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August, 1919

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# THE TEACHERS MONTHLY



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Rev. R. Douglas Fraser,

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# The Teachers Monthly

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

Vol. XXV.

Toronto, August, 1919

No. 8

## EDITORIAL

### The Sunday School and the Forward Movement

A new departure at the recent General Assembly was greatly significant. At previous Assemblies, it had been the custom of the Board of Sabbath Schools and Young People's Societies to hold morning conferences on S.S. and Y.P.S. work. At Hamilton these were merged in the conferences held each morning on the work of the Forward Movement,—gatherings which were largely attended and of great value.

The arrangement indicates the important place of the Sunday School in the Forward Movement. None have greater reason to be keenly interested in this great Movement than Sunday School workers. It aims at the deepening of spiritual life throughout the whole church ; nowhere is this spiritual deepening more needed than in the Sunday School. It seeks to enlist all the agencies and institutions of the church in furthering its purpose ; none of these has finer opportunities of helpfulness than the Sunday School.

### A Fresh Start

It is time for Sunday School workers to get ready for a fresh start in the autumn.

Many teachers have been faithfully at work during the summer months. They have not permitted the heat to turn them from their labor of love. Such teachers are in the best position to enter upon the tasks of the autumn. They have no leeway caused by the breaking up of their classes to make up. Their class organization is intact, and ready to keep right on.

Other teachers, it may be, are away from their classes, and perhaps the classes themselves are scattered. The weeks of August are a good time to lay plans for the beginning of the autumn session of the class in right good earnest. If possible, all the absentee pupils should be got in touch with and special efforts made so that, on the first Sunday in September, the work may be taken up with new zeal and energy.

The teacher, whether with his class or away from it, can do a great deal, during the month of August, to ensure the success of the work to be carried on during the autumn.

### Missions in the Sunday School

Missionary instruction in the Sunday School is the sowing of seed which will bear an abundant harvest. The boys and girls whose minds are stored with missionary information and whose hearts are fired with missionary zeal in the Sunday School, will be the men and women who will pray and work and give for missions.

Materials for the teaching of missions is easily available. In **THE LESSON ON MISSIONS**, our monthly four-page publication, graded instruction is provided, in an attractive and easily usable form, including a story for each month written specially for the children and information for each Sunday adapted to the boys and girls and to the young people.

Besides, there are **EAST AND WEST** and **THE KING'S OWN** containing missionary articles, frequently illustrated, from the pens of workers in our own mission fields.

It is not necessary that missionary instruction should take much of the class time. Five minutes each Sunday will accomplish wonders.

If the missionary instruction is given from the superintendent's desk, the use of lantern slides will be a great help.

### **"300 School Districts and no Sunday School!"**

Dr. Peter Strang, our Home Mission Superintendent in Southern Saskatchewan, states that there are, in the territory under his care, 1,934 School Districts, 634 of them amongst non-Anglo-Saxons and 1,300 amongst English-speaking people. Of these 1,300 School Districts, 300 are entirely untouched by any church.

**THREE HUNDRED SCHOOL DISTRICTS AND NO SUNDAY SCHOOL!** That is in Saskatchewan. And a similar state of affairs exists in other parts of the Canadian West, notably in the great valleys of British Columbia.

It is hard to imagine a more startling challenge to the Sunday School workers of our church. The Board of Sunday Schools and Young People's Societies is striving to meet this crying need in our own land. And every Sunday School can help by making a liberal contribution, next September, to the Rally Day Fund by which the work of this Board is maintained.

### **The Sunday School and the Motor Car**

"If the Sunday School missionary had a motor car on the prairies, he could attend three Sunday Schools and three services on a Sunday."

This remark, made by one of our Home Mission Superintendents, suggests the extensive use which might be made of the motor car in our Canadian West, where distances are so great. In many towns there are Christian men who have motors. Within a radius of 10, 15 or 20 miles of such towns, there may be Sunday Schools, which would be greatly helped by having a few additional workers. Here is the opportunity of these town-dwelling motor-owners, of which advantage might be taken to the great benefit of many a Sunday School.

### **A Veteran Sunday School Worker**

One of the best known and most interesting figures at the recent General Assembly was Mr. Robert McQueen of Kirkwall, Ontario.

In the **TEACHERS MONTHLY** for August, 1909, just a decade ago, a sketch of Mr. McQueen's career as a Sunday School worker appeared, written by the late Rev. Dr. J. A. R. Dickson of Galt, Ontario, and accompanied by a capital photograph of Mr. McQueen.

At that time, Mr. McQueen had been a worker in the Sunday School for fifty-four years, and he has now completed sixty-four years of service. For more than forty-five years of that time, he has been continuously superintendent of two Sunday Schools.

In the sketch above referred to, a favorite saying of Mr. McQueen's is quoted, as follows: "Life is a measure to be filled with work, and not a something from which we try to get the most and give the least." In these words we have a mirror in which the life of this Sunday School veteran is reflected.

### **Forgetting and Remembering**

Mr. F. B. Reilly, a prominent Sunday School worker in Regina, Sask., in speaking of the Federation plan of Sunday School work in that province, said: "Formerly we forgot our

denominations in doing the work ; now we remember each denomination we belong to, and see what we can do to have it do its full part, whilst helping others also."

It is a lesson worth learning, that of forgetting one's own rights and privileges or those of the denomination to which one belongs and remembering the obligation resting on one's self and one's denomination to seek the common good.

## WITH OUR CONTRIBUTORS

### Making the Application

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

One of the most difficult transitions to make in life is the transition from thought to conduct. Even when feeling joins with thought to create a genuine desire, the appropriate conduct may yet not be forthcoming, as witness the convincing testimony of Paul. "The good that I would I do not ; but the evil which I would not, that I do." So the teacher, when facing the deeper aspects of his work, has always reverently to acknowledge that, while insight may come through man, power comes only from God.

When the transition is made, however, certain stages may be noted. Manifestly there must be at the outset understanding and interest ; then there must be retention, care must be taken that the impressions shall last until an appropriate occasion for action arrives ; finally, for really effective conduct, there must be that sort of physical memory which we call habit, so that the whole muscular system is, as it were, "set" to do the thing of which conscience and judgment approve.

With all three of these,—understanding, retention, habit—the teacher has to do, since they are means through which instruction and life are united.

All three are involved, also, in the complete application of any lesson. Ordinarily, however, when we use the term "application" we refer merely to the teacher's attempt to give scripture truth a local and sometimes a personal reference ; or, in other words, to make the pupil's understanding of the truth in question relatively clear and complete. David refusing to fight with Saul's weapons and choosing instead his sling and the five smooth stones from the brook seems remote enough at first glance, from the life of the present day. Its application to that life comes when we understand that while we must go out to meet our Goliaths in the name of the living God, we must use the weapons to which we have

been trained. The picture, as given in the parable of the talents, of a man wrapping some silver in a napkin and burying it in the ground seems strange and meaningless enough to us until we see that every failure to use our abilities as conscience directs is of a piece with the behavior of the "wicked and slothful servant."

Under ordinary circumstances, then, the application of the lesson stops at the stage of understanding. The pupil sees the connection between a particular incident, or a particular truth, and the life which he and his fellows live from day to day. He may remember, or he may not. Remembering, he may act, or he may not. Rarely can we go very far on the road to certainty in these matters. The teacher is indeed a seed sower, not only in the sense that he scatters the seed with liberal hand, but in the sense also that he has no assurance of the germination of any particular seed. He knows only that "seed-time and harvest . . . shall not cease," and that the one is the guarantee of the other in the realm of spirit, as well as in the realm of nature.

Since even under the most favorable circumstances, the work of the teacher does not carry him very far towards an assurance that the truths which he teaches will actually bear fruit in the lives of his pupils, it is all the more necessary that he shall make the utmost use of the limited opportunities which remain to him. He must search diligently for what has been called the "growing point" in the minds of his pupils. What are the needs of which they are most conscious ? What are their occupations and interests at home and at day school ? What do they like to talk about, when the direction of the class discussion is left temporarily in their hands ? He must also seek for clearness in expression and fertility in illustration, not only through collecting definitions and illustrative stories from lesson helps and other similar sources, but by studying that part of human life which never finds its way into print. The book of

experience to which every sentient thing contributes a chapter or a page, or it may be merely a line, is bigger than all our libraries and it lies always open before the truly wise.

How shall the teacher make the application of the lesson? Not always in the same way. Sometimes by a word of earnest counsel, sometimes by a question, sometimes by a text. If a text, it will not always be the "Golden Text" of so many of our lesson stories. For a text may conceivably seem golden to one mind and mere silver, or even of no value at all, to another.

After all, it is the pupil who really makes the application, not the teacher. The teacher helps him to the point of clear vision, the pupil does the seeing for himself. There was once a king who had done a great wrong.

Many knew of that wrong, but feared to offend the king by telling him of it. But a wise man, who was also a brave and a good man, told the king a story in which the very wrong which the king had done was set forth as the deed of another man. And the king's anger was hot against the wrongdoer and he decreed his death. Then the wise man turned the tale upon the king and the king saw and confessed his sin. Who made the application, Nathan or David? We may say it was Nathan, but, if we do, we mean merely that the prophet led the king to declare true judgment upon himself. And so, when the teacher has done this for his pupils, he has made the application of the lesson in the way most likely to make the transition from thought to conduct actual and complete.

Queen's University, Kingston, Ont.

## The Dramatic Method of Teaching

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

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

Children at play are naturally dramatic. They are seldom content just to see or hear or read about things and events; their impulse is to act these out. "Let's play horse;" "Let's play school;" "Let's play Indian;" "Ding dong, all aboard, toot, toot,"—these and their like are familiar phrases to any one who knows children.

"There is nothing," says Kirkpatrick, "from the noises and movements of a locomotive to the silent art of Jack Frost, or from making a pie to constructing a church, from burglary to a fashionable tea party, that the child cannot imitate by the use of make-believe objects and symbolic movements. The essentials of every process and action in the heavens above and the earth beneath, of which the child sees or hears, are made familiar to him in his dramatic imitations." Our neighborhood has been overrun with "armies" since America entered the War. One day in late April of this year 1919, I stumbled on something new. The children, who had been playing on the lawn a few minutes before, had disappeared. In answer to my call, the head of a seven-year-old was poked out of the window of an empty garage next door,— "Please, daddy, mayn't we stay out a little longer? We want to attend the peace conference Oscar is holding in here."

The dramatic impulse manifests itself early. Most children begin at about two years of age to make such announcements as "I'm a kitty," "I'm a deggie," "I'm a moo-cow," and to act out the part as best they can, expecting others, too, to enter into their play. It per-

sists indefinitely; grown-ups who have no make-believe left in them are to be pitied. It is strongest throughout childhood, of course, up to the teens; and it is at its climax from four to seven. In these years the child's dramatic play fills so large a part of his life that it is hard sometimes to draw the line between what is real to him and what he knows to be make-believe. I found a five-year-old, a few days ago, returning home from kindergarten by a circuitous and inconvenient route, across lots and through fences. "Why don't you go home by the sidewalk?" I asked. "But you see there is an army against me there."

Teachers in the public schools have lately begun to understand what an effective educational instrument the natural impulse of children to dramatic play may be, if afforded proper material and opportunity for expression. Children are far more interested, as a rule, in acting out a story that has been told them than in merely retelling it, or writing it, or illustrating it by drawing. And they get more out of the story which they reproduce in this dramatic way. It becomes more real to them; and they understand it better, because they have lived it over again from the inside, so to speak, and have in a measure entered into and shared the motives and experiences of the persons whose characters they have assumed. In the teaching of oral reading, composition, literature, history and geography, dramatic methods are most directly usable and have proved especially successful. A suggestive account of how one school utilized this impulse in practically the

whole of its work is given in Harriet Finlay-Johnson's book on *The Dramatic Method of Teaching*.

Fortunately, we now have an even more concrete and convincing account of the use of dramatic methods in the religious education of children. For five years past, at the Hyde Park Church of Disciples in Chicago, Miss Elizabeth E. Miller has conducted a dramatic club of children from 6 to 14 years of age, who meet for one hour each Sunday afternoon to dramatize and act out stories from the Bible. In her book entitled *The Dramatization of Bible Stories*, Miss Miller presents a record of her work with these children, with a detailed description of her methods, and the text of their dramatizations of the stories of Joseph, David and Goliath, Moses in the Bulrushes, Ruth, Esther, Abraham and the Three Guests, Daniel in the Lion's Den, the Wise and Foolish Virgins, the Great Supper, the Good Samaritan, and the Prodigal Son, besides suggestive analyses of a number of other stories. The book is clear, straightforward and practical. Both Miss Miller's work and her account constitute a most important contribution to educational method.

The fundamental point which one must keep clear, is that such dramatic work is for the sake of the education of the children who take part in it, not for the sake of the play itself as a finished artistic product, or for the enjoyment of parents, or other spectators who may from time to time be invited to witness its performance. Most of the work, indeed, is done without reference to possible public performance. It is play in the true sense,—the naturally dramatic play of children—organized, supervised and guided by an educative purpose, yet remaining play.

The children do more, then, than simply memorizing and stage a dialogue which is furnished to them readymade. There is little that is educative about amateur theatricals of the common sort. The essence of the dramatic method of teaching, on the contrary, lies in the fact that the children make the play themselves. They are the authors, as well as the actors, of the little drama. The number and form of the acts and scenes, the words of the

dialogue, and the character of the accompanying action, take shape slowly as a result of the cooperative effort of the children themselves, as one after another, in spontaneous play, offers his own interpretation of this or that part, subject to the criticism of the group as a whole.

The first step, of course, is for the teacher to tell the story, simply, directly, with dramatic unity and movement, emphasizing essentials, using direct discourse, and aiming to develop within the children vivid mental pictures of its outstanding events.\*

The next step is to talk the story over with the children, and to have them determine the general plan which they will follow in playing it, by dividing it into the most important pictures or scenes.

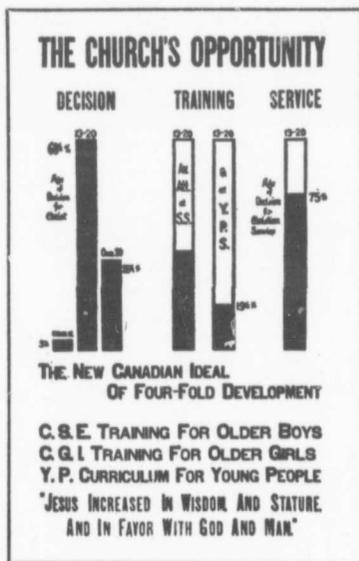
Then comes the playing. After a brief discussion of what should take place in the first scene, some of the children are asked to act it out, which they do, using their own words and following their own ideas as to appropriate details of action. The teacher then, to quote Miss Miller, "raises such questions as 'Which parts did these children do best?' 'Why?' 'Where can they improve it?'

'What would you do to make the part better?' 'What do you think should have been said here?'

This leads to constructive criticism of the scene by the children themselves, rather than by the leader in charge. Each child is eager to offer suggestions at this point and is anxious for an opportunity to give his own interpretation of the part by acting it out." The scene is acted again, with different children for some or all parts, whose interpretation is in turn subjected to the criticism of the group.

Each scene is worked out in a similar way, and the story as a whole is played through many times. The teacher sees to it that every child has a chance to try out many

\*Teachers who wish help on this point can do no better than to follow the counsels of Sara Cone Bryant's book on *How to Tell Stories to Children*. This contains a brief description, too, of the schoolroom dramatization of stories. A collection of stories, adapted for telling with this end in view, which may serve as examples of such adaptation, is to be found in Ada R. Skinner's *Dramatic Stories to Read and Tell*.



This is a facsimile of one of the twelve Wall and Lantern Slide Charts prepared by the Sabbath School and Y.P.S. Board for the Forward Movement of our church.

parts, and comes familiar with all. There be is continual discussion, reworking and change, until the play has been reduced to the essential scenes and the children recognize it to be the result of their best effort.

Sometimes the process stops at this point. The story has been mastered, and the children are ready to take up another. Sometimes, however, it will seem best to go further; to give to the play a finished form and to offer a final presentation to which parents or friends may be invited. In this case the children will work out the wording carefully, using the Biblical language so far as possible. And they will choose those who are to take part in the final presentation, on the basis of their success in the several characters.

The high educative value of such a method of teaching to children the great stories of the Bible is obvious. At the end, the children possess the story in so vital a way that they will never forget it. They have in imagination lived through its events and shared its experiences; and their conception of these

has been corrected and deepened by repeated group criticism and discussion. Incidentally, such cooperation as the method involves is excellent social training; the children are developed in power of expression; and they are given a motive for the memorization of some of the great passages of the Bible.

Stage setting, properties and costumes should be of the simplest character. This is imaginative play; and its spirit is best conserved if much be left to the imagination. Such properties and costumes as are used should not be reserved for a final performance, but used at each practice. We must not forget that the real work of education is done, not at the final performance, but in the repeated playing the story, with the attendant discussions. Such properties and costumes, moreover, should be made by the children themselves. All the educative values of constructive handwork may thus be added to those of the dramatic method of teaching.

Yale University, New Haven, Conn.

## The Teacher and the Lesson

BY AN OLD TEACHER

Every Sunday School teacher should be a constant student of the Bible. One may be a constant student of the Bible who may not have more than an hour or two to devote to reading. Only an hour each day be devoted to Bible study, yet the mind may be imbibing truth as it is reflected from the scripture portion that may be carefully studied in that hour. In this day, with such academic and teaching helps as are at the hand of every teacher, to be a Bible student, one does not need to be a college graduate.

The first requisite for a Bible student is a strong desire to know truth as it is reflected in the Word of God. The first requisite is a good print, easy to read, reference Bible. A good concordance and a Bible dictionary are good aids with which to start a Bible study library.

Coming to the study of a particular lesson, commence by reading carefully and prayerfully, looking for the light that never fails, the passage or verses prescribed for the lesson.

For instance, take the lesson for May 18, "The Grace of God," Gen. 6 : 8 ; Exod. 34 : 6, 7 ; 2 Cor. 12 : 9 ; Eph. 2 : 4-10 ; Titus 2 : 11-14. Do not commence your study by looking into your QUARTERLY, or TEACHERS MONTHLY or any other Lesson Help,—you do not need any of these till you have read each of these passages. As you read, make your own comment on each of them, or, better,

make a note on each passage of what you learn from it of the "grace of God."

Do not try to take in all the meaning of each passage, for if all that is meant and implied concerning the "grace of God" in these several passages were written out with any degree of fullness, it would take several large volumes to contain it all. Nor should you stop now to look up and compare too many passages. The lesson is a very large one; so do not try to know the whole of it for one Sunday's lesson.

When you have gone over all the passages given for the lesson, and, without any other help, have made a note of your own thought or impressions, and have written them down, you may then take up any commentaries or Lesson Helps that you have convenient, and compare what you have written down of your own impressions with what you can find in the comments of others, and, by this comparison, correct or modify what you have written.

Do not, however, throw away as worthless what you have yourself written and adopt as better the comments of some who may be more learned than you are, for this reason: the comments that you read may be more learned; more accurate; and, in other respects, better than any thought of your own, and yet not be so applicable, and therefore not so valuable, nor so forceful a presentation

to your class as your own thoughts would be. The teacher should know the class,—yes, every pupil in the class, and should have those pupils in mind and in touch with the lesson while it is being studied.

Teachers will find a great help and improvement in lesson study in making the first attempt at the unfolding of the lesson passages without any other aid than the Bible. The first effort in this respect may be a very feeble one; but it will help to develop some little power of originality, or unconscious training of the mind to do its own work and not to depend too much on memory

and the work of other minds. Besides, the thoughts of the teacher will be coming in touch with the very features of truth that are best for his pupils.

I do not ignore, nor undervalue, the worth of Lesson Helps. We could not do very well without them; and the teacher cannot have too much help, so long as he knows how to make a good use of it. But the teacher who first exercises his own mind on the lesson text, before taking up any other help, will find a great benefit from doing so.

Woodstock, N.B.

## Teachers' Meetings—Are They Essential?

BY MISS MARY EADIE

"It is truly no mean job to be entrusted with the religious education of children." Do you realize this? Whether you teach six or superintend sixty or more, you are helping God work out his divine plans. If you teach, you need help; if you superintend, you need help; why not help one another? How? Hold a regular Workers' Meeting. Get everybody together,—pastor, officers, teachers and substitute workers. No School or separate Department can be alive, aggressive and reap a rich harvest unless it plans out its work and works out its plans. This can be done, and is being done successfully, through the medium of the Teachers' Meeting, or Workers' Conference.

A Department or a School without a Teachers' Meeting is like a church without a prayer meeting. Does the church need the prayer meeting?

Begin to climb higher and make the pulse of your School life beat faster. It takes determination, push, pull and prayer to introduce and continue a Teachers' Meeting, but it is worth it all.

Have a fixed night, a fixed hour of meeting, and a fixed place (preferably the church) in which to meet once every month. Some Schools plan to meet at the tea hour, and then work later. This is sometimes a good method of variation, and will add interest.

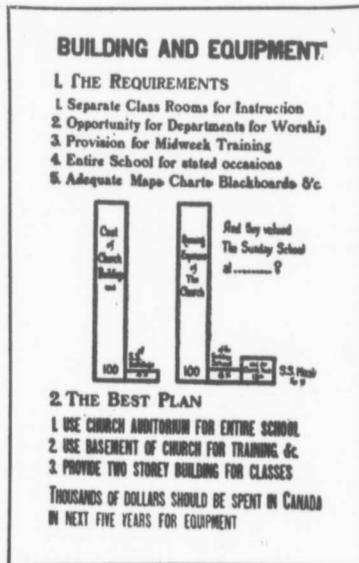
Be sure you start on time, and quit on time or else you will doubtless quit for good some day.

Do not make attendance optional. Your plans for a good meeting will be defeated immediately if you do. Attendance should be made compulsory and it should be defined as a duty of every worker in the School when appointment takes place. Should attendance lag and interest wane, do not scold; get busy; maybe you have fallen into a rut. Advertise your meeting to a larger extent, using attractive methods, but better still, plan a more interesting programme.

Organization is, of course, very necessary. The officers should be president, vice-president, secretary, treasurer, pianist, etc., and these offices should be filled by the superintendents and general officers of the School. The duties of the different officers should be similar to those planned for any organized society.

Every meeting should be planned to have as fundamental features devotional exercises, a business period when reports, new plans, etc., could be discussed, an instruction period, and, lastly, a social period.

Never crowd the devotional exercises into a corner. Take time for praise and prayer. Real worship should be found outstanding in



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every meeting. Cultivate it, if it does not exist.

Reports of previous meetings, committees, etc., observances of other Schools or meetings, new ideas, plans for coming events, etc., should be presented always in an enthusiastic way. Be brief as possible; do not allow any one to "lecture the meeting to death." Ask always for suggestions, listen to them, discuss them, and whatsoever a Teachers' Meeting decides to do, do it, yes, and with all the might possible. Planning "new things" should never cease. Develop "new thinkers," who will be able to bring in new and interesting changes.

Study what your workers need and then give suitable instruction. Secure the best possible speakers and develop your own teachers by giving them a chance to instruct.

In these days of Graded Departments, the methods used in teaching and conducting the session programme vary a great deal, and a

good plan is to divide the meeting into departments for the instruction period, the departmental superintendents being responsible for their own sections. Special plans for separate departments may be discussed in such a way as this also.

Be sure that all stiffness is removed in your Teachers' Meeting. Promote sociability always. If necessary, during the social period use acquaintance games, etc., and light refreshments might be served when the meeting is called for the evening. Always introduce new workers and visitors in a proper manner.

Have you tried a Teachers' Meeting or Workers' Conference? If you have, keep on, go ahead, make it a better one. If you have not, begin at once, remembering that every noble work is at first impossible. Push, pull and pray, because just in proportion as the work is laid upon the hearts of those who are responsible for it, the School will prosper.

Toronto

## Open Letters to a Sunday School Superintendent

LETTER NO. VIII.

Dear Superintendent :

So far, I have not been able to get to the discussion of the regular Sunday session of the School, but I am coming to that now. There are so many interesting matters in connection with this that I would like to consider, that I hardly know where to begin.

As a preliminary, I would like to know just what steps you take to promote regular attendance at the Sunday School. Few Schools have reached that happy condition in which they need no incentive but the inherent interest of the session itself. I believe that it is quite true that many little children, and not a few up to the age of ten, eleven or twelve, go to School regularly because they want to, but the time comes with most of them when they would stay away if they could, unless the incentive to go is stronger than that usually provided in the average School.

I am inclined to think that we do not give enough thought to the development of the very best incentives for attending, and it is one of these that I would like to talk over in this letter.

When children want to go to School, they usually manage to get there, so the problem is to create conditions that are worthy, that will make them want to go. Schools are sometimes tempted to have superficial attractions that mar the spirit of the whole service. These I class as unworthy.

I want to say right here that in my judgment the spirit or atmosphere of a School is one of

the important factors in making children want to come. There must be a free, spontaneous, genial spirit abroad, an atmosphere that is of the very essence of child life. In such a place, children at once feel at home and are happy. The superintendent has it largely in his power to create and preserve this atmosphere. If he is possessed of the spirit of good fellowship, if he greets the teachers pleasantly, has a word of greeting and welcome for the boys and girls whom he comes in contact with, if he also conducts the worship service in this spirit, it goes a long way towards developing the desired condition.

What a fortunate gift it is for a superintendent to be able to greet individual boys and girls by name, wherever he meets them at School, or on the street. So valuable is it as a means of winning their confidence and responsiveness that it is worth time and effort on the part of any superintendent to make himself familiar with their faces and names, so that he can do this. Many a time I have longed to possess this as a natural gift, but I have to do as many another must, seek to overcome innate deficiencies by hard work.

If the teacher follows up such a lead and develops a wholesome class spirit based on comradeship, if he is more of a friend than a teacher, who rules by love rather than by fear, then children will want to be in his class and absence from School will be a penalty.

I would not wish in any way to disparage more artificial incentives, such as diplomas,

buttons, badges, banners, etc., for the simple reason that we are so far from perfect and are subject to such weaknesses and deficiencies that most of us have not reached the stage where we can succeed without their help, so let us use them by all means, but let us not neglect the development of those still worthier incentives, the incentives of a fine School spirit and the incentive of a lesson well taught.

I have not referred to the second of these because that is the teacher's particular work, and I am discussing with you just our part in the securing of good attendance.

Yours cordially,

A FELLOW SUPERINTENDENT



### Ways of Promoting Bible Study

By Rev. W. A. Dobson, B.D.

In a church known to me, there is a "five foot shelf of books," placed in the Sunday School room, with volumes specially written to help mothers and homemakers in the performance of their Christian duty. These books constitute a sort of traveling library, under the supervision of the superintendent of the Home Department. To aid in the study of the lessons, there are: Tarbell's Guide and Peloubet's Notes; a one-volume dictionary of the Bible; works on home training; Bible story books, and a few expository books, such as *The Beatitudes*, by Fisher; *The Song and the Soil*, by Jordan; and *The Psalm of Psalms*, by Stalker.

Further, by the cooperation of the Superintendents of the Cradle Roll, and the Home Department, up-to-the-minute lists of mothers and homes where helpful literature is appreciated, are posted. To these, from many other homes, inspiring reading matter is passed on after it has been read, and this is doing much to sweeten and strengthen lives.

It is not a difficult matter for each Sunday School to keep a Home Department box, into

which scholars, teachers, and others can drop a magazine, a helpful story cut out of a magazine, or paper, an envelope of clippings, etc. The Home Department makes it possible to enroll the whole church in the study of the Bible.

Not far from me is an organized Bible Class which occasionally acts as host to a mothers' and babies' picnic on the church lawn. At the picnic, Superintendents of the Cradle Roll, Home Department, and Teacher Training Department solicit recruits for studies in these directions.

I once had a Bible Class which met the pastor occasionally, outside of the study hour, when each one received a name and address of some person who was to be the especial subject of his or her interest and prayers.

The names so listed were those who were infrequent church attendants, more regular attendants who had never professed faith in Christ, and some who had no regular church home.

Each class member had but one name apiece, so that the personal work required was not great. Friendly calls were made, pleasant relations were established, invitations were extended to attend church and Bible Class, with the result that some in the congregation were added to the number of Bible students.

Last winter, on account of the fuel scarcity, the various churches in our town, with a couple of exceptions, arranged for union services in the Town Hall. Churches were closed, and in some cases the prayer meetings were broken up into small cottage meetings. The pastor could not be present to conduct all of them, so lay helpers were demanded.

Some who had taken the Teacher Training Course became group leaders, and these small meetings, with ardent Christian workers in charge, were blessed of God, and were productive of much spiritual quickening.

Carleton Place, Ont.

## THE DEPARTMENTS

### The Use of the Play Instinct in Teaching

By Miss Ina M. Johnston

A teacher in the Beginners' Department of one of our Sunday Schools told to her class one Sunday the story of the lost sheep. One active little chap had with him his younger brother, and both seemed to be very much interested in her story and the pictures with

which she illustrated it,—so much so, that the following week the two children, one as the shepherd and the other as the little lost lamb, acted the story over and over again at home. There is no doubt that these children would remember that story much better because they played it, for it is a known fact that we remember what we do much better than what

we hear. Shall we not then make use of the play instinct in our Sunday Schools?

So strongly do children possess this play instinct, that teachers of Beginners are realizing more each day its value in teaching. One recalls the time, not far removed, when everything a child was taught was considered necessarily uninteresting, and the introduction of play into the Sunday School would have been thought irreverent. Such is not the case now in our ideal Beginners' Departments, and if these exercises have the proper thought behind them, the children will see no irreverence in them, but will rather be drawn closer to the heavenly Father because they actually lose themselves and truly live the story they are playing.

Give a child something to do, and he at once becomes interested; let him remain idle, and we find him becoming restless. If our Sunday programme, therefore, is properly prepared, and sufficient thought given to it, it is not necessary to have one uninteresting moment.

Not only in our songs and in the circle talk, but also in the lesson itself can this instinct be utilized, and those who have used it have found that the child gains a much more vivid impression of the truth we have endeavored to teach. He would much rather draw a picture on the blackboard, even though he may have to explain what it represents, than to have the teacher do it all. He is more interested in showing how he minded the

baby, or swept the floor, or dried the dishes for mother, than in merely telling you.

One teacher, in telling about God's care of winter birds, asked some of the children to play that they were the birds looking for food among the snow, while the other children threw crumbs to them, and she suggested that when they went home they ask mother to give them some crumbs to feed their little bird friends.

Another teacher, in telling the story of new life at springtime, asked the children to close their eyes and pretend that they were the sleeping flowers, and one child, representing the heavenly Father's sun, ran quietly around the room, wakening the flowers by gently touching each drooping head. The children love to play that their fingers are little refreshing drops of water sent to give the thirsty grass and flowers a drink, or that their arms are strong windmills grinding the wheat into flour for our food. Quite naturally the teaching of the Bible verse for the lesson follows.

The more we work with these little folks, the more we realize the great opportunity that is ours of leaving a lasting impression on the child through this instinct, for without expression, there is no impression. And as we see the eager little faces and the interest with which they take part in this play, we do not question for a moment its fitting place in the Sunday School.

Toronto

## Some Primary Department Plans

The Sunday School of Knox Church, Regina, is held in the basement of the church, and there is one corner partitioned off for the Primary Department. In this section of the School there is an average of about 80 children every Sunday, although on the roll there are about 100. These children are divided into 9 classes, according to ages. The room is fitted with kindergarten chairs and a few pictures on the wall.

Recently, owing to the absence of the superintendent, the Primary teachers have taken turns conducting the opening exercises. We usually ask the children what hymn they would like to sing, and after the singing of same, we remain standing while we repeat together the Lord's Prayer.

In each class, one pupil takes up the collection in a little basket, and they stand up at the front while we sing our gift hymn, "This money is for Jesus," and repeat our gift prayer.

We have a little birthday service which the children enjoy very much. Any child having a birthday during the week, brings a copper

for each year, and some one is chosen to hold the birthday bank. The child drops in the coppers, and we all count them as they drop. We wish the child "Many Happy Returns." We also have a board with nine candles on it, and one is lighted for each year. The child who has the birthday, holds the board with the lighted candles, while we sing, "Jesus bids us shine." A birthday card is then given the child.

The birthday money is used to supply flowers, or little comforts for any of our sick members.

For music, we open up the folding doors, and use the Sunday School piano (the large School have their opening exercises in the church) until the others come downstairs. Our closing hymn is usually sung without any music.

We teach the children such memory verses as the Beatitudes, the Twenty-third Psalm, the two Great Commandments, and several gift verses, which are usually repeated before we take up our collection.

We use the Departmental Graded Lessons, which we consider very good indeed. The Graded Lessons are nearly all story material, and we have learned the most effective way to reach the child is through the story. We have the picture colorings, but these we also give to the children to take home to color and bring back the following Sunday. They are

also given a couple of Sunday School papers to take home. We use the picture roll at the end of the lesson and ask the children who is in the picture, etc., etc.

We close with a familiar hymn, and then repeat our good night prayer, after which the children are dismissed.

Regina, Sask.

## Getting the Juniors to do Memory Work

BY MRS. ROBERT MCBROOM

The Junior period in the lives of boys and girls has been aptly called the "Golden Memory Period." The Juniors are capable of much memory work, and should be encouraged to store their minds with Bible facts and truths, which, throughout their lives, will be a source of comfort and strength.

Recognizing the ability to memorize as one of the great characteristics of the Junior, Sunday School Associations and committees are providing suitable memory work in connection with Junior lessons. Hence every teacher and every School has a storehouse of the most suitable material. Every Junior Department should aim to make the very best use of this "Golden Memory" period.

The best work can be accomplished in a separate department. Programmes can be arranged, which will afford opportunity to use passages of scripture and hymns to be memorized. The great hymns of the church should be memorized, as they help to interpret God's care and power. Frequent use of these hymns in session programme fixes them in the memory, as it is so much easier to learn the words when we sing them. Something of interest regarding the hymn or its writer, told before singing, will add interest and aid in its committal to memory.

Drill is important, and memory work should be reviewed again and again. Juniors love concert exercises. At the beginning of the lesson period, or sometimes at its close, a short drill might be given. Some things such as the books of the Bible, memory passages from the Bible, texts and hymns, can be learned only by rote, and frequent repetition is necessary.

Many splendid five minute Bible drills may be used: for example, number drills, when all answers are numbers; name drills, when answers are names of persons; place drills, when answers are names of places; reference drills, when answers consist of statements of book, chapter, and verse in which certain scripture passages are found; Bible verse drills, when answers state verse after reference is given; brief story drills, when the superintendent tells a story and the scholars fill in names of persons and places. Where a

separate department is not possible, the general superintendent will sometimes cooperate, and a Junior programme with drills in memory work may be given.

Handwork is another great aid to memory. This, of course, will be more directly under supervision of the class teacher. Lesson stories, the Apostles' Creed, and hymns may be written and illustrated. The teacher must do the work herself, if she expects the scholars to do it.

Map drawing is an aid in memorizing the facts of the lesson. Drawing a map as the lesson progresses, or the use of the sand table, makes the map of Palestine not a few lines, but a real country of rivers, mountains and valleys. The teacher should vary her plans of teaching and drilling so that the pupil's interest is always alert.

Recognition and incentives are most essential factors in securing the scholars' interest in memory work. The teacher should have a notebook with a record of the required memory work for the grade, or department. A record should be kept of the amount of memory work completed by each member of the class. Credits should be given to individual scholars, and class credits given when an entire class completes a piece of memory work. Special recognition of memory work might be made in the department by means of an Honor Roll.

During the week, scholars may meet in the home of the teacher, and some part of the evening may be spent in drills, in memory work, and in memory tests. The Juniors' love of competition makes this a great stimulus.

If boys and girls meet in the church for mid-week activities, part of the programme might sometimes consist of memory drills, or handwork that will impress facts to be memorized. There are songs which may be sung to familiar tunes, which carry out the full details of drawing the map of Palestine and of tracing Paul's missionary journeys.

Every Junior scholar should have a Bible, and it is one of the teacher's great opportunities and privileges to help the boys and girls to become so familiar with its contents as to

make it in truth their very own. It is only when boys and girls become equipped with this most necessary part of the Christian

armor, "the sword of the Spirit," that they are enabled to become "Doers of the Word."  
Toronto

## The Worker Amongst Boys

BY CAPTAIN HERBERT FIDDES

[Rev. R. G. MacBeth, M.A., Vancouver, B.C., in forwarding this article, says: "Captain Fiddes has just returned from three years' service overseas, and is more intense than ever in the matter of relating the boy to the church."—EDITORS.]

The problems of the worker amongst boys are not light. If the worker is in earnest, the problems may cause him many sleepless nights, but they are not beyond solution. The following hints may be useful:

If one wishes to be successful with boys, he must be imbued with an infinite amount of patience, and must at all times be an optimist.

He must have a real, genuine,—yes, a passionate love for the boy. If he is not whole-hearted, he had better turn his work over to another at once.

He must remember boys are the keenest of critics, and that they will very soon detect any insincerity.

He must acquire the command of his class, which comes first from self-mastery. No man can be master of boys, who is not first master of himself.

When he says a thing he must mean it, and the boys must be taught that he means it.

He must not deal with the boys as a company, he must know the boys individually.

He must be sympathetic, and understand the troubles of boys.

He must never sneer at a boy. A boy may have a rugged exterior, but boys are in-

variably highly sensitive, and a scar caused by a hasty or indiscreet remark is very, very hard to heal.

He must be careful in his own life. A "fallen idol" will cause tremendous havoc to the advancement of the kingdom of God amongst boys.

He must remember that he can never do successful work from behind study walls. The successful worker must work and play and live with his boys.

He must interpret the manhood of the Master in his own life, for the greatest power for good amongst boys is not words, but a strong personality founded upon Jesus Christ.

In your addresses to boys, don't treat them as children. Appeal to the manly instinct. Never "slack" in preparing your talks. Study your boys. You will soon learn their problems. Apply these problems to your talks.

Remember there is no investment so productive of genuine joy as the investment of a life for the boys which in return gains the confidence of the boys, and achieves the joy of knowing that they have been drawn nearer to the cross.

Vancouver, B.C.

## The Boy Outside the Sunday School

BY R. J. HAWTHORNE

[In the following article, Mr. Hawthorne describes the way in which boy workers in an Ontario city got after the boys outside the Sunday School.—EDITORS.]

In our city we started in a small way. There were a number of organized Sunday School classes. We organized a Business Boys' Club and also a High School Boys' Club in connection with the Y.M.C.A.

We encouraged the boys to attend the Boys' Conferences held at intervals throughout the Province. In some cases, we paid the railway fare of delegates to the Conferences. We found that we created an active interest amongst the leading boys of the city in boys' work, thereby developing strong leadership among the boys themselves. We then invited the Provincial C.S.E.T. committee to hold a Boys' Conference in our city

to which we invited delegates from all the surrounding cities, towns, villages and country districts. This turned out to be a very successful affair, bringing together about three hundred boys to discuss boy problems, boy activities and general welfare work as set forth in the C.S.E.T. programme.

The Conference greatly improved the community interest in boys' work, particularly among the different churches and religious organizations. To hold this interest and cooperation, we organized an Advisory Committee composed of the ministers and the mentors or teachers of the boys' classes of all the churches and religious organizations in

the city. This Advisory Committee elected an Executive Committee of five, to take an active interest in promoting and keeping alive the community interest. This we have done by holding joint socials, banquets, etc., during the winter months, at which we have had special addresses and talks by outside speakers, also by local men and by the boys themselves.

We had a specially fine banquet and special addresses to fathers and sons on Fathers' and Sons' Week, and special services in all the churches the following Sunday, which was greatly appreciated and has improved and deepened the interest of the people of the city in boys' work and enthused the boys themselves.

In addition to these socials, etc., we have had athletic contests between the different groups, such as basket ball, volley ball, baseball, etc. These group games and sports, "gym" classes, etc., strongly appeal to all the boys and make it easy to link up the boy outside the Sunday School with them.

Lately we have had a group of about 50 boys organized by a returned officer who has a real interest in boys. He has secured the use of the Armory building and once a week puts them through the Swedish exercises and military drill. They are planning to buy racing canoes and put on a programme of water sports, racing, swimming, etc., for the summer months. This appeals strongly to the boys and he has a very enthusiastic group of fellows and is doing an excellent piece of work. There are a number of returned soldiers who are experts in physical culture and

are good moral fellows, whom I think would be willing volunteers for this class of work if it were properly brought to their attention.

By having these groups conveniently located in all the different localities of the city, there would be no difficulty in getting every boy "hooked up" to some organization that would keep him under supervision and so busy and interested that he would not have time to become delinquent and degenerate. Then by having mass meetings, socials, banquets, etc., at which strong, gripping addresses are given, and where the boys are given an opportunity to express themselves and take responsibility for the success of their organization and activities, it is bound to have an uplifting influence to a higher and better life and create a real interest in his Sunday School, church and religious life.

The great difficulty is not in getting the boy, but in getting the men to take an active interest in the boy, to assist in organizing and promoting his games, supervising his activities, arranging the programmes of his classes, socials, etc.

I think every community should have a man specially trained for this work, devoting all his time supervising play grounds, organizing groups, promoting inter-group games, securing leaders for groups, arranging for speakers to give talks to groups on religious, vocational, educational and social subjects.

We are looking forward to securing such a man for our city in the near future. I think he is greatly needed in every community.

St. Catharines, Ont.

## 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,*

### Summer Time and Extension Work

As a result of the eight Synod Committee Conferences held in May, plans have been made for additional extension work throughout Canada. In almost, if not quite, every congregation, there are boys and girls not yet reached by the Sunday School. In almost every Presbytery there are places where one or more new Schools should be organized. In some places these may be reached by motor by local workers from well organized congregation. At some points Schools are weak and inefficient. A visit from a worker

in a neighboring School may be all that is necessary to give heart to the people and make the School more efficient.

Rev. John W. Little, Field worker for Saskatchewan, reports on a recent trip the organization of four new Schools,—revival of two, new life for four others, in addition to helpful meetings at many other points where Schools are in operation.

Rev. E. J. Rattee, who is doing some extension work in New Brunswick, writes: "The need is great for some one to go as a Sunday School missionary into the needy

places and encourage the workers."

Rev. H. C. Fraser, of St. John Presbytery, reports several new Schools organized, weak Schools strengthened, Home Departments extended, more definite work undertaken in the Schools visited.

So from British Columbia to Nova Scotia the work of extending and improving Sunday School service is going forward. Will not each one feel responsibility to reach at least one more boy or girl or help to organize or strengthen one more Sunday School in order that the prayer of Jesus may be realized "that none may be lost."



### The Home and the Sunday School

The littlest ones in the home, just because of their utter helplessness, have a right to special thought and care, and their mothers, just because of their mother love, are very desirous of providing for them the very best that can be given. Any person or organization, therefore, that can furnish real help to a mother in the religious nurture of her infant child is, as a rule, genuinely welcome in any home whatever.

The Sunday School has its opportunity here through the Cradle Roll Department. In its original form this was simply a plan for keeping an accurate record of the names of all the infants in the congregation, remembering them all, each birthday, and seeking to have them all enrolled in the Sunday School as soon as they were old enough to attend. Even in this limited sphere, it has proved to be of very great value in linking up to the church a large number of homes that might not have been reached in any other way.

More recently the Cradle Roll Department has entered into a far larger field of usefulness by undertaking to bring real help to mothers in the care of their infant children and especially in providing reliable practical suggestions for their religious instruction and training.

The visitor to any home where there are little children, who is able to take with her the best stories including Bible stories, the best games, the best songs, the best bed-time prayers for the children, is making at the same time the most welcome and the most helpful

visit that any one could possibly make to that home.

The Cradle Roll Department has now accepted responsibility for doing all these things for the home. By loyal cooperation on the part of leaders in the world-wide field, it is now possible to give to any home the very best help anywhere available, and in a form usable by any mother.

Such a little book, for example, as Mrs. Mumford's *The Dawn of Religion in the Mind of a Child* is written in such simple language that any one can understand and enjoy its message, while the author has such clear spiritual insight that every mother who reads this book will be wonderfully helped in her efforts to understand and guide her little one aright. This is but a sample of the rapidly increasing number of valuable helps for mothers in the home, now available through a well organized Cradle Roll Department.

Has your Sunday School such a Cradle Roll Department? Further leaflet information will be sent free to any desiring it. Let every Sunday School make definite plans to care for the very little children of Cradle Roll age.



### Rally Day Programme

The Rally Day Programme this year will centre round the Home. The date is Sept. 28th. Two things are becoming more and more clear as time goes on.

*First*, that the Forward Movement, to be permanently successful, must make adequate provision for the religious welfare of the young

*Secondly*, that to do this, the home must receive more help so that it may be able to discharge its responsibility in this regard. In this sense the home becomes the heart of the Forward Movement.

It is hoped, therefore, that the Rally Programme will be even more widely used than ever before. The subject is all the more fitting in view of the return home of our men from overseas. In their minds and affections the home is central.

A special programme for Young People on the Forward Movement is also being prepared as in former years.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

MAY, 1919

#### I. NEW STANDARD TEACHER TRAINING COURSE

*Toronto, Alhambra.*—Rev. J. A. Reid, Minister. *The Pupil*: Sadie M. Kerr, Mina Morrison, A. Ruby Brown, George Stürrett, Mercy P. Stürrett, Rachel T. Clark.

*Galt, Ont.*—Rev. M. B. Davidson, Minister. *The Teacher*: Bessie Fraser, Eva M. Wells, Anna G. Malcolm, M. Ellen Gillespie, Edna E. Bell.

*Ventnor, Ont.*—Rev. A. W. Drysdale, Minister. *The School*: Margaret Gillespie, Grace Burnie, Mrs Wallace Davidson, Lola McKee, Bertha Lockerbie, Art M. Gillespie.

*Dundas, Ont.*—Rev. J. M. MacDonald, Minister. *The Pupil*: Laura Carruthers, Bessie Layden, Minna Layden, Jean McTaggart.

*Peterboro, Ont.*—*The Pupil*: Florence Vickers, Hazel Anderson, Vera C. Stock.

*St. Catharines, Ont.*—Rev. J. H. Ratcliffe, Minister. *The Teaching Values of the Old Testament*: Marion J. Tyrrell, J. Lawrence McDermid, Helen Cornwell, W. Moar.

*West Flamboro, Ont.*—Rev. George Rowland, Minister. *The School*: Hazel May Hannah, Sadie M. Donald, Clara Nunn, R. James Inksetter, Margaret I. Inksetter, Stanley Edworthy.

*Stratford Normal School.*—Rev. Finley Matheson, Instructor. *The Teacher's Study of the Life of Christ*: 55 Certificates.

*Peterboro Normal School.*—Rev. F. A. Malott, Instructor. *The Teacher's Study of the Life of Christ*: 3 Certificates.

## II. FIRST STANDARD TEACHER TRAINING COURSE

*Hailey's Station, Ont.*—*The School*: Lennox W. Beuprie. *Diploma*: Lennox W. Beuprie.

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

# HOW THE WORK GOES ON

A company of Chinese Boy Scouts has been organized in Toronto. The Chinese have subscribed the bulk of the money necessary for the equipment of the company.

In connection with our mission to the Chinese in Montreal there are 21 Sunday Schools, which have an average attendance of 42 scholars and 37 teachers, the maximum attendance being 42 teachers and 56 scholars.

Miss E. A. Macfarlane of Clinton, Ont., who uses *THE LESSON ON MISSIONS* in her Sunday School class, writes that she gives a copy of the publication to each of her scholars, and every Sunday she asks questions on the lesson for that day. She is very well pleased with the little paper, and considers it very helpful.

The Sunday School of St. Paul's Church, Hamilton, Ont., gave contributions last year

to the following objects: Christmas Cheer, the Welland Canal Mission; Dr. Ferguson's work in Formosa; the Leper Mission; the Bible Society; Jewish Relief; Labrador Mission; Calgary Church Fund; the Infants' Home; the Babies' Dispensary. Besides, the School subscribed \$400 for Victory-Bonds, of which \$100 came from the members on the Cradle Roll.

The following statement appears in the Annual Report of St. Andrew's Presbyterian Church, Sault Ste. Marie, Ont.:—"Following the recommendations of the General Assembly, we would like to suggest that every effort should be made to enroll in the School all for whom we are responsible, that more intensive religious education be undertaken, that teacher training be made an essential part of the work of the church and that family religion be brought more fully to the attention of our whole congregation."

## A WORD FROM THE BUSINESS MANAGER

### GETTING READY FOR RALLY DAY.

When you decide to go away for a vacation, —to the seashore, to a summer resort, to the farm or a visit in another city—you have a certain amount of preliminary getting ready to do before you take your departure. Anything worthwhile requires planning, and if the plans are not carefully thought out, well in advance, the chance of success is not bright.

Now Rally Day is one of the most important "special" days observed in the Sunday School, and, therefore, should be planned for a long piece ahead; six weeks or a month is not too long. The sooner plans are formulated the better.

Rally Day, this year, is Sunday, September 28th, the time of the year when the speeding-

up of activities in the Sunday School should be commencing or be under way. If the Sunday School has planned well, it will get away to a good start on Rally Day with a rousing service. If the boys and girls get something really good on Rally Day they are likely to come regularly thereafter.

The subject decided on for the Order of Service is HOME. It is a most appropriate subject for this year when so many of our soldier boys are being returned to their homes and loved ones. Copies of the Rally Day Service will be sent to every Sunday School sufficiently far in advance to allow for definite planning of the Service.

Rally Day Invitation Post Cards to invite the scholars and their friends to the Service will prove helpful in increasing the attend-

ance. They may be had in a variety of pleasing designs with printed invitation, with spaces to fill in the name of the Sunday School, etc.; \$1.25 per 100 is what they cost and they will be supplied assorted if desired. One cent postage carries these cards. Also, souvenirs such as Rally Day Buttons, Pennant, Badges, etc., given to the scholars the Sunday before will go a long way toward advertising the Rally Day Service. The Buttons cost 2½¢ each; \$2.25 per 100, and the Pennant Badges, 20¢ per doz.; \$1.50 per 100, both postpaid. There are many other helpful supplies for Rally Day, all of which are illustrated and described in a folder of Rally Day Supplies. A copy will be gladly sent if you drop a postcard to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

## OUR LIST OF PERIODICALS

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## Lesson Calendar : Third Quarter

1. July 6... The Church : Its Life and Work. Acts 2 : 37-47 ; 1 Thess. 5 : 11-15.
2. July 13... Baptism. Matt. 28 : 18-20 ; Acts 8 : 34-40.
3. July 20... The Lord's Supper. Matt. 26 : 26-30 ; 1 Cor. 11 : 23-26.
4. July 27... Christian Fellowship. Phil. 4 : 10-20.
5. August 3... Christian Worship. John 4 : 1-10, 19-24.
6. August 10... Winning Others to Christ. Acts 16 : 9-15 ; James 5 : 19, 20.
7. August 17... Christian Missions. Acts 1 : 8 ; 14 : 8-20.
8. August 24... Social Responsibility. Luke 10 : 25-37.
9. August 31... Temperance. Dan. 1 : 8-20.
10. September 7... The Kingdom of God. Matt. 13 : 31-33, 44-50.
11. September 14... The Future Life. Matt. 25 : 31-46.
12. September 21... The Holy Scriptures. Ps. 19 : 7-14 ; 2 Tim. 3 : 14-17.
13. September 28... REVIEW—Jesus our Saviour and King. Read Matt. 21 : 1-9, 15, 16.

## \*AN ORDER OF SERVICE

## Opening Exercises

## I. OPENING PRAYER.

## II. SINGING. Hymn 19, (146), Book of Praise.

The King of love my Shepherd is,  
Whose goodness faileth never ;  
I nothing lack if I am His,  
And He is mine, forever.

## III. OPENING SENTENCES. Psalm 100 : 1-4.

*Superintendent.* Make a joyful noise unto the Lord, all ye lands.

*School.* Serve the Lord with gladness : come before his presence with singing.

*Superintendent.* Know ye that the Lord he is God : it is he that made us, and not we ourselves ; we are his people, and the sheep of his pasture.

*School.* Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and bless his name.

## IV. SINGING. Hymn 450, (380), Book of Praise.

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

## VI. SINGING. Hymn 293, (521), Book of Praise.

Simply trusting every day,  
Trusting through a stormy way,  
Even when my faith is small ;  
Trusting Jesus—that is all.

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

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

## IX. READING OF LESSON PASSAGE.

## X. SINGING. Psalm or Hymn selected.

## Class Work

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

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

## II. OFFERING ; which may be taken in a Class Envelope, or Class and Report En-

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

velope. The Class Treasurer may collect and count the money.

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

IV. LESSON STUDY.

#### Closing Exercises

I. SINGING. Hymn 209, (605), Book of Praise.

"Forward!" be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind;  
Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinking,  
By our Captain led?  
Forward through the desert,  
Through the toil and fight;  
Jordan flows before us,  
Zion beams with light.

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

III. RESPONSIVE SENTENCES. Luke 2:9, 10.

*Superintendent.* And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you  
*School.* For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

IV. SINGING. Hymn 24, (140), Book of Praise.

V. BENEDICTION.

Lesson V.

### CHRISTIAN WORSHIP

August 3, 1919

John 4:1-10, 19-24.

**GOLDEN TEXT**—God is a spirit: and they that worship him must worship in spirit and truth.  
—John 4:24 (Rev. Ver.).

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samar'ia.

5 Then cometh he to a city of Samar'ia, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

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

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

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

ings with the Samaritans.

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

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jeru'salem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jeru'salem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

#### THE LESSON PLAN

I. Jesus' Need, 1-8.

II. Jesus' Power, 9, 10.

III. Jesus' Teaching, 19, 24.

#### HOME DAILY BIBLE READINGS

M.—Longing for God's house, Ps. 84. T.—Preparation for worship, John 4:1-15. W.—Christian wor-

ship, John 4:19-26. Th.—Intelligent worship, 1 Cor. 14:10-19. F.—Drawing nigh to God, Heb. 10:19-25. S.—Removing the obstacles, Matt. 18:15-20. S.—Joyous worship, Ps. 122.

**Primary Catechism**—Ques. 39. *Who did Jesus say that He was?* A. Jesus said that He was the Son of God.

**Shorter Catechism**—Ques. 64. *What is required in the fifth commandment?* A. The fifth commandment

rejoiceth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

**Lesson Hymns**—Book of Praise: 403 (471), 404 (494), 3 (138), 116 (280), 549 (718), 35 Ps. Sel. (42). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 84. (To be read responsively or in concert by the whole School.) It is

expected that each scholar will have his or her Bible, and so be prepared to take part in the reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 615, Jesus and the Samaritan Woman. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

**Time and Place**—Dec., A.D. 27; Sychar.

**Lesson Setting**—After a ministry in Judea extending over a period of about nine months, Jesus takes his departure to Galilee. The Judean ministry is found recorded only in the Fourth Gospel, chs. 2 : 13 to 3 : 36.

### I. Jesus' Need, 1-8.

Vs. 1-4. *Pharisees had heard . . . Jesus made . . . more disciples than John.* It was partly, no doubt, to avoid a premature collision with the Pharisees, who were jealous of his growing popularity, that Jesus left Judea for Galilee. Besides, he was anxious to avoid the appearance of unseemly rivalry with the Baptist. *Jesus himself baptized not.* John himself had baptized. Jesus had permitted his disciples to baptize in his name. *Left Judæa.* See Lesson Setting. *Departed . . . into Galilee;* the northernmost of the three provinces of Palestine, Judea being at the south with Samaria lying between. *Must needs go through Samaria.* Jesus disregarded the prejudices of the Jews, who, in journeying to Galilee, usually went by way of Samaria.

V. 5. *Then.* See Lesson Setting. *Cometh he (Jesus) to a city* (one of the "little walled villages with which every eminence is crowned") of Samaria. After the carrying away of the ten northern tribes of Israel (2 Kgs. 17 : 6), the country was settled by a mixed population, who were never on good terms with those who returned from exile and settled in Judea. Samaria was the capital and Cæsarea the seaport. *Sychar;* a village now called "Askar," near Shechem, the modern Nablus. *Parcel of ground;* "piece of land." See Gen. 33 : 18-20; 48 : 21, 22. Joseph's bones were buried there, Josh. 24 : 32; Acts 7 : 15, 16. It would be a well known site. Sychar was about a mile away.

V. 6. *Jacob's well;* "ten minutes south of

the present village 'Askar'" (Dods). *Jesus therefore.* The supply of excellent water (it was a spring well, though it now contains no spring water), would be an inducement to rest there. *Wearied with his journey.* Jesus is represented as thoroughly human, and this in the gospel which lays most stress upon his divine nature. *Sat thus;* just as he was, tired out. His attitude was fixed in the mind of the beloved disciple. *On ("at") the well.* The detail is photographic in its minuteness. *Sixth hour;* almost certainly, noon. Jesus and his companions had been traveling on foot several hours in the heat.

Vs. 7, 8. *A woman of Samaria;* the district, not the capital, which was two hours distant. *Give me to drink;* a strange request, for (1) the Jews had no dealings with the Samaritans, (2) a Jewish rabbi, especially, would not address a Samaritan woman, (3) the water would be regarded by the Jew as ceremonially unclean. Note in this request of Jesus: (a) How he disregards external regulations as to clean and unclean. No person is common or ritually unclean to him; all are objects of his sympathy. (b) The delicate tact by which he allows himself apparently to be at a disadvantage by asking for such a favor. The woman sees at once that he is no ordinary Jew. *Disciples were gone away;* probably having taken with them the vessel which they used on their journey for drawing water. John may have remained with Jesus. *To the city;* most likely Shechem. *To buy meat* (Rev. Ver., "food"); twelve o'clock being the Jewish dinner hour.

### II. Jesus' Power, 9, 10.

Vs. 9, 10. *Thou, . . . a Jew;* recognized as such by "slight differences in dress, feature and accent." *Me, . . . a woman of Samaria* (Weymouth, "who am a woman and a

Samaritan"). The woman may have been suspicious, possibly there was a good deal of scorn in the words, seeing that a Jew was compelled to ask a favor from a woman of a despised race. *If thou knewest*; though that were impossible. Jesus does not answer her surprise, but suggests something profounder. Why did this Jew deal with her so differently from all other Jews? Because in his presence all differences of race and social station are lost in a common salvation, Gal. 3:28. *The gift of God*; his Son (ch. 3:16), in whom all may find life, even the sinful Samaritan woman. *And who it is*. She would not have waited for Jesus to ask her for spring water before asking of him the living water, so near, and for which she was athirst. *Living water*; springing up as from a well (Gen. 26:19; Jer. 2:13), as distinct from water stored in cisterns. Christ's words are living and life-giving, ch. 6:63 (compare 1 Peter 1:23). "The pathos of the situation strikes Jesus. The woman stands on the brink of the greatest possibilities, but is unconscious of them." (Expositor's Greek Testament.)

### III. Jesus' Teaching, 19-24.

Vs. 19, 20. *Sir*; a title of respect. *Thou art a prophet*. By this time the woman is genuinely amazed. Early in the conversation she had been deeply impressed by Jesus, but when he reveals the darkest and saddest secrets of her own life, she feels compelled to acknowledge that he is a "prophet," a man of God, one possessing special knowledge of the spiritual world. *Our fathers*; ancestors. The Samaritans claimed to be true Israelites, and professed to keep the laws of Moses; but between them and the people of Judea bitter hatred existed. *Worshipped in this mountain*; Mount Gerizim. A rival temple to that at Jerusalem had been erected there in the days of Nehemiah. This was probably the beginning of the intense antipathy between Jews and Samaritans. The woman asks point-blank, "Which is the true seat of worship, Gerizim or Jerusalem?"

V. 21. *Believe me*; words introducing a statement of great importance. *The hour*; the time of true gospel worship, in which time and place matter nothing, and spirit matters everything. *Neither in this mountain . . . nor in Jerusalem* (Rev. Ver.). This word pro-

claims a revolution in religion. In ancient times, fixed localities were deemed indispensable to worship. But Jesus shifts the emphasis from the place of worship to the spirit of the worshiper. God is to be worshiped, not here and there only, but wherever there is a loving, trustful heart. *The Father*. Here is another revelation to the woman. The name Father, as God's highest name, changes the whole idea of worship. The child can find his Father anywhere, and wherever he is, can offer to the Father the love, reverence and obedience, which constitute true worship.

V. 22. *Ye know not*, etc. There was a difference between Samaritan and Jewish worship. But the important distinction was not that between Gerizim and Jerusalem. The Samaritans accepted as scripture only the Pentateuch, or Five Books of Moses. Hence they were on a side stream, out of touch with the main current of God's revelation of himself in the history of Israel after the settlement in Canaan. Hence, as compared with the Jews, their knowledge of God's character was very imperfect. *Salvation is of the Jews*; because theirs were the ancient promises and from them Christ was to come.

Vs. 23, 24. *Worship . . . in spirit*; recognizing that the essential thing in worship is, not that it should be offered in certain places, but that the heart should be put into it. *In truth*; with reality and intelligence. *Father seeketh*; more eager to welcome our worship than we are to bring it,—a most precious encouragement. *God is a Spirit*. Here is the great principle which sweeps aside all merely local ideas of God and his worship. As Spirit, he is raised above all those notions of space, time, etc., by which men lower their idea of him. "As Spirit alone, we might reverence him, not love him. As Father alone, we might think of him with feelings unworthy of his glory. The Spirit guards the Fatherhood, and the Fatherhood makes the Spirit personal and real." (Reith.)

### Light from the East

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

"THIS MOUNTAIN" (v. 20)—From far out at sea, you see the middle of the Palestinian plateau marked by two peaks with a deep

valley between them. The peaks are, in fact, rocky and precipitous ridges several miles in length and ending abruptly to the east. In the broad valley lies the ancient city of Shechem, the natural centre of the land ; and, where the valley begins to open out eastward into a great plain, you come on Jacob's well. The northerly and higher ridge is Mt. Ebal, the southerly and more accessible is Mt. Gerizim. At the end of Gerizim, overlooking Jacob's well, is a sacred spot, doubtless the spot that made the mountain sacred to the woman, and probably sacred since the days of the Hebrew patriarchs. It is sacred to the

little community of Samaritans that live today in Shechem. They have a little synagogue at the foot of the mountain where they keep a highly prized copy of the ancient Law of Moses (Pentateuch, their Bible). But when that Law is elevated in their worship, it is not towards it they bow themselves to the earth, but towards that holy spot upon the mountain. From that synagogue, they follow the winding path to the place where they celebrate still the yearly sacrifice of the Paschal Lamb. They claim it was there that Melchizedek met Abraham, and that it was there that Abraham was to sacrifice Isaac.

### THE LESSON APPLIED

By Rev. W. P. Grant, M.A., Truro, N.S.

In the opening verses of this chapter, there is much of importance for the teacher interested in geography, history, and biography, but attention may be confined to the conversation between Jesus and the woman of Samaria.

1. *The woman's narrow views.* These were partly due to her upbringing and partly to her own sinful life. She shared the prejudice of her race against the Jew. Her bigotry had so cramped her heart, that she almost refused Jesus a drink of water. When he began to speak to her about religious matters, her spiritual nature was so blunt that she scarcely knew what he was talking about. These things were not in her world, and no wonder, for she was living in that underworld where lust and indulgence deaden the finer nature.

"Our fathers worshipped in this mountain." That seemed to sum up about all she knew of God and religion. God was to her far off. He came near enough to the earth to touch one mountain peak with a mysterious halo of light. Thither her fathers went to perform certain rites, but that was all. Dr. Moffat suggests that any vague ideas she had of the glories of religion were either in the past or future, not in the present, "Our fathers worshipped," "I know that Messiah cometh."

2. *The woman's spiritual awakening through Christ.* Jesus grew on this woman's understanding. First he was to her a despised Jew ; he soon turned out to be an unusual Jew willing to converse with her. In a few

minutes, we hear her ask with wonderment : "Art thou greater than our father Jacob ?" A little later she says, "Sir, I perceive that thou art a prophet ;" and finally, "Come, see a man which told me all things that ever I did : is not this the Christ ?" It is interesting to observe the natural tact with which Jesus won this woman. He saw that she was living an evil life, and he must deal with the trouble. Like a practised dentist, whose probe so soon reaches the sore spot, Jesus had to treat the real sore, but it was not to the fallen woman he spoke ; he went far beneath her prejudice, her hatred and her lust ; he spoke rather to her heart. "Give me to drink" was in itself an appeal to her more generous nature. He then went on addressing her wonder, and deep sense of soul need, completely winning her confidence before he tried to set her right. If we would win souls, we must have the winning ways of Jesus.

3. *The true worship of the awakened believer.* "God is a spirit : and they that worship him must worship him in spirit and in truth." This is the classic passage on worship for all time. How wide is the difference between the conception it presents, and the half childlike, half superstitious notion of the woman. Her idea was evidently very similar to that of the pagan, who thinks of his deity as a being with powers somewhat greater than man's, making his dwelling in some remote locality, and interfering with human affairs occasionally. The priests visit the place once in a while, and

bring gifts to keep the deity friendly, and the people generally regard their worship as most successful when they so humor him that he leaves them alone altogether. In opposition to this pitiful semblance of worship, contrast the grandeur of this conception brought out in the Golden Text. To Jesus, God was spirit or life, bearing somewhat the same relationship to the universe that our soul does to our body. "In him we live, and move, and have our being." He touched not only one mountain top, but lived in every beauty of nature, in every form of life. He sat by the well as he never dwelt in Gerizim, and spoke through human lips as never through oracle or ancient shrine. He came nearer to the woman of Sychar than to any priest of old. His worship is not confined to any locality, and pilgrimages are unnecessary. His temple is the

world, the holy of holies is the spirit of man. No sacrifice or incense is required; for his worship is in truth and with the understanding. The best way to adore him is to recognize the things in nature and in human life that are the expressions of his Spirit, and to show the proper respect for them.

Some conclude from all this that any church building is unnecessary; that they can find God better on the Sabbath Day in the open country, and in good reading than at church. The corrective answer to all this is, that the church's function is not to furnish us with an exclusive place of worship, but to teach us how we can worship God always and everywhere. If it were not for the common worship of the Christian church from Sabbath to Sabbath, no one would have such spiritual views, or be capable of such an argument.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Call attention to the underlying idea of worship, the idea of reverence or honor. It was in former times used of honor paid to men, as well as of honor paid to God. Have some one read Luke 14 : 10 in the Authorized Version. But the word is commonly used now to refer to the reverence and honor paid to God, especially in public gatherings in church. Point out that Christian worship was at first a development from the Jewish worship of the synagogue. What was Jesus' habit in regard to the worship in the synagogue? See Luke 4 : 16. Is there any lesson for us in this custom of Jesus? Did Jesus approve of everything in the spirit and practice of the synagogue worship? Now turn to the scripture passage for to-day.

1. *The divine interest in human need*, vs. 1-10. While this paragraph does not contain any teaching of Jesus in regard to worship, it nevertheless does contain that which encourages us to worship. Point out that all worship presupposes an approach of man to God and a corresponding approach of God to man. Are we likely to attempt worship unless we have some assurance of the divine interest in our need? What lesson do these

verses teach us as to the interest which Christ, the supreme revealer of God, has in human need? Did he allow his weariness to interfere with his concern for this woman who needed him? What suggestion is there in v. 10 as to the readiness of God to answer the need of men?

2. *Right and wrong ideas of worship*, vs. 19-24. Was the woman trying to turn the conversation from the subject of her own sin to a more general subject? Whether this is so, or not, Jesus takes the opportunity of speaking his "most significant utterance on the subject of worship." What was the problem which the woman put to Jesus? Point out that, in the past, it had been practically taken for granted that worship should be definitely associated with some sacred place. What has Jesus to say about the relative merits of Samaritan and Jewish worship in the past? What picture does he draw of the true worship of the future? What is involved in saying that God is a Spirit? What bearing does it have upon the question of where he ought to be worshiped? Have the members of the class tell in their own words what it means to worship God (a) in spirit, and (b) in truth.

3. *The value of public worship.* Take advantage of the opportunity to say something about the helpfulness of meeting in the company of others to worship God. Has Matt.

18 : 19 any bearing upon this matter? Do most of us need to have our thoughts definitely directed to the themes of religion, as public worship does direct them?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Rev. J. D. Cunningham, M.A., Welland, Ont.

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

In dealing with The Nature and Value of True Worship, which is the Senior Topic for to-day, it might be well to point out at the outset, that worship is an instinct of the human heart. The human soul can never explain himself and the world in which he lives, without some one higher than himself. Therefore, when the soul does not bow down before the living and true God it worships false gods.

*The nature of true worship.*

1. It is intelligent. The heathen bows in blindness. The Christians bow in the light of revelation. Christ had made a final revelation of God and the Christian worships in a clear understanding of God's nature, thoughts and plans.

2. It is loving. The heathen bows in fear, the Christian in love. Ps. 84 tells of the longing of the true worshiper for the true God. His heart responds to the love of God.

3. It is reverent. Worship is not familiarity. Moses bows himself before God, Ex. 34 : 8. Love cannot blind us to the greatness of God. The Christian becomes increasingly conscious of the gulf between himself and God which is only overcome from God's side. Heathen worship is slavish. Christian worship is reverent.

4. It is sacrificial. We give God praise. We make confession to him. We ask the gifts of his love from him. But we also lay our gifts of self and substance on the altar. Do not forget to point out that the offering is as much a part of worship as any other part of the service.

5. It is simple. Jesus says (John 4 : 19-24), that worship is no longer centred in stately temples with stately rituals. It is the spirit that makes the temple and determines its ritual. Public worship must have its order and content, but spirit vitalizes it. Public worship must never become a spectacle. That which attracts our senses may distract our spirits.

*The value of true worship.*

1. It is developing. The consciousness of God's presence increased with exercise and practice like all other faculties. To express our spiritual hungerings after the divine is to increase them.

2. It is refreshing. The painter is constantly turning from his little canvas to the spread of land and sky and sea. His eyes are rested by the contemplation of immensity. So the lifting of our thoughts from the little things of life to the greatness of God's love revives the weary spirit.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

You might introduce this lesson by a few questions such as : "Does everybody worship?" "Why do we worship?" "Does an 'irreligious' man worship?" "What distinguishes Christian worship?"

*A Great Lesson in a Strange Place.* Have the pupils point out the position of Samaria on the map. Show them the usual route from

Judea to Galilee for strict Jews. Ask reasons for this roundabout journey. A straight line drawn from Jerusalem to Nazareth will pass close to Jacob's well, near the modern Nablus. Why would Jesus ignore the scruples of the hypersensitive Jews? What lies back of "must needs pass through Samaria?" Have the class give reasons for Jesus avoiding a

clash over baptisms. Was the chief danger that of conflict with John the Baptist's followers, or with the Pharisees who resented even John's lesser popularity? Jesus, conscious of being the Saviour of the whole world, doubtless welcomed the opportunity of bringing a message to the Samaritans and of providing his disciples an object lesson against bigotry. Picture, or show a picture of, Jesus sitting on the stone rim of the well, tired, hot and travel-stained, yet eager to impart spiritual help to a needy alien woman.

*Seeing the Worth of Jesus.* If your pupils have studied the lesson in the INTERMEDIATE QUARTERLY, they will know that, by its derivation, worship means recognition of worth. Show them the steps by which this sinful woman is led to see the worth of Jesus. His ignoring of the old feud gives an opening for the woman's banter (v. 9), but she comes to see that this unique Jew is more concerned about giving than receiving. And in him is the "gift of God." Many, like this woman, have life's greatest gift near at hand unrecognized, and some eyes never open to the opportunity. Explain from your own experience,

as concretely as possible, how Jesus is the "living water."

*Christian Worship.* The pathos of, "If thou knewest," is increased by the concern about such trivial questions as the correct place of worship. The class might debate whether the woman was simply trying to divert attention from the issue that confronted her, for example, to part with her sin, or to gain real help. If "this mountain" is not the correct place, here may be an explanation of her unsatisfying religion. Lead the pupils to appreciate her difficulties. She could not see, what is a commonplace to us, that God, as revealed in Christ, is everywhere, and wherever his worth is appreciated and acknowledged, he is worshiped.

With this teaching now in mind, get as many as possible to express their ideas of the nature of true Christian worship, private or public. Suggestions, as provided for in the Notebook Work, of how public worship should be conducted, will lead the pupils to formulate their apprehension of the important truth of this lesson. Relate the Golden Text to the Morning Watch.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

Begin the lesson by having one member of the class describe the picture in the JUNIOR QUARTERLY, followed by a short talk about wells. Explain that in many Eastern countries there is often only one well for a whole village, and that every one has to come to it for water. What is the name of the well in the picture? ("The parcel of ground," etc., v. 5, is a Samaritan tradition, based on a comparison of Gen. 33:19 with Gen. 48:22.) What is the woman doing at the well? Who is the man represented in the picture? In what part of Palestine is this well? Where had Jesus been just before this? Where was he going? By means of a map, or a simple diagram, show the class the position of Judea, Samaria and Galilee.

Bring out the main points in the history, religion and worship of the Samaritans (see LESSON EXPLAINED and the scholars' QUARTERLY). Ask why God allowed the king of

Assyria to remove the Israelites from Samaria, 2 Kings, 17:6-29. Recall Joshua's dying warning (Joshua 23:1-13, Lesson XII. of the First Quarter), and impress the lesson that disobedience brings punishment.

Ask who can read something to prove that many people had come to believe in Jesus, v. 1. Where was John the Baptist at this time? Matt. 4:12, 14:1-12. Why did Jesus leave Judea and go to Galilee? Who were the Pharisees? Explain that they had a great deal more influence in Judea than in any other part of Palestine. They had been hostile to John the Baptist and would likely be much more hostile to Jesus, because his ministry was more successful than John's. Ask what we can learn from v. 2. Our Lord did not baptize, because it was his work to baptize with the Holy Ghost, John 1:33. Show the class that the disciples had their own duties to perform.

Have one pupil tell the part of the story contained in vs. 5-10. Dwell on the real humanity of our Lord. Make it clear that his body was subject to all the infirmities to which our bodies are subject. Ask pupils to find anything in the lesson which proves that this is so, vs. 6, 7, 8. Show how Jesus broke down the barrier between Jew and Samaritan by asking a favor from the Samaritan woman. Be sure that "the gift of God" and "living water" are understood.

Question on the meaning of the word "prophet." Have some one read v. 19. Why

did the woman decide that Jesus was a prophet? What is meant by "our fathers," "this mountain," "ye," v. 20? Have the implied interrogation in this verse very clearly expressed. How did Jesus answer the question? Ask why the Jews should understand God better than the Samaritans did, and emphasize the fact that the more closely we study the Bible, the better we shall understand God. Close by calling for the Golden Text, and impressing the lesson that true worship must be spiritual.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

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

**AIM OF THE LESSON.** To bring out two most important truths: that all God's creatures owe him praise and worship; and that true worship is not merely a formal thing, but an attitude of the soul toward its maker.

**INTRODUCTION.** Did you hear the church bells this morning? What did they seem to say to you? They are like an invitation, are they not? "Come to church! Come to church!"

**LESSON TAUGHT.** Whose house is the church? God's house. Do you like to go to church with father and mother? About whom does the minister talk? About God, and about ways to do what he wants us to do, and how to please him.

God's house is strong and beautiful, is it not? How should we behave when we come to God's house? (Get expressions from a number of the children.) Does God like to have his people come to his house?

What do we do besides listen to the minister when we come to God's house? Yes, we sing praises to God; we pray to him. Why do we pray to God? We thank him for the many, many things he has done for us, and we ask him to be with us and to take care of us during the days to come. Let us talk together about some of the good things that God has given us. What are some of these things? (Get a list of gifts such as father, mother, home, brothers and sisters, families, food, clothing, and so on.) When we think of all these good things, we cannot help praising God and

thanking him, can we? Just as we thank father and mother for what they do for us, so we wish to thank God. Suppose we sing (or repeat) a little thanksgiving song now.

"Father of all, in heaven above,

We thank thee for thy love,

Our food, our homes, and all we wear,

Tell of thy loving care."

Is just singing and praying to God enough to give to him? No, he wants us to *feel* all the words we say; to love him very dearly with all our hearts. That is the best way to give him thanks, is it not?

Is Sunday the only day that we should feel grateful to God? No, because his gifts and care and blessings last all the time, every day of our lives.

When Jesus lived upon earth, he talked a great deal about the love of God, and how glad God is when his children thank him and praise him. One day, while Jesus was traveling, he came to a town and sat down by a well. A woman came to draw some water, and Jesus asked her for a drink, for he was thirsty. The woman gave him a drink of the water which she had drawn. Then Jesus told her that believing in God and worshiping God in the right way, and loving him truly with the whole heart, is like a well of living water in the heart all the time.

Jesus was made very happy one holiday time when he rode in Jerusalem on a young colt. As he neared the city, a great many

people came to meet him. They cast their garments on the ground to make a sort of carpet for him to pass over. They cut palm branches from the trees and waved them to and fro like banners as they sang: "Hosanna! Hosanna! Praise him! Praise him!"

The next day the little children met him and waved palm branches and sang: "Hosanna! Hosanna! Praise him! Praise him!"

BIBLE VERSES FOR BLACKBOARD OR READING

"THE LORD IS GOOD TO ALL."

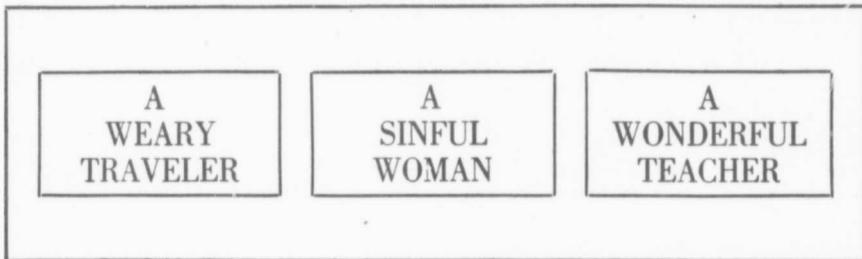
"THE LORD HATH DONE GREAT THINGS FOR US; WHEREOF WE ARE GLAD."

"THIS IS THE DAY WHICH THE LORD HATH MADE; WE WILL REJOICE AND BE GLAD IN IT."

"THE LORD IS IN HIS HOLY TEMPLE."

"BLESSED ARE THEY . . . THAT SEEK HIM WITH THE WHOLE HEART."

### FROM THE PLATFORM



Tell the scholars that you can see in the lesson, with your mind's eye, three pictures. In the first picture is A WEARY TRAVELER (Print on the blackboard in a square). Have the scholars tell you, in answer to questions, who this traveler was. Bring out the reasons for Jesus' departure from Judea, the goal of his journey, his route, and this noonday resting place. Tell that, in the second picture, you see A SINFUL WOMAN (Print in another square). Get the scholars to tell you where this woman came from, what her errand was and what request Jesus made of her. The third picture to be mentioned shows A WONDERFUL TEACHER (Print in a third square). Ask the scholars about the question put by the woman to Jesus and his answer. Bring out clearly what it was that Jesus taught about true worship,—that it must come from the heart, the place and the form of worship matter very little. Press this truth home upon the hearts of the scholars.

Lesson VI.

### WINNING OTHERS TO CHRIST

August 10, 1919

Acts 16 : 9-15 ; James 5 : 19, 20.

**GOLDEN TEXT**—Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1 : 8 (Rev. Ver.).

9 And a vision appeared to Paul in the night ; There stood a man of Macedo'nia, and prayed him, saying, Come over into Macedo'nia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedo'nia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Samothra'cia, and the next day to Nea'polis ;

12 And from thence to Philip'pi, which is the chief city of that part of Macedo'nia, and a colony : and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and

we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lyd'ia, a seller of purple, of the city of Thyati'ra, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

James 5 : 19 Brethren, if any of you do err from the truth, and one convert him ;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## THE LESSON PLAN

- I. A Call, 9-12.  
 II. A Convert, 13-15.  
 III. A Commendation, James 5: 19, 20.

## HOME DAILY BIBLE READINGS

M.—Jesus the soul winner, John 4: 35-42. T.—The soul winner's commission, Acts 1: 1-11. W.—Winning a brother, John 1: 40-51. Th.—Winning others to Christ, Acts 16: 9-15. F.—Prayer and soul winning, James 5: 13-20. S.—The word and soul winning, Acts 8: 26-39. S.—The soul winner's devotion, Acts 20: 18-35.

**Primary Catechism**—*Ques. 40. How did Jesus show that He was the Son of God?* A. Jesus showed that He was the Son of God by His holy life, His heavenly

teaching, and His wonderful works.

**Shorter Catechism**—*Ques. 65. What is forbidden in the fifth commandment?* A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to everyone in their several places and relations.

**Lesson Hymns**—Book of Praise: 90 (254), 121 (414), 129 (425), 150 (564), 560 (758), 151 (410). The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Rom. ch. 10. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, 15999, St. Paul's Vision of the Man of Macedonia (Shields). (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

**Lesson Setting**—The incident narrated in Acts 16: 9-15 belongs to Paul's Second Missionary Journey, A.D. 50 or 51. The Epistle of James, from which the second lesson passage is taken, was written from Jerusalem, by James, the Lord's brother, between A.D. 44 and 51, to encourage Jewish Christians to endurance under persecution and affliction and to exhort them to live a consistent Christian life.

## I. A Call, 9-12.

V. 9. *A vision.* This vision came to Paul at Troas, a seaport of Northwestern Asia Minor, in the Ægean Sea, an important point for commerce with Europe. How Paul and his companions reached Troas is told in vs. 6-8. *A man of Macedonia*; as his dress and speech indicated. *Beseeching him* (Rev. Ver.); in the name of the Macedonians who so sorely needed the gospel, as do the heathen to-day. *Come over*; to a new continent, opening up a fresh field to the apostle. *Help*; literally, "run to the cry of," an urgent appeal.

V. 10. *Straightway* (Rev. Ver.); with the prompt and unquestioning obedience of a true missionary. *We.* The pronoun indicates that Luke had joined the apostle's party. *Assuredly gathering*; "deeming it to be proved." *The Lord had called.* In the appeal of human need, the apostle heard God's voice and instantly responded.

Vs. 11, 12. *Setting sail* (Rev. Ver.). Luke "has the true Greek feeling for the sea" and generally "records the incidents from harbor to harbor." *Straight course*; the wind being well astern. *Samothracia*; an island midway

between Troas and Neapolis, from its height a landmark for seamen in those waters. *Neapolis*; "new city," a Macedonian seaport about 140 miles from Troas. *To Philippi*; about 10 miles inland. *The first of the district* (Rev. Ver.); not the chief city, which was Amphipolis (ch. 17: 1), but the first city reached by a visitor from Asia. *A Roman colony* (Rev. Ver.); as those places were called which were under the direct authority of the emperor, having the same laws and customs as Rome itself.

## II. A Convert, 13-15.

V. 13. *On the sabbath*; the Jewish Sabbath, of course,—our Saturday. *Out of the city*; there probably being no synagogue in the city, owing to the fewness of Jewish inhabitants, possibly because the Jews had been banished from the colonies as well as from Rome itself (see ch. 18: 2). *Philippi* was a Roman "colony," that is, originally a settlement of Roman soldiers. Such a colony, as far as its government was concerned, was a miniature reproduction of Rome itself. Paul, with Silas and Timothy, had come to Philippi from Troas. Luke was also in the party, having joined it, as the "we" of v. 10 shows, at Troas. (See vs. 1-12.) *River*; the Gangites. *Where we supposed* (Rev. Ver.); referring to a common practice on which the visitors confidently reckoned. *Place of prayer* (Rev. Ver.); doubtless some sort of building, but one more of the nature of an enclosure, marking off the sacred spot from profane feet, then of a roofed building like a synagogue. Nearness to the water,—a riverside, as here,

or the seashore—was sought for such places of worship to provide for the ceremonial washings in Jewish worship. *The women.* The prominence of women in the Jewish worship here is quite in keeping with what is known of the influential position of women in Macedonia, ch. 17 : 4.

V. 14. *Lydia*; a seller of purple; purple-dyed clothes of garments. *Of . . . Thyatira*; the capital of Lydia, a district in the Roman province of Asia. The woman may have taken her name from her country, but, on the other hand, Lydia was a common name for women. Possibly she was a "widow, living in honorable independence as an agent for the purple-dyed goods of Thyatira, and with a considerable body of dependents" (see v. 15). *Which worshipped God*; that is, she had become a Jewish proselyte. *Heard us*; "was hearing us," like one listening to conversation rather than preaching. *Whose heart the Lord opened*; influenced her heart by the Holy Spirit; only through such influence is conversion possible (see John 3: 3). Luke (v. 10) had stated that the Lord had called Paul to preach in Macedonia. Now he tells that the Lord, who had pointed out the work, helps in the doing of it. *That she attended, etc.* "To open is the part of God, to pay attention, that of the woman" (Chrysostom).

V. 15. *Baptized*; as an outward sign of her inward faith. *And her household*; including women slaves or freed women, who also believed, and possibly children. (Compare v. 34; 1 Cor. 1 : 16.) *Judged me . . . faithful* (a sincere believer); as they had done in baptizing her. *Come into my house . . . constrained us.* Her generous hospitality was the expression of her deep gratitude.

### III. A Commendation, James 5 : 19, 20.

Vs. 19, 20. The apostle has just been speaking of the value of earnest, believing prayer. He goes on to point out that the prayers of Christians for those who fall into sin, should be the more earnest, in that they seek the most precious of all gifts, the salvation of an immortal soul. *Any of you*; any Christian brother. *Err from the truth*; liter-

ally, go astray from the truth. *Convert him*; bring him back to the faith and obedience of Christ, the way of truth from which he had gone astray. *Converteth*; turn, bring back into the right way. *A sinner* (Rev. Ver.). In v. 19 James speaks of a Christian who has gone astray. He now speaks of one who has never known Christ. *Save a soul*; the soul of the converted sinner. *From death*; spiritual death. *Cover a multitude of sins* (Rev. Ver.); sins, that is, of the converted sinner. Sins are "covered" when they are forgiven. James suggests two ways in which we may work for the conversion of sinners; first, by the prayer of faith (vs. 13-18); secondly, by a good example (see Chs. 1 : 19, 22, 27; 2 : 1, 15, 16, 26; 3 : 13; 4 : 17).

### Light from the East

"WHERE PRAYER WAS WONT TO BE MADE" (v. 13)—In those days, every town of importance in the Mediterranean world had several houses of religion, splendid marble temples for the old gods, shrines of deities lately come from the East, and a single building without an altar, in which Jews gathered on Saturdays. The outside of this Jewish building might be decorated with a frieze of vine leaves or olive branches, but the walls inside were bare, and, where others set the image of a god, the Jews kept a box of books written on rolls of sheepskin in large Greek characters. Apart from the holy books, there was little in the room; a reading-desk and benches, a candlestick and lamps made up the scanty furniture. It was the extreme of simplicity, yet a simplicity that made its appeal to the souls of men. There was nothing to interfere with the power of the sacred writings, the reading of which was the main part of Jewish worship. To the Jew, the books told of the fortunes of his fathers and the providence by which they were guided; they kept him in the company of prophets and saints. And many Gentiles were attracted to this austere and spiritual religion, men that "feared God," Acts 10 : 2, 22, 35; 13 : 16, 26; 16 : 14; 18 : 7.

### THE LESSON APPLIED

*Paul's vision*, Acts 16 : 9. This was not Paul's first vision. On the Damascus road,

at midday, he saw a light above the brightness of the sun. That was a vision indeed. It

lacked none of the features that we would have in a supernatural revelation. The heavenly gates seemed to swing ajar, and Paul saw to the very throne, and beside it Jesus, upon whose face was written all the love, light, and wisdom of the ages. No wonder that he could see nothing else for a time after gazing on this, and no wonder that it changed his life. This vision, however, was different. It was in the darkness of the night; there was no unearthly light, no heavenly voice, no pearly gates, no divine countenance, scarcely anything, one would say, worthy of being called a vision. It was simply the vision of a plain man, standing off in Europe, and saying, "Come over and help." We know how the most ordinary things can stand out with unusual reality in dreams and visions, and we have no doubt that all the need of Europe was personified in this man, who with imploring, outstretched hands, made such an irresistible appeal. This vision impressed Paul almost as deeply as the other. Better to say they were both necessary to make him the apostle to the Gentiles.

We need these self-same visions, too: the vision of Christ as Lord and all-sufficient Saviour; and of humanity with its need of help. Think for a moment of the look of plaintive appeal that would be in the face and extended arms of the man, who would truly personify the needs of the world to-day.

*Paul's reception*, vs. 11, 12. Paul and his companions did not get quite the reception that his visit might lead him to expect. The fact of the matter was that when he arrived in Macedonia, the man he had seen was not there. The gates of Europe seemed closed. They wandered from Samothracia to Neapolis; they abode in Philippi certain days, but there seemed to be no opening. How often it is that the actual work is disheartening, and quite different from what it seemed when seen in some moment of inspired prospect and vision? We think of missionaries who heard a distinct call from God to go to the foreign field; who had their hopes still further raised by being told of the unparalleled opportunities for great work; who went out with the most exalted expectations; but had to labor for many tedious years before they had a single convert. But

ultimately Paul's success was greater, not less, than he expected. So shall we always reap, if we faint not.

*The weekly prayer meeting*, vs. 13, 14. The worshipers of God were so few in Philippi that they could not afford a synagogue; yet they thought it worth while to hold their weekly prayer meeting. The attendance was small, and consisted chiefly of women,—how wonderfully familiar all this sounds—but the prayer meeting, such as it was, was the door through which Christianity entered Europe. If pains are taken to study the matter out, it will be found that nearly all the notable revivals, philanthropic enterprises, missionary organizations, and Christian movements of every sort that have blessed the world were born in the prayer meeting. Here Lydia was converted; her whole household was baptized; here the church of Philippi was started; here the enlightenment of Europe commenced. Paul, man of faith though he was, may have been quite unaware of the future consequences of his work. He was only witnessing for Christ in a little open air gathering, and trying to convert a certain woman. It all appeared so insignificant, but we can see now that his planting of Christianity in a new continent made Europe for thousands of years the leading power for civilization, leading the world in progress, while Asia slumbered, and Africa and the Americas went on in barbarism and savagery.

*Converting the sinner*, James 5:19, 20. The poet Burns, in making one of his pleas for leniency, says, "To step aside is human." Never was truer word spoken, but all that Burns asks is that we should "gently scan our brother man." With all the Scottish poet's tenderness of heart, he did not suggest a remedy that goes deep enough, or a kindness that is in any sense adequate. Lenient words that say, "O, it doesn't matter much," is not any real help for a sinning man. Well might Burns satirize the harsh judgments of the "unco good," but his own temporizing with sin makes one of the darkest and saddest chapters in all literature. If he had found the deliverance and victory that Paul discovered, his name would have an unchallenged place among the immortals, and would be mentioned without any measure of reserve. Scold

the sinner, condone the sinner,—they are both equally useless. But convert the sinner, and you have done the greatest kindness that is given man to do.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin by telling the legend which relates that, when Jesus returned to heaven after his mission to earth, he was asked how he had succeeded. Had he won the whole earth as his kingdom? He replied that there were a few who believed on him. "But what about the rest?" he was asked. "These men who believe will tell the others," replied Christ. "But what if they fail?" Then Jesus said, "I have no other way." Invite comments from the class upon this legend. Does it set forth the actual state of affairs? How did Christianity spread in the early days? Ask the members of the class to review their own experience. How much do they owe to the personal influence of other people in directing them into the Christian life? Now discuss:

1. *A vision of need*, vs. 9, 10. Point out that an important moment had come in the history of the early church. Paul has reached Troas and terminates his work in Asia Minor. The next step is to be into Europe where such triumphs were to be won. What decided Paul to undertake the new enterprise? Point out that two influences contributed to the decision. We are told of one in vs. 6, 7. The other was the vision of the man of Macedonia. Make clear to the class that the essential fact about this vision is that it was a presentation of a great need. In how far is our realization

of the need of others for the gospel message a call to us to supply that need? Point to the conclusion which Paul and his companions drew from the vision of need in Europe. Do we know of any who need the gospel?

2. *The beginning of the gospel in Europe*, vs. 11-15. Trace on the map the course of Paul and his party on their journey to Philippi. What was the value of Philippi as a centre for evangelism? See v. 12. What definite plan did Paul follow in beginning his work? Was it a wise plan? What results did it bring? Do the members of the class think that these results were encouraging or the reverse? Point out that the conversion of Lydia was followed by the conversion of her household. Remind the class of Jesus' parable of the leaven.

3. *Personal evangelism*, James 5:19, 20. Show how the duty of personal evangelism is part of the larger responsibility which we all have for the welfare of our neighbor. What part can we play in the conversion of others? What blessings follow when we bring another soul to repent and believe? Does James mean that our sins are covered, or the sins of the soul in whose conversion we have a part? Lay emphasis upon the fact that personal evangelism is the duty and privilege of all Christians.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

In discussing the duty and privilege of personal evangelism, a beginning might be made by discussing the question: For what are we saved? Are we saved from the world, or for the world? Are we saved to save? Are we elected to serve? Call attention to the fact of how largely personal dealings with individual souls entered into the ministry of Jesus, as in the case of Nicodemus, Zaccheus, the woman of Sychar. The early apostles of the gospel spoke before assemblies, but always to the individual soul. Also develop the

thought that we find ourselves in finding others. It is in this way we develop our own spiritual natures. Simon is a better man as soon as he comes before Jesus. And no less Andrew is a better man because of the courage and tact that were called forth in bringing his brother.

There are some notes that must be struck in such service:

1. *Authority*. The message must be one of certainty. "We have found the Messiah,"

says Andrew to Peter. So also says Philip to Nathanael. Paul in his preaching strikes great arresting chords. He knows whereof he speaks, and in whom he trusts.

2. *Experience.* It was Andrew's discovery that Andrew told to Simon. Paul's gospel was wholly borne out of his own experience. The woman of Sychar told the people of Sychar of the marvelous insight of Jesus into the depths of her own sinful life. The gospel for others must always be a gospel for us.

3. *Love.* A study of the story of Zaccheus will reveal this attitude of Jesus. What did did Jesus say to him? In effect, he said,

"Come, Zaccheus, you and I are to be friends. I am coming to dine with you." He offered friendship to a man unready and unworthy of it. If our personal words do not interpret our personal interest, we had better be silent.

4. *Tact.* Love prompts, but tact tells that there is a right time, a right manner, a right word, a right person. Ananias is the right person,—he whom Paul came to persecute. He has the right manner,—putting his hands on the blind persecutor. He has the right word,—brother Saul. He came at the right time,—when the heart of the fierce persecutor was broken within him.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Open with a discussion of the number of believers in Jesus Christ at the time of his ascension, and the number now. What explains the difference? Have the pupils find another command of Christ similar to that of our Golden Text. Should the efforts to win others be expected, even without the direct command?

*An Unexpected Call to Witness.* Point out the special divine guidance Paul was receiving at this time, vs. 6-8. Get the pupils to express their ideas of the manner in which the apostle was "forbidden of the Holy Ghost." Make it clear that this obedience to the Spirit likely conditioned the receiving of the vision. Question to bring out other reasons why Paul should hear the call of Macedonia. Had the burden of Europe's need made a special impression on this missionary, and has that fact a direct bearing on the vision? The urgency of the call is unmistakable; and the one who lived under the constraint of Christ's love heard it.

*The Immediate Response.* Ask for the most significant word or words of v. 10. Some may favor "immediately," others, "the Lord had called us." Show how, to a man of Paul's experience, a sense of the latter would ensure the former. What should invariably follow calling Jesus, "Lord?" Test the pupil's closeness of observation by finding out whether they have noted the change from "they" (v. 8) to "we" of v. 10. Who introduces himself into the narrative at this point? From

a map of Paul's second missionary journey have the class trace the geography of this lesson. Describe the ship which carried these first missionaries to Europe. What does "straight course" reveal? The Roman colony at Philippi would afford a far-reaching influence. Have the class see how Paul chose strategic centres for his churches.

*An Early Convert.* What reason can the pupils give for women being the only worshippers there, v. 13? The decree of Claudius (ch. 18 : 2), banishing the Jews from Rome, and therefore from the colonies, is the natural explanation. The first European convert, so far as known, was a woman. Have her described,—wealth, social standing, forcefulness, hospitality, etc., from the hints in this record. What was her most important characteristic as a preparation for receiving the gospel? Note the place of her baptism as a public confession of faith in Jesus Christ. "Constrained," v. 15. Relate this early example to the characteristic liberality of the Philippian church. (See Lesson IV., July 27, Phil. 4 : 10-20.)

*The Reward of Winning Others.* To turn an erring brother back to the Christian way of life is certainly as important as the initial winning. Discuss the kind of witnessing that is most successful. Have a pupil tell about "Living the Gospel" (see INTERMEDIATE QUARTERLY.) Wherein lies the reward of winning others to Christ? When should the pupils begin?

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Introduce this lesson by a short talk about Paul, referring to Lesson IV., July 27, Phil. 4 : 10-20. Ask how many have read the story of Paul's conversion. Recall the main points, then ask some one to read Acts 9 : 6. What was the work God gave him to do? Acts 9 : 15, 16. See that the class understands clearly the meaning of the words "Gentile" and "apostle" (apostle,—one who is sent). Have Acts 9 : 20 read. Explain about the two names, Saul and Paul, Acts 13 : 9.

Come to the class prepared with an outline map of the Ægean Sea, showing the Dardanelles, Turkey and Greece, with all the places mentioned in the lesson faintly indicated, but none of them named. No teacher will find this difficult to prepare, and it will serve the purpose better than any printed map. Place this map where all the pupils can see it. Ask them to watch while you print the word TROAS, then see who can tell what happened there. Indicate the general position of Macedonia and print the name. Ask the present name of that country.

Have some one read v. 9 of the Lesson Passage. Who sent the vision? The class will tell you that God did. Ask some one to read what Paul thought about it, and what effect it had on his future acts, v. 10. Why is the word "we" used? What can the class tell you about Luke? What books of the Bible did he write? Print the name SAMOTHRAKIA. What is said about it in the lesson?

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To show how the story of the love of God and of Jesus his Son can be carried; to arouse in the children a desire to help in telling this news to others.

**INTRODUCTION.** Who likes to be the first to tell a good piece of news? Supposing father has been away a long time—perhaps over the seas, and one day a letter came saying that he would be home in a month. Suppose you had been near when mother opened the door and took the letter that the postman brought, that you had been near when she broke the seal and read the letter. Would you not like to be the first to run all over the

house to tell the good news to grandmother—to grandfather—to little brother and sister? Why, you would run down the street and tell uncle and aunt and big cousin—everybody, that you know. Would you not? Did you ever have a piece of good news to tell? (Get experiences.)

I have a story to tell of a man who had the best piece of news in the whole, wide world to tell. Would you like to hear how he told it?

**LESSON TAUGHT.** There were once four travelers who were very far away from home. They had come to a city by the edge of the sea. They must have been tired, because

What kind of place is it? Where next did Paul and his friends go? Print NEAPOLIS. Ask who can tell the name of the city which is there now (Kavalla). It is the first spot in Europe where Christian missionaries landed. To what place did they go next? Print PHILIPPI. Ask what was learned about Philippi in Lesson IV. What does v. 12 tell about Philippi? What was meant by a Roman colony? Have one pupil tell the story of what happened at Philippi, vs. 13-15. Develop the teaching that these women were serving God faithfully, according to their knowledge, and, therefore, they were prepared to profit by the teaching of the apostles. Show how God, having pointed out their work to the apostles, helped them to perform it, v. 14. Call attention to the fact that the first European convert to Christianity was a woman. In teaching a girls' class, discuss the position women and girls occupy in heathen countries and try to lead them to realize something of their peculiar indebtedness to the Christian religion?

Have the Golden Text repeated. Bring out its bearing on this lesson. Ask what the Bible tells us about leading others to know the truth, James 5 : 19, 20. Compare Paul's desire to tell others about Jesus with the zeal of the first disciples, Lesson II. of last Quarter. Read Daniel 12 : 3, and close by emphasizing the influence that the lives of Christians should exert on all with whom they come in contact.

I have a story to tell of a man who had the best piece of news in the whole, wide world to tell. Would you like to hear how he told it?

**LESSON TAUGHT.** There were once four travelers who were very far away from home. They had come to a city by the edge of the sea. They must have been tired, because

some of the way was over a very steep and dangerous mountain road.

Paul was the leader, any one could see that. But he did not seem very strong. Indeed, he looked as if he might have been ill only a short time before. One of his friends was Luke, a doctor.

Two other men were with Paul. One was Silvanus, whom Paul liked to call Silas, for short.

The other companion was Timothy, who was a very young man. It was only a short while before that Timothy had been a little boy, listening to his mother, Eunice, and his grandmother, Lois, while they told him stories about Joseph and Moses and David.

This was the longest journey he ever had taken, and he could not help thinking of his home and his mother and his grandmother. Paul sometimes called him "my child," because he loved him.

He had asked Timothy to go along to help him with his work. Paul's work was to tell about Jesus; he traveled to strange places where Jesus was not known. This is why he had come on that long journey.

That night in the seashore town, Paul had a strange vision. A man from the land across the sea, a land where Paul never yet had been, came and stood before him.

The man in the dream seemed to need something very, very much. He begged:

"Come over into Macedonia, and help us! Come over into Macedonia, and help us!"

Paul told his dreams to his three friends. Very soon afterwards they took a ship and went across to the country of Macedonia.

Paul said, "I know that God has work for us to do over there."

They landed at a little town on the other side of the water; then they went to a big city called Philippi. They looked round about the city for a few days.

Then the Sabbath Day came. Paul and his three friends went a little outside the city to the bank of a river.

A group of women were gathered together. They had no real church, but they were praying. However, they did not know about Jesus.

Here was Paul's chance to help. "Come over, and help us!" the man in the vision had said.

Then Paul told the women the wonderful story of Jesus. He told how God's Son had come to the world; how he had been crucified; how he had risen from the dead; how he was now in heaven, alive for evermore.

How the women listened! The face of one shone with the happiest light. She was Lydia, a seller of beautiful purple cloth.

Lydia said to Paul: "I believe. I love Jesus." Then Paul baptized her and all her household.

#### FROM THE PLATFORM

## "WON-BY-ONE"

Tell the scholars about the name of a Bible Class, which appears in large letters on a notice board outside of the church in which the class meets. The name of the class is "WON-BY-ONE." Have a little talk about what this name suggests. Point out that there is no better way of increasing the membership in a class or School than by each scholar "winning" one to the enrolment and attendance. Refer to cases in which one follower of Jesus has brought another to him, as when Andrew brought Peter and Philip brought Nathanael (see John 1:35-51). Try to kindle in the hearts of each of the scholars a desire, in some way, to bring at least one other to Jesus.

Lesson VII.

## CHRISTIAN MISSIONS

August 17, 1919

Acts 1 : 8 ; 14 : 8-20.

**GOLDEN TEXT**—Go ye into all the world, and preach the gospel to the whole creation.—Mark 16 : 16 (Rev. Ver.).

8 But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jeru'salem, and in all Judæ'a, and in Samar'ia, and unto the uttermost part of the earth.

Ch. 14 : 8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lync'o'nia, The gods are come down to us in the likeness of men.

12 And they called Bar'nabas, Ju'piter ; and Paul, Mercu'rius, because he was the chief speaker.

13 Then the priest of Ju'piter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar'nabas and Paul,

heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Ico'nium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Bar'nabas to Der'be.

## THE LESSON PLAN

- I. A Great Promise, Acts 1 : 8.  
 II. A Wonderful Miracle, Acts 14 : 8-13.  
 III. An Earnest Protest, 14-20.

## HOME DAILY BIBLE READINGS

M.—The great commission, Matt. 28 : 16-20. T.—Beginning at Jerusalem, Acts 2 : 36-47. W.—And in all Judea, Acts 9 : 31-43. Th.—And in Samaria, Acts 8 : 14-25. F.—Unto the uttermost part, Acts 13 : 1-12. S.—Christian missions in action, Acts 14 : 8-20. S.—The nations before the throne, Rev. 7 : 9-17.

**Primary Catechism**—Ques. 41. *What are some of the wonderful works which Jesus did?* A. He stilled the stormy winds, walked upon the water, fed the hungry,

healed the sick, and brought the dead to life.

**Shorter Catechism**—Ques. 66. *What is the reason annexed to the fifth commandment?* A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

**Lesson Hymns**—Book of Praise : 434 (374), 447 (586), 449 (381), 454 (588), 562 (798), 455 (590). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa. 6 : 1-8. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 15, "Go ye into all the World." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

**Lesson Setting**—The risen Saviour, before his ascension, commissioned his disciples to be his witnesses throughout the whole world. The Acts tells the marvelous story of the growth of Christ's kingdom through the carrying out of the Lord's commission.

## I. A Great Promise, Acts 1 : 8.

V. 8. *Ye shall receive power ; power from heaven, by which "the witness of a few obscure men would win its way" from a provincial city, throughout the empire, to its very centre in Rome. Holy Ghost is come upon you. Compare Luke 3 : 21, 22. My witnesses (Rev. Ver.).* The primary function of the apostles was to be witnesses, and the special subject of their witness was the resurrection of Jesus (see chs. 1 : 22 ; 2 : 32 ; 3 : 15 ; 4 : 33 ; 5 : 32 ; 10 : 39-43 ; 13 : 31 ; 22 : 15 ;

26 : 16. *Jerusalem . . . Judæa, and . . . Samaria . . . the uttermost part of the earth ; the ever widening circles of the apostles' activity. "Jerusalem" is represented by chs. 1 : 1 to 6 : 7 ; "Judea" and "Samaria" by chs. 8 : 1 to 9 : 31 and "the uttermost part of the earth" by chs. 11 : 9 to the end of Acts.*

## II. A Wonderful Miracle, Acts 14 : 8-13.

The visit of Paul and Barnabas to Derbe and Lystra took place during Paul's First Missionary Journey.

V. 8. *There sat ;* literally, "used to sit," probably in a public place regularly. *A certain man ;* "no mendicant pretender, but one whose history from infancy was well known" (Ramsay). *At Lystra ;* a garrison town about 18 miles southwest of Iconium at the end of the Royal Road from Antioch.

*Impotent (helpless) in his feet*; as Luke, with his practised physician's eye, saw at once. *A cripple*; and born so. *Never had walked*; and never expected to,—a hopeless case, humanly speaking. Possibly, like the lame man at the temple (ch. 3 : 2), he had been carried to the marketplace or some other public place to beg.

Vs. 9, 10. *Heard* (used to hear," "was listening to") *Paul speak*. The man was an habitual hearer of Paul's preaching. *Who stedfastly beholding him*; with heartfelt pity for his helplessness and a longing desire to do him good. *Seeing . . . faith to be made whole* (Rev. Ver.) The man's heart shone out in his eyes, and Paul saw the dawning of faith in Jesus as the Saviour for soul and body. *Said with a loud voice*. There was in his words the ring of confidence in their healing power. *Stand . . . on thy feet*. The helpless part is named, to show that the cure is to be perfect. *Leaped*; the quick response of faith to the command recognized to be of God. *Walked*. The cure was complete and lasting.

V. 11. *People . . . in the speech of Lycaonia*; the district in which Lystra was situated. This was the native tongue of the people who also spoke Greek, the language used by Paul. *Gods . . . in the likeness of men*. Likely Paul and Barnabas did not understand the people's words, and so, at first, made no protest.

V. 12. "*Barnabas*, as more dignified and reposeful in mien, suggested *Jupiter* or *Zeus*, the king of the gods, while *Paul*, as the *chief speaker*, was '*Mercury*' (Rev. Ver.) or *Hermes*, the messenger of the gods, and the god of eloquence." The Lycaonians were the readier to believe that these two deities had appeared to them, because of a legend current amongst them that *Jupiter* and *Mercury* had once come in human form to the home of *Baucis* and *Philemon*, natives of the country.

V. 13. *Priest of Jupiter . . . before their city*; that is, who had a statue and temple outside the city walls, consecrated to him. *Oxen*; for sacrifice. *Garlands*; made of wool, with leaves and flowers interwoven, to adorn the victim, the altar, the priests and the attendants at a heathen sacrifice. *Unto the gates*; of the city, or of the temple of *Jupiter*, or of the house where Paul and Barnabas lodged.

### III. An Earnest Protest, 14-20.

Vs. 14, 15. *Apostles . . . heard of it* (Rev. Ver.). They were still in the city, while the preparations for worship were being made outside the walls. *Rent their clothes*; in grief and horror (compare 2 Kgs. 6 : 30; Matt. 26 : 65). Up to this time they had not known what was happening. *Ran*, etc.; rushed through the city gates. *Of like passions*; "with natures like your own" (Moffatt). *Vanities*; the word often used of idols and idolatrous practices (see Eph. 4 : 17; 1 Pet. 1 : 18).

Vs. 16-18. *Suffered* (permitted) *all nations*, etc.; that is, all the heathen. God was patient and forbearing with their evil-doing. *Left not himself without witness*; but gave ample proofs of his care. Paul here dwells chiefly on the material blessings seen in nature, which God sends. He wishes to lead his hearers from nature to nature's God. *Scarce restrained . . . the people*; with difficulty kept them from offering sacrifices to them.

V. 19. *Jews from Antioch and Iconium*. So bitter was their hatred, that they journeyed over a hundred miles, some of them, in order to injure Paul. *Persuaded the people*; the heathen inhabitants of Lystra. (Compare Matt. 21 : 9 with 27 : 22; see also ch. 28 : 4-6). *Having stoned Paul*. This was a tumultuous attack rather than the formal Jewish penalty for blasphemy, which would naturally have been inflicted outside the city (see Lev. 24 : 14). This stoning is referred to in 2 Cor. 11 : 25, and probably, also, in Gal. 6 : 17.

V. 20. *Disciples stood round about*. The believers at Lystra braved all dangers to care for what they believed to be the dead body of their beloved teacher. *Rose up*. This is regarded as a miraculous resurrection from the dead. *Departed . . . to Derbe*; the frontier town of the Roman province of Galatia. Paul keeps to the Roman world, and its centres of life and commerce.

### Light from the East

WITNESSING FOR GOD—The Jews, like the Arabs, were born persecutors. Hot headed and intolerant, they stand in striking contrast to the Greeks who knew religious bigotry only from hearsay. Like Jesus, like the first

Christians, Mohammed was persecuted for religious innovations. When he called on the assembled throng at Mecca to join him in his confession: "There is no God but Allah," the mob shouted against his blasphemous words; and a son of his wife, who rushed to defend him, perished, the first martyr in Islam. Mohammed's connection with an honorable family turned the torrents of persecution for a time towards his humbler followers. They were burnt with hot irons, or exposed, face upward, to the fierce midday sun of the desert.

It was very easy for Mohammed in turn to become a persecutor. At Medina, he found some plans of scheming, but feckless, Jews. He conceived a great dislike for their religion, and his base and treacherous methods of making life a purgatory for them is a shameful chapter in his life. So wretched did he make them that some left all they had and escaped with their lives; the rest were slaughtered like sheep. Give a man of Palestine or Arabia a free hand to persecute, and there is no frightfulness from which he will draw back.

### THE LESSON APPLIED

*In widening circles*, Acts 1:8. This was the method by which the few apostles were to evangelize the world. Some one, referring to the menace of German Kaiserism, said, "The Kaiser would Kaiserize Prussia, Prussianize Germany, and Germanize the world." It is the same old principle of the pebble that can move the whole surface of the lake by starting a little wave circle that starts a larger one, and still a larger one, until it reaches the shore. To many, the world looks too big for the church to reach. It was surely a most discouraging prospect for the apostles. But it was comparatively easy for them, with the assistance of the Spirit, to witness in Jerusalem; for all the Jerusalem Christians to witness in Palestine, and for them in their turn to spread it farther afield until the whole work will ultimately be done.

*Impotency*, ch. 14:8. We read that this man was impotent in his feet. His real impotency, however, was in his inner nature, which Paul addressed with a loud voice. The spirit is the seat of all animation and life: when it is gone, the body is dead, when it is asleep, the body is inactive, when it is polluted and vile, the body is sluggish and semi-paralyzed. In this impotent man we have a miniature picture of the inertia of heathenism, drowsy, unprogressive, unenterprising, inefficient. In Paul's inspiring evangelism, we have a picture of the work of missions, which brings a new dynamic, and infuses the dull races with a new energy. Sometimes this new vitality is imparted in the shape of rousing messages which puts new faith in the heart; sometimes in the shape

of new knowledge that educates the mind; but whether by the preacher, the teacher, or the medical worker, one of the chief messages of the missionary to the heathen is: "Stand upright on thy feet."

*Superstition*, vs. 11, 12. One of the worst hindrances in mission work is superstition. Superstition, just because it is unreasoning in its nature, is very hard to deal with. It is universal in its scope. Few of us are altogether rid of it. It is an admixture of ignorance, fear, and paganism. The definition we would give of a true life is one lived in harmony with the highest principles of Christianity on the one hand, and the principles of science on the other. Superstition is contrary to both. It is contrary to Christianity, because it irreligiously attributes to other causes, what should be attributed to God alone, and it is contrary to science, because it gives fanciful explanations for what can be explained by natural laws. There is too much of it in our own country, and it gives rise to all kinds of subtle quackery. Just the same, there is always a glimmer of truth in superstition. These men of Lystra were correct in seeing something supernatural in the work of Paul, and did not God come down in the likeness of men? Thus, although superstition is a serious obstacle, it indicates that the human heart is responsive to the unseen, and it may well be made a stepping stone to higher truth.

*Only witnesses*, vs. 14, 15. Barnabas and Paul might have been expected to court the people's respect, rather than to disparage

themselves in this way. They might well have reasoned, that the profound impression which they had succeeded in making on the people would facilitate their work ; but they realized, what all true missionaries realize, that nothing will permanently succeed which is not in accordance with truth. Whether abroad or at home, it is well for the messenger to carry as little of the air of personal superiority as possible.

*God over all*, v. 15. While the apostles were most unassuming about themselves, they realized that truth was imperious. It is marvelous the confidence one has in what he feels to be true. Sometimes a new thought comes to a minister, and he hesitates at first to present it, because he is not sure how it

would be received, but after it grows on him, and he is thoroughly convinced of it, he would be afraid and ashamed to present anything else. What a magnificent thing it would be if the church would always preach such fundamental doctrines as Paul preached at Lystra : God and his manifestations, man and his duty ; universal and practical truths ; instead of contending for disputed points, over which its own members cannot agree.

*Persecuting Jews*, v. 19. It will always help us to understand the New Testament, if we keep our eyes on this party. They crucified Jesus, they dogged Paul's footsteps wherever he went, and the most of his writings are filled with warnings and refutations of their teachings.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Divide the lesson into four sections :

1. *A programme for Christian missions*, v. 8. There may be a helpful lesson for us all in the way in which Jesus turns the attention of his disciples from matters of speculation, such as are suggested in the two previous verses, to the great practical task which lies ahead of them. Is it true that some of us are ready to postpone the actual work of the kingdom while we wait for certain speculative questions to be settled ?

Now show how this verse deals with three large matters : (a) The particular task of the disciples. What part are they to take in spreading the gospel ? What is to be Christ's witness ? To what were they to bear witness ? Can we be Christ's witnesses to-day ? (b) The source of the disciples' power. Upon what source of strength could they count ? What relation exists between the mission of the Holy Spirit and the mission of Jesus Christ ? See John 14 : 16-18, 25, 26. Can the modern missionary count upon the same spiritual aid ? (c) The sphere of the disciples' activity. Point to the natural enlargement of the circle from Jerusalem to the ends of the earth. Is it right to say that the task of Home Missions should be completed before the other task of Foreign Missions is

taken up ? Is it right to distinguish these as two tasks at all ?

2. *Medical Missions*, ch. 14, vs. 8-13. The whole story of this incident in the early history of missions is so interesting that a few minutes should be spent in recounting the details which are most picturesque. Remind the class that some of the natives of India worshiped as a god, John Nicholson, the British soldier and administrator. Having called attention to the healing of the cripple, point out that it is typical of very much that has been accomplished by our medical missionaries and nurses. Speak of the wonderful way in which sections of the foreign field have been opened "at the point of the lancet."

3. *Evangelism*, vs. 14-18. How did Paul and Barnabas take advantage of the opportunity given them by the healing of the cripple and the wonder which it aroused ? Show how healing and teaching went hand in hand in the ministry of Jesus. Have some one read Matt. 9 : 35. Show also how Paul adapted his teaching to the previous religious knowledge of his hearers. He would have taken a different line of thought had he been addressing Jews.

4. *The Heroism of Missions*, vs. 19, 20. What caused the striking change of attitude toward the missionaries ? Point out how

this incident, too, is typical of much that has happened in the history of missions. In what spirit have our missionaries met opposition

and persecution? Remind the class of how often their heroic spirit in the face of danger has won the admiration of the heathen.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The topic to-day is Christian Missions: Aims, Methods and Results. The title gives a very satisfactory division for treatment. But first it might be well to emphasize the thought that missions do not merely form a part of the church's work; they constitute the whole work of the church. The church has but one task, and that is to bring the gospel of Christ, in its fulness, to the world.

1. *Aims.* Christ's command to the disciples is very definite and absolute. The field of the church is the world. It was Carey who awakened us to the imperative nature of Christ's command, after we had long lost the world vision of Christianity. When Christ said that his followers should be as light and salt, he was teaching that Christianity, apart from any definite command, is by its very nature aggressive and diffusive. Moreover, there is a universal ring in all Christ's claim. He is the light, the way, the door, the bread, the resurrection, the life of the world. And once again, his sacrifice has a universal value. It is a world's Saviour who offers himself. Christ for the world and the world for Christ sums up the aim of missions.

2. *Methods.* The supreme method is the preaching of the Word. The missionary is

first of all a herald. But Jesus not only preached; he also healed the sick of body and mind. Therefore we have medical missions which have opened doors that otherwise would have remained closed and barred. Besides this, the missionary feels himself called upon to teach anything and everything that is necessary for a full and wholesome life. This includes education, and the refinements of life. Point out that missions seek to reach the whole man while making the soul the supreme object. Missions constitute the broadest movement in the world. It is all the world and all the man for Christ.

3. *Results.* Figures are not necessary for this phase. For one thing, it has been proved abundantly that the Gospel saves unto the uttermost and from the uttermost. Interest will be created by reference to some of the heroes of missions. There is Carey who said, "Expect great things. Attempt great things." There is Livingstone, who cried, "Anywhere, provided it be forward." There is Paton of the New Hebrides. There is Mackay of Formosa, and many others who demonstrate that missions call for the noblest and the most heroic of the race.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have the class recall last week's Golden Text. Christian missions might have been the theme then; but now our topic explicitly refers to the field of our witnessing: "Taking the Gospel to the Whole World."

*The Equipment for Witnessing.* The lesson for April 27th, Acts 2: 1-8, 14-18, shows how this promise of power was fulfilled. Question the pupils to bring out the need of special equipment. (The teacher will find a concrete illustration of the difficulty of witnessing for Christ in the Formosan, A. Hoa's

experience narrated in *The Blackbearded Barbarian*, page 96.) Picture the situation of the disciples, within a few weeks of the day when the mob demanded the crucifixion of their Lord. They are slow to believe that Calvary was other than a calamity. Insight into this mysterious way of setting up a kingdom of God was needed badly. Enthusiasm must supplant the present half-hearted belief in their Messiah. To make the revelation in Jesus Christ a world gospel extraordinary courage was essential. Note its coming.

*Our Mission Field—the World.* Get reasons from the class for the command to begin at Jerusalem. What would be the advantages of challenging opposition in its stronghold? Would Jesus' great love for Jerusalem (Matt. 23 : 37) be a reason for the order? Where else would acknowledgment of Jesus as the awaited Messiah be more fitting? Point out the care taken that no community in Judea and Samaria should be neglected as unimportant. Question concerning neglected sections of our Dominion, and even of your own community. The Foreign Mission Forward Movement Chart, Our Field of Service, indicates clearly our church's share of "all the world." Have the pupils locate, on a map if possible, these six fields. Show that our task only means that each person in Christian Canada be responsible for two in foreign lands. Vision and zeal can do it.

*Mission Work—Medical and Evangelistic.* Show the parallel to this healing at Lystra in modern missions. The Forward Movement

chart entitled, Additional Missionaries Needed in the Immediate Future, asks for 12 medical, and 39 evangelistic, missionaries. Jesus was concerned about the whole man; and he too laid chief stress upon man's deepest needs. Note how this miracle of healing opened the way for preaching the gospel. This lesson affords an opportunity, not only of directing boys and girls to a life work, but also of finding out the predisposed. These should be reported to the minister, and carefully nurtured.

*Missionary Heroism.* The appeal of the heroic to Intermediates should be magnified here. Discuss heroes. Be prepared to tell of Livingstone's devotion. The courage of Mackay of Formosa or Robertson of Erromanga affords splendid illustration of Paul's spirit in continuing to witness, even to martyrdom. Consider reasons why each boy and girl should face the challenge of our mission fields.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Recall any event in connection with missions or missionaries which had interested the pupils. Ask the meaning of the word "mission." Refer to the mission of our armies to Europe, or any other mission. Bring out clearly the idea that a missionary is a person sent by one in authority to perform any service. Discuss the term "Christian missions." Dwell on each of the four points: (a) The one in authority. (b) Those sent. (c) Where they are sent. (d) The nature of the service. Have the Golden Text repeated. Ask who gave this command. To whom was it given? Under what circumstances? How had the disciples been trained to carry out the command? What further preparation were they to receive?

Have Acts 1 : 8 read in unison. To what event does the first part of this verse refer? How does Christ direct the work of his servants? Refer to the order mentioned: Jerusalem, their own city; Judea, their own country; Samaria, their nearest neighbor; then the uttermost parts of the earth. Show that we can all be missionaries in at least one

of these places. Our part is to

"Rise up and do the whole day through,

The duty that lies nearest."

Recall last week's lesson and the mission to Philippi. Tell the pupils that the events of this lesson occurred before the European visit. Ask who was with Paul at this time. At what places had they preached before they came to Lystra? Describe as graphically as you can the persecution of the apostles at Antioch and Iconium. Impress the fact that in these cities, many of both Jews and Gentiles believed, but that the unbelieving Jews had them expelled from Antioch, and would have had them stoned to death at Iconium, had friends not warned them, and so enabled them to escape.

Have one pupil tell the story of the lame man. Bring out the meaning of "impotent," "had faith to be healed." A writer says: "The man's heart must have shone out in his face and the Spirit within the apostle recognized that here was a fit subject to be made, by his cure, a sign unto the men of Lystra." How did the lame man prove that he possessed

this faith? V. 10. What did the people think of the miracle? Vs. 11-13. Paul had been speaking in Greek, which language the people of Lystra understood, but in moments of excitement such as this, they would naturally use their own language.

Discuss how the actions of the people gave Paul a further opportunity to teach the greatness and power of the true God. Compare this incident with the American Indians' idea that Jacques Cartier was a god, and Cartier's

telling them about the one who is able to cure all diseases.

Contrast the influence of Christian missionaries with that of those mentioned in v. 19. Speak of some of the obstacles and discouragements encountered by missionaries in our day. Close by emphasizing God's care for Paul (v. 20), and Paul's undaunted determination to continue his work in spite of danger and discouragement. Discuss ways in which we can be like Paul.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To continue the teaching of last Sunday's lesson; to impress the need of spreading the gospel news, and to give pictures of the joy that the good news brings.

One day Paul and his friends were in a strange city, and he saw a poor lame man who never had walked in all his life. The man was very sad. But how his eyes brightened when he heard the good news that Paul had come to tell! He believed every word.

Suddenly Paul said with a clear voice: "Stand up on thy feet!"

What do you think that man did? He immediately jumped up—and walked! This was a gift from God to the man who believed, a gift which God let Paul give to him.

Of course, seeing this wonderful thing helped a great many other people to believe, and they were so glad to hear Paul's message.

People who carry this good news to far countries are called "missionaries." Let me tell you a story of how glad this good news makes people nowadays—big people, and little:

**A MESSENGER FOR JESUS.** Little Dyanu's eyes were very sore; they had pained so much that he was constantly rubbing them, and his hands were none too clean. Dirty hands are sure to make sore eyes worse; and how the smoke from the fire in the hut where he lived made them smart! The smoke was really what started all the trouble.

His mother was sorry and had done what she could to help him; but many poor mothers in the faraway land of India are not very wise. What his mother did was worse than nothing. Dyanu would have cried if he

had dared, but crying made the pain as sharp as a bee sting! Sometimes he could not open his eyes at all. How frightened he was as he wondered if he soon must be quite blind! He had seen blind men groping along, and he had been sorry for them. How dreadful it would be to live in darkness all the time! He prayed anxiously to his god, but it did no good.

One day the little boy who lived in the hut next door told Dyanu about the doctor in the new school to which he had begun to go.

"Come," said the little friend, "I will lead you to him."

Dyanu was afraid, but he was still more afraid of the thought of being blind; he put his hand into that of his little friend, and went to see the good doctor.

He could not see the face of the doctor, but his fear almost left when he heard his kind voice. How gently the doctor bathed the poor eyes! How soothing the medicines felt!

Dyanu went again and again to be treated, and day after day the pain grew less and his eyes grew better. Of course, he lost all fear and began to talk to the kind doctor.

"Where did you come from?" he asked the doctor one day.

"From my home over the seas," answered the doctor.

"Why did you come?"

"To help just such poor, sick little boys and girls as you have been," answered the doctor, smiling. "Are you not glad I came, Dyanu? Some one sent me to you. I am his messenger. Are you not glad?"

Dyanu nodded his head. "I am glad," and

his face told that he spoke from his heart. "Who sent you? Who knew that my eyes were sore and was sorry?" and he looked wonderingly up at the doctor.

"The good God who loves you," answered the doctor. "I came because God wanted me to help you and other children. I am one of his messengers."

"But I prayed to my god, and he did not make my eyes better; they grew worse," said little Dyanu with a puzzled look. "I do not know your God."

"No, you do not know the true God who sent me, but he knows you, Dyanu. He knows you and cares for you, and put it into my heart to come to you and to help you. He loves you. If you knew him, you would love him, too."

"Won't you tell me about him?" said Dyanu.

The doctor did tell Dyanu, and asked him to come to the mission school where he could hear a story every day. Now the boy knows and loves God, and has given him his heart.

### FROM THE PLATFORM

# MISSIONS: THE MIGHT METHODS

Announce to the scholars that you are going to have a little talk with them about **MISSIONS** (Print). Be sure that they have a clear idea of what the work of missions is,—to make Jesus known as Saviour throughout the whole world. Call for the Golden Text, and emphasize the duty of every follower of Jesus to be a witness for him, that is, to help in making him known. Point out that, in the first lesson passage, Acts 1 : 8, Jesus makes a great promise to those who are to be his witnesses. Ask what the promise is. Tell the scholars that you are going to print on the blackboard another word meaning the same thing as "power" (Print **THE MIGHT**). Make clear that all witnesses for Jesus may have this might, and that they all need it. Remind the scholars that the second lesson passage tells how Paul and Barnabas carried on mission work, that is, it describes their plans, or **METHODS** (Print). Use the incident of healing the cripple as an illustration of medical missions, and the remainder of the passage, of missionary preaching and teaching. Close with a little discussion of how each scholar can help in the great work of missions.

Lesson VIII.

## SOCIAL RESPONSIBILITY

August 24, 1919

Luke 10 : 25-37.

**GOLDEN TEXT**—As we have opportunity, let us work that which is good toward all men.—Galatians 6 : 10 (Rev. Ver.).

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right:

this do, and thou shalt live.

29 But he, willing to justify himself, said unto Je'sus, And who is my neighbour?

30 And Je'sus answering said, A certain man went down from Jeru'salem to Jer'icho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'vite, when he was at the place,

came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

#### THE LESSON PLAN

- I. The Lawyer's Question, 25-29.  
II. The Lord's Parable, 30-37.

#### HOME DAILY BIBLE READINGS

M.—Social responsibility, Luke 10: 25-37. T.—Duty towards others, Matt. 18: 21-35. W.—Doers of the Word, James 1: 19-27. Th.—Faith and works, James 2: 14-26. F.—Saved to serve, Mark 5: 1-20. S.—Rulers and social responsibility, Neh. 5: 1-13. S.—The judgment, Matt. 25: 31-46.

**Primary Catechism**—Ques. 42. *What did Jesus do to save us from our sins?* A. Jesus obeyed God's law perfectly, and died for us.

**Shorter Catechism**—Ques. 67. *Which is the sixth*

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

*commandment?* A. The sixth commandment is, Thou shalt not kill. Ques. 68. *What is required in the sixth commandment?* A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

**Lesson Hymns**—Book of Praise: 21 (133), 24 (140), 25 (91), 38 (186), 544 (752), 238 (552). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Gal. 6: 1-10. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 1614, The Good Samaritan (Plockhurst). (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Lesson Setting**—It was while Jesus was traveling through Perea, in November or December of A.D. 29, on his last journey to Jerusalem, that he spoke the parable of The Good Samaritan. One of his hearers in a certain place was a lawyer or scribe, who asked him the question which called forth the parable.

The lesson passages from Galatians and James enforce the duty of practical helpfulness, which is illustrated in the parable.

#### I. The Lawyer's Questions, 25-29.

V. 25. *A certain lawyer*; or scribe, one learned in the law. The business of Jewish lawyers or scribes was to study, teach and administer the law of Moses, with the additions which teachers before them had made. A common title for this class was *rabbi*. *Stood up*; perhaps in some house or synagogue, where Jesus had been teaching. The Oriental teacher sits on a raised platform, with his hearers, also seated, on a lower level in a semicircle. *Tempted him*; put him to the test by asking his opinion on one of the questions in debate at that time. *Master*; "Teacher," equivalent to "Rabbi," a title of honor. It was a law amongst the Jews, that a teacher was to be revered more than one's father. *What shall I do?* What one heroic deed shall I do? Or what one great sacrifice shall I make? *To inherit eternal life*; the blessed life, to which the Jews

looked forward when the Messiah should have set up his kingdom, and which was regarded as endless. The lawyer was mistaken in thinking that this life can be earned or purchased: it is God's free gift (see 1 John 5: 11).

Vs. 26, 27. *In the law*; which the lawyer, of course, was supposed to know. *How readest thou?* The customary question with the rabbis when proof from scripture was sought. *Thou shalt love the Lord thy God*. See Deut. 6: 4-9, one of the four passages (the other three were Ex. 3: 1-10; 11-16; Deut. 11: 13-21), written on the phylacteries or strips of parchment, which strict Jews wore on the forehead or left arm, in small cube-shaped leather cases with four divisions. Jesus may have pointed to the lawyer's phylacteries as he spoke. *Heart . . . soul . . . strength . . . mind*. God is to be so loved, that he shall be served with all the powers of body, mind and spirit. *Thy neighbour as thyself*; not on the phylacteries, but quoted from Lev. 19: 18.

Vs. 28, 29. *Answered right*; taking the scriptures, and not the opinions of men, as his authority. *This do* ("keep doing," not "do once for all") . . . *live*. If one should keep these laws, Jesus teaches, he would have eternal life; but our Lord does not say that any mere man can do this. *Desiring to justify himself* (Rev. Ver.); to put himself in the right, both before Jesus and his own con-

science. *Who is my neighbour?* There was doubt as to this question, some Jewish teachers saying that Gentiles were not neighbors to the Jews.

## II. The Lord's Parable, 30-37.

V. 30. *Jesus answering*; literally, "taking him up," that is, to reply to him. *A certain man*. It may well be that our Lord referred to an actual case. *Was going down* (Rev. Ver.) *from Jerusalem*, 2,400 feet above the Mediterranean level to *Jericho*, 825 feet below it. The road was a mere path, full of dangers, lying much of the way through a deep ravine through soft rocks, in which chambers and caves abounded, just the places for *robbers* (Rev. Ver.) to hide in. *Stripped him*; besides plundering him. *Beat him* (Rev. Ver.); to disable him.

Vs. 31, 32. *By chance*; or rather "by coincidence," "providentially." The New Testament never refers any event to chance, luck or fate. *A certain priest*; perhaps on his way home after his regular period of service in the temple. *Saw him*; so that he could not offer the excuse of ignorance. *Passed by*, etc.; literally, "went by opposite." *In like manner a Levite* (Rev. Ver.); also, it may be, going home from his part in the temple services. A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites were assistants to the priests, their duties being to cleanse the temple, carry fuel, act as choristers and the like.

V. 33. *A certain Samaritan*. Samaria was the middle province of Palestine, with Galilee to the north and Judea to the south. The Samaritans were a mixed race (see 2 Kgs. 17 : 24). They accepted the Pentateuch only as their Bible, and were greatly disliked by the Jews (see John 4 : 9). *As he journeyed*. He was on a longer journey, we may suppose, than from Jerusalem to Jericho, and therefore would have means with him to help. *Came where he was*; running the risk of danger to himself. *Moved with compassion* (Rev. Ver.).

His kind heart placed him far above those who despised him.

Vs. 34, 35. *Bound up his wounds*: showing personal care and gentleness. *Pouring on them* (Rev. Ver.) *oil* (from the olive) *and wine*; mixed so as to form a sort of salve, a usual Oriental remedy. Luke, himself a physician, is keenly interested in the treatment. *His own beast*; likely an ass. *Inn*. Eastern guests at an inn receive only lodging, having to provide their own meals. *Two pence*; silver denarii, each worth about 17 cents.

Vs. 36, 37. *Which . . . was neighbour unto him?* The point is not: "Who is neighbor to me?" but "To whom am I neighbor?" And Jesus' answer is: "To any one whom I can help."

## Light from the East

GOING DOWN TO JERICHO—Before the War, there were two short lines of railway and three carriage roads in all Palestine. One of these carriage roads led down to Jericho. All other travel was by bridle paths, rough and stony and uncared for, generally full of stones. "Why don't the people turn out and clear the paths near their village?" I asked a native. "They could do it all in half a day." He answered in the spirit of the country: "The paths were so in our fathers' time. Are we any better than our fathers that we should change things?" Along these paths, men, women and children make their slow way, sometimes on horseback, oftener on donkeys, oftenest of all on foot. In our Lord's day, it was on donkeys or, usually, on foot, that people traveled from place to place. If you go on foot, and carry nothing but a staff or club, you pass unmolested. But if you have a donkey or horse, wallet, or other possessions, you may expect to be set upon and robbed, unless you visibly carry firearms to defend yourself. Our Lord's disciples went out as very poor men, or as very indifferent about this world's goods; they went about freely and were perfectly safe.

## THE LESSON APPLIED

"Thou shalt love the Lord thy God . . . and thy neighbor," are not two isolated precepts; they are the sum of all the Commandments. There are no others; if these were kept, the

world would be perfect. "Love the Lord,"—that is all of religion, "Love thy neighbor,"—that is all of morality. If, then, "Thou shalt love thy neighbor as thyself" sums up the

whole duty of man on the human side, we should be extremely eager to understand the terms used. If Jesus puts our whole obligations in such a simple formula, we must make no mistake in our interpretation of the words. It was perfectly natural that the lawyer should ask, "And who is my neighbor?" Other questions, too, arise, such as, "What kind of love?" "How shall I know when my affections are divided in the proper proportion between myself and my neighbor?"

1. To the question, "*Who is my neighbor?*" Jesus gave the answer in the story of the Good Samaritan. Any one who sincerely asks the question is told that it must be answered by himself, not by the other fellow. He must find the source of the sociable feeling in his own heart, not elsewhere. The beautiful Christian fellowship must spring from his own love, not from the other fellow's loveliness. There was no neighborliness between either the priest or the Levite, and the man who fell among the thieves, simply because neither of them took any initiative. The Samaritan found him a neighbor because he made himself a neighbor to him (v. 36), and that again because he was a good Samaritan. If we have the spirit of the great author of the story, we shall find in every needy man that crosses our path a neighbor, and be able to answer the lawyer's question out of the goodness of our own hearts. It is easy to observe the commandment, if by neighbor we mean our most attractive acquaintances and friends, but if we extend the meaning of the word to cover even our natural enemies (see Matt. 5 : 43-48), it is very exacting, and leads us to our next question.

2. *What kind of love did Jesus demand of us?* Although love is the dearest of all our words, we sometimes use it very loosely. We use it in such a crude and degenerate way that we can almost say the cannibal loves his slain victim, and various emotions, ranging all the way from this savage passion to the pure love

of God, are covered by this elastic term. Sometimes, in the name of love, villainy is condoned, pettiness is pampered, children are undisciplined, purity is exploited, virtue is despoiled, and youth is initiated in vice and self-indulgence. This is not the love that fulfils the law of God.

The story of the good Samaritan again answers our question and tells us the kind of love Jesus meant. The love of this man was not based on sex instinct, natural affinity, clannishness, common interests, or even acquaintanceship. It was broad-based on human feeling, a big heart, and a good conscience. This is the true love which fulfils the whole law. Our hearts would not be right, if they warmed up to what the Germans stood for in the great War, but we are sure our hearts are not right, and not like Christ's, if we would not be willing to do anything in our power to make them better men, and work for their truest welfare, which is the real expression of Christian love. "Love thy neighbor as thyself." How do we love ourself? The love which we have for ourself is shown in our deep interest in, and continual labor for our highest welfare. This is what we are asked to do for all.

3. In carrying out this law, how can we distinguish between the rival claims of self and society? How can we know that we are loving our neighbor as ourself? Can we divide our time, our efforts, our money into halves; take one half ourself and give the other half to our neighbor with the exactitude that the Jew gave a tithe of all? Such is not the idea. It is not a question of short, or long, division. It does not belong to the sphere of arithmetic at all. It solves itself perfectly, when we learn the true view of life. We must think of the whole human family as a unity. We should do nothing for ourselves, but what is in the interest of society, and what we do for society, we should regard as in our own best interest.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Remind the class, in beginning, of how great a place the question of the teaching of Jesus in regard to matters affecting social life

has come to have in recent years. Book after book has been issued dealing with the social consequences of the things which Jesus taught.

Suggest to the class that they consult their minister as to some of these books, if they have not read any of them as yet. At the same time, seek to guard them against the mistake of regarding the New Testament as a text book of social science. The New Testament rather seeks to inspire individuals with such a spirit as will have most important results in social life. Quote: "Among the most familiar of moral failures is the attempt to do good without the antecedent resolution to be good." Now turn to the parable of Jesus which forms the lesson passage.

1. *Religion and brotherhood*, vs. 25-28. Was this lawyer trying to entrap Jesus, or was he one of those people who delight in raising a religious discussion? Suggest that he had probably no idea of how practical the discussion was going to become. Point out the wisdom, typical of Jesus as a teacher, in referring the lawyer to something with which he was supposed to be most familiar,—the law. Where did the lawyer secure this splendid summary of the law? See Deut. 6:5 and Lev. 19:18. Give a few moments to analyzing this summary. What is to be the measure of our love to God? What is to be the measure of our love for others? The im-

portant thing for the purpose of our lesson today, however, is to make clear that the two requirements of love to God and love to others go hand in hand. Can there be any real religion without the ideal of brotherhood? Why? How did Jesus exemplify the ideal of brotherhood in his own ministry?

2. *Evading social responsibility*, vs. 29-32. Why did the lawyer feel it necessary to "justify himself?" Question the class as to the familiar details of the story of the man who fell among robbers. Was there anything to justify an expectation that the priest and the Levite would look after the man who was in trouble? Now emphasize the important fact that their guilt lay, not in harming him, but in just doing nothing for him. Point out how easy it is to find excuses for evading social responsibility.

3. *The practice of brotherhood*, vs. 33-37. What very plausible excuse could the Samaritan have given for passing on? Suggest that he was not trying to think up excuses. What was his chief concern? Call attention to the details which speak of his practical sympathy with the needy Jew. Show how much we all require to guard against a merely theoretical interest in social problems and social need.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

"The Christian Ideal of Human Brotherhood." Call attention to the timeliness of the topic. The whole world is in a state of seething discontent. Society seems on the verge of being changed to its very foundations. What is the relation of Christianity to it all? Has it a message? Has it a method?

1. *The nature of Christianity*. Christianity is individual in its root, but social in its spread. Christianity cannot pass on the other side of the road from want and pain and injustice. It cannot eat its morsel of bread alone. It never has eaten its morsel of bread alone. Christianity has always been social in its application. Dorcas of old was full of good works and alms-deeds which she did. The poor were a definite charge of the early church. To be in any measure Christlike is to feel the claim of the hungry and sick and

sad. But all this love for humanity is born of a love of God.

2. *The message of Christianity*. It is this impelling love of God in the human heart that makes the message of Christianity distinctive. For it makes God the supreme need of the heart and the supreme gift of brotherhood. It says that men cannot live by bread alone. It cannot consent to brotherhood being simply a division of things. It proclaims that in these things by themselves, no final satisfaction is found. God first and then bread. Christianity does not say, "God alone," any more than it says, "Bread alone." The soul is not independent of the body. Poor housing, adulterated food, bad air, starvation wages, exhausting hours, all fight against the soul as well as against the body. They make for an inevitable reaction to dissipation and excitement and distraction of life. The world as a

true home of the soul is the ideal of Christian brotherhood.

3. *The method of Christianity.* Christianity is committed to no scheme of society. Christ had formulated no order of human life. But he has taught great vital principles which must find expression as the life of the world

develops. There has come a fulness and ripeness of the times such as the world has never seen. The world is ready for change and the hope of the world lies in Christianity's laying hold of the legislative forces of the world, for the expression of a new motive,—brotherhood, love, service.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Our duties to others have been clearly indicated in the last two lessons. Have the class recognize, and point out, the special point of view in this passage. This lesson is of the utmost importance, and the more so that it has been too often neglected in the past. A recent book, *Jesus and Life*, by Professor Joseph F. McFadyen, provides the interesting divisions followed here.

*A Man to be Robbed.* Describe the nature of the Jericho road, the "Way of Blood." Another illustration here of Jesus' command of apt object lessons. Find out your pupils' ideas of the realism of this parable. Would the "leaving him half dead" be anticipated, or only an incident of getting the traveler's belongings? To make a "brother for whom Christ died" a consideration secondary to our pleasure or profit is the great social sin. Discuss the temptation to this for liquor and race track interests. Even the more respectable dividend seekers, who complacently ignore the essential producers of the corporation's wealth may be the "robbers."

*A Case to be Ignored.* Lead the class to see that with respect to concern for the half dead man, the priest and Levite place themselves with the robbers. At least, if they have any emotion of pity, it has no fruitful issue. Ask for present day illustrations of this ignoring attitude. Were these bad men or merely

unconcerned? What difference did it make to the unfortunate man? You might question to find out whether, in the mind of the class, priests and Levites selfishly ignored need on account of their religious duties. In any case, it is clear that no religious interest will compensate for the absence of love. Is there always a danger that forms and observances may supplant helpfulness?

*A Guest to be Cared For.* You might discuss why the innkeeper is not the hero of the parable. However well he cared for the wounded traveler, to him it was a professional duty. Voluntary personal service is the requirement of the kingdom. Show how the Samaritan incurred some danger, as well as considerable inconvenience, and likely financial loss, through the delay.

*A Neighbor to be Helped.* Neighborliness is of more importance than national or credal classification. Picture this Jewish scribe's surprise at finding a Samaritan used to illustrate the truly religious spirit. How does the third witness of the case of need become neighbor? Will your pupils see that the Christlike attitude requires yet another step? What about getting rid of the robbers, and saving some prospective victim? This is included to-day in the "opportunity" of the Golden Text. Give the class an opportunity to discuss what it means to be a neighbor.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Tell the class this story. In a Canadian training camp, in the early days of the great War, a recruit asked his sergeant, who happened to be an English veteran, a question about the treatment of a wounded enemy. "Boy," said the old soldier, "in the British

army no wounded man is an enemy. He is a guest." Show how this week's lesson teaches the same truth. Bring out the lesson story, simply as a story. Then speak of the different persons in the story. Come back to the lawyer, and the motive behind his question.

Have the words "lawyer," "law," and "Levite" explained. The Levites, or descendants of Levi, were the priestly tribe of Israel. The members of this tribe who were not priests, were assistants to the priests.

Discuss the reason for the form in which Jesus answered the lawyer's question, v. 26. Have v. 27 read in unison. Is it easy to put this command into practise? Explain that it expresses the sum of the Ten Commandments, Deut. 6 : 5 ; Lev. 19 : 18. Why did the lawyer ask the second question? Note "willing to justify himself." Press home the truth that this is a very common failing. Here is a good opportunity to do a little incidental teaching on "playing the game." Ask what the pupils know about the road from Jerusalem to Jericho. On this road in 1820, Sir Frederic Henniker, an English traveler, was robbed and murdered by Arabs.

Speak of the cold selfishness of the priest, who was doubtless returning to his home in

Jericho (the priestly city), after having performed his official duties in Jerusalem. The Levite perhaps decided that what a priest had not seen fit to do, he need not do.

Ask the pupils to mention the different acts of kindness performed by the Samaritan. Remind them that under ordinary circumstances the wounded man would have considered himself polluted by the touch of his rescuer, and that on the other side, the hostility was just as bitter, yet this Samaritan showed a Jew pity and kindness of which two, who should be leaders of his own nation, were incapable. Take up, now, the question which Jesus asked of the lawyer, v. 37. Show how our Lord turns the question of v. 20 round. The lawyer had asked : "Who is my neighbor?" Jesus would have him ask : "To whom ought I to be a neighbor?" Have the Golden Text repeated. Close by impressing the lesson that no child is too young to help in brightening the lot of somebody.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To make helping where help is needed a right and lovely thing in the eyes of the children.

**INTRODUCTION.** Jesus spent his whole life on earth in helping people. He loved to help people ; and the more they needed help, the gladder he was to do for them. Once he told a beautiful story about this. Would you like to hear it ?

**THE LESSON.** Once upon a time there was a man who had a journey to make. It was from Jerusalem to Jericho. This road was downhill all the way, and it was very steep and rocky and hard to travel. There were dark caves among the rocks, and fierce, wild animals made their homes in these caves. In some places robbers hid, waiting for travelers to pass that they might knock them down and rob them. Even a brave man was glad when this journey was over.

Presently, as this man was going along, some thieves saw him. They ran out from their hiding places, robbed him of his clothing, and stole everything that he had. Then they beat him, and ran away, leaving him half dead on the stony road.

After a while a priest came along ; he had been to Jerusalem teaching in the Temple, offering sacrifices, praying, and telling people how to live. Surely this man would be kind, and would know what to do for the poor sufferer.

But when he saw the poor man he passed by on the other side of the road. He thought to himself, "If I help this bleeding man, people may say that it was I who did the deed."

By and by a Levite came along. He, too, had been to Jerusalem, and had been busy about the work of the Temple. Surely he ought to be willing to give a helping hand to this poor man. But he, too, passed by on the other side.

It was not long after that another man passed by, a Samaritan. A great many people in those days did not think much of the Samaritans. But as this man looked at the sufferer in the road, his heart filled with pity. "Poor man !" he said kindly.

Then he took his flask of oil and poured some over the painful bruises and cuts. He poured wine into them and bound them up.

He helped the man up on the donkey that he was riding and walked beside him to the inn that was not so very far away. He took care of him all night.

The Samaritan had to leave in the morning, but he said to the innkeeper: "Here are two pieces of money. Take care of this poor man. Spend more if you need to, and I will repay you when I come back."

When Jesus finished his story he had a question to ask; it was this: "Which of these three men pleased God, and did the

right thing by his neighbor?" Jesus also asked, "Who was really a neighbor to the suffering man?" Get the scholars to give their own answer to this question, and talk to them about ways in which they, too, may be good neighbors by helping others.

#### A BLACKBOARD READING

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

### FROM THE PLATFORM

# THE LORD'S QUESTIONS THE LAWYER'S QUESTIONS

Call attention to the fact that the Lesson contains four QUESTIONS (Print). Have the scholars turn up the lesson passage and read these questions. Get the scholars to tell you by whom each of the questions was asked. Their answers will bring out that two of the questions were THE LORD'S (Print) and two of them the LAWYER'S (Print). Now take up the questions in turn, with the part of the conversation belonging to each. Under the lawyer's first question (v. 25) discuss briefly the meaning of eternal life and the lawyer's idea of how it was to be got. Coming to Jesus' first question (v. 26), question about the source and meaning of the law quoted in vs. 27, 28. The lawyer's second question (v. 29) leads up to the lesson parable of the Good Samaritan, the main points of which should be brought out. The Lord's closing question (v. 36) gives an opportunity to press home the teaching that we are to regard and treat any one, whether near to us or far off, as our neighbor whom we have the ability and opportunity to help.

Lesson IX.

## TEMPERANCE

August 31, 1919

Daniel 1 : 8-20.

**GOLDEN TEXT**—Every man that striveth in the games is temperate in all things.—1 Corinthians 9 : 25 (Rev. Ver.).

8 But Dan'iel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat

and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Dan'iel to Mel'zar, whom the prince of the eunuchs had set over Dan'iel, Hanani'ah, Mi'shael, and Azari'ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before

thee, and the countenance of the children that eat of the portion of the king's meat : and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Mel'zar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

17 As for these four children, God gave them knowl-

edge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them ; and among them all was found none like Dan'iel, Hanani'ah, Mi'shael, and Azari'ah : therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

#### THE LESSON PLAN

- I. A Quiet Resolve, 8.
- II. A Fair Test, 9-14.
- III. A Surprising Result, 15-20.

#### HOME DAILY BIBLE READINGS

M.—Set apart for leadership, Dan. 1:1-8. T.—Daniel refuses to defile himself, Dan. 1:8-20. W.—Wine and ruin, Dan. 5:1-9. Th.—Responsibility for others, Rom. 14:7-21. F.—Self-denial on behalf of others, 1 Cor. 8:1-13. S.—Discipline and self-control, 2 Peter 1:1-11. S.—Self-control and service, Rom. 13:8-14.

**Primary Catechism**—*Ques. 43. What would have happened to us if Jesus had not died for us?* A. If Jesus had not died for us, we all would have been lost.

**Shorter Catechism**—Review Questions 64-68.

**Lesson Hymns**—Book of Praise: 250 (543), 246 (546), 256 (541), 248 (580), 530 (770), 251 (544). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Rom. 13:8-14. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 587, Daniel and Companions Refuse to Take of King's Meat and Wine. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Lesson Setting**—The Book of Daniel, in its present form at least, comes to us from a period much later than the book of Ezekiel, and from a period much later than that in which Daniel himself lived. The aim of the writer is to encourage the Jews who were passing through a period of religious persecution in the reign of Antiochus Epiphanes, to which time the visions of the book mainly refer. The book is marked by its confident anticipations of the overthrow of God's enemies, the establishment of God's kingdom, the resurrection of the dead, and the final reward of the righteous. The narrative opens with a reference to the capture of Jerusalem by King Nebuchadnezzar, and of his plan to have certain of the young noble captives educated in the learning of the Chaldeans. The historical narrative of Daniel covers the period from the third year of Jehoiakim (B.C. 605) to the third year of Cyrus (B.C. 536). The scene of the lesson is laid in Babylon.

#### I. A Quiet Resolve, 8.

V. 8. *Purposed in his heart* ; literally, laid it on his heart. *Defile himself* ; make himself ceremonially unclean. *The king's meat* ; the meat of animals not slaughtered in the proper manner (see Deut. 12:23, 24), or

possibly the meat of animals forbidden to the Jews for food (see Lev. 11:4-7, 10-12, 13-19, 20). *The wine*. Both the meat and wine had likely been consecrated to heathen gods, by the offering of portions of them in sacrifice. To partake of them would have been to recognize the heathen worship.

#### II. A Fair Test, 9-14.

Vs. 9, 10. *Had brought Daniel into favour* ; better, as in Rev. Ver., "made Daniel to find favour." The thought is that Daniel experienced the kindness *after* he made the request. *Why should he see* ; better, lest he should see. *Worse liking* ; an old English expression, meaning, in a worse condition. The Hebrew word literally means gloomy, and is used in Gen. 40:6 to describe the appearance of Pharaoh's butler and baker. The prince of the eunuchs was afraid that his charges would be dejected in appearance through insufficient food. *Of your sort* ; "of your own age," as in Rev. Ver. *Endanger my head*. It would be a serious matter for him if his charges looked to be ill-fed.

Vs. 11, 12. *Melzar* ; not a proper name, but the title of some officer at the court, appointed by the chief of the eunuchs to take personal oversight of the young Hebrews.

Daniel seems to have concluded that the chief of the eunuchs was not entirely unfavorable to the request and so he makes his application to the subordinate officer. *Prove thy servants*; make a reasonable test of the matter. *Ten days*; long enough to prove what results would follow the new diet. *Let them give us*; a Hebrew expression, meaning, let there be given us. *Pulse*; properly a pottage made from such vegetables as peas or beans. In this instance, it likely means vegetable food in general.

Vs. 13, 14. *Our countenances*, etc. Daniel believes that the comparison between the Hebrew youths and the others will suffice to prove the adequacy of the simpler diet. *So he hearkened* (Rev. Ver.); being evidently a man of common sense. *Proved them*; tried them according to their proposal.

### III. A Surprising Result, 15-20.

Vs. 15, 16. *Fairer and fatter in flesh*; the pulse and water not only building them up physically, but making them more handsome. *Thus Melzar*. See comment on v. 11. *Took away . . . and gave them pulse*; better, "continued to take away . . . and to give them pulse." The ten days' test having been so satisfactory, the new diet was kept up.

V. 17. *God gave them*; God being recognized as the true source of intellectual knowledge, as well as of spiritual knowledge. *Knowledge*; the same word as is translated in v. 4 as science. *Skill*; intelligence. *Learning*; the learning that comes through literature. *Wisdom*; what we would call science, only that the science of the Chaldeans was little more than a system of superstition. *In all visions and dreams*; it being in this department that Daniel's special proficiency lay. This statement is in the nature of an introduction to what we are told in the next chapter.

### THE LESSON APPLIED

We generally associate each of the leading Bible figures with some virtue, or trait of character. Abraham we connect with the idea of faith, Solomon with wisdom, John with love, and Paul with missionary zeal. In such an arrangement, Daniel would represent temperance, and moral force. There was, perhaps, no man in the Bible that showed

Vs. 18, 19. *At the end of the days*; when three years were completed according to the arrangement in v. 5. *Brought them in*; not only the four Hebrew youths, but all those mentioned in vs. 3, 4. *Communed*; held conversation with them. It was a sort of examination. *Stood they before the king*; became the personal attendants of the king.

V. 20. *Wisdom and understanding*; better, "science of understanding," that is, science that is governed by the understanding or reason. *Magicians*; the word used to refer to the magicians of Egypt in Genesis and Exodus. In Genesis these magicians were interpreters of dreams. *Astrologers*; enchanter.

### Light from the East

"MAGICIANS AND ASTROLOGERS" (v. 20)—These were not the ordinary advisers of the king, but men who could tell what the future had in store. Perhaps no people has busied itself so much as the old Babylonians with astrology (predicting coming events by the stars) and with divination (predicting coming events by signs on earth). The changes in the sky from night to night were thought to correspond to changes in the mood of the gods; and the men who understood these changes could tell what the gods were planning to do. Scores of earthly signs, too, were interpreted, but nothing revealed the mind of the gods like the liver of the sheep offered in sacrifice. The liver was to them the seat of life and soul. The markings on the livers of sheep are as varied as the lines on human hands; and every mark had a meaning. So such questions were asked as: Whether within the next hundred days the enemy would attack? Whether the sick person would recover? Whether such and such an official would be faithful?

more strength of will than he. That is why we turn to him for our temperance study, and why we sing:

"Dare to be a Daniel,  
Dare to stand alone."

He "purposed in his heart," v. 8. We can't make too much of this. Some are afraid of emphasizing our own purpose too much.

They say that it is dangerous to depend on our own strength. We must, so they say, depend on God's keeping, and not on our good resolutions. In prayer that looks Godward, and not in purpose that looks selfward, is our hope. There is no contradiction here. The more honestly one prays, so much the more honestly will he resolve; and the deeper his resolve, so much the more will he pray, even as Daniel, to keep his purpose, prayed three times a day.

It is said, that we should remove temptation from the path of the young. So we want the prohibition of the bar, the gambling den, and all such evils. To this end the social service forces bring their power to bear on the legislatures of the country, that laws may be enacted and enforced against such things. All this is right. What function can law have, if it is not to suppress evil, and remove the snares that endanger the lives of our youth? But when all is said and done, temptation can not be removed from life. The greatest temptation was that which came to Jesus in a wilderness. Temptations will always come, and life will never be made so safe that we will not need an unflinching purpose.

Our Christian churches have taken a forward move in boys' work. We have Y.M.C.A.'s, boys' camps, conventions, mentors, etc. And let us rejoice in anything to help the boy. God knows there is enough to hinder him. But here again we must remember that if the boy does not purpose in his heart, none of these things,—not all of them together—can help him. If he has this purpose, though, he can get along without these things, even as Daniel was true in the royal court, and against the law of the Medes and the Persians, which altered not.

Why wouldn't Daniel eat and drink at the king's table? There is a very easy answer that we might give. We might say that he was a Hebrew, and a finical one at that. We might conclude that he refused for exactly the same reason that a Jew to-day will not eat pork, or a devout Roman Catholic meat on Friday. There is no doubt that habit had its influence over Daniel, as over others, but he had much deeper reasons for his temperance than this.

His first reason was that he would not have his spirit defiled before God. He would not feed the body and starve the soul. He remembered the fleshpots of Egypt. He knew the history of his people: how they had been disciplined in the wilderness, and became enervated again in the land that flowed with milk and honey. He appreciated right well the difference between his own godly, though somewhat ascetic home, and the indulgent, but worldly, royal court. He had made his choice, and purposed that he would not defile himself.

His second reason was that temperance makes for fitness, vs. 12, 13. "Prove thy servants . . . ten days," was what the lad said. We smile at the ten days, but probably he knew that the respective diets had been already on trial all the years, although his delicate feelings might cause him to refrain from saying, "Prove us right now." At any rate, beneath his abstinence was a good scientific principle. He knew what all the science since then has corroborated,—that intemperance and indulgence undermines a person's efficiency—and so he was determined that he was not going to take even one step in the direction of self-suicide.

His third reason, which was hardly a separate one, was that temperance makes for success, v. 19. "Therefore stood they before the king." That looked like getting to the top of the ladder. In these days of war and its honors, many plain but brave and worthy boys are coming before the king. In ordinary times it was more rare. Lloyd George did it, and a few more; others are on the way. We are all going up or down the social ladder: what determines the direction is our purpose and self-control, or lack of the same. It may matter little whether we shall chance to come before any earthly king; the true success is further on.

It will be well for boys and girls to remember these reasons, when they are taunted by their companions, when, for instance, they are told that, if they do not drink or gamble, they are not true sports, or they are tied to their mother's apron strings. These are not the reasons. It is because these things are hurtful, unmanly, and always a sign of weakness.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin by asking why we should have a temperance lesson now after prohibition has become an actual fact in our country. There are two obvious answers. One is that temperance applies to things other than alcoholic drinks. Point out that the real meaning of the word "temperance" is moderation in our indulgence of natural appetites and desires. If we bear that definition in mind, we see how wide may be its application. The word "temperance," however, has been, perhaps unfortunately, used to mean total abstinence from intoxicants, and it has been used thus so often that now it is a common meaning of the word. But even in this sense there is still need for a temperance lesson. There can be no doubt but that persistent attempts will be made to remove prohibition from our legislation. Now discuss :

1. *Loyalty to principle*, vs. 8-10. Have some one read the earlier verses of the chapter in order to get the setting of the lesson. What resolution did Daniel make? Does it look as if Daniel's resolution was responsible for the stand of his companions? Speak of the influence of example in the matter of temperance. What was Daniel's objection to the food from the king's table? Point out that this food and wine had likely been consecrated to heathen gods, and Daniel's scruples were in all probability like those with which Paul deals in 1 Cor. 10 : 20, 27-29. The main point

to emphasize is that Daniel, having a real conviction, determined to be true to it, and held his companions to it. Is there any lesson for us in all this? What objection did the prince of the eunuchs make to the proposal of Daniel?

2. *A fair test*, vs. 11-16. With what suggestion did Daniel meet the objection of the prince of the eunuchs? Lay emphasis upon the fairness of this suggestion. What does it prove as to the sincerity of Daniel's belief? If our convictions are of value ought they to be capable of passing a practical test? How did the test which Daniel proposed work out in actual practise? What permanent arrangement did it lead to? See v. 16. Remind the class that prohibition of the liquor business in our country is being tested. Can we see any results as yet? Can any of the members of the class cite cases which go to prove the advantages of a prohibition law?

3. *Temperance and efficiency*, vs. 17-20. What splendid record was achieved by the young Jews when they were brought before the king for examination? Is it likely that their temperate diet had anything to do with it? Is there anything inconsistent in thinking so and at the same time accepting the statement in v. 17 as to what God did for these young men? Is intemperance of any kind conformable with the highest efficiency in our work?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

It is always well, before dealing with the question of temperance in its specialized and well understood sense, to point out, as is implied in the Golden Text, that temperance, as a virtue, has wide applications. Restraint, control, moderation, is a virtue needed in a great many directions of life to-day.

The discussion of the progress of the temperance movement may proceed along the following lines :

Apart from all legislative progress, one remarkable and cheering evidence of progress is found in the way in which intemperance has

been recognized as the great foe of efficiency. Efficiency is one of the great ideas of the industrial and economic world. Nothing interferes with the realization of the maximum of results like intemperance. The action taken throughout Canada in regard to the liquor traffic during the War, was born of this conviction. This action was paralleled in more or less drastic fashion by other countries and whatever be the permanency of many of these, the outstanding fact remains that in the judgment of the world, intemperance is inefficiency.

Another cheering element of progress is

found in the demonstration of the benefits of prohibition, even when the prohibition was not absolutely complete. The ordinary man has been convinced of the boon that comes to a community where there is no open bar. We have survived without the bar, and business makes no report of loss from that cause. The enormous sums ready for the different Dominion loans and invested by small investors is not wholly explained by the fact of abnormal wages. There has been unusual thrift, due no doubt to the elimination of one great cause of extravagance.

Perhaps the most important event in the history of temperance is the coming of prohibition in the United States. The results of its operation are certain to make themselves felt in a very striking way. They will be keenly scrutinized by the eyes of the world. Its enactment in the United States will strengthen the movement elsewhere.

It is also a mark of progress that the vote of the women will have a considerable weight in the coming vote in Ontario. We look to them to come to the help of God against the mighty.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Daniel's courageous stand for his ideals should prove interesting as well as inspiring. A description of the splendor of Babylon, and the power of Nebuchadnezzar will serve to show up the admirable independence of this Hebrew lad in its proper light.

*A Captive Lad with a Free Spirit.* Have your pupils imagine themselves in the place of this captive of fourteen years. Help them to picture his position by suggesting his early feelings as a slave of the great military power that had conquered his people and devastated his homeland, the temptation to compromise with his conviction as favor was shown him. Note the compliment paid in being chosen to be trained for this special state service. "Everything was done to make them forget their native land, they were given new names (v. 7), and were taught all the learning of the Chaldeans." What was the greatest evil that could befall these captives? It was near when outsiders would say these slaves were lucky. But however favored in position, if Daniel had become captive in spirit, he would never have been heard of in Hebrew history. Explain the reasons for Daniel's decision (v. 8) concerning the king's dainties and wine. Loyalty to Jewish principles and his home teaching gave him admirable independence. Draw attention to the French motto, "They say. What say they? Let them say."

*A Courteous and Reasonable Request.* By questions bring out references in this passage which show Daniel's courtesy. Is it likely

that he would give reasons for his attitude? Does the friendly response of the chief officer of the royal household shed any light on the manner in which the request was made? Note the source of Daniel's ability to win favor. Quiet determination is shown in the second appeal, this time to Mitzar, the under official directly in charge. Now his three friends stand with him in readiness to meet the test. What value would the clear conscience of these Hebrew lads have, in promoting their good health and attractive appearance?

*An Early Four Square Group.* Questions may be asked which will test your familiarity with the excellent programme for the fourfold development of Canadian boy and girl life. The Trail Rangers' Manual or Canadian Girls in Training Handbook should be in the hands of every teacher of Intermediate boys or girls. Have the class point out the evidence for the fourfold development of Daniel. Control of mind and body is essential for the highest success. Spirituous liquors and cigarettes will be absolutely taboo to the person who seeks efficiency. The class should know that, "the Manitoba airman who won more decorations than any other man in the Allied armies during the European War has never used liquor or tobacco" (Canadian Boy Builder, March, 1919). Other wasteful and health-injurious indulgences will be avoided by the faithful Christian.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

This week the interest centres around a person, therefore, begin with Daniel, the man. Ask who can tell some thing about Daniel not mentioned in this lesson. You will probably be told about the fiery furnace, the den of lions, and perhaps other events in his history. Ask what qualities Daniel displayed on all these occasions. Direct the pupils' attention to his wisdom, his obedience to God's commands, his faith in God and his courage in doing what he knew to be right. Which of these qualities do the members of the class admire most? The majority of children will decide in favor of courage. Lead them to see that Daniel's courage emanated from his knowledge of God, his implicit obedience to God and his unflinching faith in God. Ask if it is possible for girls and boys to possess these qualities. Did the boy Daniel possess them?

Develop the lesson story. Speak of the rigid ceremonial of the Jewish religion and the reverence with which all Hebrews were taught to regard the temple and everything belonging to it. Discuss the humiliation of the nation, the captivity of the flower of the youth of the country, the desecration of the temple and the sacred vessels. Ask how the young princes were treated, and for what they were being trained. Show that many would consider themselves highly honored by receiving

such favors from the most powerful monarch on earth. The sons of the noblest families in Babylon no doubt envied these young Hebrew prisoners, but how about the prisoners themselves? How many of them were dissatisfied? With what? Explain that the laws which God gave to Moses were very explicit as to the kind of food Jews should eat, and the preparation of that food. Mention some of the ways in which food is made unclean (defiled) to Jews, and show that a knowledge of God's laws was the primary reason for refusing the king's dainties.

Discuss the faith in God which these boys must have possessed, a faith that survived all that they and their nation had suffered. It would not have been surprising had they decided that the gods of the heathen were greater than Jehovah, else why should Babylon humiliate Jerusalem? Contrast the frugal fare asked for with the luscious, appetizing food from the king's table. Refer to the firm courtesy with which Daniel arranged the matter. Note the courage which risked the displeasure, or worse, of their conquerors and call for opinions from the class as to whether the result compensated for the self-denial. Have the Golden Text repeated, and close by emphasizing the fact that self-control is essential to success in any direction.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To show the importance of the care of the body which God has given us.

Would you like to hear a story about some young boys who had been taught by their fathers and mothers what to eat and who dared do the right thing even though a king commanded them to eat what was wrong?

**THE LESSON.** Daniel and his three boy friends lived in the city of Jerusalem. There was a strong wall round the city, and in the daytime the gates in the wall were usually kept open. But one day a great king named Nebuchadnezzar came with a host of soldiers,

and then the gates were closed.

Even then, however, the people did not feel safe, for the battering-rams banged till the stones broke loose and crumbled away, and the soldiers climbed on tall ladders and shot their arrows over.

But when the food gave out, even the bravest soldiers inside the city lost their courage, and Nebuchadnezzar's men entered. What a dreadful day that was for Jerusalem!

When the king left, he took with him some prisoners; among these were Daniel and his three friends.

The four handsome young princes were hurried away to Nebuchadnezzar's palace.

The king thought to himself : "When they are a little older, these good-looking boys will make fine servants for me. They shall be taught all the ways of the court."

Then he called one of his chief servants, and told him to teach the boys, and how to feed and clothe them. "Keep them for three years," he commanded ; "then bring them to me."

You may be sure Ashpenaz promised to do all these things, for every one in that land feared to disobey the king.

It was a tempting table of good-tasting food to which the boys were led ; but Daniel saw wine and food that he never had been allowed to eat at his home. He had been taught that it was wrong for boys to drink wine, and also wrong for them to eat certain kinds of rich food, which had been offered to idols.

Here was a time when he must make a choice : should he eat and drink what he knew would hurt his body, what his father had taught him was wrong and displeasing to God, or should he say "No?" Daniel knew what it might mean to refuse the food ; he knew what the king could do. Yet at last he decided for the right.

The chief servant liked the handsome young prisoner, but when Daniel refused the food he exclaimed : "The king sent you this food. I

dare not let you refuse to eat it. If you do not eat, you will grow thin and weak. I am afraid of the king. I will lose my head !"

Then Daniel said to the servant who brought in the food : "Try us for ten days. Give us beans to eat and water to drink. Look at us then and see if we are any less fair than the other boys who eat the king's dainties. Try us ten days."

Daniel's coaxing won : the servant gave him his way for ten days, and the four boys ate plain beans, and drank water. At the end of the ten days, the servant was amazed to see that Daniel and his three friends were fairer and fatter than all the other boys.

God was pleased with the brave, right choice, and he helped Daniel and his friends. They were able to learn their hard lessons easily ; Daniel learned so well and so fast that his teacher was very proud of him.

At last the great day came when they were to come into the king's presence. The king looked at their strong, straight bodies ; he gazed into their fair faces. He was satisfied with their looks.

Then he began to ask them hard, puzzling questions ; they answered them well. Daniel's answers were so wise that the king was amazed, and he gave him one of the best places in all his court.

#### FROM THE PLATFORM

**NO!**

Tell the following story of a boy who was leaving home for the first time, to go and work amongst a lot of rough men. Before he left home, his father warned him, that, before he had been long away, some one would ask him to drink. When the boy came home, after a while, he told his father that the very night of the day on which he had left home, while he was sitting with his new companions, he was invited to join them in drinking. He refused, and never after that night was he again asked to drink. He had said "No !" (Print) to the first invitation and none of his companions ever tempted him again. Impress the lesson that every scholar should learn to say "No !" to every temptation, and especially to the temptation of strong drink.

## 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.

The War brought to the front two pre-eminent men—Foch, and Clemenceau: the commander-in-chief, and the great premier of the French Republic. Each was, and is, indomitable. Clemenceau's answer to questions flung at him as to the best thing to be done in the crisis of a year ago, when it looked as if Germany might, at last, crush France to the ground, was invariably, "*Je fais la guerre. Je fais la guerre*" ("I make war. I make war."). "If you ask me my war aims, I reply that my war aim is victory to the full." A man of seventy-eight, he is the same unafraid and unwearyed fighter that he has always been, since, as a young country doctor in his twenties, he flung himself into municipal and political life. It was, with him, according to his lights, "Country first, and liberty always." The story of this notable veteran is told by H. M. Hyndman, under the title **Clemenceau** (Frederick D. Goodchild, Toronto, 338 pages, full-page portrait, \$2.00 net).

The writer is a well-known English Socialist. It is a perpetual grief to him that his hero did not become of the Socialist Party, but he relates in interesting detail the battles he waged from early manhood to the present hour, as a stalwart Republican and a thoroughgoing democratic politician of the advanced Left. He well earned the mocking title of "The Tiger" in the stirring, tragic Gambetta days. It has clung to him, and has become his crown of glory in the eyes of his countrymen.

The book is a philosophic and historical review of a long, stormy, eventful period in France's life, and how this one remarkable personality has figured in it, and especially how, out of all his contests, he has emerged as a triumphant leader of all France in the dire calamities of the War years.

R. Louise Fitch, the author of **Madame France** (The Woman's Press, New York, 189 pages, 20 illustrations, \$1.50 net), spent six months in France last year, where under the direction of the National Board of the Young Women's Christian Association of America "she made a survey of the moral, social, industrial and educational effects of the War upon the women of France." That Miss Fitch was given exceptional opportunities of making a thorough investigation is apparent by the results as set forth in her book. It

bears further witness to the courage, industry and resourcefulness of the French women, one of whom is quoted as summing up their wonderful achievements by saying simply that they had done "*just what had to be done these past four years.*"

Real stories of Laura Secord, and many tales of the Niagara frontier during the war of 1812, are cleverly woven into Harold C. Lowrey's story, **Young Canada Boys: With the S.O.S. On the Frontier** (Thomas Allen, 202 pages, price \$1.00). The story as a whole deals with the doings of a patrol of Boy Scouts, of whom "Chuck" Woodruff was the leader, who decided to respond at once to the call for farm workers to take the places of men overseas and enlist in the S.O.S. By good luck a call had come for twelve boys to go to Queenston, Ontario, and it was here, on different farms, that the Scouts spent a wonderful summer, working hard, of course, but finding much to interest them and hearing from one or other of the older farmers fascinating tales of the war of more than a hundred years ago. That the stories of the long ago war did not blind the boys to anything concerning the great War through which they were themselves living is quite evident when one reads of the interest taken in news from France and finally in the clever capture of a group of German spies who were planning to wreck some of the great powerhouses at Niagara.

In **Labrador Days** (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 231 pages and frontispiece, \$1.50 net), Dr. Wilfred T. Grenfell has given eleven stories of the Labrador fishermen, their families, and their Eskimo neighbors. They are full of adventure, for the people of the bleak and rocky Labrador coast wrest their living from the sea, having many a battle with wind and waves in the course of their daily work. There is also pathos and tragedy, when, as so often happens, the sea or sickness claims the mother, the breadwinner, or a dearly loved child. Yet the note of sadness that runs through the stories is relieved by the pictures Dr. Grenfell gives of the courage, the goodness and the unselfishness of many of these simple people he knows so well. The book brings vividly before the reader the difficulties and the wonderful opportunities

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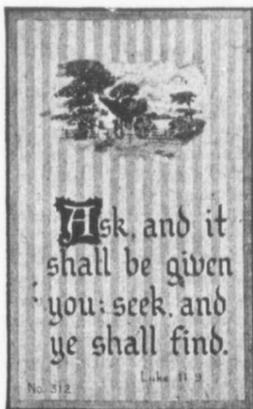
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of Dr. Grenfell's own work, although it is not written with this end in view, while of its rewards, a glimpse is given in one story in particular, entitled *The Doctor's Big Fee*.

**Field and Study**, by John Burroughs (Houghton Mifflin Company, Boston and New York, Thomas Allen, Toronto, 329 pages and Index, \$1.50 net) has all the charm which a great multitude of readers have found in successive books by the same author. Reading these delightful essays is like taking an outdoor walk in the company of one for whom nature holds few secrets, and who can tell you the ways of all the wild creatures who dwell in the woods and fields. All sorts of useful and curious information is given in a style which is interesting as the most thrilling romance. Mr. Burroughs brings the field into the study, and, while he is teaching with the accuracy and fulness of the real man of science, he makes one see the actual living world of nature. Few better books for holiday reading could be found. Besides the sheer pleasure it gives, he would be a dull reader who should lay it down without being stimulated and helped to use his own faculties of observation in making new discoveries in the wonderful world about him.

In the opening scene of *Rosy*, by Louis Dodge (Charles Scribner's Sons, New York, Frederick D. Goodchild, Toronto, 331 pages, \$1.60 net), Zeb Nanny, a convict on parole for the moment from the prison where he was serving a sentence for taking the law into his own hands against a scheming neighbor who had robbed his father with the aid of the law, is driven by a storm to take refuge in a cabin in the Ozark Mountains, that low, dome-like plateau in the Mississippi Valley between the Missouri and Arkansas rivers, where Rosy lives alone. There he finds Nat Minturn seeking to avoid the draft law which had just passed Congress. From this scene the romance develops. Nanny, instead of returning to prison, enlists under the name of Nat Minturn, while the real owner of that name remains in safety under the protection of Rosy. How the escaped prisoner, under his assumed name, fights bravely in France and loses an arm,—the slacker at home meanwhile receiving the credit from the community—and at last returns to receive a full pardon and to win Rosy as his bride, has its setting in a society in which the standards of pre-Revolutionary times still hold sway, and is full of human interest. The scene in which Rosy sits calmly at her door, a shotgun across her knees, defying the search party, will not soon be forgotten by the reader, and indicates the atmosphere in which the story moves.

**Prowling About Panama**, by George A. Miller (The Abingdon Press, New York and

Cincinnati, 254 pages, with 78 illustrations, \$1.50 net), is true to its title. It is neither geography nor history, but just the story of a "prowler," who goes about in a leisurely fashion, but with eyes and ears and mind wide open, and a ready pen to record what he saw and heard and thought. Panama is indeed wonderful "prowling" ground. Its history goes back to the days of Columbus. It is, at the same time, the most modern of localities. There is, therefore, the story of all that lies between. The illustrations, which are strikingly good line drawings from photographs by the author, add very greatly to the interest and value of the book.

About a year ago, the First General Conference for the Evangelization of Russia was held in the Moody Tabernacle, Chicago, and a complete report of the addresses given at that conference has been published under the title of *Good News for Russia*, edited by Rev. Jesse W. Brooks, Ph. D. (The Bible Institute Colportage Association, Chicago, paper 60c. net, cloth, \$1.00 net). The book is a valuable encyclopedic account of Christian effort and opportunity amongst a people of vast numbers and remarkable history, whom few understand, but in whom all thinking persons are interested. It should have a wide circulation.

"I have never tried to do anything else but preach, I have had no other ambition. If I can preach the highest and best truth I know, clearly and convincingly, that, I know, will be the best service I can render to my kind." So writes Washington Gladden in a prefatory note to his latest book of sermons, issued very shortly before his recent death, under the title, *The Interpreter* (The Pilgrim Press, Boston, 268 pages, \$1.50 net). He had completed fifty-eight years as a preacher, and was known for a generation or more and on both sides of the sea as an authority on the gospel in its relation to social and industrial conditions and problems. There are fourteen sermons in the volume, in addition to the one from which the book takes its title. It is sound and strong expository preaching, with keen applications, especially within the field indicated above. To any one, preacher or otherwise, who wants to get at the roots of the "social" gospel, Dr. Gladden's book may be commended.

*The Growth of a Work of God*, is the apt sub-title of a substantial volume entitled *Hudson Taylor and the China Inland Mission*, by Dr. and Mrs. Howard Taylor (Morgan and Scott, London, China Inland Mission, Toronto, 639 pages, portrait and map, \$2.50). Every one who knows about Foreign Missions has heard about Hudson Taylor, and how, depending entirely on prayer to God for the



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standing her real worth and towards placing the emphasis upon those features of her being which are vital to the present generation, is given in **The Modern Meaning of Church Membership**, by John M. Versteeg (The Methodist Book Concern, New York and Cincinnati, 160 pages, 75c.). Beside the question of the church's function as an institution, lies that of the qualities required in a church member. This little volume accordingly is divided into two parts, the first under the title, **The Church**, and the second following the caption, **Church Membership**. To unfold what the main qualities such membership actually demands to-day, what the real strong qualities upon which she may insist with respect from candid men, are, is a large part of the author's aim. The book is readable and suggestive.

Dr. A. J. W. Myers, Professor of Religious Education in Hartford Theological Seminary, formerly Educational Secretary of the Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada, has provided for the International Committee of Young Men's Christian Associations, a new text book for their well known series of studies, **Christian Life in the Community** (Association Press, 129 pages,

60c.), is this new study book. While intended for American as well as Canadian students, the volume is essentially Canadian, "planned from the point of view of the situation in Canada," quoting statements of Canadians and citing Canadian incidents. As the title suggests, the aim of the writer is to prepare leaders for service in the work of the local church so that it may fill its mission in its own community. Each of the nine chapters, after providing a surprising amount of information on its topics, closes with a scripture passage as a basis of the study, and with questions and suggestions for further study and for actual service. Opportunities for Service through the Church School, is one of the main considerations of this attractive and commendable study book. Professor Myer's book has been chosen by our Board of Sabbath Schools and Young People's Societies as a study book for the Societies during 1920.

The scope and purpose of **Building a New World**, by Harrison S. Elliott (Association Press, New York, 141 pages, paper 35c.) are sufficiently indicated by its sub-title, **An Outline for the Discussion of the Christian Issues Involved in the Winning of the War and in the Establishment of World Democracy.**



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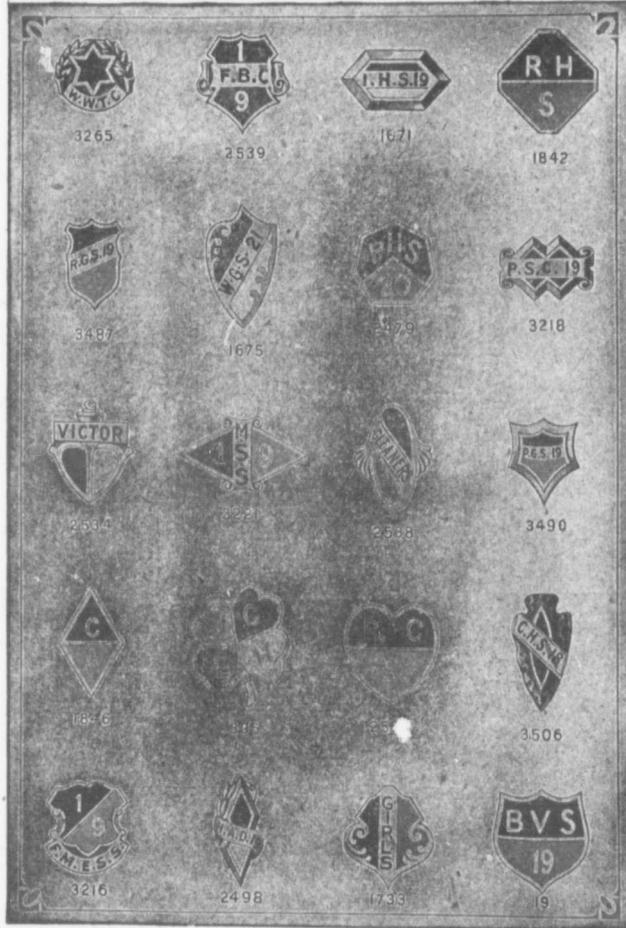
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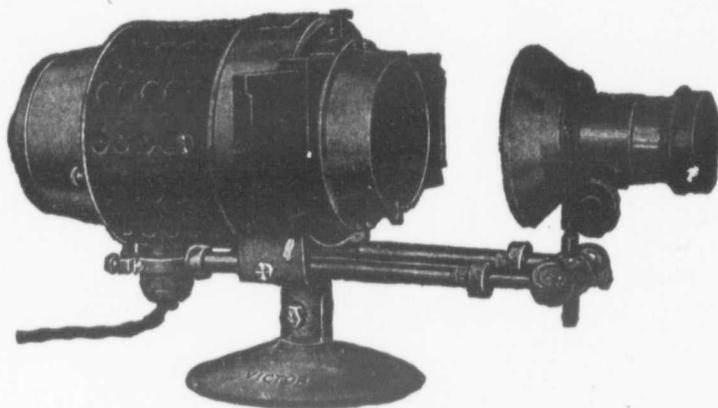
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