparted courage and inspiration to the faint by means of the book of Revelation. When pernicious doctrine threatened the Christian faith, he spoke through Athanasius. When

the church had become corrupt, he spoke through Martin Luther, and Protestantism was born. And in this present War, God is surely ripening his purpose in the hands of chosen leaders of the various allied nations. Sometimes devout people have expected God to perform miracles while they waited with folded hands. But Jesus' method was the selection of disciples.

2. Notice the high level of promotion which the Twelve gained. The British king bestows the Military Cross or the Victoria Cross or some other badge of honor on many of our heroes at the front. These brave lads will

wear these badges and medals with pride and pass them on as a precious legacy to their children. But glorious as is their distinction, it is inferior to the call to be disciples of King Jesus. These twelve men were henceforth to share the privacy of their spiritual sovereignty, to learn daily from his lips, to feel the heavenly glory of his character, to have revealed to them the plans for his far-reaching campaign against the kingdom of Satan and the overthrow of all evil. They were called from the obscurity of their trades and occupations to be lieutenants under a peerless captain, a "beloved captain,"—to use Donald Hankey's phrase—who would always lead them aright, endanger himself for them and others, and finally fall a victim of the enemy's hatred, giving himself in utter sacrifice and love for men.

We, too, are called to be saints, called to share the glory and the victory of the long campaign. We, too, are to be fellow soldiers with Jesus. May we not draw back.

3. *Why were the Twelve chosen?* V. 14 gives the beautiful answer. He yearned for human fellowship; he desired to train them for their task and fill them with his ideas and his spirit, so that they could declare the glad tidings, and expel demons from tormented souls. Hermann Hagedorn has issued a little book addressed to the young boys and girls of the United States, entitled *You are the Hope of the World*. It is a ringing challenge to the youth of America to rise to the new ideals, and live nobly and unselfishly for democracy. But Jesus says, with still greater emphasis, to us who hear his call, "You are the hope, the light of the world."

4. *What did it mean to be a disciple of Jesus?* The disciples did not quite understand what it meant, not at first anyway. They could not banish from their minds the hope that Jesus would establish a kingdom on earth and that they would occupy positions of honor at

his right and left hands. They did not foresee their master's tragic death, and when that event occurred they were for a time spiritually unhinged. And yet Jesus explained again and again what discipleship involved. It includes wholehearted service of God and man, and we may encounter stern opposition in carrying out the Christian programme for our own lives. Dr. Lyman Abbott recently said: "What would be thought of a would-be soldier who would offer his services on such conditions as: 'I must be assured eight hours' sleep every night;' or, 'I am very dependent on regular meals and my coffee in the morning;' or, 'Wet feet are sure to give me a cold, I must guard against that.' Conditional volunteering is as preposterous in life as in the army; for life also is war. Or, as Mr. Wells expresses it, 'God takes all.' He takes you, blood and bones and house and acres."

5. *The composition of the first group of disciples.* Some were outstanding, Peter, James and John. Of the most we know little, but one, Judas Iscariot, was a traitor. In these war times we know the meaning of that term. The War would probably have been won by the Allies by this time if "traitors" had not been at work. The responsible cabinet ministers of Russia, for example, sent their armies to fight the Germans with sticks and with their bare fists, while they held back supplies of munitions. These wretches had been bought with German gold. Everywhere the Allies have suffered through treachery. It is a foul fiend, sordid, pitiless, thinking only of its own gain and careless of honor and deaf to the sufferings of others. Let us be careful that the church does not nourish people who betray it to the enemy. Our personal concern should be that we are wholeheartedly loyal to our leader, Christ. We must be sincere soldiers, prepared for hardship and privation if necessary, for the sake of the triumph of the Christian cause.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by reminding the class of what was noticed in our last lesson,—the increasing

hostility of the scribes and Pharisees to Jesus. This hostility took a very definite form after Jesus had healed the man with a withered hand, as we know from Mark 3:6. This probably accounts for the withdrawal of Jesus and his disciples to the sea at the beginning

of our lesson to-day. When the right time comes he will face his enemies, but in the meantime there are other things to be done. Now discuss :

1. *The widespread fame of Jesus*, vs. 7-12.

Help the class to realize the popularity of Jesus during this part of his ministry. Suggest that up till now, Jesus' audiences have been made up chiefly of people from Galilee together with some of the scribes and Pharisees who may possibly have come from Jerusalem. But in this paragraph we hear of people from Judea and from the Gentile districts. Point out that the growing opposition on the part of the authorities had not succeeded in quenching the popularity of Jesus with common people. On the other hand, will not this popularity be likely to rouse still greater opposition from the official teachers? Call attention to the testimony borne by the unclean spirits in v. 11. The "Son of God" was used as a Messianic title. Why did Jesus silence this testimony? Remind the class that, according to the first three Gospels, Jesus kept his claim to be the Messiah in the background, until the time of Peter's great confession. Can the class suggest any reason for this?

2. *The appointment of the Twelve*, vs. 13-15.

This is a very critical point in the ministry of the master. What is there in Luke's account to suggest how critical the situation is? (See Luke 6:12.) Christ's work is growing so that there is some need of organization. There were doubtless not a few of his disciples who could not follow him literally from place to place. Was there any special significance in the choice of the *twelve* apostles? Call attention to the three definite purposes for which the Twelve are chosen. Lay emphasis upon the fact that the only way in which the kingdom can spread in our day is by the testimony which the followers of Jesus bear to his power and love. As St. Augustine says: "One loving soul sets another on fire."

3. *The glorious company of the apostles*, vs. 16-19. Question the class as to the information which we possess about these twelve men. What were their characteristics so far as we can tell from what we read about them in the Gospels? Which ones of the number have we already met with in our study of

Mark? Point out that Jesus makes an appeal to men of very different temperaments and circumstances.

### For Teachers of the Senior Scholars

Introduce the subject by referring to how much harder it is to do our work in the face of hostile criticism than in a sympathetic environment. Note that Jesus himself was so human that he was glad to get away from his enemies who were dogging his steps, trying to entangle him in his words or deeds. Where did Jesus go?

1. *The Multitude*, vs. 7-12. Note that in getting away from his enemies he did not wish to get away from the people who thronged him that they might hear his wonderful words of life and witness his wonderful works of mercy. It was a great multitude that followed Jesus. Bring out how widespread the interest in Jesus was at this time, as indicated by the different and distant places from which the crowd came. What was it that contributed most to Christ's popularity at this time? Is Christ as popular in the world today as he was then? If Christ were to come to Canada, as he came to Palestine in the long ago, would he receive as enthusiastic a reception from the common people? How would the fashionable, and business, and pleasure-seeking world receive him?

2. *The Twelve*, vs. 13-19. Where was Jesus at the time he chose the Twelve? How did he spend the preceding night? (See Luke 6:12.) Not how prayerful that blessed life was. Why did Jesus choose twelve out of the multitude to be with him? The time had come when he must begin to train up men to be leaders in the great work of making him known to the world, by bringing them into closer touch with himself, that they might listen to his words, and learn the inner meaning of his teaching, and catch the spirit of his life. Ask for the names of the Twelve, and any outstanding features of their lives. Bring out that God calls us all to be with him here in the daily fellowships of life that we may tell to others in our little world what we have learned of his goodness and love. Quote Julia Dorr's beautiful words:

"If I in harvest fields

Where strong ones reap,

May bind one golden sheaf  
 For love to keep ;  
 May speak one quiet word  
 When all is still,  
 Helping some fainting heart  
 To bear Thy will,  
 I ask no more."

### For Teachers of the Boys and Girls

Not long ago, an educated native of India, when speaking about Jesus, said that the world needs God, and the only God who will do is he who is seen in Jesus Christ. Give some such illustration of the way even heathen nations are turning to Jesus. Ask why this is so. The answer is found in vs. 7-12, which one of the scholars may read. Show that all those crowds flocked after Jesus because they realized he could do more for them than any one else. Have a map ready and get the scholars to find the places mentioned.

Ask whether any sort of person can get on a hockey or basketball team. The scholars will soon point out that any team players must fit themselves for the game. Only the fit are chosen to play. Then point out that Jesus' disciples must have been fit men, for he picked them, vs. 13-19. He did not take anybody. Show how a man to be a farmer, a soldier, a doctor, etc., must prepare himself. Point out the responsibility that rests on every young person to fit himself for the call of Jesus to serve him—healthy bodies, healthy minds, courageous hearts, must be prepared ahead of time.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Read in Isaiah how God called Isaiah to be his prophet to the children of Israel.
2. "Thou shalt be his witness unto all men of what thou hast seen and heard." Find the passage.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about Jesus the Mighty Worker choosing twelve learners.

In the light of what you know of the scholars' fondness for chums, for belonging to "a bunch," picture Jesus choosing these twelve men to be with him. Point out how they kept together, how they had secrets among themselves, how they helped one another, how they had a great object,—to establish the kingdom of God. Show that Jesus needed such friends (v. 14) for sympathy and help. Ask for their names and something about them.

The scholars will deeply abhor the action of Judas, v. 19. These boys and girls despise, more than most things, traitors, the person who is disloyal to his "bunch," the tattletale, the sneak, etc. They believe in standing by their friends. Bring out the perfidy of Judas' action, his breach of confidence, his selling his leader for a little money. Then ask whether it is possible to be a traitor to Jesus to-day. Point out that any one upon whom Jesus is relying to do right and who goes back on him is coming near the action of Judas.

Point out, in closing, that Jesus is calling each one of us to serve him and that he has work for each one which no one else can do. Make an earnest appeal to the scholars to permit nothing to prevent them from heeding Jesus' call and entering into his service. Refer to the example of Dr. Robert E. Speer, whose wealthy uncle wished him to study law and become a great lawyer, but who gave himself to the work of Foreign Missions because he believed that Jesus had called him to this work.

ANSWERS, Lesson V.—(1) John 5 : 18.  
 (2) Ps. 46 : 1.

#### For Discussion

1. Are crowds a help or a hindrance in Christian work ?
2. Why *medical* missions ?

#### Prove from Scripture

That Jesus wants his gospel preached.

*Lesson Thought*—Teach the children that Jesus wants each one of them to be a learner, and he will be their teacher.

*Approach to the Lesson*—Show or describe a magnet. Tell the children that the magnet is full of little electric currents which we cannot see, but which make the magnet able to draw bits of iron or steel to it. Let us take this nail and rub it on the magnet. Now watch! It has become a magnet too. It is able to "draw" things also!

Our lesson tells us about Jesus drawing twelve disciples or learners to himself and giving them power to draw others to him.

*Review*—Show a map. Point out the places by the Sea of Galilee where Jesus went about doing good. Recall Jesus calling the fishermen to follow him. They stayed close to him watching all he did. Crowds followed Jesus wherever he went. Sick and helpless ones struggled to get near him that they might touch him and be healed.

What did he do for the man in the synagogue in Jerusalem who had an unclean spirit in him? Where was he when he cured the sick grandmother in Simon's house? And the man sick of the palsy who was let down through the hole in the roof? And the man who had the withered hand? Think of all Jesus did for sick and helpless men.

*Lesson*—One day Jesus told his followers to get a little boat ready and he went across the sea to a place where there was a mountain (outline). Here Jesus spent all night praying to God, for he was going to choose twelve friends who would be his companions. He

was going to teach them so that they might teach others. They would be called disciples, which means "learners," and were also called apostles, which means "messengers," for Jesus afterwards sent them out to carry the

gospel to others near and far. Tell how Jesus called each by name. Let different children print and all repeat the names of these twelve learners.

*Golden Text*—  
Print and repeat.

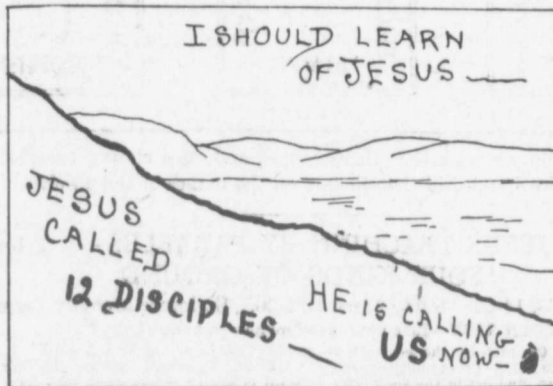
*Called to be Missionaries*—  
Tell how some of our own great

missionaries have been called to help Jesus.

"A little Scotch boy, Alexander Duff, was one day lying amongst the heather on a sunny hillside. He lay looking up at the beautiful sky filled with fleecy white clouds. A little mountain stream was singing a pretty song close beside him and soon the little lad fell fast asleep. As he slept he dreamed he saw a glorious light. Out of the light he saw coming towards him a wonderful golden chariot drawn by horses of fire. Down, down it came, and stopped suddenly at his feet! Then he heard a voice from the chariot, but he saw no one. 'Come up hither, I have work for thee to do,' the voice said. The lad never forgot those words, and became one of the first missionaries to the great land of India."

*Our Motto*—"We will be workers" and learners. Jesus will teach me by sending the Holy Spirit into my heart.

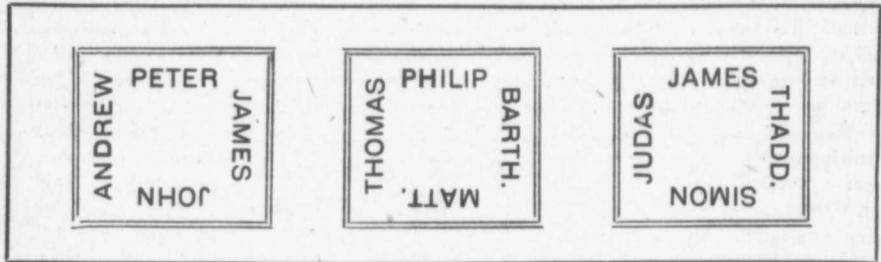
*What the Lesson Teaches Me*—I SHOULD LEARN OF JESUS.



### FROM THE PLATFORM

Cut out, in preparation for this lesson, four squares of cardboard, and print on each of them the names of four of the apostles, arranging the groups as indicated above. Arrange to be able to place the squares before the School, so they may easily be turned about and thus bring the name of each apostle, in turn, at the uppermost side of the square. All these arrangements should be made well in advance. Place the squares before the School one at a time. While the name of Peter is before the School at the uppermost side of the first square, ask questions which will bring out what the scholars know about him. Deal in the same way

with James, John and Andrew, whose names are, along with that of Peter, in the first square.



Proceed in a similar manner with the other squares, and, as a closing exercise, put all the squares before the School and drill the scholars on the names of the Twelve.

### Lesson VII. JESUS TEACHING BY PARABLES — February 17, 1918

#### FOUR KINDS OF GROUND

Mark 4 : 1-8, 14-20. Study Mark 4 : 1-20. Scripture Memory Verses.

**GOLDEN TEXT**—Take heed therefore how ye hear.—Luke 8 : 18.

1 And <sup>1</sup> he began again to teach by the sea <sup>2</sup> side ; and there was gathered unto him a <sup>3</sup> great multitude, so that he entered into a <sup>4</sup> ship, and sat in the sea ; and <sup>5</sup> the whole multitude was by the sea on the land.

2 And he taught them many things <sup>6</sup> by parables, and said unto them in his <sup>7</sup> doctrine,

3 Hearken ; Behold, <sup>8</sup> there went out a sower to sow :

4 And it came to pass, as he sowed, some <sup>9</sup> fell by the way side, and the <sup>10</sup> fowls of the air came and devoured it <sup>11</sup> up.

5 And <sup>12</sup> some fell on <sup>13</sup> stony ground, where it had not much earth ; and <sup>14</sup> immediately it sprang up, because it had no <sup>15</sup> depth of earth :

6 <sup>16</sup> But when the sun was <sup>17</sup> up, it was scorched ; and because it had no root, it withered away.

7 And <sup>18</sup> some fell among <sup>19</sup> thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And <sup>20</sup> other fell on good ground, and <sup>21</sup> did yield fruit that sprang up and increased ; and brought forth, <sup>22</sup> some thirty, and some sixty, and some an hundred.

**Revised Version**—<sup>1</sup> again he began ; <sup>2</sup> side. And there is : <sup>3</sup> very great ; <sup>4</sup> boat ; <sup>5</sup> all the multitude were ; <sup>6</sup> in ; <sup>7</sup> teaching ; <sup>8</sup> the sower went forth ; <sup>9</sup> seed ; <sup>10</sup> birds came ; <sup>11</sup> Omit up ; <sup>12</sup> other ; <sup>13</sup> the rocky ; <sup>14</sup> straight-way ; <sup>15</sup> deepness ; <sup>16</sup> and when ; <sup>17</sup> risen, it ; <sup>18</sup> the ; <sup>19</sup> others fell into the good ; <sup>20</sup> yielded fruit, growing up and increasing ; <sup>21</sup> thirtyfold, and sixtyfold, and a hundredfold ; <sup>22</sup> and when ; <sup>23</sup> straightway cometh Satan ; <sup>24</sup> which hath been sown in them ; <sup>25</sup> in like manner are they that are sown upon the rocky places ; <sup>26</sup> joy ; <sup>27</sup> they ; <sup>28</sup> but endure for a while ; then, when tribulation or persecution ariseth because of the word, straightway they stumble ; <sup>29</sup> others ; <sup>30</sup> that ; <sup>31</sup> these are they that have heard ; <sup>32</sup> those ; <sup>33</sup> that were sown upon the good ; <sup>34</sup> accept ; <sup>35</sup> bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

#### LESSON PLAN

I. The Teacher, 1, 2.

II. The Parable, 3-8.

III. The Explanation, 14-20.

#### HOME DAILY BIBLE READINGS

M.—Sowing and reaping, Mark 4 : 1-8, 14-20. T.—Walking in the Spirit, Gal. 5 : 16-24. W.—Jesus warns against drunkenness, Luke 21 : 29-36. Th.—Guarding against evil, Eph. 5 : 11-21. F.—The woes of the drunkard, Prov. 23 : 29-35. S.—Loyalty to principle, Dan. 1 : 8-16. S.—Defile not God's temple, 1 Cor. 6 : 9-11, 19, 20.

**Primary Catechism**—*Ques. 72. Which is the Fourth Commandment ? A. The Fourth Commandment is, "Remember the Sabbath Day to keep it holy."*

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown ; <sup>22</sup> but when they have heard, <sup>23</sup> Sa'tan cometh immediately, and taketh away the word <sup>24</sup> that was sown in their hearts.

16 And these <sup>25</sup> are they likewise which are sown on stony ground ; who, when they have heard the word, <sup>26</sup> immediately receive it with <sup>27</sup> gladness ;

17 And <sup>27</sup> have no root in themselves, <sup>28</sup> and so endure but for a time ; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And <sup>29</sup> these are they <sup>30</sup> which are sown among <sup>31</sup> thorns ; <sup>32</sup> such as hear the word,

19 And the cares of <sup>33</sup> this world, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And <sup>34</sup> these are they <sup>35</sup> which are sown on good ground ; such as hear the word, and <sup>36</sup> receive it, and <sup>37</sup> bring forth fruit, some thirtyfold, some sixty, and some an hundred.

*Ques. 73. Which day of the week is our Sabbath ? A. The first day of the week is our Sabbath.*

**Shorter Catechism**—*Ques. 7. What are the decrees of God ? A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.*

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 210, 455, 215, 456.

**Special Scripture Reading**—Matt. 7 : 15-29. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 337, Parable of the Sower—Four Kinds of Ground. For Question on Missions, H. M. 1180, Mrs. Hunter's Family of Ruthenian Girls. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Autumn, A.D. 28 ; the northern shore of the Sea of Galilee.

**Connecting Links**—Several weeks intervene between the calling of the Twelve

(see last lesson, ch. 3 : 7-19a). To-day's lesson marks the beginning of a new method of teaching by our Lord,—namely, the use of parables illustrating the different aspects of the kingdom of God. The special teaching of The Four Kinds of Ground is : "In spite of the many obstacles in the way, the kingdom is sure to come. The sower of the gospel seed meets with hindrances, but there is hope of what falls in good soil."

### I. The Teacher, 1, 2.

Vs. 1, 2. *Began again to teach.* Jesus was always a teacher ; a worker of miracles only at times. *By the sea side.* There was teaching by the sea before (ch. 2 : 13) and a great crowd by the sea, ch. 3 : 8, 9. *A great multitude ; "out of every city,"* Luke says (Luke 8 : 4), that is, of Galilee, where Jesus had been teaching and healing, Luke 8 : 1. *Entered into a boat* (Rev. Ver.). The boat was drawn up in a narrow inlet of the sea, the crowds standing on the shore on either side, not far from the speaker. *Sat ;* the usual position of a Jewish teacher. *Taught . . . by parables.* A parable is, literally, a comparison. It may be defined as a narrative either of events in human life or processes in nature used to illustrate or enforce some spiritual truth. It differs from a fable, which does not relate possible occurrences, and from an allegory, in which the story carries its own interpretation.

### II. The Parable, 3-8.

V. 3. *Hearken ;* a word to call attention to the new method of teaching. *Behold . . . a sower ;* Rev. Ver., "the sower." Perhaps a sower was in sight as Jesus spoke. *Went out ;* from the village or hamlet in which Eastern farmers live, to his farm, possibly some distance from his home. *To sow ;* broadcast by hand.

Vs. 4-7. *By the way side ;* the hard beaten footpath along the side of, or through, the field. *Birds* (Rev. Ver.) . . . *devoured it up.* The seed lay on the surface, and could find no entry to the soil. *Stony ground ;* parts of the field where the underlying rock was covered with only a thin layer of earth. *Sprang up.* Unable to develop downwards, owing to the rock, the plants shot upward. *Withered away ;* owing to lack of nourishment from

below. *Among thorns.* The roots of the thorns were hidden in the soil. *Grew up.* The thorns grew faster than the wheat. *Choked it ;* by depriving them of sun and air.

V. 8. *And other fell.* Not all the toil of the sower was disappointment and loss. *On good ground ;* soil not trodden, not too shallow, not full of the roots of thorns ; but soft and deep and clean. *Did yield fruit.* The seed here sown accomplished its mission. *Thirtyfold, and sixtyfold, and a hundredfold* (Rev. Ver.) ; an Oriental way of expressing the large increase. (Compare Luke 8 : 8.)

In v. 9 our Lord calls on his hearers to reflect on the inner meaning of the story he has just told. In answer to the disciples' questions, Jesus explained why he used parables in his teaching. This method of teaching would separate the more earnest of his hearers from the indifferent. Only the former would penetrate beneath the story to its meaning. Vs. 10-13.

### III. The Explanation, 14-20.

V. 14. *The sower ;* who is Christ himself, in the first place, and in a secondary sense, all his servants who preach the gospel. *Soweth the word.* This was the good seed, which, if only it falls into good ground, is sure to bring forth abundant fruit.

V. 16. *They by the way side ;* the first class of hearers,—those whose hearts are so hardened that the truth makes no impression whatever upon them. *Satan.* The "birds" of the parable are the winged agents of the evil one who are constantly seeking to thwart God's plans. "It is done in a moment ; by a smile at the end of a sermon ; by a silly criticism at the church door ; by foolish gossip on the way home. These are the 'fowls of the air' whom the evil one uses in this task." (Farrar.)

Vs. 16, 17. *Sown upon the rocky places* (Rev. Ver.). This is a description of hearers whose hearts are shallow. *No root in themselves.* They are quick to receive religious impressions, but have no depth in which a spiritual principle can take root. *Affliction . . . persecution.* They are not ready to suffer for the sake of the truth. Receiving the word and retaining it are two different things. *They are offended ;* Rev. Ver., "they stumble," as

over some obstacle which causes them to fall.

Vs. 18, 19. *Among the thorns* (Rev. Ver.). These hearers have a stronger nature than the foregoing. The gospel takes deep root in them; but other things compete with it, and they have not determination enough to give up all for the kingdom. *Cares of this world*; temporal ambitions, as contrasted with eternal. The Jews divided all time into two parts—"this age" and "the age to come." The present world, or age, was antagonistic to God. (Compare Gal. 1:4; 1 John 2:15-17.) *Deceitfulness of riches*; the engrossing pursuit of material prosperity. *Lusts of other things*; the temptations of pleasure and appetite and other attractions of the world.

V. 20. *Hear the word*; with earnest purpose to know its meaning. *Receive it*; heartily and sincerely accept the gospel message. Luke describes the heart which receives the word aright as "honest and good," and adds that the "good ground" hearers "keep" the word, that is, meditate upon it. *Bring forth fruit*; the test of good hearing.

### Light from the East

THE SOIL OF PALESTINE—Two facts should be remembered about Palestine:

### AGRICULTURE IN PALESTINE

The agriculture of Palestine is still the same primitive art which the Hebrews found it when they came into the country. Plowing commences as soon as the early rain, about the beginning of October, has softened the soil, and, unless the ground gets too wet, it continues through the winter up to the first of March, when seeding begins. The plow is a pole with the small end fastened to the yoke, and the other to a shorter piece set obliquely transverse, the lower end of which is pointed and sheathed in iron; the other end, projecting upwards, is grasped by the plowman's right hand. The plow is really a cultivator

1. It is part of the Mediterranean world. There you have two seasons, a rainy winter and a long summer of drought. What plants will grow in such a climate? Only two kinds: either plants that send their roots deep into the earth and expose little leafage to the scorching winds of summer, or plants that have a life of only a few months and so don't need to live through the drought. Of the latter sort are wheat and barley and less important cereals. They are sown in the autumn, grow during the winter and ripen early in the dry season. Of the hardy perennials the most important are the grape vine and the olive tree. The olive in particular is fitted by its root system and its scanty leafage to withstand the drought. The staple products of all the Mediterranean world were "corn and wine and oil" (see Ps. 104:15).

2. The other important fact is that Palestine is part of the Arabian desert. In fact more of Palestine is desert than cultivated land—bare, gravelly moors, with here and there a little arable valley; often the soil not more than half an inch deep, and everywhere stony donkey-paths. Almost anywhere in the uplands of Palestine you find the four kinds of the parable.

with one tooth. It does not turn the soil over; but only scratches it a few inches below the surface. The rock comes to the top in many places, and all round it the earth is shallow. Clumps of thorn bushes here and there are too deep-rooted to be torn up, and the farmer plows round them. A path has been made, by use and wont, through the field, and is beaten too hard to be plowed. When the sower begins, seed will fall upon all these places and be lost. Yet the soil is very productive. A single grain of wheat will sometimes produce thirteen stalks, each bearing an ear with twenty or twenty-five grains.

### THE LESSON APPLIED

Jesus himself indicates in this passage four different ways in which the gospel message is received by as many classes of hearers. Let us look first at the seed of the gospel cast on hard, smooth ground. This represents the *mind's that are closed against Christ's spirit*,

who say: "We will not have this man to reign over us." They are impervious to his influences. Such were the scribes who charged Jesus with being a devil. It is a sad state of mind. Ezekiel encountered it in his preaching. Once the Lord told him to give



up preaching, for it was useless. The exiles were so complacent and so skeptical that for the time they could not be moved. When the shock of the fall of Jerusalem occurred, they turned with eagerness to the prophet whom they had previously despised.

We should be open to new light on the Bible, we should welcome new methods of doing Christian work even if they mean the disappearance of denominational distinctions. We must lift up our eyes to the mighty truths that God is teaching our generation by means of the War.

The second class of hearer is *the superficial, emotional type*. One one occasion a man approached Jesus, saying, "Master, I will follow thee whithersoever thou goest." He was full of enthusiasm, completely captivated by Jesus. But the master saw how slight was this man's conviction, and how evanescent was his feeling. Therefore he replied, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." It was as if he had said: "Are you prepared for this?" Jesus was not anxious for quick results. He was more concerned with permanent results.

The question is: "Will this Christian life endure unto the end?" The beginning of the other life may take place quietly, or it may take place amid storm and conflict. Paul's own conversion was of the explosive character, but it held. Samuel Hadley was a drunkard. He was convicted of sin in a whiskey saloon. His own testimony is: "All of a sudden I seemed to feel some great and mighty presence. I did not know what it was. I learned afterwards that it was Jesus, the sinner's friend." He was so afraid of failing that he went and had himself locked up in prison. He became one of the most famous evangelists in the city slums. His conversion went down to the roots of his life. Long ago there was trouble in the city of Florence. The Puritan party held a meeting and in a transport of enthusiasm it was moved that Jesus Christ should be king of Florence. They put it to the vote; there were 1,800 votes for and less than 20 against. But such an emotional demonstration accomplished nothing. No, decision to follow Christ must have deeper soil than that. It must be so

securely rooted that it will meet anxieties and persecutions without wavering.

The third class of hearers consists of people *who feel the truth of the Christian message, but other interests choke the word*. The worries of the world, the prospect of being rich—these are the "big interests" that crowd out the message of Christ. The rich young ruler had a desire to follow Christ, but the desire that was predominant was for wealth, ease, softness of living, and he went away from his interview with Jesus, sorrowful.

Browning has a poem entitled *Andrea del Sarto*. The story is that this famous Italian painter had superb mechanical genius,—he could draw every line with accuracy—but he lacked the "soul," the passionate devotion to truth which belongs to the highest artists. He lacked one thing. He missed, as he himself sadly confesses, fellowship with Raphael and Michael Angelo just because other and worldly interests smothered the profoundest artistic nature. It is so easy to allow the religious life to be buried by our employment and by our business. The celebrated Dr. Cuyler had an extraordinary ministry of usefulness in New York. He said: "When I recall the joys of forty-four years of life spent in the gospel ministry, I shudder to think how near I came to losing them. Tempted to other pursuits, my decision lay trembling in the balance. But a single hour in a village prayer meeting, and the influence of my beloved mother tipped the scale, and in the right direction."

The fourth class consists of those *who hear the word with joy and bring forth abundant fruit*. There is the test—the bringing forth of fruit. That is the test we are applying to everything to-day. The Czar and his clique did not produce happiness and freedom for the people. They were discarded. The Y.M.C.A. has done great things in Flanders for the soldiers. It has justified itself. It has brought forth fruit. Can the Christian church escape this test of Jesus? No. The church must produce the fruit of devoted lives and consecrated service for the sake of the world. We are asking of the Christian that he should not be content to say, "Lord, Lord," but that he should do the will of our Father in heaven.

## THE LESSON GRADED

## For Teachers of Bible Classes

1. *Jesus' new method of teaching*, vs. 1-3. Have a talk with the class about the parable as a means of conveying truth. Get from the members a definition of the parable. There must be two elements: (a) A saying of some sort, often a story. (b) A spiritual meaning behind the saying or story. Say something about the purpose of the parable: (a) It served to reveal truth to those who showed that they deserved to know it. (b) It served to conceal the truth from those who were lacking in the qualifications for receiving it. Call attention to Jesus' quotation from Isaiah in Mark 4:12. (c) The parable put the truth in such a striking way that it could easily be remembered. Some who did not see the meaning of the story when it was told might remember the story, and see the meaning of it later. What suggests to Jesus the parable of our lesson to-day?

2. *The wayside*, vs. 4, 14, 15. Remind the class of how fields in the East were divided by hard-beaten paths. The seed which fell on these might as well have fallen on a modern street pavement. What sort of hearer of the truth is represented by these beaten paths? Point out that their attitude is such that the truth simply cannot penetrate their minds at all.

3. *The rocky soil*, vs. 5, 6, 16, 17. Be sure that the class understands the nature of this soil,—a superficial coating of earth over a ledge of rock. The growth all goes into the shoot rather than into the root. What is the inevitable effect of a hot sun upon such growth? What sort of hearer is represented by this rocky soil? Was Christ thinking of the multitudes who followed him until he told them of what it really meant to be his disciples? Call attention to the superficialism in matters of religion amongst many people who demand thoroughness in every other sphere.

4. *The mixed crop*, vs. 7, 18, 19. Bring out by questioning that here we have good soil, which has not been weeded of obnoxious growths. The growth of the good seed is longer, and the mischief is brought about more gradually. Point out that the soil can provide only a certain amount of nourishment

and that every growing thorn means a choked grain of wheat. What sort of hearer is represented here? Draw attention to the two troubles emphasized by Christ: (a) The cares of the world, felt most by the poor. (b) The deceitfulness of riches, interfering in the case of the more well-to-do. Recall what Christ said about serving two masters.

5. *The good soil*, vs. 8, 20. Here we have the hopeful aspect of the preaching of the truth. What sort of hearer is represented by the good soil? How can we prepare ourselves for the truth? Have some one read Luke 8:15.

## For Teachers of the Senior Scholars

Picture the scene,—the master seated in a little boat near the shore, the multitude on the land. Jesus is telling them stories, such as they had never heard him tell before. The first of these stories is about a sower who went forth to sow, suggested, perhaps, by some farmer on the hillside who was then sowing his winter wheat. The story tells about the failures and the success of this man's labors. The failures come first, and then the success. The story ends well. It is a story about four kinds of ground.

1. *The Wayside*, vs. 4, 15. Bring out that this was a hard, beaten footpath which ran through the field where the farmer was working, and that crows and sparrows impatiently watched him, ready at the first opportunity to swoop down upon the wayside and carry off the uncovered grain. Bring out that the hard, beaten footpath symbolizes in human life persons of unimpressionable natures, who cannot be influenced for good, into whose hearts the good seed of the kingdom can find no way of entrance.

2. *The Stony Ground*, vs. 5, 6, 16, 17. Question the class about the physical conditions of the field, and show that we have here a picture of a shallow, emotional nature, easily influenced for good, but not capable of retaining good impressions long. Refer to the graphic picture of such a life in Hos. 6:4.

3. *The Thorny Ground*, vs. 7, 18, 19. Note that the hungry briars and brambles take all the good out of the ground and overgrow the wheat, and prevent it from coming to ma-

turity. What is Christ's interpretation of the thorny ground? It pictures those of whom the poet sings,

"The world is too much with us; late and soon,

Getting and spending, we lay waste our powers."

4. *The Good Ground*, vs. 8, 20. Remind the class that in order to secure the best results in agriculture it is necessary that the soil be kept free from weeds during the whole period of the plant's growth. This is more especially true of the first stages of growth. This is suggestive of the way to secure the best results in human culture. Life from the beginning must be kept free from harmful growths, Christ must be the saving power in the heart.

#### For Teachers of the Boys and Girls

Commence by asking whether seed will grow in any kind of ground. Tell the scholars that Jesus is constantly sowing seed but that sometimes it takes no effect. Refer to Moody's conversion. Moody was in church one Sunday morning; but he was paying little attention to what the minister said. An old man nearby touched Moody and said, "Young man, he means you." This made Moody listen and the words led him to Jesus. Tell the scholars that this lesson shows some of the things that keep people from hearing aright, shows some of the poor kinds of soil.

Ask why seed should not be sown on the road. As an object lesson, the teacher may bring a stone and a grain of wheat. The impossibility of the grain's growing in such a hard substance will at once present itself. Then get a scholar to read vs. 3 and 15. Tell the old story about the hobgoblin horseman who was supposed to ride at night over men's

fields, and everywhere his horse's feet touched, the ground was blasted so that nothing would grow. Then show that every bad thought and unselfish act hardens the heart. If these are continued the teaching of Jesus will have no effect.

The second kind of bad hearer is that typified by the rocky ground, vs. 5, 6 and 16, 17. Ask the pupils why any seed that has only about an inch of soil over solid rock dies in the hot, dry weather. They will tell you that its root is not deep enough. Then tell the story of Wellington, who, when asked whether the British soldier was the bravest in the world, replied, "No, but I can depend upon him to hold on just fifteen minutes longer than any other soldier." From this, point out that the real test of life comes with temptation. If Jesus' words are to be anything to us, we must take them right into our lives and hang on to them when it is hard to obey.

The third sort of failure is the person of divided interests. With him Jesus is not supreme. Ask why weeds interfere with the growing seed. The scholars will tell you that weeds take the nourishment from earth and air destined for the seeds. Show that reading bad books takes away time and liking for good books. Similarly boys or girls who think they will be Christians when they grow up but not now, waste precious time and energy upon weeds. Get a scholar to read vs. 7 and 18.

Now speak of the good soil (vs. 8 and 20), and refer to the disciples of Jesus as examples of persons ready to hear, glad to know and anxious to do.

The teacher may close by referring again to Moody, how he set himself to learn of God, how he was glad to learn and how he became a great force for righteousness.

#### ADDED HINTS AND HELPS

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

##### Something to Look Up

1. "Blessed is every one that feareth the Lord; that walketh in his ways." Find where the psalmist says this.

2. "Seek ye first the kingdom of God, and

his righteousness." Read what Jesus says will follow.

ANSWERS, Lesson VI.—(1) Isa., ch. 6.  
(2) Acts 22 : 15.

##### For Discussion

1. Are we responsible for the kind of soil our hearts are?

2. Is it harder or easier for rich people than for poor people to be Christians?

**Prove from Scripture**  
That much depends upon how we hear.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to listen to Jesus the Mighty Worker telling a story about sowing seeds.

*Lesson Thought*—Teach the children that they should pay attention to Jesus' words.

*Approach to the Lesson*—What flower comes on our lawns early in the spring? Who has ever gathered dandelions? What color are they? Did you ever "blow" a dandelion which had gone to seed, and watch the little fluffy seeds

fly in every direction? Each little fluffy seed rested some place. One fell on the board walk. Would it grow there? Another fell on a hard pathway. What would happen to it? Another fell on the top of a flat stone. What became of it? Another fell on a newly dug garden. Would it grow there? Your teachers every Sunday are trying to plant a seed in your heart and it all depends on what kind of a heart it is, whether this seed grows or not. (We'll talk about the seed later.)

*Lesson*—Jesus told his disciples a story about sowing seeds. Picture the scene of the lesson story, vs. 1, 2. Tell the story. The sower did not sow in a big field ploughed and fenced as our farmer does. In the "Jesus land" there were no fences. The well-beaten pathway goes through amongst the ploughed land (sketch). Here are thorns and weeds. Here is a stony place with scarcely any soil on it. Here is some well ploughed, good soil. (What will become of the seed that falls in each place?) Vs. 3-8.

Tell vs. 14-20. Print **THE SEED IS THE WORD OF GOD**. Let us see what kinds of soil the heart of boys and girls are.



*Hearts*—Here is the *wayside heart*. Here are fowls of the air (birds) who will pick up the good seed that is dropped into this heart. "Inattention" is a very busy little bird, which darts here and there scratching up the good soil (explain). Listen to the chatter of this bird, "whispering" or "talking." (How does it snatch away the seed?) Here is a little bird "mischief." It does not let the seed stay a minute on the ground.

Here is a *stony heart*. Boys and

girls some times let the good seed grow for awhile but soon forget to watch it and it "wITHERS AWAY."

Here is the *weedy* or *thorny heart*. This boy had the good seed in his heart, but as soon as he went out of Sunday School he began to quarrel with another boy and the good seed was crowded out by the thorn "quarreling." Mary had the good seed in her heart, but she met a playmate and at once began to say unkind things and the "unkindness" thorn crowded out the good seed.

Ah, here is a *good soil heart*! See, the seeds are springing up and we are sure there will be a good harvest of good thoughts and words and deeds.

Ask Jesus to help you, and he will make your heart "good soil," where the seed of God's word will take root and grow and bring forth fruit in your life.

*Golden Text*—Print and repeat, "Take heed therefore how ye hear." (Explain.)

*Our Motto*—All repeat, "We will be workers" and keep the weeds out of our hearts.

*What the Lesson Teaches Me*—I SHOULD PAY ATTENTION TO JESUS' WORDS.

## FROM THE PLATFORM

# FOUR KINDS OF HEARERS OF GROUND

The scholars will tell you, in answer to questions, that the Lesson parable speaks of FOUR KINDS OF GROUND (Print). Have each of these described, and bring out what becomes of the seed sown in each. Further questioning will elicit the teaching that the four kinds of evil represent four kinds of HEARERS (Print). Talk about the characteristics of the different kinds of hearers,—the wayside hearers, into whose hearts the Word of God never gets at all; the stony ground hearers, who receive the Word into their hearts, but lack in endurance; the thorny ground hearers, in whom the Word is choked by the cares and riches of the world; and the good ground hearers. Leave time to bring out the marks of this last kind (these are given most fully in Luke 8 : 15), and be sure to make it clear, that we can all become good ground hearers, by yielding our hearts to the influence of the Holy Spirit, and that thus we shall be able to bring forth fruit to God.

Lesson VIII.

## JESUS TEACHING BY PARABLES— February 24, 1918 THE GROWTH OF THE KINGDOM

Mark 4 : 21-34. Scripture Memory Verses.

GOLDEN TEXT—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11 : 9.

21 And he said unto them, Is <sup>1</sup> a candle brought to be put under <sup>2</sup> a bushel, or under <sup>3</sup> a bed? and not to be <sup>4</sup> set on a candlestick?

22 For there is nothing hid, <sup>4</sup> which shall not be manifested; neither was <sup>5</sup> any thing kept secret, but that it should come <sup>6</sup> abroad.

23 If any man <sup>7</sup> have ears to hear, let him hear.

24 And he said unto them Take heed what ye hear: with what measure ye mete, it shall be measured <sup>8</sup> to you; and <sup>9</sup> unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken <sup>10</sup> even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed <sup>11</sup> into the ground;

27 And he should sleep, and rise night and day, and the seed should spring <sup>12</sup> and grow up, he knoweth not how.

28 <sup>13</sup> For the earth bringeth forth fruit of herself;

**Revised Version**—<sup>1</sup> the lamp; <sup>2</sup> the; <sup>3</sup> put on the stand; <sup>4</sup> save that it should be; <sup>5</sup> anything made secret; <sup>6</sup> to light; <sup>7</sup> hath; <sup>8</sup> unto; <sup>9</sup> more shall be given unto you; <sup>10</sup> away; <sup>11</sup> upon the earth; <sup>12</sup> up and grow; <sup>13</sup> The earth beareth fruit; <sup>14</sup> then the; <sup>15</sup> ripe, straightway; <sup>16</sup> forth; <sup>17</sup> How shall; <sup>18</sup> in what parable; <sup>19</sup> set it forth; <sup>20</sup> upon; <sup>21</sup> though it be less; <sup>22</sup> are upon; <sup>23</sup> yet when; <sup>24</sup> Omit it; <sup>25</sup> putteth; <sup>26</sup> birds of the heaven can; <sup>27</sup> thereof; <sup>28</sup> and without; <sup>29</sup> but privately to his own disciples he expounded all things.

## LESSON PLAN

- I. The Lamp, 21-25.
- II. The Seed, 26-30.
- III. The Mustard Plant, 30-34.

## HOME DAILY BIBLE READINGS

M.—The growth of the kingdom, Mark 4 : 21-34.  
T.—The day of small things, Zech. 4 : 1-14. W.—The growth of the child Jesus, Luke 2 : 40-52. Th.—Growth in grace and knowledge, 1 Peter 2 : 1-5; 2 Peter 3 : 14-18. F.—The harm done by evil seed, Matt. 13 : 24-30. S.—The growth of the kingdom foretold, Isa. 61 : 1-11. S.—How Christ's kingdom grew, Acts 2 : 37-47.

first the blade, then the ear, <sup>14</sup> after that the full corn in the ear.

29 But when the fruit is <sup>15</sup> brought forth, immediately he putteth <sup>16</sup> in the sickle, because the harvest is come.

30 And he said, <sup>17</sup> Whereunto shall we liken the kingdom of God? or <sup>18</sup> with what comparison shall we <sup>19</sup> compare it?

31 It is like a grain of mustard seed, which, when it is sown <sup>20</sup> in the earth, <sup>21</sup> is less than all the seeds that <sup>22</sup> be in the earth:

32 <sup>23</sup> But when it is sown, <sup>24</sup> it groweth up, and becometh greater than all <sup>25</sup> herbs, and <sup>26</sup> shooteth out great branches; so that the <sup>27</sup> fowls of the air may lodge under the shadow <sup>27</sup> of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 <sup>28</sup> But without a parable spake he not unto them: <sup>29</sup> and when they were alone, he expounded all things to his disciples.

**Primary Catechism**—*Ques. 74. Why is our Sabbath called the Lord's day?* A. Because on that day Jesus Christ rose from the dead. *Ques. 75. How should we spend the Lord's day?* A. We should spend the Lord's day in rest, in worship, and in doing good.

**Shorter Catechism**—Review Questions 4-7.  
**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26; Junior, 24, 461, 467, 532, 462.

**Special Scripture Reading**—Ps. 72. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1190, Sowing and Reaping. For Question on Missions, H. M. 17, Group of Ruthenian Students. Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.

## THE LESSON EXPLAINED

**Time and Place**—Autumn A.D. 28; the northern shore of the Sea of Galilee.

**Connecting Links**—The parable of the Four Kinds of Ground is followed by the short parable of the Lamp, in which the requirement of fruit-bearing is emphasized. Jesus was sowing the good seed in the hearts of his disciples that it might reappear in fruit. Next comes the parable of the Growth of the Seed, teaching that this growth is mysterious and gradual and has its distinct stages of development. This parable is recorded only by Mark. It is followed by the parable of the Mustard Seed, which illustrates the growth of the kingdom from small beginnings to large proportions.

## I. The Lamp, 21-25.

V. 21. *Said unto them*; the Twelve and a few others with them (compare v. 10). Vs. 21-25 were probably spoken in private during some interval in Jesus' public teaching. *The lamp* (Rev. Ver.); such as might be found in every Galilean home,—an open earthenware saucer, filled with oil having a wick in it. *Bushel*; a measure of capacity holding about a peck. *Bed*; perhaps the raised couch used at formal meals, or a bed raised high enough from the floor to be in no danger of being set on fire. The ordinary Eastern bed was a mat or mattress, usually spread on the floor. *Stand* (Rev. Ver.). This was very tall, and it was usually placed on the ground. Sometimes, then as now, there was a stone projecting from the wall, and the lamp was set on this.

V. 22. *Nothing hid, save . . . be manifested* (Rev. Ver.). The very purpose of hiding anything is that, at last, it may be made known. This is especially true of knowledge which is, in its very nature, light. *Neither anything made secret, but . . . come to light* (Rev. Ver.). God has made some things secret, but only that, in the end, they might be fully revealed. Jesus is impressing the responsibility of those who have heard the gospel. They must do what a man does with a lamp,—use their knowledge to light the minds and hearts of others. Hearing must become declaring.

Vs. 23-25. *If any man . . . ears . . . hear*. Even if hearing the truth brings a heavy responsibility upon us, we must shun no opportunity of hearing. *Take heed what ye hear*; another duty regarding the truth. The hearing must be right hearing, earnest and honest hearing. *With what measure ye mete*. We impart the truth in the spirit we receive it. *More shall be given* (Rev. Ver.). To use what truth we have rightly brings more truth. *From him shall be taken away* (Rev. Ver.). If any one neglects the three great laws of truth: (1) seek the truth always (v. 23); (2) receive it rightly (v. 24); (3) declare it fully (v. 22), then he loses what truth he has. "You will be dealt with," says Dr. W. N. Clark, "as to truth, as you deal with others. Hide it, and it will be hidden from you; impart it, and it will be imparted to you."

## II. The Seed, 26-29.

Vs. 26, 27. *So is the kingdom of God*; that is, what you see to be God's method of working in the natural world, is his method also in the spiritual world. *As if a man should cast seed*. The kingdom of God always starts, in the individual or the community, with the sowing of seed, as crops of grain start from seed cast into the ground. *Sleep, and rise*; go about his ordinary duties and take his usual rest. He has done all that he can do; God's great forces working in nature must do the rest. *The seed*. It is in the seed itself that the power of growth lies. *Grow up*. "It will come up," says Matthew Henry, "let but the word of Christ have the place it ought to have in a soul, and it will show itself." *He knoweth not how*. We cannot understand the processes of either natural or spiritual growth, but we can see the results.

Vs. 28, 29. *Of herself*; of its own accord. "The living, growing power of the gospel is 'the power of the living mind and heart of the living God.'" *Blade . . . ear . . . full corn*. The religion of the child develops, by a gradual and orderly process, into that of the boy and girl, until, at last, it reaches its completion in the religion of the man and woman. *Putteth in the sickle*. The gathering follows, and is dependent upon, the scattering.

## III. The Mustard Plant, 30-34.

Vs. 30-32. *Mustard seed.* See Light from the East. *In the earth*; "in his field" (Matt. 13 : 31); "into his garden," Luke 13 : 19. So Jesus proclaimed the kingdom of God first amongst his own people, the Jews. *Less than all the seeds*; not absolutely; but the mustard seed was used proverbially of anything excessively small. *Birds . . . lodge under the shadow thereof* (Rev. Ver.); literally, "pitch tent." Travelers speak of the bullfinches and rock-pigeons, which, in summer, may be seen in flocks on the mustard bushes growing on the plain of Gennesaret. They feed on the seeds found from four to six in a pod. The beginnings of the kingdom are but small, its growth great.

## Light from the East

THE MUSTARD PLANT—The mustard plants that are found in Canada—often as farm

## THE LESSON APPLIED

Jesus, in this lesson, announces a most important fact about his kingdom,—*its gradual growth.* Some students of the present day think that the master looked for a kingdom to be established suddenly and by the miraculous act of God, and no doubt some passages support this view. But Jesus here emphasizes the slow, steady development of the kingdom. As a matter of history, the kingdom has progressed in this way for nearly twenty centuries. How shall we hasten this growth ?

1. By missionary activity. A century ago there was very little missionary enthusiasm in the church, but to-day the knowledge of Christ is being carried to China, Japan, India, and the islands of the sea.

2. By deeper devotion to the Spirit of Christ at home. How often has it been remarked lately that the great War shows that Christianity had not secured a strong enough hold on the Christian nations to prevent this unspeakable tragedy. Clearly this shows that the religion of Jesus has a long, heavy task ahead of it,—to make the nations Christian in their relations with one another.

The opposition to Christ is very real even in Christian lands. The drink traffic in the

weeds—are low herbs. But the black mustard (*brassica nigra*), common in Palestine, attains a much greater size, sometimes reaching a height of eight or, even ten feet. It could not be called a tree in our sense of the word, but it is likely that "tree" is used here somewhat loosely for any large plant taller than a man. In any case, travelers tell us that the little birds alight in great numbers in its stalks in order to peck at the seed-pods.

The seeds are small, though botanists know seeds that are still smaller. They are at least among the smallest of seeds. To the old Jews the term "a grain of mustard seed" meant a very small quantity; and Mohammed uses the term in the same sense in the 21st chapter of the Koran: "Just balances will we set up for the day of the resurrection, neither shall any soul be urged in aught; though, were a work but the weight of a grain of mustard seed, we would bring it forth to be weighed."

motherland is cruel, selfish, destructive. Turning to the church, is it not true that with us all there is far too much intolerance, not enough gentleness and charity? Some one has declared that the War shows the failure of Christianity. No, that is a perverted judgment. The War shows that Christianity has an enormous task on hand and is able to subdue this stubborn world to itself only by degrees. If any one is inclined to lose patience because of the sin and sorrow of the present day, let him ask himself if the kingdom is not making very slow progress in his own heart.

The passage declares that *we must do our part in establishing the kingdom.* Man sows seed on soil prepared by plowing and fertilizing and cultivating it. Then he trusts to God in the world of nature to do the rest. We must overthrow evil—at least do our best. If the Allies had said: "Our cause is just and holy; we need do nothing; God will save his own cause," the German army would rule the world in twenty-four hours. We must do our bit, and evil is crushed when we cooperate with God. We are to be his fellow-workers. One cannot say, either: "If I am to be saved, I shall be saved; I need do

nothing." God and man must toil together.

We learn also the *importance of small beginnings*. The seed is tiny but it grows. The Christian church began as a despised band of followers of Jesus, but it has become a mighty influence and the hope of the world. How many a business has begun in the most modest way. How many nations have begun their great careers in the most obscure way. Look at Rome, the vast empire, beginning with a few tribesmen fortifying Rome against other tribesmen. Think of the meaning of democratic government as we have it in Britain and Canada. You must go back at least to the Magna Charta for the beginning of our freedom. That takes you back to 1215. So with all phases of our life—all the result of long growth. Let no one, therefore, be discouraged at the small beginnings in church work, in his personal Christian experience, in the life of the nation, or the salvation of the world. We are to sow the seed, and leave results to God.

The *certainty of the harvest*. No effort, no prayer, no endeavor to promote Christ's kingdom goes to waste. Nothing is lost, and the harvest is sure. No Sunday School teacher labors in vain. Many a lad at the front today is strong because of his teacher in the Sunday School. As we sow, so shall we reap. Growth may be helped by prayer. But suffering pushes us far into the divine life also. Christ himself was made perfect through suffering. The night before Miss Edith Cavell was executed, she sat talking with the minister who had come to comfort her, and she said: "I know more about life and death and eternity than I ever did before. It is all clear now. I think I am past all passion and prejudice. I am blaming no one, but I see my own path perfectly well, and I am glad that I took the path that I did, although it has not always been as clear as it is now." She gave her hand to the minister and said: "Good night, sir, I must get a little sleep now."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin to-day by telling the class that various estimates have been made of the number of parables recorded in the Gospels, but there must be at least thirty. Many of them were called forth by what was happening at the time. There is a group of parables, however, dealing definitely with the nature and progress of the kingdom of God. Two of these we are to study to-day. But before we consider them we must take up certain sayings of Jesus which lead up to what we may call:

1. *The law of the parable*, vs. 21, 25, 33, 34. Show how the parable of the lamp is suggested naturally enough by the previous parable of the sower and the soil. There we are told certain things about the spread of the truth. Here we have the spread of the truth pictured as the shining of a light rather than as the sowing of seed. This leads to the thought of v. 22. Illustrate by the way in which science is always busy bringing to light the secrets of nature. So is it with the great

truths of God. They may remain hidden for a time. But is that to be their permanent state? Now ask the class what qualities they consider necessary on the part of any one who desires to discover the truth. What quality does Jesus bring out in vs. 23, 24? Is it possible for us to be in the presence of truth, and not know it? What may prevent us from knowing it, according to the teaching of Jesus here? All this leads up to the law set forth in v. 25. Dwell upon the serious nature of that law.

2. *Silent growth*, vs. 26-29. Spend a moment or two on the actual picture described by Jesus in this parable. Then call for suggestions as to the meaning of the picture. Three lessons are taught: (a) The mystery of growth, v. 27. Remind the class that there is a certain mystery about even the beginning of the divine life in man, and remind them of the words of Jesus about the new birth. (b) The gradualness of the growth. The harvest is not to be expected the same day that the seed is sown. Jesus would encourage the "long view." (c) The regularity of the growth, v. 28. There is the beginning, then the waiting, then the fruition.



3. *Small beginnings*, vs. 30-32. In this parable, too, we may find three suggestions as to the growth of the kingdom: (a) Its insignificant beginnings. Illustrate by the humble circumstances surrounding the birth and ministry of Jesus, the small number of his disciples, etc. (b) The principle of life in the kingdom. The seed may be small, but it possesses life in which many larger things may be lacking. (c) Its final greatness. Dwell upon the note of encouragement here for those of us who engage in Christian service.

### For Teachers of the Senior Scholars

Quote Emerson's saying that a farm is a mute gospel. Everything about the farm,—the sower, the seed, the soil, the weeds, the plants—is suggestive of certain processes in the development of human life. How much it adds to the interest of life to be able to interpret nature in this way. Note that Christ was Nature's great interpreter. Everything about him was full of spiritual meaning. It was the easiest thing in the world for him to look through nature up to nature's God. In this lesson we find two illustrations of the law of spiritual growth in the natural world:

1. *In the Way the Seed Grows*, vs. 26-29. Bring out that we are not very old when we begin to wonder how the seed grows, and are tempted to dig it up to see what it is doing. If we are wise and thoughtful this wonder will grow upon us as we grow older. The more we know about growth the more wonderful it becomes. Note that this is true in the realm of spiritual growth. A good thought finds lodgment in the heart, and in a way which no man can explain very fully transforms the whole life. (See John 3:8.) Some experiences in nature and in grace lie too deep for words. Bring out that spiritual growth, like the development of the plant, is gradual. We must not expect anything very mature in the early stages. Henry Drummond understood this when he told the college boys that he did not expect to find them as ripe and mature in Christian graces as their grandmothers. Remind the scholars that there is something the matter with a plant when it never gets beyond the blade; so there is something the matter with a life when it is not developing into something better.

2. *In the Way the Mustard Seed Grows*, vs. 30-34. What is peculiar about the growth of the mustard seed? Show how this illustrates the growth of the kingdom of God in the world. How small were the beginnings,—a babe in a manger, a boy at work and play at Nazareth, a preacher and a little band of fishermen disciples. How great the development to-day when the Christian religion is the greatest thing in the world, in life and literature, in power to save and to bless. Note also that a little seed of divine truth in the heart will produce a character which for strength and beauty cannot be matched.

### For Teachers of the Boys and Girls

Beginning with the parable of the Lamp (vs. 21, 22), tell the story of the little daughter of one of our lighthouse keepers on the St. Lawrence. During very stormy weather, when the passing ships depended greatly upon the light, the machinery broke, so that the light would not revolve and send out its periodic flashes. But night after night this Canadian girl helped her father to turn the light by hand. It was so stormy for a number of days that the government men were not able to get near the lighthouse, which was away out on an island, to fix the light. If the girl and her father had not managed to keep the light shining he might have lost his position. As it was, he and his daughter were highly praised. Show the scholars that Jesus expects each of us to send out the light he has given us, and let one of them read vs. 21-23. Refer to the lines:

"Jesus bids us shine, then, for all around;  
Many kinds of darkness in the world are  
found."

Make clear the connection of vs. 23-25, by pointing out that the light of the gospel comes to us by our hearing, and that Jesus expects us to make known to others what we have heard,—to give out the light which we have received. If we do not send out the light of Jesus by our words, actions and also by our money for missions, Jesus will take away that light from us. He takes it away by showing us less and less of himself, and by letting us care less and less for him.

It will help to make the parable of the

Mustard Seed vivid if the teacher can bring an acorn to the class, or draw one on paper. Refer to the great size, strength and endurance of the oak which springs from it. In Windsor forest, in England, some of the great oaks have been there a thousand years and more. How many kings, customs and generations they have seen pass away! And the mustard seed is far smaller than an acorn; but even it grows into a big bush, vs. 30-32. Tell of Florence Nightingale, who did what she could to relieve the sufferings of the soldiers in the Crimean War. From the little she was able to do has grown the great Red Cross organization. Or tell of a Scotch minister who was discouraged at one of his communion services because only one person joined the church, and that one a

mere boy. But the boy said, "Don't be discouraged, minister, I will do the best I can." That boy became the missionary Moffat, who did so much for Africa. By such illustrations bring out the lesson that the smallest scholar who does the smallest things for Jesus is sowing something that will grow.

Taking up the parable of the Growing Seed (vs. 26-29), refer to how a big, strong man develops. First he is a mere, helpless baby,—and so on. From this illustration draw two lessons: (1) We do not become like Jesus all at once, but gradually. (2) At the same time we must constantly feed upon his word and take exercise in his commandments if we are going to grow like him at all. Becoming like Jesus is just like the growth of the seed; it takes time, and yet it is growing all the time.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Paul says that we are "laborers together with God." We plant the seed and water it, but God "gave the increase." Find the verses.

2. "My word . . . shall not return unto me void, but it shall accomplish that which I please." God spoke these words by the

mouth of the prophet Isaiah. Find them.

ANSWERS, Lesson VII.—(1) Ps. 128 : 1. (2) Matt. 6 : 33.

#### For Discussion

1. Can secret discipleship be true discipleship?
2. Great things spring from little things; discuss as bearing on the formation of habits.

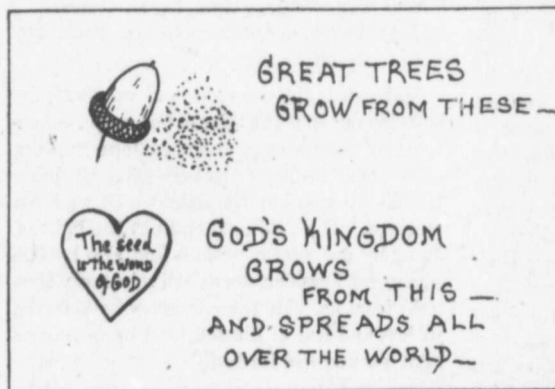
#### Prove from Scripture

That Jesus grew in wisdom and strength.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear Jesus the Mighty Worker telling a story about growing.

*Lesson Thought*—Teach the children that they should be careful about little things.



*Approach to the Lesson*—Winnie and Bob were walking one day with their father in a beautiful park which surrounded their English home. Great spreading oak trees were everywhere, and the ground was covered with acorns (the seed of the oak tree), for it was autumn. The children picked up handfuls of the acorns admiring the pretty "cups and saucers." They could hardly believe it when their father told them that those great oak trees each grew from one little acorn seedlike theirs (outline).

*Lesson*—Jesus was telling the disciples about a great big tree that grew from a tiny seed,—the smallest of all seeds—very much smaller than the acorn, so small we could hardly see it. You may all show me how the big trees grow up straight and tall and how they spread out their branches all around (use arms). The scene is the same as last Sunday (recall).

Jesus wanted his disciples to know how God's kingdom grows in people's hearts and spreads all over the world. He looks around and sees the mustard plants growing so big and strong,—almost like trees. He hears the birds singing in the branches, and he tells the disciples to look at these mustard plants. "Think of the tiny seed they grew from—the smallest of all seeds." Jesus said, "See how they have grown." Did the seeds burst with a great noise and the tree spring up at once? "No," you say, "that is not the way seeds grow." Will you tell me how they grow? (Repeat a kindergarten verse.)

*Growing*—Listen to what Jesus says about it. He says it is just as if a farmer sowed his seed and then went away and left it in the ground day after day, while he slept at night and went about his work in the day time. One day he looked at his field and saw the

tiny blades of wheat coming up all over the field. He did not know how or why it grew. He only knew that it was really growing day by day, till the harvest came and he cut the wheat, and gathered it into his barns. (God did it all.)

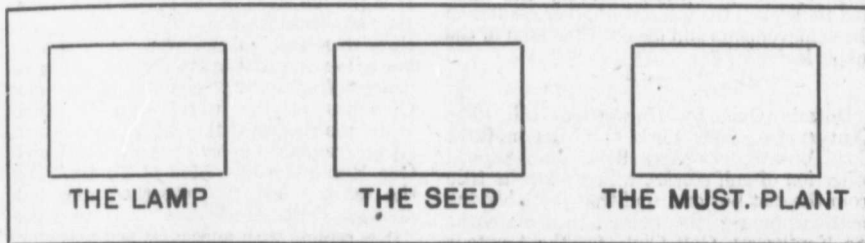
So God's kingdom—God's love—grows in the hearts of people from a very tiny seed thought dropped there by some teacher or preacher or somebody else, and God made it grow and makes their life bring forth fruit in service for God and his people in the world. One tells another about Jesus, till God's kingdom spreads all over the world.

*Golden Text*—Repeat.

*Little Things*—Little people can help to do great work if you just "do your bit,"—in the home, in the Sunday School, wherever you can help. God always blesses the work of the little ones. Remember that little bad things grow from tiny seeds just as quickly as little good things, so be careful not to let bad little seeds get into your heart gardens. You are sowing some kind of seed every day. (Name good seeds.) Ask Jesus to make these grow in your life, and help you to spread God's kingdom in the world.

*What the Lesson Teaches Me*—I SHOULD BE CAREFUL ABOUT LITTLE THINGS.

### FROM THE PLATFORM



Remind the scholars that there are three pictures in the lesson, and draw three frames on the blackboard to represent these pictures. Under the first frame print, as a title, **THE LAMP**. Ask what an Eastern lamp was like and what Jesus said about the lamp. Bring out the teaching that, just as the lamp is placed where it will give light in the house, so Jesus expects us, who know about him and his teaching, to share our knowledge with others. Under the second frame, print **THE SEED**. Get the scholars to tell the parable of the Growth of the Seed. Make it clear that the seed is the Word of God and that, when this is sown in the heart, it will grow into a good and fruitful life. How important it is, therefore, that this seed should be sown in our hearts. Print under the third frame **THE MUST. (Mustard) PLANT**, and question as before. Get the scholars to tell you that the growth of this plant pictures that of Christ's kingdom and speak of ways in which they may help to make that kingdom grow.

## AMONG THE BOOKS

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

**Canada the Spellbinder**, by Lillian Whiting (J. M. Dent & Sons, London and Toronto, 318 pages, \$1.75), contains the impressions made upon, and the information obtained regarding, Canada, by a clever journalist, who has traveled through Canada, from coast to coast, with open eyes and ears and a mind both receptive and sympathetic. The early history of the country, particularly in its more romantic aspects, is sketched with a sure and light touch. Charming descriptions are given of many beauty spots in Canada's unrivaled scenery, and the attractions of these to the tourist are enthusiastically set forth. The amazing resources of the Dominion are so unfolded as to give a wonderful amount of information in a most entertaining manner. A large place is given to the intellectual and spiritual life of the country in an account of its leading educational institutions and its poetry. The chapter on Canadian Poets and Poetry, indeed, is one of the best in the book. It is evident on every page that Canada has been a real "spellbinder" in the experience of the author, casting the glamor of its romantic past and the possibilities of its future over her mind and heart, with the result that she has given us a picture of our country fitted to intensify the patriotism of every Canadian and to awaken the interest of other readers in the achievements and ideals of the land of the maple leaf.

**Dormie One**, by Holworthy Hall (The Century Co., New York, the Musson Book Co., Toronto, 349 pages, \$1.35), is a capital collection of golf stories, which takes its title from the last but one, and that probably the most gripping in the series. In a match at the Kenilworth Golf Club, for the Amateur Championship, Hargrave, the present champion, is paired in the final game with Stoddard. Hargrave is a man of fifty-five, who had failed in business at forty, and had found his solace in golf, winning within a decade the national championship, which he had subsequently lost, regained and twice defended. His opponent, Stoddard, is a lad of twenty. At the eighteenth hole, the last in the game, Hargrave is "dormie one," that is, to explain to those uninitiated into the ancient and royal game, he is one hole ahead of Stoddard, and therefore needs only to divide the last hole with his rival in order to win the match and

hold the medal. The medal meant much to Hargrave as the symbol of the success which he had won in golf after his failure in business. But his heart had gone out to Stoddard. The boy was of the sort he would have liked for a son and a successor in the championship. And he had only to let the lad win this hole and the championship would be his, for he would be certain to win the next. The struggle that went on in the older man's breast between his desire for the medal and his liking for the boy is skilfully worked out and the account of it contrasts strangely with the cold blooded account of his victory, won by a remarkable "putt," given in the next morning's papers. The other stories in the book are fully deserving of a place alongside of *Dormie One*.

Those who are looking for a book suitable for young men, might do well to purchase **Russell H. Conwell and His Work**, by Agnes Ruth Burr (Thomas Allen, Toronto, 438 pages, \$1.35). From the start of the first chapter, which goes away back to days of the Civil War, where Conwell served as a young captain in the Federal Army and when he was converted, the book holds our interest. It is the life story of the rise of an American Baptist minister from a little country home through school, college, war, journalism and law to the ministry and to the up-building and charge of one of the outstanding Protestant Churches of the world. Newell Dwight Hillis has suggested that Dr. Conwell's name should be placed upon a list of "The World's One Hundred Great Men of To-day." For the teacher and the preacher, the book abounds with illustration and inspiration. "It is replete with anecdotes and suggestions for all public speakers and writers." Besides, it gives a practical exposition of the principles and methods of church organization and activity. *Acres of Diamonds*, Dr. Conwell's famous lecture which has been delivered year after year to multitudes of people, which has provided money for the education of thousands of struggling young men and women and which has inspired many to nobler efforts, is given in full. The book is a real treat for any Christian reader.

"The pill of fact herein is but thinly coated with the sugar of fiction" is the way in which

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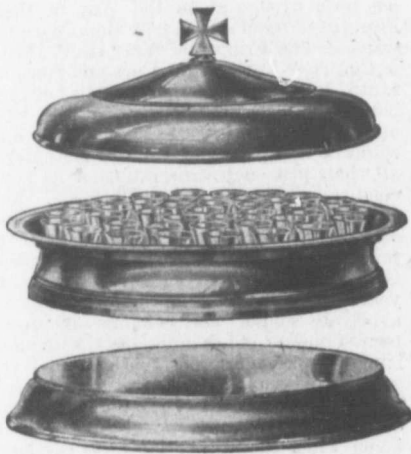
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the author, an army doctor, speaks of his book, *The First Canadians in France*, by Colonel F. McKelvey Bell (McClelland, Goodchild and Stewart, Toronto, 308 pages, \$1.35). Colonel Bell was attached as a medical director, to the first contingent of Canadian troops which went overseas. Beginning with Valcartier, the author gives incidents of departure, transport and arrival in England and France. Anecdotes and sketches of individuals, coupled with a bright style of narration, add a degree of charm to a soldier's story of military hospital life. The reader catches a glimpse of the facts which lead Colonel Bell to state that the Canadian Medical Service has "a status second to none in the Empire. The sick and wounded soldier has been made to feel that a Military Hospital may be not only a highly scientific institution—but a Home."

The story of Angus McLachlan, the son of a Highland Presbyterian minister, and how he laid down his life in the capture of a well concealed machine gun and how the V.C. went home in place of the son to that Highland manse, is of itself sufficient reason for securing *All In It—K! Carries On*, by Major Ian Hay Beith (William Briggs, Toronto, 238 pages, \$1.50). However, apart altogether from Angus, Major Beith's new book will be welcomed because it gives the further fortunes of that gallant, first volunteer army, whose exploits were so tellingly narrated in *The First Hundred Thousand*. Once more we meet our old friends, Bobby Little and Captain Wagstaffe, their men and their pals. The *First Hundred Thousand*, like the "Old Contemptibles," have now become absorbed in a greater and more victorious army—an armed nation. For that reason, and also because, as Sergeant Mucklewame observed, "there's no that many of us left now, onyways," the author warns us that this second book closes their history.

Readers of Miss Mildred Aldrich's earlier collection of letters, published under the title, *A Hilltop on the Marne*, will eagerly welcome a new book by the same author, *On the Edge of the War Zone: From the Battle of the Marne to the Entrance of the Stars and Stripes* (the Musson Book Company, Toronto, 311 pages, \$1.25). The book is a remarkably vivid portrayal of the life of the French people,—that wonderful people, whose heroism and unstinted sacrifice has won for them the admiration and homage of the world—under War conditions. These familiar letters, dealing as they do with every day happenings and circumstances, will help English-speaking readers better to understand their French allies, and with this better understanding will come a truer and fuller

appreciation of the contribution which they are making to the carrying on of the War and to the achievement of ultimate victory, the certainty of which it would be treason to doubt.

A woman, talking drivell about military attacks, said: "How beautiful they must be to see!" when a soldier cried: "Beautiful? . . . ! It's just as if an ox were to say, 'What a fine sight it must be, all those droves of cattle driven forward to the slaughter-house!'" The difference between the ideas of the first speaker and those of the second are as the difference between much of what has been written about the War in *Under Fire, the Story of a Squad*, by Henri Barbusse, translated by Fritzwater Wray (E. P. Dutton & Co., New York, J. M. Dent and Sons, Toronto, 358 pages, \$1.50). For this book lays bare war's horrible, ghastly features, which an English writer is apt to cover. Few things could be better fitted to kill war once and for all than just such a narration of its actual conditions as this given by Barbusse. More than 126,000 copies of the book have been sold in France. *Under Fire* received the prize awarded yearly in Paris by the Académie Goncourt for the best work written during the year. It is written from the point of view of a private soldier, and combines pictures of men in masses and as individuals, with moralizings, impressions, observations, and episodes. By means of such writing, the reader catches some glimpse of the horrible features of the monster which sprawls across Europe. Even while the author lacerates our spirits with war's piercing agony and strips from our minds many of the romantic features of the conventional conceptions of a hero, his very revelations wonderfully increase our admiration of and gratitude to those gallant souls of inestimable worth who have and are enduring, for justice and righteousness, such infinite horror.

*Militarism*, by Karl Liebknecht (William Briggs, Toronto, 178 pages, \$1.00), was suppressed by the German government because of the book's anti-Prussian spirit, and its anti-militarism. To-day Liebknecht, who has been called "the bravest man in Europe," is in a German prison, suffering for his earnest and skilful propaganda against the ideals and methods of the war lords. Popular, able, thoroughly educated, he is a force in Germany, with whom the Prussian autocracy must one day reckon. This book shows a thorough and wide study of the nefarious causes and reprehensible methods of militarism. It was translated from a copy that Liebknecht borrowed from his brother,—the only obtainable copy. In it Canadians may see some of the first seed sown in Germany "that freedom man might reap."

# MAPS

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See page 34 of the 1918 Catalogue for other maps.

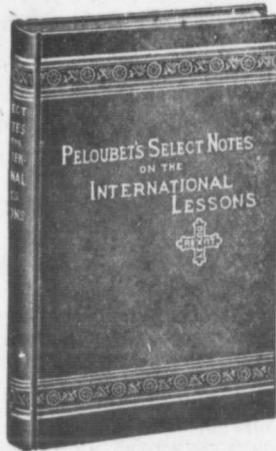
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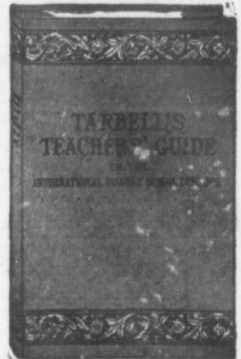


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A book which will fill the heart of every child with transports of delight is **Tales of the Persian Genii**, Retold by Frances Jenkins Olecott, with Illustrations by Willy Pogany (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 225 pages, \$2.00 net). The first of the tales tells the adventures of the wealthy merchant Abudah, of the city of Bagdad, in search of the Talisman of Happiness. The adventures are strange and thrilling, but the wonderful thing is that Abudah, at last, finds the Talisman in his own home. It is worth while telling this fairy tale if it will set its little hearers to find happiness in the simple surroundings of their daily life. There are other tales of equal interest in the book, and each carries its own lesson of true wisdom. Another fascinating children's book, published by Allen, Toronto, Houghton Mifflin Co., Boston and New York, is **The Belgian Twins**, by Lucy Fitch Perkins (198 pages, fully illustrated, \$1.25 net), which tells the story of a little boy and girl in Belgium before the War, how the War came upon them, and how they finally escaped, first to England and then to New York, where there were happy surprises and reunions.

The **Sunday School in Action** (211 pages, 50c. postpaid), by Rev. Dr. Charles W. Brewbaker, and published by the United

Brethren Publishing House, Dayton, Ohio; and **Introduction to the Word and Work**, consisting of four Parts: The Bible, The Pupil, The Principles of Teaching, and The Sunday School, each by writers of authority (Publishing House of the Evangelical Association, Cleveland, Ohio, 296 pages, paper 45c., cloth 60c., postpaid), are indications of the greatly increased interest in Teacher Training. The volumes cover much the same ground as our New Standard Teacher Training Course.

Two small, but well informed, and therefore valuable, books to readers interested in their subjects are **A Concise History of the Presbyterian Church in the United States of America**, by Rev. W. H. Roberts, LL.D., Stated Clerk of the General Assembly, (85 pages, 50c.), and **The Protestant Reformation and Its Influence 1517-1917**, consisting of a series of addresses delivered in connection with the Presbyterian General Assembly at Dallas, Texas, in May of this year. Both volumes are from the Westminster Press, Philadelphia.

From the same publishers comes **A Book of Worship for Sailors and Soldiers** (96 pages, 15c. net, postpaid). The little volume is timely and valuable. Besides an Order of Worship for the Lord's Day, and for the Communion and other special occasions, it contains prayers, shorter and longer, for the

men in the sea, land and air services, with selections from the prose Psalter and thirty-four hymns. One of the brief prayers is Lord Nelson's prayer before Trafalgar. Whilst published originally for the United States Forces, it would find a hearty welcome by many of our own men. It is in very handy pocket form, and we could wish it largely circulated in our Canadian Forces.

"It is a great thing to be a conservative not inactively, like reservoirs of still water, but progressively, like rivers that keep within their banks while rolling on toward the sea." That sentence taken from *Why I Believe the Bible*, by David James Burrell (Fleming H. Revell Co., New York, 199 pages, \$1.00), indicates the attitude of the author towards what many people still seem to find a problem,—the authority of scripture. The book is dedicated to "our old-fashioned mothers, who with all their knowing, just know their Bibles true, and live that way." One suspects that the basis of the book has been a series of sermons. Anyway, it is written in a popular readable style. The author finds the Bible "an impregnable rock" because "it finds me."

In view of the fact that the International Uniform Lessons are based upon the Gospel of Mark for the first six months of the year,

there are two little books, recently published, that may well go together in the Sunday School teacher's selection of helps. The first of these is *The Gospel of Mark*, by Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary (The Westminster Press, Philadelphia, 200 pages, 60c.). In this book Professor Erdman gives a plain and earnest exposition of the whole Gospel, taking it up section by section. The second of these books is *The Gospel According to Saint Mark* (Fleming H. Revell Co., New York, 40 pages, \$5.00 per hundred). This is a translation of the Gospel in modern English from the Twentieth Century New Testament. Teachers of senior classes should find this translation not only enlightening to themselves, but a real help to the members of the class amongst whom it might be distributed.

A very beautiful book for children is *Indian Legends in Rhyme*, by Grace Purdie Moon, Illustrations and Decorations by Karl Moon (The Musson Book Company, Toronto, 54 pages, \$1.50). *How the Bob-Cat Lost His Tail*, *Old Brother Fox Goes A-Hunting*, *How Brother Coyote Found His Voice*, are some suggestive titles. The stories were gathered at first hand from Indians themselves, while the delightful pictures in color and in black and white were done from life.

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