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Toronto

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### PUBLISHERS NOTICE

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# The Teachers Monthly

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

Vol. XXIV.

Toronto, April, 1918

No. 4

## EDITORIAL

### Mothers' Day

It comes the second Sunday in May ; this year, May 12th.

There was an amazing increase last year in the number of our Sunday Schools and churches using the Mothers' Day Service. The fact that from so many homes throughout all our land there are sons at the front, gives special point to the observance of Mothers' Day. The increase in its observance will likely be even more marked this year.

Our "MOTHERS' DAY SERVICE" will be found on pages 223-226 of this issue of the TEACHERS MONTHLY. Copies for the School or the congregation may be had at the cost named on the programme : also suitable additional Mothers' Day supplies (See page 254).

This is a day for the whole family, and the whole flock. The boys and girls and young people, whose mothers are still with them ; those who are older and to whom their mothers are a sweet memory—all will unite in it ; and the mothers themselves : it will not make them vain. They love to be loved, and to be told of that love. "Mothers' Day" will make that love very real to them.

### The Spring Time Service

It was an experiment last year—the Spring Time Service issued by the Board of Sabbath Schools and Young People's Societies. It is intended in part as a first-Sunday exercise for Schools which have been closed during the winter and are now opening again for the season,—a sort of Spring Rally Day for these Schools. It is also to serve as a Spring Rally for all-the-year-round Schools, gathering up their full strength, after the long, busy winter, and preparing to make the spring and summer Quarters even better still.

The Service is being issued this year also : it is no longer an experiment. Copies are procurable from Rev. Dr. J. C. Robertson, General S.S. and Y.P.S. Secretary, Confederation Life Building, Toronto.

### "Father and Son Week"

A National "Father and Son Week," has the backing of the Y.M.C.A. and of the National Advisory Committee for Co-operation in Boys' Work, which embraces representatives of the various denominations. The date this year is April 7-14. Its purpose is to link fathers and sons more closely together in comradeship and mutual help, and united and more earnest service of God and country. A "Father and Son" Sunday, a "Father and Son" supper, a Saturday afternoon "hike" and the quiet hour at home, are some of the things suggested.

The words are worth pondering, of Sir Cecil Spring-Rice, the recent late British Ambassador at Washington. They were written in commendation of the Father and Son Week:—"We know that the best things have sometimes the worst uses. In a democratic country like my own the danger seems to be that the spirit of liberty, precious in itself, should enter into family life in such a form as to destroy the spirit of obedience of son to father, and the spirit of responsibility of father for son. We should all, I think, remember that the basis of all society—the only sound basis, is family life: a boy without a family is worse than a man without a country. The family can be maintained only by that spirit of which the scripture says: 'Perfect love casteth out fear.'"

### The Sunday School in Home Mission Fields

During the next few weeks many home missionaries will be finding their way to the fields in which they are to work for the summer.

The success of these workers will depend largely on the cordiality and enthusiasm of the support and cooperation of the people in the fields.

It is to be expected that foremost amongst those who welcome the coming of the missionary will be the Sunday School workers. They will receive him as their leader, for the time of his service, and will help him in the carrying out of his plans with full loyalty and unflagging energy.

The Sunday School in a home mission field has much to hope for from the missionary. No matter how effectively its work has been carried before his arrival, there are sure to be some improvements possible in its organization and methods. Teachers and officers will serve the highest interests of the School if they seek suggestions which the missionary may have to offer, and do their utmost to carry these into practical effect.

It may be that in some fields, for one cause or another, the interest in the Sunday School has slackened and the work has been allowed to languish. In such places those who are concerned for the welfare of the children and young people of the community, should rally round the missionary with special earnestness, striving, with his help and guidance, to make this a record summer in the history of the School.

The missionary, in some cases, will find no Sunday School in the field to which he has been sent. But it will be a rare instance in which there are not at least a few people in the field who have the religious welfare of the young at heart. It is up to them to take advantage of the missionary's coming to get a School started, however small may be the attendance or however simple the organization may necessarily be.

We are becoming familiar in these days with "drives" for this object and that. Why not a Sunday School "drive" in every Home Mission field to increase the attendance at the School to the largest possible number and its effectiveness to the highest possible point.

### Farm Workers from City and Town

Here are some sample figures from two of the nine provinces of the Dominion.

Last year in British Columbia there were 300 girls who went on farms to help with fruit picking and mixed farming. This year it is likely that there will be 1,000 girls at this work in that province. In 1917 there were 800 girls engaged in such work in Ontario. This year it is expected there will be anywhere from 3,000 to 5,000.

In 1917 it is estimated that 8,000 town and city boys worked on farms in the Province of Ontario. This year an effort is being made to secure 15,000.

Such figures emphasize the value of the boy and girl in the winning of the War. They also indicate the desire of the boys and girls to do something that they feel their country needs at this hour. Every Sunday School teacher should see that the importance and need of such work is brought home to his scholars before the summer time comes. While discretion must be exercised in not urging too heavy work upon those who are not fit to undertake it, in many

cases robust boys and girls may be turned from a summer time of mere lazy enjoyment to one of productive employment.

### An Opportunity for the Teacher

"Is there a strange boy working on one of the farms in our district this summer? If there is, have I done what I could to see that he is brought to the Sunday School and made to feel at home? Is my church assuming the responsibility, which manifestly belongs to it, to see that this boy is working for a man that will do the right thing by him?" Questions such as these should be upon the heart of every Sunday School teacher this summer. For thousands of boys, in response to their country's call for increased production, are going on the farms. They will often be homesick, and will feel like quitting. Many of them came from Sunday School classes, and have always been led to believe that the church is interested in the stranger.

No less is the responsibility of the teacher in the town from which many of these lads will come. No teacher who has a scholar going to a farm for the summer, should neglect to secure his address, and keep in touch with him by correspondence, to advise and cheer him. Some time he may need a lot of both.

Anything that is done to help one of these lads this summer, will have a value out of all proportion to the trouble taken. These boys will be in a position where the least kindness means very much. For many of them the summer's experience will be a turning point in their lives. The Sunday School teacher should see that it will be a turning towards a deeper and fuller realization of the reality of Christian brotherhood.

### The Illustrated Papers—Interesting?

"For some unknown reason the boys in my Sunday School do not seem to be interested in EAST AND WEST. Is that the attitude of boys in other Sunday Schools, or does the trouble lie with us?" This question was recently asked by a Sunday School worker.

It was a surprise to discover that the boys to whom the questioner was giving EAST AND WEST were from 10 to 14 years of age. It is no wonder they were not interested in EAST AND WEST. It is not intended for them. EAST AND WEST is intended for those of say, 15 years and upward. Occasionally readers under 15 years of age read and enjoy EAST AND WEST, but they are the exception rather than the rule. Readers from 10 to 14 years of age have a paper of their own, prepared with their interests and needs specially in mind. This paper is the KING'S OWN.

If the Illustrated Papers are to be appreciated, and used to the greatest advantage, they should be supplied only to the scholars for whom they were intended. From all sides evidence is continually coming that in those Schools where the Illustrated Papers are intelligently distributed, they have a keen welcome from their readers.

### The Armenian and Syrian Relief Fund

The appeal of the Sunday Schools of the Dominion on behalf of the Armenian and Syrian Relief Fund was most successful. At the date of writing the Honorary Treasurer of the Canadian Fund reports considerably more than \$75,000 have been received from the Sunday Schools alone.

Several causes contributed to this splendid result. First amongst these must be placed the desperate plight of the sufferers in Armenia and Syria, which called forth the sympathy of Sunday Schools throughout the whole of Canada.

Another of the contributing causes was the thorough and effective manner in which the need was placed before the Schools. The literature sent to every School set forth with the utmost vividness the need to be relieved.

The fact that the sufferers to be helped were dwellers in Bible lands, also made its impression on the imagination of the scholars. They had become so familiar with these lands through

their Bible study, that the people living in them seemed almost like friends and neighbors. The cry for succor seemed to come, not from far-off strangers but from well known people near at hand.

Doubtless the cooperative feature of the movement had much to do with the enthusiasm which it evoked. The Sunday Schools of all the denominations were at work. Every one likes to have a share in a big project. It was a happy thought, this uniting of all the Schools, of all the churches, over the whole of Canada, in this most worthy cause.

In the outcome of the movement may be seen a striking illustration of the power and possibilities of the Sunday School. Any missionary or benevolent cause which can win the support of the vast Sunday School army, has behind it a force which will go far towards making it an assured success.

### Making the School Interesting

One can learn much from the street urchin as to what attracts. If there is a little stream of water trickling in the gutter, after the passage of the watering cart, or a little pool left by a passing shower; if some one has started a little fire in a pile of fallen leaves; if there is a runaway horse, or if the fire chief's red motor car, or the great puffing fire engine rushes down the street;—that is where the small boy or small girl, whose playground is the street, is sure to be found. No need to coax or compel attention! Wherever there is life and movement, there the street urchin will be found.

The Sunday School may well take the hint. Attendance is voluntary. In cases where parental authority is not a factor, attendance or non-attendance turns upon whether the School is or is not interesting. And life and movement are chief factors in interest.

## WITH OUR CONTRIBUTORS

### A Boy's Loyalty

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

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

What do we mean by loyalty? Patriotism, is one's first answer in these days. We are at war; and each has his bit to do. In home and workshop, on farm and railway, as well as in camp and trench, on sea and in the air, the nation calls us, every one, to service.

Not all loyalty is in war time, however; nor is one's country the only object to inspire it. In his wonderful little book, *The Philosophy of Loyalty*, Professor Royce defines loyalty as "the willing and practical and thoroughgoing devotion of a person to a cause." He cites as an example of such loyalty the Speaker of the British House of Commons, who, when King Charles I., seeking to arrest certain of its members, inquired whether he espied them, answered, "Your Majesty, I am the Speaker of this House, and, being such, I have neither eyes to see nor

tongue to speak save as this House shall command."

To do one's full duty, then, to live up to one's job, to serve one's cause, whatever it be, in wholehearted, unswerving fidelity, is loyalty.

We think of Paul,—“this one thing I do” of Lincoln's letter to Horace Greeley: “My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery;” of the engineer who seeks to the last to avert or temper the collision which may cost him his life; of the telephone girls and wireless operators who, in the face of sudden disaster, remain at their instruments, to send out warnings and appeals; of the captain at stricken Halifax who fought and conquered the fire upon a second munition ship which had been deserted by its crew.

We think, too, of the countless ordinary folk, fathers and mothers, preachers, teachers, professional and business men, clerks and workmen, who, in quiet devotion, live and serve, each in his own way.



Loyalty is not always, or even often, spectacular. It is an everyday virtue. It underlies all real achievement; it is the substance of all good character. To be loyal is to serve the ideal, whatever the field in which that service may lie.

Besides loyalty to country and loyalty to duty there is another sort,—loyalty to persons. It is the loyalty of trust and affection, begotten in intimate personal relation or in the more or less distant admiration of hero worship. It is the loyalty of lovers, of friends, of parent and child, of teacher and pupil, of leader and follower.

Loyalty is a natural human virtue. Its roots may be traced far back in the life of childhood. Children's affection for others; their desire to help; their instinct to protect and care for dolls, animal pets and younger children; their obedience; their idealizing imagination; their growing interest in constructive activities; their developing patience, persistence and self-control,—these are the beginnings of loyalty. Just beginnings, of course,—and beginnings that may be turned and modified to almost any sort of end. The roots of loyalty are natural; the quality of their fruit is determined by cultivation, or by the lack of it. Much, I had almost said everything, depends upon us older folk. It is our business, in dealing with early and middle childhood, not to appeal to or try to use a loyalty not yet developed, nor to seek to awaken loyalty before its basis is laid in experience, but rather to cultivate in the child such habits and ideals as may enter helpfully into the development of the loyalty that is to be.

In later childhood and early adolescence, loyalty blossoms forth in rich promise. From ten to sixteen is the age of spontaneous social organizations, such as clubs and "gangs." Boys no longer play alone, or with older folk; they seek companions of their own age, and go about in bunches. Their games call for team play, with its cooperation and its subordination of the individual to the good of the whole. They formulate their own laws, formally or informally; and have their own code

of honor. Each group constitutes a social unit whose members are bound in mutual loyalty. They will stand by one another through thick and thin, and they will stand by the ideals embodied in their code. They will

keep their word in strictest fidelity, to one another and to those whom the group recognizes as friends and "square;" and they will not "squeal" though the heavens fall. Loyalty is the gang's fundamental virtue; disloyalty is the unpardonable sin which leads inevitably to expulsion.

In his most interesting, if somewhat extreme, book, *The Boy and His Gang*, Puffer holds that we must look upon the gang as nature's training school for the social virtues. "Only by associating himself with other boys can any youth learn the knack of getting on with his fellow men; acquire and practice cooperation, self-sacrifice, loyalty, fidelity, team play; and in general prepare himself to become the efficient

citizen of a democracy. Nature has given the boy the gang instincts for the sake of making easy for him the practice of the gang virtues."

It is a crucial time in the boy's moral development. He is reaching beyond the life of the home into that of school and playground, forest, field and city street. At no time does adult influence seem to count for so little, just because his new friendships count for so much. He cares more for what the fellows do and say than for what older folk think. He is beginning to take the ordering of life into his own hands, and is guided by such public opinion as is open to him. The father and mother who fail to recognize this function of the boy's friendships, who, impatient and unsympathetic, simply "put their foot down," stand pat on the rules and precepts of childhood, and try to keep their boy "tied to his mother's apron strings," only engender a conflict of loyalties with him, in which the home loyalties are very apt to lose out.

That does not mean, however, that it is the part of wisdom simply to let boys go their own way in these "gang" years. Something very like that has been proposed by certain advo-

With mallet and chisel, or with brush and color, the sculptor or artist labors patiently and enthusiastically for years to produce his ideal statue or picture; yet, no matter how perfect, the result at the best can be only cold marble or lifeless canvas. How much more absorbing and self-satisfying is the work of parents and teachers who, with similar skill and perseverance, fashion the plastic child! And how much greater pride and delight they may well take in the finished product,—the living, breathing man or woman—strong and splendid in the truest and best sense of the words!—C. N. Millard, in *A Parent's Job*

cates of the so called recapitulation theory, which asserts that the development of the individual recapitulates in brief the stages through which the development of the race has passed. Until eight or nine, they hold, the child is essentially non-social; in the gang age, his instincts and impulses are those of primitive man. And we are asked to believe that the surest way to get rid of what is undesirable in these impulses, and to promote a healthy, normal development, is just to let them have their fling for a few years. The mischief of boyhood, so runs the theory, is cathartic; it is nature's way of getting the ancestral poison out of the boy's system.

This is dangerous pedagogy. Exercise is far more apt to fix than to eliminate undesirable tendencies. The law of habit none can doubt or escape; but the principle of catharsis, I believe, exists chiefly in the imagination of its advocates.

We shall neither repress the gang, then, nor let it go its own way; we shall seek to understand and enlist it. Its virtues are sound, but they stand in need of enlightenment and

expansion. Its code of honor is to be respected, however inadequate it may seem to our larger experience. Its group loyalty is to be fostered and directed, for the sake of the larger loyalties that are yet to be.

We must help the boy to grow in loyalty, to incorporate older loyalties into new, lesser loyalties into greater. We must help him pass from loyalties which are personal merely, to those which involve devotion to causes and ideals, impartial, impersonal and eternal in their worth. We must help him to practise loyalty, and to understand that real loyalty is never mere enthusiasm, red fire, speeches or even heroic acts; but that it is rather a steady, thoroughgoing habit of devotion to whatever one has undertaken to do in the world. Much of this help we can only begin to give in the "gang" years; for a large part of the boy's education in loyalty will take place in later adolescence and in young manhood, as he faces the responsibilities of mature life. Who of us, indeed, could say that his own education in loyalty has yet been finished?

Yale University, New Haven, Conn.

## Explaining Difficulties

BY E. A. HARDY, D.PÆD.

Sometimes, in a labor dispute, the head of a great corporation, on being interviewed as to the attitude of the corporation towards arbitration of the matter in dispute, summarily dismisses the whole question in the terse statement: "There is nothing to arbitrate." Similarly, many teachers practically adopt this attitude in the preparation of their lessons, by failing or refusing to acknowledge any difficulties in next Sunday's lesson. They simply ignore them. This treatment, however, brings disaster as surely as the magnate's method. How shall we find a better way?

The first step towards explaining our difficulties is to see them. A clear perception of what we have to meet and overcome is of the highest value, but it is not always easy to attain. It will help us to take a general look at some of the difficulties we may meet and possibly a closer look at one or two of them.

In general, Sunday School teachers' difficulties might be grouped as: (a) those in the lesson itself; (b) those in the class; (c) those involved in bringing the lesson and class together. In the lesson itself there are difficulties in the facts, in the language and in the teachings. Take, for example, Neh. 2: 1-11. What are the facts involved in the following terms,—"cupbearer," "Nisan," "Artaxerxes," "Nehemiah's fear at being sad in the king's presence," "my father's sepulchre," "gates of the city," the presence of the queen

in the court room, the letters from the king, the "river," "the governors," "Judah," "the king's forest," "the Horonite," "the Ammonite?" A very considerable knowledge of an ancient Oriental history and geography is required to explain these terms. And where shall we get that knowledge? From every source available,—Lesson Helps, Bible Dictionary, illustrated volumes of travel, history and archaeology, lectures on Eastern lands illustrated by lantern slides, etc. Your own library, the Sunday School library, the public library are all available and should be consulted.

So far as this lesson is concerned, there are no special difficulties in the language, but in some of the doctrinal passages from the Epistles there are many terms hard for the boys and girls to understand and even for the adult classes. As to the teachings, the first difficulty is to find them, the second to select the one or ones you want for your class, and the third to state the teaching or teachings in language apt and suitable. In the Nehemiah lesson these two teachings out of several may be noted,—the striking answer to prayer and the value of seizing the occasion. Either or both of these teachings may be suitable for your class, but just how to phrase them and just when and where in your teaching period to bring them in constitute part of your problem.

Secondly, the difficulties in the class. Your class may be dull and inert, or it may be restless and brilliant. It may be very large so that you lose the personal touch or it may be so small that you lose the stimulus of the class spirit. It may be lost in a big classroom, or it may be surrounded on every side with buzzing classes, and the whole atmosphere of the School may be noisy and disorderly. Whatever the situation, two facts are apparent: (1) Your class difficulties greatly increase the difficulty in teaching your lesson, and (2) they largely determine the character of your teaching difficulties. If your class is dull, you must be patient, simple in language, willing to repeat and repeat and repeat, careful not to undertake too much in any one lesson. If your class is brilliant but restless, you must be alert, keen, avoid repetition (at least in the same language), not afraid to undertake a good deal in a lesson, accurate in statement, suggestive in statement.

The difficulties involved in bringing lessons and class together are considerable. The adaptation of the lesson has been discussed in a previous article. The language you use must mean the same to the pupil that it does to you, or there will be confusion, and herein lies one of the many causes of failure. A well known word may mean quite different things to different people. Take, for example, the two words "meadow" and "clover." Ask different people what they mean and then

look them up in a large dictionary, and you will get some surprises.

The point of contact is another problem,—just how to begin to fit the lesson to your class. Where does it touch their experience? Nobody in the class was ever a cupbearer to a king or is ever likely to be. True enough, but every one has been in a position where it was highly important to act quickly and make the most of the occasion. That boy over there was the last man at the bat in the last innings, when the tie was a score, the bases were full and the whole game depended on him,—how did he feel and what did he do? That girl next you was once alone in the house with the baby when it suddenly had a convulsion,—what did she do? A good point of contact means much in arousing that interest in the class which you need to make the class alert, to understand your explanations and teachings.

Difficulties may be explained then by seeing them distinctly, by working out clear explanations in your own mind, by translating your own explanations into the language of your class and by keeping your class individually in mind, as you work out your lesson. Labor and patience and prayer are necessary even to an infinite degree. So it is with the mother, the physician, the preacher as they do the tasks God assigns them. No great work comes easy, and the Sunday School teacher's work is great.

Toronto

## \*The Teacher's Study of the Gospels

A BOOK FOR THE MONTH

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

The Sunday School teacher's study of the Gospels has a special purpose. He seeks in them material for the instruction of his scholars. As a teacher, the interests and needs of the scholars are to him the supreme consideration. It is his business, in humble dependence upon the Holy Spirit, in whom alone there is quickening power, to impart religious knowledge, to develop religious character and train in religious service. His specific concern, in studying the Gospels, is to see how the various parts of their narrative may be brought to bear upon the accomplishment of his great task.

It is to guide the teacher in such a study of the Gospels, that *The Teacher's Study of the Life of Christ*, by Dr. Wade Crawford Barclay has been prepared. This little book is being

studied in many Teacher Training Classes. But whether one is a member of a Teacher Training Class or not, if he is a Sunday School teacher striving to influence the hearts and lives of his scholars by means of the gospel story, his work cannot fail of being made more effective by a careful reading of Dr. Barclay's book.

The reading of the book, so far from being a task, will be a real delight. For Dr. Barclay, in his writing, has caught the secret of charm. The presentation of his subject matter is genuinely attractive. His is the sort of book,—there are not too many of them— which the reader, having once begun it, lays down with regret and takes up again with alacrity.

It is a wonderful subject, of course, with which Dr. Barclay has to deal. To set forth the contents of the four books which are worth infinitely more than all the books ever written, and then to show how those contents may be

\*New Standard Teacher Training Course, Part Three, *The Teacher's Study of the Life of Christ*, by Wade Crawford Barclay (R. Douglas Fraser, Church and Gerrard Sts., Toronto, 80 pages, 20c.).

adapted to the religious interests and needs of various groups, from the little tots of the Beginners and Primary Departments to those who have become men and women,—what bit of work could be more attractive to one with a passion for helping to develop in growing human souls the likeness of the perfect man, the Son of God?

The first part of the book,—that which indicates to the teacher what he is to look for in the Gospels—does not, of course, attempt what the limits of space alone would forbid, to give an exhaustive account of what the four evangelists tell. The writer contents himself with sketching, in broad outline, the life of Christ, the distinguishing features of each Gospel, the qualities of Jesus' teaching and the personality of Jesus. Of this part it is sufficient to say that a difficult task has been accomplished with rare skill and completeness.

It is in the second part of the book that its distinctive character appears. The purpose of it was not merely to help the teacher to a little fuller and more accurate knowledge of Christ and the Gospels, but to show him how he might bring that knowledge to bear on the hearts and lives of his scholars. Accordingly, five chapters are given to pointing out what material in the Gospels is suitable for teaching purposes in classes respectively of little ones, Juniors, Intermediates, Young People and Adults.

Dr. Barclay's book may be confidently recommended to teachers, who, holding firmly that only the Holy Spirit can effect the transformation needed in every human life, of child or adult, believe at the same time that the religious life has its stages of development and that materials of instruction should be selected with a view to these various stages.

## Children not Little Men and Women

By REV. WM. SCOTT, B.D.

There is just one incident in the gospel story about Jesus' friendship for children, but it is sufficient to show us what was the master's conception of the normal religious life of children. When he said: "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God," he gave us for all time an insight into the possibilities of child religion.

Our churches all recognize with more or less clearness, that the child is capable of a distinct religious life of his own. The child is neither merely a little animal nor a little man or woman; and it is equally futile to deal with him as though he could not grasp a religious thought and to try to fit grown up ideas unto him, which, it is argued, may be profitable to him in later life. The child has religious needs as a child. He is an individual, having relations with other individuals, larger and smaller than himself; he is keenly aware of his place in a mysterious world, asking countless questions about what he sees around him; he has many opposing impulses leading to inward struggles. He is on his way to achieving a character or personality. He is trying to find his place in the general scheme. He makes various responses to his environment. He needs the help of the Christian church to make right choices.

"To such belongeth the kingdom." If Jesus said that, the church should gladly receive the children and teach them how they may find God. By right, the children belong to the Father's kingdom.

The religious needs of children may be met as they arise. They may, under the wise and loving guidance of Christian adults, be helped

to realize their right relationship, as children, to God and their neighbor.

The fundamental error in religious teaching is to suppose that teaching is a preparation for the future. In fact, there should never be religious teaching without adequate provision for religious training as well. Christian education is not a preparation merely, but a practice of religion now, and that is the best preparation for the future there can be. It is practically useless to seek to convey to the child ideas which are beyond his comprehension, supposing that he will understand them some day. The practice is pernicious because it leads the child to believe that there is no connection between religion and his present enterprises, and later to a hypocritical attitude toward religion, though its forms may be retained.

The question we must face is, what will best accomplish our purpose of forming Christian character. We must link up our religious training with what the child knows and can do. His Christian character will be the outcome of responses he makes in various relationships, seen and unseen.

The sphere for Christian growth is the social sphere, including God and men. The child's present response is important in itself, and also because it largely determines what his next response will be. He is religiously educable. He is developing in every way,—physically, mentally and morally. We must recognize the principle of growth that is in him, and seek to make sure that his religious growth, now slow, now fast, like that of his body, is carefully nurtured at every point.

Moose Jaw, Sask.

## Had You Thought of These?

Two of the biggest words in the English language to-day are Ambition and Enthusiasm,—two words that stand for things which predict one's position to-morrow.



Ambition is just this, and nothing more,—to dream big dreams, and work like everything to make them come true.

A certain fervor and intensity, joined with faith, courage and hopefulness, go to make up enthusiasm. As fire to a locomotive, so is enthusiasm to ambition. It is the force that propels.

The Sunday School period of life is the time of big dreams and smouldering fires of contagious enthusiasm. Here lies the teacher's golden opportunity.

Naturally, every teacher is obligated to instil the noblest and highest ideals, and to fan into flame the essential force for a realization of these dreams.

Numerous superintendents and teachers have found that *Banners*, *Mottoes* and *Class Pins* have helped immeasurably in promoting the desired spirit of enthusiasm in the class and the individual scholar.

Every boy and girl likes to let the world know just what he or she can do. That wholesome pride which every boy and girl has in his or her class when it comes out head, say in class attendance, memorization, good behavior, or any other given channel, is kept alive and the spirit of competition and eagerness to be up front is inculcated by the

Class Banner,—particularly a "Banner Class" or a "Star Class" Banner.

Then, too, the Department Banner, advertising to the rest of the School its particular grade, helps to imbue the scholars with a deeper class spirit, and spurs them on to greater endeavor as a class.

Good Mottoes cannot help but be good character builders. They constantly hold up a high ideal to aim at, to climb for, to reach. Not only will a handsome Motto help decorate the wall, but it will be a silent, insistent teacher.

The little Class Pin does much to hold the class together. It creates a spirit of loyalty and desire to bring in new members. When the Class Motto is inscribed on this little recognition pin, an ideal is ever present with the individual.

Considering the great help Banners, Mottoes and Class Pins are in instilling the higher motives in the minds of the young, the cost is a mere nothing, as the note at the foot of this column will show.



NOTE.—Very attractive Banners, of wool-felt, for any Department may be had for \$1.60 postpaid. Prices of Mottoes in different designs and sizes range from 15c. to 75c. each, postpaid. Exceedingly attractive enamel Class Pins may be had as low as 25c. each, silver plated, 50c. each, sterling silver, 60c. each, gold plate, \$2.00 each, solid gold, or in lots of 12 or more at \$2.50 to \$20.00 per dozen.

Full information regarding these Supplies may be had in the 1918 Catalogue of the Presbyterian Publications, Church and Gerrard Sts., Toronto.

## Older Boys' and Girls' Work in Manitoba

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

Sunday School Field Worker for Manitoba and Saskatchewan

At the Provincial Work Conference in Winnipeg in November last, at which there were almost 400 registered delegates, denominational groups met in separate session one half hour and planned for the more aggressive promotion of the Canadian Standard Efficiency Tests programme within their own unit. As a result, in the city of Winnipeg, all the larger denominations held rallies of their own boys, at all of which the attendance was good and the interest keen.

At the Presbyterian rally over 300 were present, and out of it there developed an Older Boys' Council, composed of two repre-

sentatives from each Sunday School. This Council has already drawn up a schedule for a basket ball league and is planning other social and athletic features for the future. It is also endeavoring to greatly increase the number of C.S.E.T. groups in the city. Meanwhile the Local Advisory Committee carried out a Training Course for Leaders, extending over eight weeks.

The Committee on Religious Education of the Winnipeg Presbytery has been reorganized to meet the new demands made upon it by the expansion of the work. The superintendents of the city form one sub-commit-

tee, charged with the promotion of an annual Sunday School Rally, of missionary instruction and training in all the Schools, and generally of the Assembly's Programme. There is a sub-committee on Older Boys' Work charged with the promotion of the C.S.E.T. programme. This sub-committee arranged for the above referred to rally and has supervision of the Older Boys' Council.

Our representatives on the Local Advisory Committee are all members of this sub-committee, and its convener must be one of them.

In the same way a sub-committee, composed of women leaders, has charge of the Older Girls' Work. A rally of the teen-age girls was held, followed by a Training Class for those interested in the Canadian Girls in Training programme. This endeavor to follow up and conserve the results of the annual Provincial Convention for Older Girls is big with promise for the future.

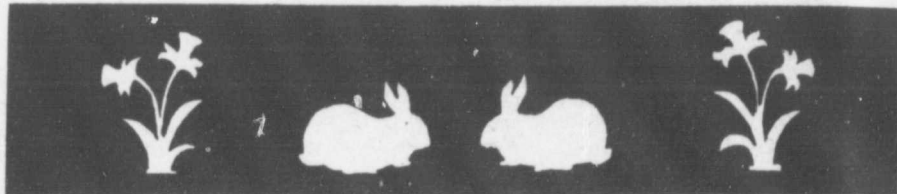
Rallies of older boys and their leaders were also held at Portage la Prairie and at Brandon,

where Local Advisory Cooperative Committees on Boys' Work have been formed. Throughout the Province both the C.S.E.T. and the C.G.I.T. are being explained and demonstrated at Institutes, Conventions and in individual congregations, and the work is growing on all sides.

The splendid response of the boys this last summer to the call of the country for help to secure greater production has created a stronger bond of sympathy and understanding between the country and the city, while the varied War activities of the girls has given them a new vision of the possibilities and joy of unselfish service. The sacrifices of their brothers at the front has inspired in them a longing to do something worth while at home to conserve and utilize intelligently the privileges won at such a cost of life and suffering. They are eager for a course of real and broad training looking to a higher type of Christian citizenship. It is the day of golden opportunity for the church.

Regina, Sask.

## THE DEPARTMENTS



### A Blackboard Border Design for April

The April design may be made into a poster by tracing the patterns on colored papers, cutting them out, and mounting them on a background of soft green cover paper.

Teachers who do not care to make the

poster, may draw the outline in silhouette on the blackboard. To do this, cut out the pattern or transfer them, by tracing, to heavy paper. If they are traced, cut out the patterns thus secured and draw around them on the blackboard, filling them in with either white or colored crayons.

## Bible Verses and Nursery Rhymes

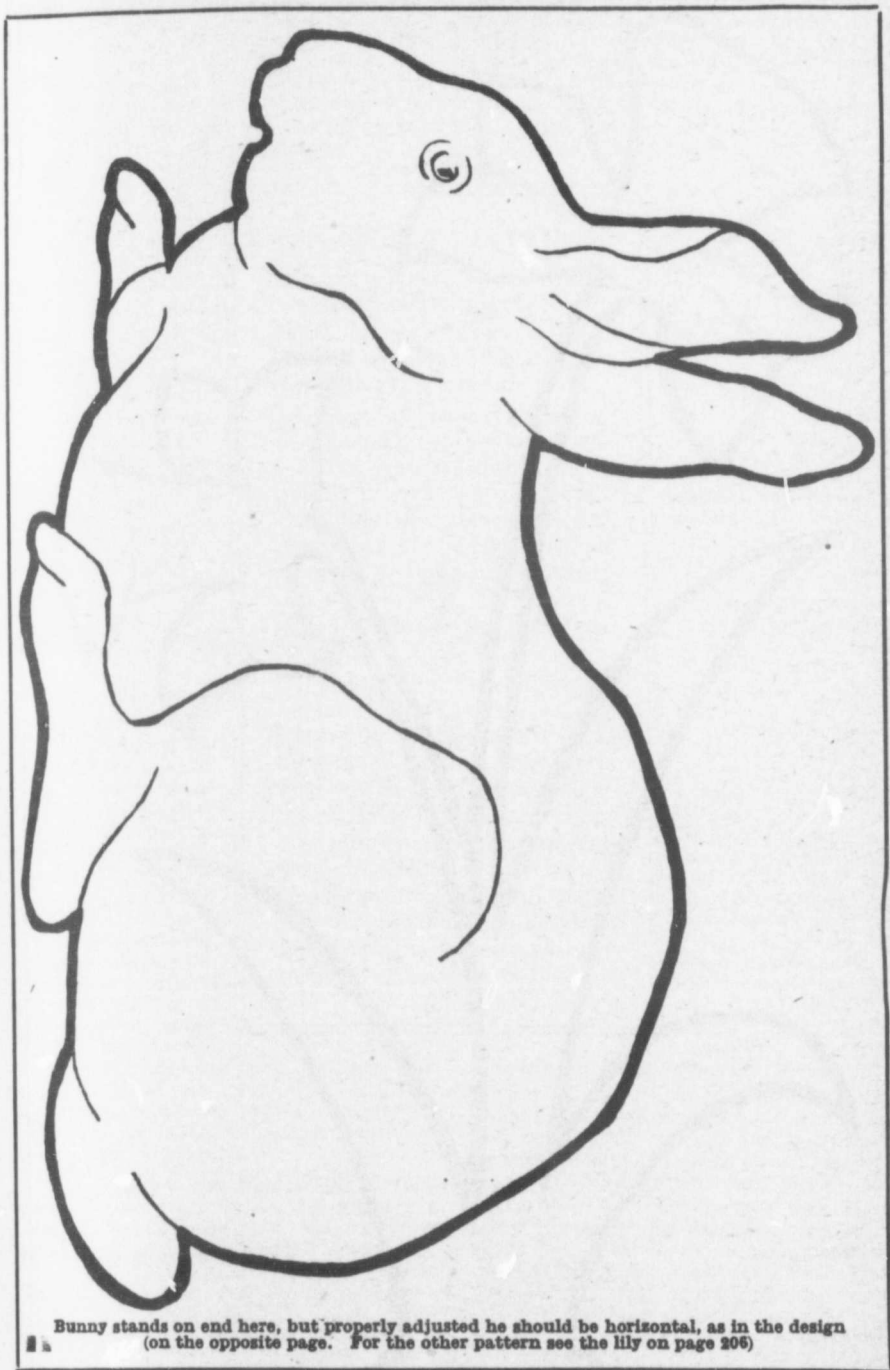
By RAE FURLANDS

If the smaller children in the Beginners class find no difference between a Bible verse and a nursery rhyme (see article in February TEACHERS MONTHLY), what is the use of teaching them the lesson?

A problem which confronts many teachers, especially beginners in the work, is this:

"Why make the Sunday School a nursery by having them present when we might be doing good work with the older Beginners?" they ask.

In answer we would say: "What matter, if they do not see any difference at present between a verse and a jingle, might they not



Bunny stands on end here, but properly adjusted he should be horizontal, as in the design (on the opposite page. For the other pattern see the lily on page 206)



Together with the rabbit on the other side of the page, this is the pattern for the border design, page 204



just as well become acquainted with the verse as the rhyme? The time will come when they will see the difference, so for the sake of the future they might better be present in the class than absent from it. But, as right teaching for the present time is not only good, but best, for the future we need not discuss that aspect of it.

The formation of good habits is an important point and surely going to Sunday School is one that should not be omitted.

With the Graded Lessons as we have them to-day, there is everything to be gained and nothing to be lost.

Perhaps a few experiences of a teacher who encourages the presence in her class of even the two-year-olds will answer the question of "What is the use?" better than theorizing.

She had discovered before her teaching days, that quite little children will apply morals to themselves in some cases.

For example, a three-year-old, who was still in the nomadic stage, after hearing the story of Goldilocks and the Three Bears, said: "Mama, I'll never run away again," and she never did.

Also a three-year-old, a regular attender in the above teacher's class and who was given to slapping her younger brother, was noticed by her mother desisting from so doing. She was commended and questioned. She told her mother the teacher had said we must be kind to the babies and hand their playthings to them, etc., etc.

The gilding was somewhat taken off this, however, when later the mother found the little girl slapping as before. "Have you forgotten what your teacher said?" she asked. "Oh, she didn't tell us this Sunday, so I can slap him again now," was the answer. The mother, in telling the teacher of this, laughingly asked her to make it permanent.

Joking aside, stories of how the tiny ones have been assisted in being thoughtful and helpful to their baby brothers and sisters, by the class lessons and talks, are numerous in the mind of this teacher.

A two-year-old boy and his brother, seventeen months his senior, were much interested in the lesson, Little Builders. They went

home to watch, instead of stepping on, the ants in their garden. When they actually saw the ants carrying their babies so great was their glee that the entire household had to come out and see them.

One day the teacher was out shopping in the vicinity of her School. Passing a picture store, she noticed one of her smallest scholars intent on a certain picture to which he returned again and again after brief glances at others in the window. The teacher drew near to see what it was that so held the wee lad's attention and found it was Plokh-rst's Christ and the Children, which had been used in class a few Sundays ago. After a minute or two, a little dog playfully frisked around and frightened the boy, who looked up for help and noticed, for the first time, his teacher. Even fear was forgotten and "Oh! come and see, come and see, it's it, the one, you know, Oh! don't you like it?" Then, "That's Jesus! doesn't he look nice? Is that a little boy he has his hand on?"

Thus he went on, discussing every detail. Then his attention wandered a few moments to other pictures, but ever and anon, he returned to that of Jesus and the children, with the remark, "I like this one best, don't you?"

The twins of thirty months were disappointed because they could not play out of doors, but, as they stood at the window and watched the raindrops spattering on the glass, they began to talk of the grass and flowers and trees getting a drink and struggled with what they could remember of a little verse

### "ASK MARION LAWRENCE"

In the column, "Ask Marion Lawrence," in the Sunday School Times for November 3, 1917, Marion Lawrence replies as below to the following question:

Canada.—"I have a mixed class of boys and girls, ages six, seven, and eight, just a country School, and no private room for them. Could you tell me how to interest these little ones and keep their attention? I have no help at all, only a lesson book. We have the large pictures for the Beginners. Mine is the Primary."

"The needs of the children are similar whether there are many or few in a Sunday School. It would be wise for you to communicate with your denominational Sunday School Board in Canada, requesting samples of Departmental Graded Lessons for the Primary Department. These are prepared year by year, and it is possible to secure large pictures to use with them."

heard frequently in Sunday School :

"Some days will come the golden sun,  
Some days the rain will fall ;  
But we'll be glad for every one,  
For God doth send them all."

It was their mother's request for the completion of the verse which brought the inci-

dent to the teacher's knowledge.

It is not necessary to multiply these true stories, which are part of the encouragement of many a Beginners teacher ; but they surely show that it is worth while to teach the little ones, even if, as yet, they know no difference between a nursery rhyme and a Bible verse.

## Tell Us a Story

BY DEAN H. T. J. COLEMAN, PH.D.

Some persons incline to the opinion that a story is to a child little more than what it is to many adults, namely, a means of amusement with which to occupy one's leisure time. But the fact is that for the child the story is not merely a means of amusement, it is a form of truth. It presents truth in the only way in which the child mind can possibly grasp it.

Take the story of Santa Claus, for example. Few of us are so desperately literal in our view of things, that we would banish the good old saint from the children's calendar on the ground that both he and his reindeer sleigh are pure myths. Though our minds, in a sense, reject him, our hearts believe in him. But the child mind accepts him as unreservedly as does the child heart. The child's knowledge of polar geography is not so extensive that a house at the North Pole is any more improbable than a house in the next street, while the world of nature is to him full of mysteries just as wonderful as the filled stocking or the laden Christmas tree.

Santa Claus, we say, stands for the spirit of good will at the Christmas season. Such a statement is true enough for sophisticated adults, who have cultivated the gift of abstraction to the impairment of their gift of imagination. To the young child the spirit of Christmas good will is Santa Claus, and Santa Claus is the spirit of Christmas good will.

This literal and uncritical belief of childhood must, of course, be gradually tempered into the more prosaic attitude of later life. Only through such a process, as difficult as it is important, is the child enabled to hold to the spiritual substance of the Santa Claus story after the shadowy accompaniments of sleigh and reindeer and polar dwelling have all disappeared in the light of a growing intelligence.

There are, too, some persons who are rather afraid of stories. Many of the great stories of world literature are to them merely fiction, and therefore untrue. But the fact is that, to the people who first told them, these stories were a form of truth. And to the discerning mind at the present day, that is, the mind

which is really hospitable to truth, their value as a medium for imparting truth remains unimpaired.

If, for example, we are to impart the truths of the Bible to young children, we must do it in the Bible's own way, which is, as we might suppose, the child's own way as well. The Bible's own way is through story. The early Hebrews knew little of what we would call science and little of what we would call history, but they thought about the order of nature and the course of human events just as truly as we do, only the form which their thoughts took is more natural now to children than it is to adults. And this seems reasonable enough, when we consider that these early Hebrews lived in the childhood stage of their race.

No story is good enough to tell once to children unless it is good enough to tell more than once. Any story whose hundredth telling is more fascinating than its first, is genuine literature, and any story which, while it appeals to children, satisfies also the different (if not more exacting) tastes of the adult mind, is a classic, and in fact (if the stronger expression is allowable) a great classic.

Now the stories of the Bible are great classics since they meet this most searching of tests. Is it not possible that the best foundation for a religious education is the telling and re-telling of Bible stories with all the wealth of emphasis which picture, hand work and dramatic representation can supply? When we have reached the hundredth telling, we will perhaps be really prepared for the more abstract and more detailed treatment of the Bible which the ordinary Sunday School lesson scheme demands.

Queen's University, Kingston, Ont.

### Developing Impression by Expression

By Rev. E. R. McLean, B.D.

Every teacher is quite well aware that he knows more about the lesson after teaching it to others than he would had he simply listened to another teaching it to him. Or

again, we are more interested in missions if we do something for them. These are simple illustrations of what is meant by the phrase "developing impression by expression." The truth is *impressed* on us because we have been *expressing* it by teaching it.

Knowing then, as the teacher does, how the truth is impressed on his own mind, he ought to apply that method in his teaching. The impression the truth taught makes on the minds of the pupils depends on their expression of it.

How can this be done? Here are a few illustrations:

1. *Beginners.* The lesson is The Baby Moses in a Basket, through which the teacher has sought to draw out the feeling of gratitude for loving care. This impression may be deepened by having the children retell the story in whole or in part, by having them model the scene in the sand tray (using some grass for reeds, a piece of folded paper for the cradle, tooth-picks for persons, etc.); by having them tell of things their own mothers have done for them; by having them repeat as a prayer or sing

"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."

or Hymn 518, Book of Praise, verse 2.

2. *Primary.* The lesson is Joseph Obeying His Father. Here again the methods of retelling the story and modeling as used in the Beginners may be used. In a certain class, by actual experiment, it was shown that the pupils remembered best the story scenes they had modeled, proving that the impression had been deepened by expression. With the parents' cooperation a still better form of expression would be for the parents to assign simple tasks to the child and at the same time relate his obedience with that of Joseph.

3. *Juniors.* Up to this period the ex-

pressional work must of necessity be of the very simple character described and much of it left to the home. With the Juniors, however, the teacher is in a position to accomplish more. Besides having the story retold in the note books (to be illustrated with pictures and original drawings) all of which helps it to be *remembered*, we should seek to have it *acted* upon.

A class of boys was reviewing Abraham's rescue of Lot the Sunday after the Halifax disaster, and the teacher found a willingness to put into action the principle of the lesson, with the result that the class put gifts on the Christmas tree for certain Halifax children whose names they had secured. Thus the truth of the lesson became part of the pupils' lives.

Whenever possible the impression of the lesson ought to be deepened by expression in conduct. Otherwise the children will form the habit of knowing without doing, and feeling without helping. Jesus said, "If ye know these things, happy are ye if ye do them," and it is our business to plan that the truth of the lesson may be lived. We must cultivate not merely heavenly impulses, but heavenly habits; not only teach the children the Word of God, but train them in the work of God. To do his work we must know his Word; but it is also true that to know his Word we must do his work. "It is more blessed to give than to receive." The only way in which that "word" can be pressed home is by obeying it. The truth is impressed only by the expression of it in actual giving. We learn best what is true only when we do what is right.

Only by making provision for expression of this kind will the truth become part of the pupils' lives and we will be saved from the charge that the boy who goes to Sunday School is not any better than the one who does not.

Kingston, Ont.

## A Void That Must Be Filled

By MABEL CREWS RINGLAND, B.A.

When Tom and Dick came to me one Sunday after School and asked if they might bring two of their day school friends who wanted to join the class next Sunday, it was hard to decide just what to do. The class was large enough, and we were getting along beautifully; but, as the four boys were chums, it seemed too bad to turn the newcomers away to another class. So I agreed to the proposition, and the new boys arrived the following Sunday. My fears were far from being quieted at sight of the two, for they were both big, self-willed looking chaps,

apparently accustomed to leading and having their own way in most things.

It was not long after they joined the class before these tendencies began to manifest themselves to an almost alarming degree. The two new lads were gradually getting the rest of the class completely under their sway, and one of the pair automatically became the ringleader of the crowd. Obviously there was mischief brewing, judging by the whispered consultations and the general air of mystery that hung over everything, on one Sunday in particular.

I did not need to ask any questions to be certain that these bigger boys had decided to form some sort of secret society amongst the class members, and I felt sure no good would come of it, for I had found that they were fellows who spent a great deal of their time on the street, and were beginning to break away from home authority. To be sure, all these youngsters were developing social instincts that demanded an outlet of some sort, for they seemed to crave the companionship of other fellows of their own age. If they joined in with these new boys, they would be simply following the natural tendencies of all Juniors to congregate in gangs or cliques, for the sake of comradeship. And because they were Juniors, they would at once start doing something. Realizing these things, I determined that the companionship should be secured under some kind of oversight and the "something to do" be of the right sort.

Without delay I made plans of attack, for there was no time to lose. A note to each member calling the class to assemble at my home on secret business on a certain evening brought every boy on the tick of the hour, all agog with curiosity. That very night the fellows themselves formed the "Three M's Club," with every one a sworn-in member, pledged to secrecy and loyalty. A club motto, badge and password were chosen, a leader appointed and other such important matters

duly arranged. It was the first real club for each one of these lads and this was a most auspicious occasion. For where is the Junior who does not love secrecy, regalia, the club spirit and all that goes to make up such an organization? An admiration for these things seems to be an inborn part of every boy's make up, at this stage of his development. So why not give them to him in a wholesome way, backed by the church and the Sunday School, instead of allowing other agencies to fill this place in his life?

To make a long story short, the club flourished and kept the boys engaged in so many useful activities, that its influence soon pervaded every day in the week and every hour of every boy's life. The doubtful gang never materialized and the two chaps who had been accustomed to play on the street found themselves too busy doing more interesting things to spare any time for dark plots and questionable schemes which might before long have blossomed forth into hoodlumism and even lawlessness.

Truly, if we watch our Juniors as we would a barometer, and forestall every need as we see it developing, we can keep them from ever going beyond the influence of the Sunday School to satisfy any of the requirements of their unfolding life.

Toronto

## Teaching the Boys and Girls About Church Membership

By REV. ROBERT POGUE

Presbyterians believe that all baptized children are members of the church, though not members in full communion. Some, therefore, object to the use of the phrase "joining the church," as applied to such children. But the words are in popular use and all understand what they mean. By "joining the church" or "becoming a church member" is meant a public profession of faith, in which Christ is acknowledged as Saviour, and the promise is made to obey, love and serve him; this profession being followed by partaking of the Lord's Supper. Indeed, "becoming a church member" is generally thought of as confessing Christ for the first time by going to the Communion.

In the minds of many the idea still lives that boys and girls are not fit subjects for church membership for the reason that "they are too young to understand." This idea is a wrong one. More and more it is being realized that boys and girls may properly become church members in full communion at a very early age.

The duty of obedience to the commands of Christ is taught the very youngest child. He is taught, by precept and example, the duty of prayer as soon as he is able to lip the name of Jesus, and the duty of attendance at church as soon as he is able to walk to the house of God. He is taught to love, to be kind, to be truthful, to be honest. The duty of obedience to these commands is urged because they are God's will for all.

Why should boys and girls be reminded of the imperious nature of these commands of God and yet an exception be made of the command of the master, which says: "This do in remembrance of me?" What right has any one, either minister, or elder, or parent, or teacher, to say that this command should not be obeyed by the young because they "are not old enough to understand?" Christ did not thus qualify his words.

How many adults understand fully the teaching of the sacrament of the Lord's Supper? Why should they require of children a knowledge they do not themselves

possess? Besides, children understand a great deal more than they are given credit for.

Great wrong may be done to many a boy and girl by failing to instruct them in the duty of church membership, or by discouraging them from joining the church when they express a desire so to do. It is a mistake to defer teaching the young this duty on the ground that they do not understand, or that a religious awakening can only take place when they are well on in their teens. Many a parent has had cause to regret in after years his failure to encourage his children, when young, to unite with the church. A mother once upbraided a young pastor because he did not seem to be able to influence her two boys for good. A Christian man, who knew the attitude of that mother to the subject of early conversion, comforted the troubled minister by saying: "Do not worry over what she says; the fault is her own. She did not do her duty to her boys when they were young. She now realizes her mistake, and wishes to put the responsibility upon you, who are in nowise to blame."

Shall a limit be placed to the age at which a boy or girl should go to the Lord's Supper? If so, what shall that limit be? At what age shall instruction be given them in the nature of the Lord's Supper and the qualifications for partaking of it? The writer has received many into the church from the ages of ten to fourteen, but he recalls receiving at least two as young as nine. He has been able to keep in close touch with these two. Both have been sincere and devoted followers of Christ throughout the years, and one of them, not long out of his teens, is now superintendent of a Sunday School, guiding other boys and girls to Christ and teaching them the duty of joining the church early in life.

In teaching boys and girls about church membership, the following reasons may be given why they should join the church:

First, emphasis should be laid upon the command of Christ. He said: "This do in remembrance of me." He also said: "If ye love me, ye will keep my commandments."

Secondly, it should be pointed out that joining the church will help the boys and girls to love and serve Christ, and it will make it easier for them always to be true to him.

Thirdly, it should be shown that this is one of the ways of confessing Christ. Salvation comes through confessing Christ. Jesus said: "Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven." Boys and girls should be told, that their confession of Christ may lead others to confess him too.

Peterborough, Ont.

Rev. W. D. Reid, minister of Stanley Presbyterian Church, Westmount, Que., gives this striking testimony: "During the last fifteen years I have admitted into the communion and full membership with the church, 600 children from 9 to 16 years of age; 500 in Taylor Church, Montreal, and 100 in my present church. With one or two exceptions, every one of these young communicants has stood firm. A larger percentage of them have held fast to their profession than amongst the adults whom I have admitted to the church." Mr. Reid considers the Sunday Schools the strategic point in the work of the church. He uses Decision Cards twice a year. He himself gives an address to the scholars in connection with the distribution of the Cards. The teachers take the matter up in the class, bringing it home to each scholar individually, the minister helping as he can, and having a final interview with these, as well as all other applicants for church membership, before their names are submitted to the Session.

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

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

### The Spring Time Service

A year ago, for the first time, a Spring Time Service was prepared by the Board as an experiment, mainly, but not exclusively, for the use of rural Sunday Schools. During the intervening year many testimonials have been

received as to the value of this Service for the purposes for which it was planned:

1. In organizing new Schools where none have yet been started.
2. In securing the early opening of Schools which have been closed during the winter

months or for any reason have lapsed.

3. In increasing the attendance and interest at Schools which continue in operation throughout the year.

It has, therefore, been unanimously decided to provide a similar Spring Time Service for 1918, following in the main the same plan as last year.

No particular day has been fixed on which the Service will be used, so that each Sunday School can select the day most suitable for its own community.

No special offering is asked by the Board in connection with this Service, but the following suggestions are made :

(1) In new Schools it may be a good opportunity to secure the necessary funds for carrying on the work of the Sunday School itself during the summer months.

(2) Every Sunday School is expected to be contributing regularly to the Budget for mission work of the church. Where that is not being done this would be a good opportunity to begin, by taking up an offering for this purpose.

(3) The Rally Service will be continued as usual in the autumn, and all Schools are expected to contribute then to Rally Day Fund for the support of the work of the Board of Sabbath Schools and Young People's Societies. This offering is a part of the Budget. Any School which did not give a Rally Day Offering last fall, might do so at the Spring Time Service.

When possible, the School should decide in advance what is to be done with the offering, and this should be announced before the offering is taken up.

Sufficient copies of the Service for any School will be sent free of charge on application to the Secretary of the Board.

### Good Progress in Teacher Training

The new Teacher Training Course is making splendid headway. A considerable number of classes have begun this course, including several Community Training Institutes, and classes of Normal School students. A number of classes have taken the examination on Part I., and some already on Part II. as well.

It is hoped that every class which has been taking this work during the past months, will continue until it has completed a thorough review of the course studied, and taken the written examination. This is the last bit of work, which makes all that has gone before doubly worth while.

The examinations are held regularly at the end of each quarter, but special arrangements can be made by any class finding it necessary

to have the examination at some other time, on application to the Secretary of the Board.

The books for the second year's work of the New Standard Course will be ready in good time for the Summer Schools in July and August, and for the Sunday Schools in the early autumn. This second year's work will greatly strengthen this course in its Biblical section as the names of the four books indicate.

1. The Significance and Teaching Values of the Old Testament.
2. The Teacher's Study of the New Testament : Acts, Epistles and Revelation.
3. The Programme of the Christian Religion.
4. How to Train the Devotional Life.

It would be a worthy aim for any Teacher Training Class to seek to complete the four books of the first year's work before next autumn, so as to be ready to take up the second year's work just as soon as it is ready. Any class beginning this work at any time should begin with the first year and take all the subjects for that year, before going on to the second year's work.

The total results of the Teacher Training examinations for 1917 are as follows :

#### FIRST STANDARD COURSE :

Total number of Certificates..... 545

Total number of Diplomas..... 102

#### ADVANCED STANDARD COURSE :

Total number of Certificates..... 183

Total number of Diplomas..... 8

### A Father and Son Week

The National Advisory Committee for Co-operation in Boys' Work has unanimously approved of the observance of a Father and Son Week, from April 7-14, 1918.

This means that throughout Canada, in all the Protestant churches, and with the hearty support of the Young Men's Christian Associations and the Provincial Sunday School Associations, all ministers, Sunday School superintendents and other leaders in Boys' Work will be asked, as all who are Presbyterian are hereby asked, to give special thought and emphasis during this week, April 7-14, to strengthening the ties that bind together fathers and sons.

No special programme has been prepared, as it is not the intention to ask for any departure from the usual services of the churches during this week. It has, however, been felt by many, that this is an opportune time to give special attention to this important question, and it is hoped by naming one definite week there may be a stronger incentive on the part of all to respond to this suggestion. It

should provide a very effective way by which the attention of the entire nation may be directed to the inestimable value of its boy life, and the place that the home and the father should have in calling forth all that is noblest and best in the boys.

The following outline of suggestions has been prepared by the Executive of the National Committee with a view to unifying the plans carried out during this week, so far as that may be practicable :

"Make Sunday, April 7th, a Father and Son Day in the churches when they should attend church and sit together. Appropriate services might be arranged, with talks on some such topics as : Responsibility of Parenthood; What the Church Owes the Boy ; A Boy's Duty to the Church, etc.

"An evening service might be arranged in charge of boys and men, with a male choir, when men and boys would give brief talks on 'What being a Christian means to me.' The meeting might close with an appeal by the pastor for Christian decisions. A special effort might be made to have boys join the church on that day.

"A Father and Son Supper, served by the mothers and daughters, should be arranged. Just a simple war time meal would serve as a 'get together' of fathers and sons. Toasts

to : Our Dads ; Our Sons ; Our Sons in Khaki ; and others, might be given, followed by an appropriate inspirational address. A few musical selections might also be introduced.

"Some time during the week, fathers should be induced to attend the midweek sessions of the boys' Sunday School class, or some other gathering of boys.

"Every father should be urged to set aside, if possible, Saturday afternoon, April 13th, for a hike, or some other outing, with his boy. Then, too, there should be a quiet hour together at home. Fathers should be asked to think, especially for this week, concerning his boy and his interests and the things he is doing. The fathers' interest might be stimulated by reading some helpful books on boy life.

"When father and son are separated, a letter written during this week should bring them close together. Mother, too, can enter into this week. Have the boys' parents consider together the kind of room a boy likes."

We believe that the boy, his father, the church and the nation will be the better because of the Father and Son Week of April 7th to 14th. We heartily endorse it, and urge every minister and Sunday School superintendent to cooperate in making this a truly national week.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

JANUARY, 1918

#### I. FIRST STANDARD COURSE

Alberton, P.E.I.—Rev. E. Lockhart, Minister. *The Old Testament* : Ethel P. Yeo, Mrs. D. F. Hardy, Mrs. H. Platts.

Ottawa, Ont., Normal School—Rev. J. W. Aikens, Instructor. *The New Testament* : 8 Certificates.

St. John's and Pittsburgh, Ont.—Rev. A. B. Morrison, Minister. *The Old Testament* : Stella M. Vanhorn; Bessie G. Gates, Emma G. MacLean, Mrs. N. Henry MacLean.

Hamilton, Ont.—Rev. S. B. Nelson, Minister. *The Old Testament* : Marjorie Dunlop, Olive M. Johnson, Agnes Miller. **Diploma—Marjorie Dunlop.**

Stratford, Ont., Normal School—Rev. Finlay Matheson, Instructor. 84 Certificates.

Gorrie, Ont.—Rev. A. Laing, Minister. *The New Testament* : Mabel Edgar, Mrs. W. A. Irwin, Mrs. W. R. Hastie, J. William Gamble, Vera J. Gamble, Jean A. Edgar, Mabel Irwin.

Winnipeg, Man.—Rev. W. A. Maclean, Minister. *The School* : Florence E. Hicks, Marjorie Maxwell, Mildred Hyde. **Diploma—Mildred Hyde.**

Carlyle, Sask.—Rev. R. H. Gilmour, Minister. *The Teacher* : Bruce Forsyth, Richard Robinson, Isabella D. MacRae, Elizabeth Morrison, Clara Ewing, Nina I. Morrison.

#### II. ADVANCED STANDARD COURSE

Brantford, Ont.—Rev. D. L. Campbell, Minister. *The Books of the Old Testament* : Robert Stewart.

#### III. NEW TEACHER TRAINING COURSE

London, Ont., City Institute—Rev. W. J. Knox, Instructor. *The Pupil* : Margaret H. Kelso, Marjorie Reid, Margaret E. Reid, Mabel Craig. *The Teacher's Study of the Life of Christ* : Margaret H. Kelso, Mae Croxon, Mabel Craig.

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

## HOW THE WORK GOES ON

A British Columbia group of boys on their return from a Boys' Work Conference, took the service in the church on Sunday evening, giving an account of the Conference. It proved to be of appealing interest.

In Formosa steps have been taken for the efficient organization of Sunday School work wherever there are Christian congregations, and material for teachers is being prepared for teachers in Chinese printed in Roman letters.

A good suggestion for leaders in boys' work is to have a Canadian Standard Efficiency Test "chart" set up in every Sunday School room. The very fact of the chart's being there in sight, will develop a desire to be charted, and this will lead to a desire on the part of the boys to organize for boys' work. The plan should go of its own momentum.

It has been proposed in Britain that 1918 shall be made the Children's Year,—a year in which the nation shall show its gratitude to the heroic defenders of the liberty, honor and happiness of the children of to-day, and of the race that is yet to be, by doing everything possible to promote the physical, intellectual and spiritual welfare of the young.

A religious census of London, Ontario, taken five years ago, indicated 40 per cent. of teen age boys as being reached by the Sunday School. A 1917 survey indicates 71 per cent. of the boys being so reached. This speaks well for the Boys' Work plans, and also for the zealous leadership which the Forest City evidently has in this work.

Rev. E. Lockhart writes as follows to Dr. Robertson's office, from Montrose, P.E.I.: "Are you preparing a springtime Rally Service this year. I hope so. It was a great sendoff to us last year. One School that had

an enrolment of 36 in 1916 (summer), in 1917 had 90. The 1916 revenue was \$3.80; that for 1917 was \$52.00. The average attendance for 1916 was 28, for 1917 it was 83.

The late Mr. Donald Fraser, of Fredericton, N.B., before his death, expressed his desire that a Sunday School room should be built for St. Paul's Church in that city. This desire has been carried out by his family, and a fine building for Sunday School and kindred purposes was dedicated on the 10th of February last.

The International Review of Missions, in its missionary survey of the year 1917, notes, in the section on Japan: the reorganization of the National Sunday School Association whereby foreigners are associated with Japanese; the development of Sunday School work shown in the preparation of graded lessons and the holding of successful training courses.

From across the water comes the record of the work of a Bible Class teacher in England, Sir George Macalpine, who for a little more than forty years has taught a large Bible Class every Sunday morning and another every Sunday evening, and with an almost unbroken record of attendance. The encroaching years have made it necessary for Sir George to give up his work, but he does so with a record of noble achievement.

At the American College in Cairo, Egypt, Mr. Trowbridge, the World's Sunday School Secretary, met a group of fifteen women of the higher class who had agreed to teach in the neighborhood Sunday Schools. Very eager and alert they were. One of the fifteen, not yet actually teaching but preparing to do so, is a Jewess still in her teens who has accepted the Christian faith in spite of much opposition in her own home.

## A WORD FROM THE BUSINESS MANAGER

### MOTHERS' DAY

Mother! How much the name means to us all, old and young. The oldest man and woman can look back on the time when they played at their mother's knee, and how she tenderly watched over them when sickness overtook them, how their sorrows were her

sorrows, and their joys her joys. Such is a mother's love.

The setting apart of a special day in the church and Sunday School to honor mothers is becoming universal. This year, the day is Sunday, May 12th, when mothers will



gather in the church and Sunday School to have that respect paid them, which they so richly deserve, and which is so much appreciated by them.

The days we are passing through are full of strain and stress for the mothers, whose boys are giving their all on the battlefields of Belgium and Flanders that all the earth may enjoy freedom in its truest sense. Tremendous are the sacrifices that our noble boys are making, and tales of their heroism will live forever, but, in bestowing our praises, we must not overlook the mother, who has so unselfishly given her boy or boys, that right may triumph over might.

Every Sunday School should avail itself of the opportunity of paying a tribute to mothers on Mothers' Day, and an effort made to have every mother present at the service.

An ORDER OF SERVICE for Mothers' Day has been specially prepared for use in our Canadian Sunday Schools (20c. per dozen; \$1.50 per 100) and with Mothers' Day INVITATION POST CARDS, to invite the mothers to the service (\$1.00 per 100) and WHITE CARNATION CELLULOID BUTTONS for souvenirs (\$1.75 per 100) may be had from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

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

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 36c. per year, 9c. per quarter. (May begin with any month.)

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

### UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER:

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

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

##### FOR THE SCHOLAR:

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

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER:

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

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

##### FOR THE SCHOLAR:

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

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

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER:

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

##### FOR THE SCHOLAR:

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

#### INTERMEDIATE DEPARTMENT

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

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

#### CLOSELY GRADED LESSONS (Ages 15 and upward)

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

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

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

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

#### THE MISSIONARY LESSON

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

## Lesson Calendar : Second Quarter

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

## AN ORDER OF SERVICE : Second Quarter

## Opening Exercises

- I. SINGING. Hymn 508, Book of Praise.

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

- II. PRAYER. All remain standing.

- III. RESPONSIVE SENTENCES. Isaiah 55 :  
 1-4.

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

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

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

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

- IV. SINGING. Hymn 534, Book of Praise.

- V. THE LORD'S PRAYER. Repeat together.

- VI. SINGING. Psalm or Hymn Selected.  
 (This selection may usually be the "Lesson

Hymn" in the PRIMARY QUARTERLY. See each lesson.)

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

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

- \* IX. READING OF LESSON PASSAGE.

- X. SINGING. Psalm or Hymn selected.

## Class Work

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

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

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

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

- IV. Lesson Study.

## Closing Exercises

- I. SINGING. Hymn 67, Book of Praise.

Look, ye saints ! the sight is glorious !

See the Man of Sorrows now ;

From the fight returned victorious,

Every knee to Him shall bow :

Crown Him! crown Him!  
Crowns become the Victor's brow.

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

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

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

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

IV. SINGING. Hymn 255, Book of Praise.

V. BENEDICTION.

Lesson I.

## JESUS SETS MEN FREE

April 7, 1918

Mark 7: 24-35. Study Mark 7: 1-37. \*Scripture Memory Verses.

GOLDEN TEXT—If therefore the Son shall make you free, ye shall be free indeed.—John 8: 36 (Rev. Ver.).

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: but the dogs under the table eat of the children's crumbs.

*Revised Version*—1 away; 2 Sidon. And he entered; 3 and he; 4 But straightway a woman; 5 little daughter; 7 having heard; 8 Omit and; 9 down; 10 Now the Syrophenician by race. And she; 12 And he said; 13 Omit to; 14 to; 15 But she; 16 saith; 17 Yea; 18 even the; 19 she went away unto her house, and found the child laid upon the bed, and the devil gone out; 20 again he went out from the borders of Tyre, and came through Sidon unto; 21 borders; 22 lay; 23 privately; 24 spat; 25 Omit straightway; 26 bond.

### LESSON PLAN

- I. Seeking Rest, 24.
- II. Finding Faith, 25-30.
- III. Doing Good, 31-35.

### HOME DAILY BIBLE READINGS

M.—Bound by traditions, Mark 7: 1-13. T.—Jesus sets men free, Mark 7: 24-30. W.—Set free from infirmities, Mark 7: 31-37. Th.—Christian liberty, Gal. 5: 1-13. F.—Exhortation to freedom, 1 Thess. 5: 14-24. S.—Free from sin, Rom. 6: 14-23. S.—True freedom, John 8: 30-39.

**Primary Catechism**—Ques. 81. Which is the Fifth Commandment? A. The Fifth Commandment is, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Ques. 82. What is it to honour our father and mother? A. To honour our father and mother is to love and obey them.

**Shorter Catechism**—Ques. 12. What special act of reverence did God exercise towards man in the estate

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon them.

33 And he took him aside from the multitudes, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Eph'phatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

wherein he was created? A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 264, 143, 560, 404.

**Special Scripture Reading**—Luke 4: 16-27. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1640, The Syrophenician Woman Asks Healing of her Daughter. For Question on Missions, K. 35, A Korean House. (These Slides are obtained from the Presbyterian Lantern Slide Department, 95 Queen St., East, Toronto. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

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

## THE LESSON EXPLAINED

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

**Time and Place**—Summer A.D. 29; Region of Tyre and Sidon and Decapolis.

**Connecting Links**—After the miraculous feeding of the 5,000 (see lesson for March 24, ch. 6:32-44), the multitudes were eager to make Jesus king. To prevent this, Jesus having sent the disciples back by boat to Capernaum, dismissed the people, and went into a mountain to spend the night in solitude. Early in the morning, he walked upon the sea to rejoin the disciples, who had been driven from their course by the wind and were unable to make the land. Having rescued Peter, who attempted to walk to him upon the water, they both entered the boat, and immediately came to the shore in the land of Gennesaret. Here the people, as soon as they knew of Jesus' arrival, brought to him their sick, who were healed if they even touched the hem of his garment. The multitudes whom he had fed on the eastern shore, now returning, sought him at Capernaum, whither he went. They asked how he had come over the sea, and in reply he uttered his discourse on the bread of life. Many of his disciples were so offended at his words that they forsook him. The Twelve continued with him, but he declared that one of them was a devil. (See Matt. 14:22-36; Mark 6:45-56; John 6:16-71.)

While Jesus was still in Capernaum, some of the scribes and Pharisees, who had come from Jerusalem, found fault with his disciples for eating with unwashed hands. This led to a discussion of Pharisaic traditions and a sharp rebuke of their hypocrisy. After this Jesus left Capernaum to go into the region of Tyre and Sidon, in order to find privacy for the instructing of the disciples. (See Matt. 15:1-20; Mark 7:1-23; John 7:1.)

**I. Seeking Rest, 24.**

V. 24. *From thence*; from Capernaum. *Went*; for seclusion and rest and to find an opportunity for further instructing the Twelve. This was not primarily a missionary journey. *Borders of Tyre and Sidon*; the western part of Phœnicia, on the Mediterranean, noted for its antiquity, wealth and civilization. (See Geography Lesson.) *Into an house*; the house of a heathen stranger.

*No man know it*. He wishes to be private. *Hide*. Even here he could not escape notice. His fame had spread even into this Gentile country.

**II. Finding Faith, 25-30.**

V. 25. *For a certain woman*; Rev. Ver., "but straightway (not that she heard of Jesus' arrival as soon as it happened, but that when she had heard of it, she lost no time in coming to him) a woman."

V. 26. *Greek*; that is, a Gentile. *Syro-phenician*; belonging to the Phenicians of the Roman province of Syria, as distinct from the Phenicians of Carthage in Africa. The woman was a Gentile in religion, a Greek or Syrian in speech and a Phenician in race. A three-fold barrier thus intervened between herself and Jesus. Matthew (see Matt. 15:22, Rev. Ver.) says "a Canaanitish woman," one of the doomed original race of Palestine that had been dispossessed by Israel.

V. 27. *The children first*; first Jews, then Gentiles. The word "first," implying that the Gentiles' turn would come later, contained a gleam of hope, which encouraged the woman to persist. This was also the principle of Paul's missionary activity, Rom. 1:16. *Meet*; right, seemly. *Dogs*. Dogs amongst the Jews were treated with much contempt and used as a symbol of pagan uncleanness. In modern Eastern cities they are still half wild, burrow in dust heaps, feed on offal and are a striking picture of filthy degradation. Among some Gentiles they occupied much the same position as among us to-day. Gentlemen in ancient Egypt had large greyhounds that lay under their chairs and accompanied them everywhere. Jesus uses the word with all the Jewish opprobrium, but the woman speaks from the standpoint of customs which made young dogs household pets. Jesus uses here, however, not the term for outcast street dogs, but for the little house-dogs that are under the family table. There is hope for the woman, for these dogs get their portion, though not the children's.

V. 28. *Answered*. She likely detected Jesus' tone of banter. *Yea, Lord* (Rev. Ver.); introducing very clever repartee. *Dogs' crumbs*. Dogs enjoy the morsels dropped by the children to their pets. The dogs are part

of the family, loved by the children; there could, therefore, be no sharp line of separation between Jews and Gentiles. "There is a place for dogs in the household, and there is a place for the Gentiles in God's world." Jesus meant this to be brought out, and had really prepared the way for the woman's statement. Vs. 29, 30. *For this saying*; of quick wit, which revealed her faith. *Devil*; demon (see v. 25). *Laid*; lying quietly.

### III. Doing Good, 31-35.

V. 31. *From the coasts* (Rev. Ver., "borders," that is "region") of Tyre and Sidon (Rev. Ver., "through Sidon"). The healing of the Syrophenician's daughter took place in the neighborhood of Tyre. Jesus then went north along the coast line to Sidon. Then he went east to the Decapolis region, likely by way of Damascus, and making a detour through this district, came to the eastern side of the Sea of Galilee. It was during this circuit the following incident occurred. *Decapolis*; originally a league of ten cities, as the name indicates, Greek in population and constitution. The region of Decapolis was the territory in which these cities lay, that is, excluding Damascus, which was one of the ten, the country southeast of the Sea of Galilee.

V. 32. *They bring unto him*. Contrast this with his previous reception in Decapolis, ch. 5:17. *Impediment in his speech*; practically dumb, as well as deaf. *Hand upon him*; in order to heal him.

V. 33. *Took him aside*; to avoid publicity. He did not wish to be drawn into another extensive ministry of healing. This was a period of retirement. *Put*; literally, thrust. *Fingers . . . ears*; a finger of the right hand into one ear, and of the left into the other. He thus fixed the man's attention on what he was about to do. *Spit*; an old form of

"spat." On what? Either the tongue of the dumb man (compare ch. 8:23), or his own finger with which he touched the tongue. Spittle was thought to have medicinal virtue, and Jesus uses it to help the man's faith.

V. 34. *Looking up*; in prayer. *Sighed*; "groaned" in sympathy. The healing ministry was exhausting, involving severe mental strain. *Ephphatha*; the Aramaic word for "Be opened." Addressed to the ears, the primary seat of the trouble.

### Light from the East

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

LIBERTY—Some years ago Miss Bell was traveling in Mesopotamia, escorted by a Turkish soldier, Abdallah, and an Arab guide, Murawwah. It was just after the Turkish revolution, and she asked the Arab if he had ever heard of liberty. "Certainly," he answered, "but we know not what it means." "It means to obey a just law," she explained. But Murawwah knew nothing of justice or obedience. The Turk took up the word to tease the Arab. "Oh Murawwah," said he, "when there is liberty in this land, there will be no raiding. And the Arabs will serve as soldiers." "No, they will not," returned Murawwah firmly. Abdallah laughed. "Slowly, slowly," he said, "the government will lay hands on the desert, and the Arabs will be brought in, for they are all thieves." Murawwah, she goes on to relate, drew himself up on his hungry mare: "Thieves," he cried, "thieves are dogs. How can you compare the Arabs with them? We will not bow our heads to any government. To the Arabs belongs command." And he slashed the air defiantly with his tamarisk switch as he proclaimed the liberties of the wilderness, the right of the feud, the right of raid, the right of revenge—the only liberty the desert knows.

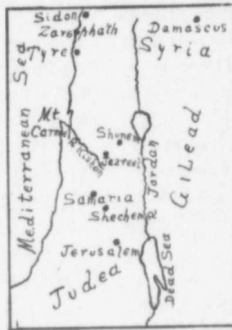
### THE GEOGRAPHY LESSON

Tyre was situated on the coast of Phœnicia, about halfway between Carmel and Beyrouth. The city occupied the narrow strip of land between the sea and a background of mountains. This strip was almost inaccessible owing to massive, rocky promontories, the most famous of these being "the Ladder of Tyre," which barred the approach of in-

vaders. Old Tyre, on the mainland, was strongly fortified, its walls being 15 miles in circumference. King Hiram, the contemporary of David, built new Tyre by uniting the scattered islands, half a mile out to sea, till they enclosed an area 2½ miles in circumference, with two magnificent harbors. The city rose in tiers of houses, gardens, orchards

and vineyards. Its wealth was furnished largely by the trade in purple dye, extracted from a shell fish known as the murex. The gradual failure of these shell fish on their own shores led the Tyrians to become great explorers. Tyre has "now sunk to a miserable stagnant village, where the waves mournfully crash amid the ruins of her former magnificence."

Sidon was situated almost midway between Tyre and Beyrout, on a small promontory jutting out into the sea from the edge of a fertile strip of plain stretching from



the mountain to the shore. "The site was chosen doubtless because of the excellent harbor formed by a series of small islets, a short distance from the shore, which protected shipping lying by the city. Sidon became a great city before Tyre. Her "early pre-eminence was due no doubt to her success in commercial enterprise, the skill and intrepidity of her mariners and merchants, and the progress of her sons in arts and manufactures." The dye, which later became known as "Tyrian purple," was really first used by the Sidonians.

### THE LESSON APPLIED

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

1. In some moods it seems to us as if the evil things of life were obtruding themselves everywhere, as if we simply could not get away from them. It is well to remember that the good has a way of obtruding itself too, so that it cries aloud to those who have ears to hear. And so Jesus one day went into foreign parts in order to get some time of respite from the insistence of the crowd; he sought out a quiet house, and planned to make a sort of sanctuary of it. And he could not be hid. Genuine character must reveal itself. The writer was calling on a doctor in Montreal who had spent his early days in Scotland. In his consulting room there was a photograph of the late Professor Henry Drummond. "If I have any good in me at all," said the doctor, "I owe it to that man." Many another could have borne a like testimony. And because Jesus possessed in surpassing measure that strange thing we call personality, he could not be hid. Nor can he be hid to-day. Wherever he has entered into a human soul, as we all should long to have him enter into ours, there he reveals himself in all his mysterious power.

2. Faith and hope are beautiful things, but, if they are to be made useful to us, we must learn to translate them into action. It would be strange if this woman in our lesson did not feel some degree of hesitation in coming to Jesus with her request. She was a

woman, and it was the custom, in the days of Jesus, for women to keep themselves in the background. She was a foreigner to Jesus, and the antipathy of the Jews to foreigners was well known. But her daughter, her little daughter, was in danger and her need determined this heathen woman to put her faith and hope to the test. The fatal defect of hesitation may easily rob us of some of the finest things in life. Hamlet is one of the most attractive persons in Shakespeare's wonderful gallery, but Hamlet failed because he hesitated to translate thought into action. If our thoughts of Jesus are worth anything, they demand to be translated into terms of life.

3. If our faith be of the right kind, obstacles will but help in its development. The discouraging words of Jesus only served to bring out into a bolder relief the remarkable faith of this woman. So we see little enough of the power of water in the raindrops or in some little, quiet stream; but when the waters meet with some obstacle such as great rocks or masses of ice, then we see them rise into terrible power. So steam, floating through the air, may seem a powerless enough thing, but let it be confined in some engine, and its power will develop so as to turn the mighty wheels of industry.

4. It is a great thing to have friends. It is still a greater thing to have efficient friends, who can be relied upon to help us at the right

moment. It is best of all to have friends whose hope for us, and whose perseverance on our behalf actually outlasts our own; who, when we are in despair and ready to give up altogether, clap us on the back, and say, "Courage, the end is not yet!" The deaf man of our lesson had quite conceivably given up all hope of his own cure, but his friends kept on hoping for him. And at last the opportunity came to bring him to Jesus. Are we being friends to some person who is on the verge of despair, to some person who can do nothing to assist us in any worldly way, but whom we must assist? Do we think of such people as opportunities presented to us for service? "So long as we love, we serve . . . and no man is useless while he has a friend."

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Say something, in opening, about the passage which intervenes between this lesson and the last, dealing with Jesus' discourse on eating with unwashed hands, in which he dwells upon the hypocrisy which underlay much of the tradition of the scribes. Remind the class that we are now entering upon the third and last period of Jesus' Galilean ministry, which ends with his final departure for Jerusalem. The lesson will naturally fall into two sections:

1. *Jesus frees a stricken child*, vs. 24-30. Jesus' sermon on the bread of life which followed his feeding of the five thousand resulted, according to John, in many of his disciples turning their backs upon him. Does the class see any connection between that fact and the retirement of Jesus into the country near Tyre and Sidon? One of the earliest opponents of Christianity accused Jesus of cowardice in thus leaving Galilee. Is there anything in such an accusation? Draw attention to the fact, that while Jesus sought seclusion, he could not find it. Is there any sense in which it is true that Jesus cannot be hid to-day?

Why is it that Mark lays special emphasis upon the nationality of the woman who comes to ask for help? Seek to secure from the class an explanation of the seemingly harsh words of Jesus to the woman. Did they convey contempt for the Gentiles? Point out

5. Two interesting things are told us about Jesus as he cured the deaf man. One is that he sighed, and the other that he looked up to heaven. It is not at all improbable that his sigh resulted from his thought of the heavy load of human suffering. But Christ's sigh was combined with his heavenward look. We should do well to learn that heavenward look from the master. We fix all our attention upon earth's misery, and we become pessimists. What we need is the upward look. It is when we remember that God rules, that he knows better than we do the enormity of earth's suffering, and yet gives grace for every task,—it is only then that we can do earth's tasks and bear earth's sufferings without being overwhelmed by them.

that the woman, at any rate, did not feel that Jesus was completely refusing his help. It may be that she saw something in the face of Jesus to encourage her. It may be that she fixed on the words: "Let the children first be filled," with their suggestion that there were others to come after the children. Point out the nature of her answer. What was it about her answer which led Jesus to use such words as he does in v. 29? In how far is persistence in our prayers an element of real faith?

2. *Jesus frees a deaf man*, vs. 31-35. Suggest to the class that this deaf man's imperfect speech was probably a result of his deafness. Draw attention to the example of service which we have in the friends who brought the deaf man to Christ. They could not restore his faculties, but they did the next best thing. Say something about the responsibility and privilege of introducing those in moral and spiritual bondage to Jesus Christ, as their great hope for freedom. Why did Jesus use the peculiar means described by Mark in curing the deaf man? Does our faith still need the assistance of outward signs? Find out if the class sees any significance in the sigh of Jesus, and any significance in his upward look. Point out that it will be a good thing for us if we can learn to connect our sighs with the heavenward look.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Remind the class that the public ministry of Jesus was so intensely earnest and self-sacrificing, that it was necessary for him at times to seek rest in some quiet retreat, but that it was hard for him to find a place so remote and secluded that suffering humanity could not find him, and break in upon his rest, and call forth the exercise of divine love and power. We have an illustration of this in the lesson.

1. *The Syrophenician Woman*, vs. 25-30. Question the class about this woman, who she was, and what brought her to Jesus. Note that demon-possessed as this child was, she was not beyond the reach of a mother's love. Mother-love can reach down to hell as well as up to heaven. Refer to the tears and prayers of Monica for her degraded prodigal son, Augustine. With a heart yearning, bleeding, for her wild, wayward son, she continued her earnest appeals to God for help. A popular writer of to-day tells a touching story of a Scotch mother's dying prayer for her lost son. Her prayer was: "O God, thou knowest that I consecrated Jamie when he was an infant in my arms. Thou knowest that I have prayed for him with the prayer of faith every day ever since he was born. He is thy child: thou must go after him and find him and bring him back, for thou hast promised, and thou art faithful to thy prom-

ises." What discouragement at first did this Syrophenician woman meet with in her appeal to Jesus? Why was this? In the end Jesus responded lovingly to her appeal.

2. *The Deaf and Dumb Man*, vs. 31-35. Question the class about the cure of this man. Why did Jesus take him aside from the multitude? What means did Jesus use in curing him? Note that in the case of this deaf man actions, intended to awaken hope, took the place of words. Why did Jesus sigh over working this miracle? Was he thinking about how the gift he was conferring might be abused? Good hearing means hearing what we ought to hear, and good speech means saying what we ought to say. There is a fearful possibility of abusing these gifts. Better a thousand times to be deaf and dumb than to cultivate a sense of hearing and saying what is displeasing to God.

### From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Does blessing from Jesus depend upon human faith?
2. Are we responsible for the salvation of others?

### Prove from Scripture

That sin is bondage.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Rev. John Mutch, B.D.

Get the scholars to find Tyre and Sidon on the map, v. 24. These cities were in a region whose people were not Jews but descendants of the original inhabitants of Canaan, and the district was called Phenicia. Refer to Jewish contempt for all other races, of whom they spoke as Gentiles, or even "dogs." Refer to ways in which there is danger of our showing the same spirit towards Jews or other foreigners amongst us.

Question as to who came to Jesus and what she wanted, vs. 25, 26. Tell of Augustine's mother Monica, who prayed that God would make him a Christian, while he was living an evil life. By and by Augustine decided for Jesus and became one of the church's great

leaders. Refer to what love mothers have for their children and how they want them to have the best. Develop the thought that our mother's faith in God is something we should all respect and learn to love.

Ask why we know Jesus did not think the same about the Phenicians as the Jews did, even though he speaks of them as "dogs" (v. 27),—the woman was not discouraged, so that Jesus must have won her trust; the word he uses for "dogs" means little house-dogs, family pets, for which every householder would care. Thus the woman caught his meaning that even the Gentiles had a right to turn to God, and the disciples got a lesson in foreign missions.





# Our Mothers

## An Order of Service for Mothers' Day, May 12<sup>th</sup> 1918

"The bravest battle that ever was fought,  
Shall I tell you where and when?  
On the maps of the world you will find it not:  
'Twas fought by the mothers of men."

### All in Concert:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

### Sing—Hymn 515, Book of Praise.

Birds are singing, woods are ringing,  
With Thy praises, blessed King;  
Lake and mountain, field and fountain,  
To Thy throne their tributes bring.

Waters dancing, sunbeams glancing,  
Sing Thy glory cheerily;  
Blossoms breaking, nature waking,  
Chant Thy praises merrily.

We, Thy children, join the chorus,  
Merrily, cheerily, gladly praise Thee;  
Glad hosannas, glad hosannas,  
Joyfully we lift to Thee.

Angels o'er us join the chorus  
Which on earth we sing to Thee;  
Heaven is ringing, earth is singing,  
Praises to Thee joyfully. Amen.

### Leader—WHY WE OBSERVE MOTHERS' DAY: Read or given as an address.

In every home in our fair Dominion from which a son has gone forth to fight in the cause of Freedom and Right is to be found one of the greatest heroines of the War—a Mother. Many of the greatest battles have been fought and are being fought out to-day in humble homes in far away corners of the world by mothers who have given their best loved—sometimes their all—to the cause.

It is to show the brave mothers whose lives, not only in this time of war but in more peaceful days, have been one long chain of sacrifice, of tender thought, of prayerful care for their dear ones, that we realize what they have done and are doing for us, and to remember the brave, loving, self-denying mothers who are no longer with us on earth, that we are met to-day. In all parts of the continent Mothers' Day is being so kept; and it is a privilege to be able to meet thus and honor these great heroines.

The second Sunday in May is really just a starting point each year for three hundred and sixty-four "Mothers' Days" to follow.

### Responsive Reading: LEADER AND SCHOOL

*Leader*—When the child (of the Shunammite woman who had been so kind to Elisha, the "man of God") was grown, it fell on a day, that he went out to his father to the reapers.

*School or Congregation*—And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

*Leader*—And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

*School or Congregation*—And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

*Leader*—Then she saddled an ass, and said to her servant, Drive, and go forward ; slack not thy riding for me, except I bid thee.

*School or Congregation*—So she went and came unto the man of God to Mount Carmel.

*Leader*—And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite : Run now, I pray thee, to meet her, and say unto her, Is it well with thee ? Is it well with thy husband ? Is it well with the child ? And she answered, It is well.

*School or Congregation*—And when she came to the man of God to the hill she caught him by the feet ; but Gehazi came near to thrust her away. And the man of God said, Let her alone ; for her soul is vexed within her : and the Lord hath hid it from me, and hath not told me.

*Leader*—And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

*School or Congregation*—He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

*Leader*—And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon the child ; and the flesh of the child waxed warm.

*School or Congregation*—Then he returned, and walked in the house to and fro ; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes.

*Leader*—And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

*School or Congregation*—Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. 2 Kings 4 : 18-21, 24-27, 32-37.

**Sing**—Hymn 561, Book of Praise

When mother <sup>s</sup> of Salem their children brought to Jesus,	"For I will receive them and fold them to My bosom :
The stern disciples drove them back, and bade them depart ;	I'll be a shepherd to these lambs, O drive them not away ;
But Jesus saw them ere they fled, and sweetly smiled and kindly said,	For, if their hearts to Me they give, they shall with Me in glory live :
"Suffer little children to come unto Me.	Suffer little children to come unto Me." Amen

**The Lord's Prayer**—In concert.

**Hymn by the Little Children**—535, Book of Praise.

The wise may bring their learning, The rich may bring their wealth ; And some may bring their greatness, And some bring strength and health :	And these shall be the treasures We offer to the king, And these are gifts that even The poorest child may bring.
We, too, would bring our treasures To offer to the King ; We have no wealth or learning ; What shall we children bring ?	We'll bring the little duties We have to do each day ; We'll try our best to please Him, At home, at school, at play :
We'll bring Him hearts that love Him, We'll bring Him thankful praise, And young souls meekly striving To walk in holy ways :	And better are these treasures To offer to our King Than richest gifts without them, Yet these a child may bring. Amen.

(Or, as may be arranged, a Solo by older person)

**Recitation by a Girl :****NOBODY KNOWS**

Nobody knows the work it takes  
To keep the home together ;  
Nobody knows of the steps it takes,  
Nobody knows—but Mother.

Nobody knows of the lessons taught  
Of loving one another ;  
Nobody knows of the patience sought,  
Nobody—only Mother.

Nobody listens to childish woes,  
Which only kisses smother ;  
Nobody's pained by naughty blows,  
Nobody, only Mother.

Nobody knows of the anxious fears.  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but Mother.

Nobody knows of the sleepless care  
Bestowed on baby brother,  
Nobody knows of the tender prayer,  
Nobody—only Mother.

Nobody kneels at the throne above  
To thank the Heavenly Father  
For the sweetest gift—Mother's love ;  
Nobody can but Mother.

**Leader and Whole Assembly in Unison.**

Honor thy father and mother ; which is the first commandment with promise.  
A wise son maketh a glad father : but a foolish son is the heaviness of his mother.

As one whom his mother comforteth, so will I comfort you.

My son, hear the instruction of thy father, and forsake not the law of thy mother.

**Sing—Hymn 245, Book of Praise.**

True-hearted, whole-hearted, faithful  
and loyal,

King of our lives, by Thy grace we  
will be !

Under Thy standard exalted and  
royal,  
Strong in Thy strength, we will  
battle for Thee.

*Peal out the watchword, and silence it  
never,*

*Song of our spirits rejoicing and  
free,—*

*"True-hearted, whole-hearted, now and  
forever,  
King of our lives, by Thy grace we  
will be !"*

True-hearted, whole-hearted ; fullest  
allegiance

Yielding henceforth to our glorious  
King ;

Valiant endeavor and loving obed-  
ience

Freely and joyously now would we  
bring.

True-hearted ! Saviour, Thou know-  
est our story ;

Weak are the hearts that we lay at  
Thy feet,

Sinful and treacherous ; yet, for Thy  
glory,

Heal them, and cleanse them from  
sin and deceit.

Whole-hearted ! Saviour, beloved and  
glorious,

Take Thy great power and reign  
Thou alone,

Over our wills and affections victor-  
ious,

Freely surrendered and wholly  
Thine own. Amen.

**Address—OUR MOTHERS—"WHAT THEY WERE LIKE ; WHAT THEY  
DID FOR US ; WHAT WE OWE THEM."**

**Offering.**

**Prayer.**

**Recitation by a Boy or Older Man.****THE LITTLE WOMAN**

The little woman, to her I bow  
And doff my hat as I pass her by ;

I reverence the furrows that mark her brow  
 And the sparkling love-light in her eye.  
 The little woman who stays at home  
 And makes no bid for the world's applause ;  
 Who never sighs for a chance to roam,  
 But toils all day in a grander cause.

The little woman, who seems so weak,  
 Yet bears her burdens day by day ;  
 And no one has ever heard her speak  
 In a bitter or loud complaining way.  
 She sings a snatch of a merry song,  
 As she toils in her home from morn to night.  
 Her work is hard and the hours are long  
 But the little woman's heart is light.

A slave to love is that woman small,  
 And her burdens heavier yearly grow ;  
 But somehow she seems to bear them all  
 As the deep'ning lines in her white cheeks show.  
 Her children all have a mother's care,  
 Her home the touch of a good wife knows ;  
 No burden's too heavy for her to bear,  
 But, patiently doing her best, she goes.

The little woman—may God be kind  
 To her wherever she dwells to-day—  
 The little woman who seems to find  
 Her joy in toiling along life's way.  
 May God bring peace to her work-worn breast,  
 And joy to her mother-heart at last ;  
 May love be hers when it's time to rest  
 And the roughest part of the road is passed.

The little woman—how oft it seems  
 God chooses her for the mother's part,  
 And many a grown-up sits and dreams  
 To-day of her with an aching heart.  
 For he knows well how she toiled for him,—  
 And he sees it now that it is too late ;  
 And often his eyes with tears grow dim  
 For the little woman whose strength was great.

**A Closing Word from Leader, ENDING WITH THIS CHALLENGE :**

"If you've a gray-haired mother  
 In the old home far away,  
 Sit down and write the letter  
 You've put off day by day ;  
 Don't wait until her tired steps  
 Reach heaven's pearly gate,  
 But show her that you think of her  
 Before it is too late.

"If you've a tender message  
 Or a loving word to say,  
 Don't wait till you forget it,  
 But whisper it to-day,  
 Who knows what bitter memories  
 May haunt you if you wait ?  
 So make your loved one happy  
 Before it is too late."

**Sing—Hymn 218, Book of Praise**

Blest be the tie that binds  
 Our hearts in Christian love ;  
 The fellowship of kindred minds  
 Is like to that above. Amen.

**Benediction.**

**All : "God save the King" and "God save our Splendid Men"**

Trace on the map Jesus' course from Sidon to the southeast, down the eastern side of the Lake of Galilee into the district known as "the ten towns," for that is what is meant by Decapolis, v. 31. This was "heathen" country, what the Jew called a land of "dogs." Picture the people bringing forward the deaf stammerer and Jesus using the "sign language" and restoring both hearing and speech, vs. 32-35. Let one read Acts 7 : 57, which shows how the Jews made themselves deaf to Stephen's words about Jesus. Ask for some of the causes that may make us deaf to Jesus, — refusal to read and study the Bible, to pray ; and letting selfishness keep us away from him. We must let him open our ears for us by putting away everything that would keep us from hearing what Jesus says.

A young man going for the first time through a rough and sparsely inhabited district of our great Northwest, was told to take a certain "trail." But he preferred another, and took it, with the result that he got lost for

a long time. He heard, but he did not heed. These very people, among whom Jesus worked this miracle, did not heed his command, vs. 36, 37. Perhaps they did not see any sense in it. Ask if it is wrong for us to disobey a command of Jesus because we do not see any sense in it. The follower of Jesus must both hear and heed.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Read about the unclean spirit, of whom Jesus said, "This kind can come forth by nothing, but by prayer."

2. Jesus said, "Rejoice not, that the spirits are subject unto you ; but . . . rejoice" in what ?

ANSWERS, Lesson XII.. First Quarter—  
(1) John 7 : 37. (2) Mark 8 : 1-9.

### Prove from Scripture

That sin is bondage.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Although we have had a great many lessons about Jesus the mighty worker, we have not yet heard nearly all, and for twelve more Sundays, we are going to hear about other wonderful works which Jesus the mighty worker did. The very greatest work of all was, that he died to save people from their sins.

#### Golden Texts for the Quarter

—John 3 : 16 ;  
Matt. 16 : 16 ;  
Rom. 1 : 16.

*Thought for the Quarter*—This mighty worker is the Saviour and friend of everybody in the world.

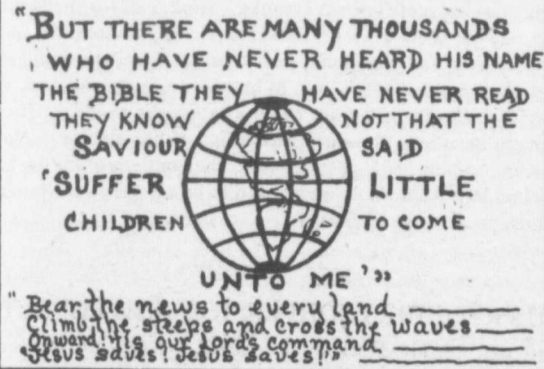
*A Look Forward To-day*—We are going to hear about Jesus the mighty worker helping strangers (foreigners).

*Lesson Thought*—We should give the gospel to all peoples.

*Approach to the Lesson*—If possible, place before the class some cut-out pictures of children of other

lands (mounted so they will stand on your table). If such pictures are not available, describe these children to the little ones. Say to the scholars : "These children look quite different from you, but after all it is only their skin that

is different. Inside they are just the same and they have a soul just like yours. Jesus loves them just as he loves you and came to save them all. Show a globe or map, and name the countries where missionary work is especially needed. Think of the whole big



continent of Africa where thousands of little black children live. There is great need of lots of men and women missionaries to go to all these lands to teach the little black and brown and yellow children to love and pray to Jesus.

*Lesson*—Our lesson tells us about Jesus going amongst foreigners and how he helped a little foreign girl. Tell the lesson story (see PRIMARY QUARTERLY). (Show picture.)

*The Deaf and Dumb Man Cured*—Tell vs. 31-35.

*Golden Text*—Best of all Jesus came to set people free from sin. Repeat Golden Text.

*Motto*—Repeat, "We Will Be Workers."

*The Children's Promise*—Repeat :

"O, dear little babies far over the sea  
In India, China, where'er you may be—  
In Africa, Burma, Korea, Japan,  
We're going to help you as fast as we can.  
We'll send you our Jesus, he's your Jesus too,  
We wish all your mamas knew how he loves  
you,  
We'll send you our Bible, when you are  
grown  
You never will worship idols of stone.  
So we're saving our pennies and praying  
each night,  
That we may help all your lives to be happy  
and bright."  
*What the Lesson Teaches Me*—THAT WE  
SHOULD GIVE THE GOSPEL TO ALL PEOPLES.

### FROM THE PLATFORM

# HOW TO BE FREE

Begin by questioning the scholars for a little about what the Allies are fighting for. The point to bring out is that they are fighting so that we and the people of other nations may be free instead of being the slaves of German tyrants. Next, call for the Golden Text, and point out that our lesson tells us HOW TO BE FREE (Print). Ask about two persons in the lesson who needed to be made free and were made free. Take, first, the daughter of the Syrophenic woman. Get the scholars to tell you, in answer to questions, how she was in bondage to the unclean spirit, which compelled her to do whatever it would. Bring out the story of how she was set free in answer to the earnest pleading of her mother. Now, turn to the man of Decapolis and bring out how he was set free from the bondage of his deafness and dumbness. Question about the bondage from which we all need to be set free,—the bondage of sin, and emphasize the willingness and power of Jesus to set us free.

## Lesson II. JESUS REQUIRES CONFESSION AND LOYALTY April 14, 1918

Mark 8 : 27-38. Study Mark 8 : 1 to 9 : 1. Scripture Memory Verses.

**GOLDEN TEXT**—If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8 : 34 (Rev. Ver.).

27 And Je'sus went <sup>1</sup> out, and his disciples, into the <sup>2</sup> towns of Cae'sar'ea Philip'pi : and <sup>3</sup> by the way he asked his disciples, saying unto them, <sup>4</sup> Whom do men say that I am ?

28 And they <sup>5</sup> answered, John the Bap'tist : <sup>6</sup> but some say, Eli'as ; and others, One of the prophets.

29 And he <sup>7</sup> saith unto them, But <sup>8</sup> whom say ye that I am ? <sup>9</sup> And Pe'ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected <sup>10</sup> of the elders, and <sup>11</sup> of the chief priests, and <sup>12</sup> scribes, and be killed, and after three days rise again.

32 And he spake <sup>13</sup> that saying openly. And Pe'ter took him, and began to rebuke him.

33 But <sup>13</sup> when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan: for thou <sup>14</sup> savourest not the things <sup>15</sup> that be of God, but the things <sup>16</sup> that be of men.

34 And <sup>16</sup> when he had called the people unto him with his disciples <sup>17</sup> also, he said unto them, <sup>18</sup> Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever <sup>19</sup> will save his life shall lose it; <sup>20</sup> but whosoever shall lose his life for my sake and the

**Revised Version**—<sup>1</sup>forth, and; <sup>2</sup>villages; <sup>3</sup>in; <sup>4</sup>Who; <sup>5</sup>told him, saying; <sup>6</sup>and others, Elijah, but others; <sup>7</sup>asked them; <sup>8</sup>who; <sup>9</sup>Omit And; <sup>10</sup>by; <sup>11</sup>Omit of; <sup>12</sup>the; <sup>13</sup>he turning about, and seeing his disciples, rebuked Peter, and saith; <sup>14</sup>mindest; <sup>15</sup>Omit that be; <sup>16</sup>he called unto him the multitude; <sup>17</sup>and said; <sup>18</sup>If any man would come; <sup>19</sup>would; <sup>20</sup>and whosoever; <sup>21</sup>Omit the same; <sup>22</sup>doth; <sup>23</sup>to gain; <sup>24</sup>forfeit his life; <sup>25</sup>For what should; <sup>26</sup>life; <sup>27</sup>For whosoever shall; <sup>28</sup>generation, the Son of man also shall be ashamed of him.

#### LESSON PLAN

- I. A Great Question, 27-30.
- II. A Great Revelation, 31-33.
- III. A Great Command, 34-38.

#### HOME DAILY BIBLE READINGS

M.—Jesus requires confession and loyalty, Mark 8: 27-38. T.—A miraculous supply of food, Mark 8: 1-13. W.—Teaching and healing, Mark 8: 14-26. Th.—Loyalty to Jehovah, 1 Kgs. 18: 30-39. F.—Personal confession, Ps. 63: 1-11. S.—Following Jesus, Luke 9: 57-62. S.—Confessing Christ, Matt. 10: 32-39.

**Primary Catechism**—*Ques. 83. Which is the Sixth Commandment? A. The Sixth Commandment is, "Thou shalt not kill." Ques. 84. What did Jesus say*

*gospel's, <sup>21</sup> the same shall save it.*

*36 For what <sup>22</sup> shall it profit a man, <sup>23</sup> if he shall gain the whole world, and <sup>24</sup> lose his own soul?*

*37 <sup>25</sup> Or what shall a man give in exchange for his <sup>26</sup> soul?*

*38 <sup>27</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful <sup>28</sup> generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

*about the Sixth Commandment? Jesus said this Commandment is broken by all angry passions.*

**Shorter Catechism**—*Ques. 13. Did our first parents continue in the estate wherein they were created? A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.*

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 1, 91, 100, 238.

**Special Scripture Reading**—Ps. 2. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1413, Jesus and his Disciples on the Road to Cæsarea. For Question on Missions, K. 236, Coolies Eating Midday Meal. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Autumn of A.D. 29; the road from Bethsaida to Cæsarea Philippi.

**Connecting Links**—This lesson immediately follows the last.

### I. A Great Question, 27-30.

Vs. 27, 28. *Went out*; from Bethsaida. *Towns*; Rev. Ver., "villages," that is, of the district which took its name from the principal city. The city itself Jesus avoided, wishing privacy for the sake of instructing the Twelve. *Cæsarea Philippi*; up the Jordan valley, 25 or 30 miles north of the Sea of Galilee. (See Geography Lesson.) It marks the most northerly point in our Lord's journeyings. *By the way*; on the road, probably when the city of Cæsarea Philippi came into view. *Men say*. He first asks what impression of his person the people had received from his ministry. *John the Baptist*; risen from the dead. (See ch. 6: 14-16.) *Elias*; Elijah, whom Malachi (ch. 4: 5) prophesied as the forerunner of the Messiah. *One of the prophets*; belonging to the old prophetic order.

V. 29. *Whom say ye*; the great question. What is your personal conviction? "Ye" is emphatic,—“you, who have been the special witnesses of my life and daily words, what conclusion have you formed of me?” *Peter*; the spokesman of the Twelve. *The Christ*;

Matthew, “the Christ, the Son of the living God” (Matt. 16: 16); Luke, “the Christ of God,” Luke 9: 20. The disciples confess Jesus to be the Messiah. “Christ” translates the Greek, and “Messiah” the Hebrew, word for “the Anointed.” Hebrew kings were anointed with oil when they were given their office, and the promised ideal king was thought of as the anointed, chosen of God until the Anointed became his recognized title.

V. 30. *Charged*. This is a strong word—threatened, spoke in a tone of menace, as if he anticipated unwise talking. *Of him*; that is, about his being the Christ. The time had not yet come for a public declaration of his Messiahship. Why? Because his work as Messiah had yet to be finished by his death on the cross; because the disciples' faith as yet was weak and their knowledge was very imperfect; and because the Holy Spirit must teach them the full truth about Jesus before they could rightly proclaim him as the Messiah.

### II. A Great Revelation, 31-33.

V. 31. *Began to teach them*. This is a true beginning in the instruction of the Twelve, the first teaching of the kind. *Must*. It is inevitable: first, because of the hostility of men; secondly, because of the spiritual nature of his work, which made it impossible

for him to oppose force by force. *Suffer many things*; so in Matt. 16 : 21 ; Luke 9 : 22. *Rejected*; a reference to Ps. 118 : 22. An official rejection, a rejection after trial. *Elders*; laymen or priests who were members of the Sanhedrin, the supreme ecclesiastical court in Jerusalem. *Chief priests*; the leading members of the supreme court, chiefly Sadducees. *Scribes*; professional interpreters of the law, who belonged to the Sanhedrin, chiefly Pharisees. Jesus was to be officially rejected by each of the three classes making up the Sanhedrin and each class is here saddled with its individual responsibility.

V. 32. *Openly*; in plain terms, without reserve, using entire frankness of speech. Before this there had been obscure hints of what was now made quite clear (see John 1 : 29 ; 2 : 19 ; 3 : 14 ; Mark 2 : 20 ; Matt. 9 : 15 ; 10 : 38 ; John 6 : 51). *And Peter*; the self-same Peter who had just borne testimony to the master's divinity. Now he was ready to remonstrate with him as though he were a mere man like himself. *Took him*; took hold of him so as to take him aside. *Rebuke him*. See Matt. 16 : 22 for the words of Peter's remonstrance. The suffering of the Messiah was a strange and unwelcome thought to Peter.

V. 33. *Disciples . . . Peter*. The rebuke was addressed to Peter but was meant for the Twelve. *Get thee behind me, Satan*. See Matt. 4 : 10 ; Luke 4 : 8. A repetition of the wilderness temptation to follow a worldly course. *Savouriest*; an old English word, meaning discern and relish. Peter lacked spiritual understanding. Rev. Ver., "mind-est." His mind was far away from the mind of God, and hence he played the part of the tempter who was constantly striving to bring Jesus to consider himself instead of God's will for him.

### III. A Great Command, 34-38.

V. 34. *People*; Rev. Ver., "multitude." Even in this remote heathen district, Jesus was surrounded by crowds of curious spectators and eager listeners. *Whosoever will come*; Rev. Ver., "If any man would come;" literally, "willeth to come;" not the "will" of the future tense, but of desire and resolution. *After me*; becoming my disciple or personal follower. *Deny himself, and take*

*up his cross*; a call to self-denial that involved the utmost conceivable pain. Death by crucifixion was a Roman custom familiar to the Jews, and the condemned man carried his own cross. *Follow me*; to literal crucifixion, if need be, in devotion to principle; certainly to the crucifixion of sinful desire and passion. This is not a third thing added to the self-denial and cross bearing, but means that in these two things, self-denial and cross bearing, is to be found the way to follow him.

V. 35. *Will save*; literally, "willeth to save." *Life*; his natural life, including his passions, desires and worldly purposes. *Shall lose it*; lose, that is, his true spiritual life, which consists in serving God and others. *Lose his life*,—again, his natural life—spend it in generous service. *For my sake*; personal devotion to Christ the first duty and the life worth any cost. This saying was given on three other occasions, Matt. 10 : 39 ; Luke 17 : 33 ; John 12 : 25. *Gospel's*; for the sake of making known the good news which Jesus came to bring.

Vs. 36, 37. *The whole world*; the material visible world with all it has to offer. *Lose*; Rev. Ver., "forfeit," not a loss merely, but a loss coming by penalty inflicted. *His own soul*; Rev. Ver., "his life,"—that is, his spiritual life,—the life of God in him.

V. 38. *Ashamed of me*; a feeling that leads to denial. (See Matt. 10 : 33.) *Adulterous*; having its heart estranged from God, Isa. 54 : 5 ; Jer. 31 : 32. *Son of man*; Jesus in his official position as judge. *When he cometh*. This is associated with the resurrection, last judgment and complete ushering in of the kingdom, Matt. 24 : 3, 37, 39 ; 1 Cor. 1 : 7 ; 15 : 23 ; 1 Thess. 3 : 13 ; 4 : 15 ; 5 : 23.

### Light from the East

ST. BENEDICT—St. Benedict was trained to austerities and obedience in a cave which overlooked an old palace of Nero ; the law of life should lie in self-devotion and not in self-indulgence. His first monastery stood on the site of an old temple of Apollo ; all treasures of wisdom should be laid at the feet of Jesus. He laid on his disciples the yoke of obedience. The first words of his rule are : "Hear, my son, the precepts of thy master . . . that thou mayest return to him by the trial of obedience



from whom thou hast fallen by the sloth of disobedience." He showed by his example and by his rule that the life full of accomplishment was the life of him who sought "not to do his own will, but the will of him that sent him." He taught that for him who governed and for him who served there was one law. Two of his regulations will illustrate his spirit. If any one was called to an office, however humble, he was directed to

fall at the knees of all, and beg their prayers; and when his work was done, he closed it with the thanksgiving, "Blessed art thou, O Lord God, who hast helped me, and comforted me." And, again, the Lord's Prayer was to be said in the hearing of all, that all alike, when brought face to face with the condition whereby we ask to be forgiven as we forgive, might cleanse themselves from every offence against mental charity.

### THE GEOGRAPHY LESSON

Cæsarea Philippi, originally Paneas, the scene of Christ's charge to Peter (Matt. 16 : 13-20; Mark 8 : 27), lay 1150 feet above sea level, in a recess of the Hermon mountains. Here was a sanctuary of Pan, the Greek god of herds and hunters, pastures and forests,—a fact which gave the place its ancient name and is still remembered in the modern name Baniyas—and here, when Herod the Great came to the throne he erected a temple. His son Philip refounded the city, and changed its name from Paneas to Cæsarea in honor of the emperor Augustus, adding his own name to distinguish it from the similarly named city founded by his father on the sea



coast. For a while it was called Neronias, but ultimately the old name Paneas came again to the surface and replaced the others. At Cæsarea Philippi, Titus, afterwards emperor of Rome, celebrated with gladiatorial shows the capture of Jerusalem. It was captured by the Crusaders in A.D. 1130, and finally lost by them to the Mohammedans in A.D. 1165. "Under the ancient castle of the Crusaders a copious stream issued from a cave, now

much choked with fragments of rock, where was the shrine of Pan." This stream is counted as one of the sources of the Jordan. The modern village is small, and the remains of the city of Roman times are meagre.

### THE LESSON APPLIED

1. There are two ways in which a father may help his boy do a sum in arithmetic. He may really do the sum himself, and then let the boy copy it. That can hardly be called help. The other way is for the father to make the principles involved in the sum clear, and then let the boy work it out for himself. That is true help. That is genuine education. Now Jesus wanted to teach his disciples a great lesson. He wanted to teach them that he was the Messiah. And he went about it in the manner of the true teacher. He did not keep on saying to them over and over again, "I am the Messiah; I am the Messiah." Instead of that he lived before them and with them as the Messiah, and then one day he asked them who he was, and received the best reward to the true teacher when Peter, speaking for the others, said: "Thou art the

Christ." And that is the way in which we are to learn our lessons about Christ to-day, through our experience of him. Only those can bear the right sort of testimony to him who have themselves tested his grace.

2. We have in this lesson an interesting contrast between report and conviction. The disciples report what the people think of Jesus. Jesus makes no comment, but immediately turns to them with what was, for them, a vastly more important question: "Who do ye say that I am?" How often in matters of religion we are content with reporting or receiving the experience of others, as if that somehow took the place of our own conviction. We read religious books or religious tracts, and we accept what they teach as if it were our own conviction. That won't do. "Who do ye say that I am?" is a ques-

tion that eventually we all must face. And Christ will not be satisfied with any conventional answer that does not represent our own conviction in regard to him.

3. Christ's method of dealing with temptation is brought out in this lesson. Perhaps the worst temptations come to us when we are alone, as Jesus was in the wilderness. But a temptation that is almost as severe is that which comes to us through some intimate friend. Such a temptation is presented to Jesus by Peter when he tries to turn the master away from the only path by which the world could be redeemed,—the path of suffering. But see how Jesus deals with the temptation. He deals with it immediately. There is no foolish dangling of it before his eyes. There is no playing with it. As St. Thomas à Kempis says: "Yet we must be watchful, especially in the beginning of the temptation, for the enemy is the more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking."

4. One summer afternoon a steamer was going down the Mississippi with its crowd of passengers, many of them miners from California. Suddenly she struck against an old wreck in the river, and began to sink rapidly. One fourth of the passengers escaped in the boats, but the others had to divest themselves

of their garments, and throw themselves into the river. And all got safely to shore. All, that is, except one man. He was the last to leave the vessel, he clung to a spar for a few moments, and then sank like a stone. It was discovered afterwards that during the confusion after the boat struck, this man had rifled the trunks of the miners. He had fastened their bags of gold around his waist and they had sunk him. In a very short time he had gathered more gold than most men in their whole lives, but the end was death for him. All of which is a parable in illustration of one of the most solemn questions which ever fell from the lips of Jesus: "What is a man profited, if he shall gain the whole world, and lose his own soul?"

5. To be ashamed of Jesus is to be guilty of the basest ingratitude. A well known novel deals with the story of two brothers. One of them became the minister of a large and wealthy church. His old father to whom he owed so much came to visit him, and the young minister was ashamed to introduce his humble father to the cultured men of his congregation. He was ashamed of his father, and, as we read the story, we are ashamed of the ungrateful son. But have we never been guilty of a like contemptible sin in regard to Christ, through the fear of possible ridicule from our unthinking companions?

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Take a few minutes at the beginning to call attention to the passage intervening between our last lesson and the one for to-day. Point to the hints which we have that Jesus is seeking seclusion. In the last lesson we were told that "he could not be hid." After the man with the impediment in his speech was cured, Jesus commanded the witnesses to keep quiet about this cure, but they disobeyed, ch. 7 : 36. When Christ cures the blind man near Bethsaida, he commands him to keep quiet, ch. 8 : 26. What was the object of these commands? Jesus was probably trying to get free from the demands of the crowd in order that he might have an opportunity of having some intimate conversation with his disciples regarding what was only too soon to befall both himself and them. Now discuss the two paragraphs of our lesson passage:

1. *Jesus requires confession*, vs. 27-30. On the journey from Bethsaida to Caesarea Philippi Jesus secures the privacy he has been seeking. How does he use it? Point out that up till now, so far as the record in the first three Gospels is concerned, Jesus has spoken about the kingdom of God, its laws, etc., rather than about the person of the king. Now the time has come for him to make sure of the real attitude of the Twelve toward himself as the central person in the kingdom. What is the popular verdict about Jesus as reported by the disciples? The chief concern of Jesus now, however, is not so much with the popular verdict as with the personal conviction of the disciples. It is characteristic of Peter that he should be ready with his answer. Does he speak for himself or for himself and the others? Can the class sug-

gest a reason for Jesus' command in v. 30? Be sure to emphasize the need for having personal convictions about Christ. He is still interested in what we think of him.

2. *Jesus requires loyalty*, vs. 31-38. It is important that the class should see clearly the connection between this section and the one we have just studied. It is only after Jesus is assured of the disciples' belief in his Messiahship that he can go on to reveal to them what will be involved in that Messiahship for him and for them.

Call attention to the characteristic part played by Peter in connection with this incident also. Is there anything in Jesus' warm reply to suggest that Peter had voiced a real temptation to Jesus? Having made this revelation to his disciples, he turns to the multitude as well in order to make clear what is involved in loyalty to him. What does Jesus mean by "taking up the cross," and by the striking paradox of v. 35? Make it plain to the class that confession must always prove itself in practical loyalty.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Refer to the sacred revelations of character often made in the most intimate friendships of life, when heart responds to heart, when soul reveals itself to soul. Note that in our lesson we have Jesus and his disciples, away from the crowd, taking a long journey alone into the north country. They get very near to each other as they engage in a heart-to-heart talk.

1. *A Testing Question*, vs. 27-30. What question did Jesus ask the disciples when they were alone that day? Why did Jesus ask this question? Was he much concerned about public opinion? We like to have people think well of us, but our supreme effort in life should be to have God think well of us. This is a much more satisfactory way to live than to live with a morbid craving for public favor. The voice of the people is not necessarily the voice of God. Note that the people had a good opinion of Jesus when they identified him with the noblest characters in the world's history, but they utterly failed to grasp the full significance of his life. It is not enough to look upon Jesus as the best of men. Note how Jesus makes this question a personal test. It matters everything that we should have right thoughts about this matter, that we should think as the disciples did. How did they come to think right thoughts about Jesus? Their personal experience with Jesus from day to day, under divine inspiration, enlightened their minds in the knowledge of Christ. We cannot know Jesus as he is

revealed to us in the Gospels without thinking about him as the disciples did.

2. *A Startling Revelation*, vs. 31-33. What was this revelation which Jesus made that day which seemed so incredible to the disciples? What revelations of a suffering Saviour have we in the Old Testament? (See Isa., ch. 53.) If the disciples had understood these prophecies aright they would not have been so startled by this revelation. Human life cannot be made perfect without suffering. The world could not be saved without suffering. Refer to the supreme sacrifice made by multitudes in the War to save the world from being dominated by brute force.

3. *A Wonderful Sermon*, vs. 34-38. Note that the spirit of the master must be the spirit of all his followers. A selfish life is always a failure, it matters not how much of this world's wealth and honor and pleasure a man gains; and an unselfish life is always a success, it matters not how much suffering it may entail.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Is loyalty to Christ possible without confession of Christ?
2. Is love of self right or wrong?

#### Prove from Scripture

That obedience is the best service.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Centre the teaching of this lesson about the truth that Jesus wants us both to confess and

be loyal to him in heart and in life.

Commence by asking the scholars why it

was that the people thought Jesus was John the Baptist or Elijah or "one of the prophets," v. 28. Develop the idea that when he was on the earth people felt that he was no ordinary man. Ask whom those who knew him best thought he was, v. 29. By questioning, develop some of the reasons why we cannot regard Jesus as any ordinary man,—his sinlessness; his wonderful work; his teaching about God as a loving Father which no one else ever gave us; his power to forgive sins and his power to get men to live good lives, not only then but now, all about us. For such reasons we must make Jesus the lord of our lives.

Ask for ways in which we may confess Jesus. Tell the story of the learned and aged teacher Victorinus, who lived long ago and who decided to be a Christian. He went in private to a Christian leader named Simplicius, who asked him to join the church. Victorinus objected, saying that going to church would not make him a Christian. He was afraid to acknowledge Jesus by such open confession. But by and by he did so, saying that he had to confess Jesus. Other ways of confessing Jesus before others are, speaking the truth and doing what is right when tempted to do wrong.

Ask why it was that Peter, who was willing to acknowledge Jesus as his lord, was so sternly rebuked, v. 33. Peter could not imagine the king of the whole earth hanging on a cross, vs. 31, 32. He could understand a king being the triumphant leader of great armies; but not one who had to be crucified,

to lose his life, in order to gain his kingdom. Ask the scholars if something can be done through suffering that cannot be done in any other way. Refer to soldiers giving up their lives for us. Tell how Father Damien, a missionary to the Hawaiian Islands, went and lived amongst lepers in order to preach to them and get them better houses and food. He died from the loathsome disease; but he was able to do what never would otherwise have been done. So Jesus, by his death on the cross, has saved the world. He expects us to act like him, to be ready to give up many things which are dear to us in order that we may help others, vs. 34-38.

Point out that it is by losing strength that a strong boy becomes stronger; for he spends it in work and exercise, and thus gets more muscle. Similarly, when boys and girls give up their time and strength to Jesus, when they spend their lives for him, he will make them grow more manly and womanly, v. 35.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. "He is despised and rejected of men." "He hath poured out his soul unto death." Of whom was this said? Where are the words found?

2. In what other place are the words, "Get thee behind me, Satan," found in scripture? ANSWERS, Lesson I.—(1) Mark 9: 29. (2) Luke 10: 20.

### Prove from Scripture

That obedience is the best service.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

*A Look Forward*—Our lesson is about a great question which Jesus the mighty worker asked his disciples.

*Lesson Thought*—Jesus is the Son of God. We should be loyal to him, our heavenly king.

*Approach to the Lesson*—Show picture of our king. Sing God save the King. Speak about our soldiers. They are willing to suffer and fight and die because they are loyal to our king and country and the right (show picture of some soldiers). (Boys and girls can show their loyalty in many helpful ways, denying themselves candy, ice cream, picture

shows, etc., so that there may be more food and money to send to help our soldiers to fight.)

Jesus wants his followers to be loyal Christian soldiers who are willing to suffer hardships and to deny themselves so that they may have more to give to help Jesus' "soldiers of the cross" to fight sin of all kinds.

*Lesson*—Our lesson is about this very thing. Jesus and his disciples were going amongst the villages of Caesarea Philippi (map). On the way Jesus asked them, "Whom do men say that I am?" Listen to the answer of the

different disciples, v. 28. Do the disciples really know who he is? Surely they must after all they have seen him do and heard him speak. "Whom do you say that I am?" Jesus asks them. How loyal Peter's reply is: "Thou art the Christ." Continue the story. Jesus began to tell them that he must suffer many things and at last be put to death on the cross by his enemies.

Peter said, "No, Lord, these things must never happen to you."

But Jesus told Peter not to tempt him to give up the great work he came to do,—to die for the whole world.

*Golden Text*—Jesus told the disciples they must be willing to suffer and even to die for his sake. They must be brave, true and loyal to him, just as our soldiers are brave, true and loyal to our King George. Repeat Golden Text.

*Self-denial*—We are doing all we can to help our soldiers to fight so that the world may be safe from enemies. We must remember also

the soldiers of the cross (our missionaries), who are going forward to conquer heathen lands for King Jesus and to keep our own land for him. We must deny ourselves so that we may be able to send more to help them in their work.

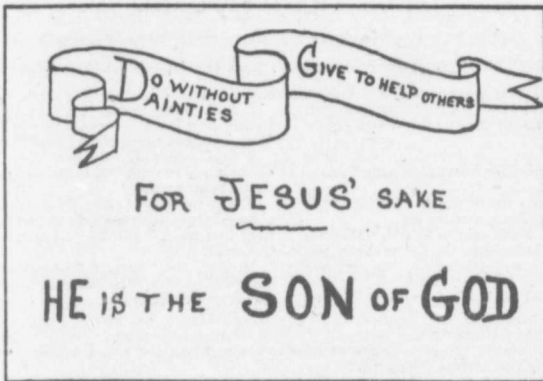
*A Doing Without Club*—"Let's form a 'doing without club,'" said Jack, and Polly, his sister, was always ready to fall in with any of Jack's plans. "How do you do it?" asked Polly. "Well," said Jack, "we'll write out a list

of things we can do without, both for the sake of our soldier boys and also for the sake of our missionaries, and we'll get all the boys and girls to sign this promise to 'do without.'"

The children will help the teacher to make out a list (print).

*A Promise*—"We will be workers" and will deny ourselves for Jesus' sake, for we know he is the Son of God.

*What the Lesson Teaches Me*—JESUS IS THE SON OF GOD.



### FROM THE PLATFORM



Draw on the blackboard a large question mark. Point out that a good title for the lesson would be: "The Great Question." Bring out that the great question in the lesson is: "Who is Jesus?" Have the scholars tell you whose opinion about himself Jesus asks for first,—the opinion of the people amongst whom he had been teaching and working. Question about what that opinion was,—that he was "John the Baptist;" that he was "Elijah;" that he was "one of the prophets." Next, call for the second opinion about himself for which Jesus asked,—that of the Twelve who had been his close and constant companions. Ask who answered this question, and have a word about Peter's readiness to act as the spokesman of the disciples. Have the scholars repeat the answer: "Thou art the Christ." Bring out what this answer

means,—that Jesus is the Saviour whom God had promised and who had at last come into the world. The teaching to emphasize is, that since Jesus is the Saviour, sent of God, we should trust and love and serve him with all our hearts.

## Lesson III.

## JESUS TRANSFIGURED

April 21, 1918

Mark 9 : 2-10. Study Mark 9 : 2-29. Scripture Memory Verses.

GOLDEN TEXT—This is my beloved son : hear ye him.—Mark 9 : 7 (Rev. Ver.)

2 And after six days Je'sus taketh with him Pe'ter, and James, and John, and leadeth them up into <sup>3</sup> an high mountain apart by themselves : and he was transfigured before them.

3 And his <sup>4</sup> raiment became <sup>5</sup> shining, exceeding white <sup>6</sup> as snow ; so as no fuller on earth can <sup>6</sup> white them.

4 And there appeared unto them <sup>7</sup> Eli'as with Mo'ses : and they were talking with Je'sus.

5 And Pe'ter <sup>8</sup> answered and said to Je'sus, <sup>9</sup> Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Mo'ses, and one for <sup>7</sup> Eli'as.

6 For he wist not what to <sup>10</sup> say ; for they <sup>11</sup> were

**Revised Version**—<sup>1</sup>bringeth ; <sup>2</sup>a ; <sup>3</sup>garments ; <sup>4</sup>glistening ; <sup>5</sup>Omit as snow ; <sup>6</sup>whiten ; <sup>7</sup>Elijah ; <sup>8</sup>answereth and saith ; <sup>9</sup>Rabbi ; <sup>10</sup>answer ; <sup>11</sup>became ; <sup>12</sup>came ; <sup>13</sup>overshadowing ; <sup>14</sup>there came a voice ; <sup>15</sup>Omit saying ; <sup>16</sup>ye ; <sup>17</sup>looking round ; <sup>18</sup>one ; <sup>19</sup>were coming ; <sup>20</sup>save when the ; <sup>21</sup>should have risen again ; <sup>22</sup>the saying, questioning among themselves ; <sup>23</sup>again.

## LESSON PLAN

- I. A Glorious Sight, 2-4.
- II. A Heavenly Voice, 5-7.
- III. A Long Silence, 8-10.

## HOME DAILY BIBLE READINGS

M.—Jesus transfigured, Mark 9 : 2-10. T.—The disciples' failure, Mark 9 : 11-18. W.—The dumb spirit cast out, Mark 9 : 19-29. Th.—Prayer and service, Luke 9 : 30-37. F.—Elisha at prayer, 2 Kgs. 4 : 27-37. S.—Efficacy of prayer, James 5 : 13-18. S.—Changed into Christ's image, 2 Cor. 3 : 9-18.

**Primary Catechism**—*Ques. 85. Which is the Seventh Commandment ? A. The Seventh Commandment is, "Thou shalt not commit adultery." Ques. 86. What*

sore afraid.

7 And there <sup>12</sup> was a cloud <sup>13</sup> that overshadowed them : and <sup>14</sup> a voice came out of the cloud, <sup>15</sup> saying, This is my beloved Son : hear <sup>16</sup> him.

8 And suddenly, <sup>17</sup> when they had looked round about, they saw no <sup>18</sup> man any more, save Je'sus only with themselves.

9 And as they <sup>19</sup> came down from the mountain, he charged them that they should tell no man what things they had seen, <sup>20</sup> till the Son of man <sup>21</sup> were risen from the dead.

10 And they kept <sup>22</sup> that saying with themselves, questioning one with another what the rising <sup>23</sup> from the dead should mean.

*did Jesus say about the Seventh Commandment ?* Jesus said this Commandment is broken by all impure thoughts.

**Shorter Catechism**—*Ques. 14. What is sin ? A. Sin is any want of conformity unto, or transgression of, the law of God.*

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 46, 67, 90, 94, 97.

**Special Scripture Reading**—Rev., ch. 5. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1641, The Transfiguration (Raphael). For Question on Missions, K. 155, Korean Family Showing Interior of House. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Autumn A.D. 29 ; probably Mount Hermon.

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

## I. A Glorious Sight, 2-4.

V. 2. *After six days* ; Luke, "about . . . eight days," Luke 9 : 28. Luke includes, Jewish fashion, the day from which and the day to which the reckoning was made. This would make seven days and Luke's "about" brings his reckoning into harmony with Mark's. *Peter, and James, and John* ; the same group whom he took with him when he went to raise the daughter of Jairus, and when he went to endure the agony in Gethsemane. (See ch. 5 : 37 ; 14 : 33.) *An high mountain.*

(a) Ancient tradition favors the Mount of Olives. "High" does not agree with that.

(b) Another tradition makes it Mount Tabor,

1,700 feet high. But solitude would appear to have been forbidden there, by reason of a fortified town on the summit. (c) Scholars favor Mount Hermon, 9,000 feet high, and within a few days' journey of Caesarea Philippi. It was visible from every part of Palestine, ending the view northward. Its old name was Sirion, "the breast-plate," from its shining, pale blue, snow capped dome. "The Mount of Transfiguration does not concern geography" (Holtzman). *Apart* ; even from the nine. Luke tells us Jesus' reason for ascending the mountain. He went up in order to pray, Luke 9 : 28. *Transfigured.* Compare Ex. 34 : 29 ; Acts 6 : 15. "It was not a splendor that fell upon him from without, and lighted him up ; the glory came from within ; it corresponded to something going on in his mind."

Vs. 3, 4. *Shining*; Rev. Ver., "glistening." Like the flashing of burnished brass or gold (Ezra 8 : 27), or steel, Nahum 3 : 3. *As snow*; appropriate to the appearance of Hermon's summit, but Rev. Ver. omits. Matthew adds, "his face did shine as the sun," Matt. 17 : 2. *Fuller*; one whose trade was to clean linen clothes, giving them a peculiar whiteness. *On earth*. There is a contrast between what fullers on earth can do and the heaven-wrought whiteness of Christ's garments. *Appeared*; the same Greek word as in Luke 24 : 34; Acts 13 : 31; 1 Cor. 15 : 5-8. It was a vision. *Elias*; Elijah, representing the prophets. *Moses*; representing the law. *Talking*. Luke gives the subject of conversation (Luke 9 : 31), namely, the death which Jesus was to die at Jerusalem.

### II. A Heavenly Voice, 5-7.

V. 5. *Answereth* (Rev. Ver.); not any words that had been spoken, but the occasion which demanded that something be said. *Rabbi* (Rev. Ver.); "Teacher;" Matthew, "Lord;" Luke, "Master." Each of the Gospels has a different title for Jesus. *It is good . . . here*; and to remain, that we may pay attention to the heavenly visitants. "Better, as no doubt he felt, than to be rejected of the Jews, to suffer many things of the elders and chief priests and to be killed" (see Matt. 16 : 24). *Tabernacles*. The Greek word means any kind of temporary structure. What Peter "proposed to build was three huts such as could be constructed out of the material to be found on the mountain." *Thee . . . Moses . . . Elias*. He would gather from the conversation who the two visitors were.

V. 6. *Wist*; old English for "know;" Anglo-Saxon, "wittan," know. *What to answer* (Rev. Ver.); to the vision. He thought Moses and Elijah had come to stay. This was the opinion of the early Jewish Christians—that Judaism continued and that the followers of Jesus were a school within it. *Sore afraid*; frightened out of their wits. (Compare ch. 16 : 8.) This "explains the stupidity of Peter. The fear created by the sudden preternatural sight made him talk nonsense."

V. 7. *Was*; Rev. Ver., "came." *A cloud*; symbol of the divine presence, Ex. 40 : 34, 35; Mark 13 : 26; Acts 1 : 9. *Overshadowed*

*them*; the six, Luke 9 : 34. *Voice*; heard also at the Baptism (ch. 1 : 11) and on the eve of the Crucifixion, John 12 : 28. *This is my . . . Son*; the language of Ps. 2 : 7. *Beloved* (compare Isa. 42 : 1); equivalent to "only," Gen. 22 : 12. This was a formal and solemn declaration that Jesus was the Messiah of whom the Old Testament, in the law and the prophets, had spoken. *Hear him*. Jesus is given preeminence over the law and the prophets, as fulfilling their highest spiritual ideals.

### III. A Long Silence, 8-10.

V. 8. *Save Jesus only*. The two heavenly visitors vanished as suddenly as they had appeared. Their departure indicated that the law and the prophets had retired in honor of Jesus. We have here a symbol of the conception of Christianity for which Paul battled, namely, that it was free from the forms and ceremonies of the Jewish religion.

V. 9. *They came down*; early the next day, according to Luke 9 : 37. *Tell no man*. The premature announcement of his Messiahship would bring the crowds about him, by exciting false hopes amongst the people, and frustrate his plan to instruct the Twelve. Besides, the Transfiguration was but a foreshadowing of the Ascension, and until the former had taken place, the latter could not be understood. *What things they had seen*; Matt. 17 : 9, "the vision."

V. 10. *Kept that saying*; strictly complied with his wish; Luke, "held their peace" (Rev. Ver.) *With themselves*; Rev. Ver. omits. *Questioning*; discussing. *The rising again* (Rev. Ver.); of Jesus.

On the way down from the mountain Jesus explains to the three disciples what the coming of Elijah means, and, when the foot is reached, he cures the lunatic boy, whom a father brought, in his absence, to the nine, who had been unable to cure him.

### Light from the East

THE GLORY OF GOD—The "glory of God" has in scripture a remarkable fulness of meaning. It means his exalted and holy character and being which he reveals to men, but there is always or nearly always a background of nature. The glory of God starts out from the brightness and splendor of the sky. God

used to come sweeping on in the thunderstorm, with the lightning as his gleaming arrow or flashing spear, and the thunder his voice. In the thunderstorm he came to the relief of the psalmist (Ps. 18), hidden in the cloud, it is true, but none the less darting out fiery death upon his enemies. In the temple, Isaiah saw the King of kings upon his throne, and even the courtiers who stand by him are fiery beings (the seraphim, Isa., ch. 6). And the vision of Ezekiel (chs. 1-3) is of a being so resplendent that the clouds cannot hide him. The glory of God is described in Ex. 24 : 16-18 as if it were a great fire breaking through the cloud that hangs over a volcano. I have seen it at Vesuvius by night. The Israelites got glimpses of this glory of the God of the bright heavens, and often Moses did, Ex. 33 :

17-23 ; 34 : 6, 7. And when God tabernacled among men his presence was on more than one occasion marked out by shining light and cloud. When Jesus was born "the glory of the Lord shone round about" the shepherds, Luke 2 : 9. When he was transfigured, his white and glistening presence was encircled by clouds. On the way to Damascus, Paul saw at midday a "light from heaven, above the brightness of the sun," Acts 26 : 13. The early Christians expected Messiah to come in glory,—that is, in dazzling splendor—on the clouds, Matt. 16 : 27. And in the heavenly city no light of sun or moon is needed, the glory of God doth lighten it (Rev. 21 : 23) ; even the citizens of that city would seem to have radiant, ethereal bodies, Phil. 3 : 21 ; Col. 3 : 4.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

"Mount Hermon is the most conspicuous feature in the scenery of Palestine, rising 9,200 feet above the Mediterranean in a dome-like summit, usually covered with snow till late in summer. There are three low peaks on the top, with a connecting plateau. Lower down, the sides are covered with vineyards round the Druze villages. On the sandstones to the west there are still pines and firs, but the upper part is quite barren, and covered with snow-worn gravel between the cliffs. This mountain is the only place where the Syrian bear is known to exist. The view from the top is magnificent, including the Lebanon and the plain round Damascus. Towards the west Tyre and Carmel are seen, on the south the

mountains of upper Galilee and the plains of lower Galilee. The Huleh lake and the Sea of Galilee lie beneath as on a map. This view is, however, obscured in summer by the sudden formation of clouds on the summit.

"Hermon was perhaps the 'high mountain' of Matt. 17 : 1, and Mark 9 : 2 ('the mountain' of Luke 9 : 28) near Cæsarea Philippi, which was the scene of the Transfiguration and of the cloud which covered the disciples. In the Roman period it was a sacred centre, and small temples were built on the slopes on every side, while the highest point was encircled with a masonry wall, and seems to have supported an altar."—C. R. Conder, in Hastings' Bible Dictionary

### THE LESSON APPLIED

1. Christ chose twelve men to be his special companions, and to bear witness to him after he should leave them. But out of these twelve, he chose three to form an inner circle even amongst the apostles. It was likely no arbitrary choice, but one largely determined by the loyalty and devotion to himself which Jesus saw in these three men, Peter, James and John. And it was these three who were the witnesses of the marvelous incident which we call the Transfiguration. We need hardly be surprised at that. A well known writer has compared the Christian religion to a

grand cathedral with beautiful stained glass windows. These windows may appear striking enough when viewed from the outside, but the only adequate conception of their radiance and glory comes to those who are privileged to see them from within the cathedral. And so it is with Christ. There is a glory in him which cannot be seen by those without, but which is revealed only to those who know him best.

2. While Peter's rashness betrayed him into a rather foolish speech, as indeed it often did, yet there was a great truth in what he said : "Master, it is good for us to be here."



It was good for them to be there. To gaze upon Jesus in his glory was an experience well worth coveting. One of the famous pictures of the world is Raphael's picture of the Transfiguration. He spent a long time over it, and it is said to have been his last picture. Indeed, it was scarcely finished when the great artist died. While he was sick, he had the picture hung in his sight, as if desiring that his constant thought might be of the glorified Saviour.

"O Master, it is good to be

Entranced, enwrapped, along with thee ;  
Till we, too, change from grace to grace,  
Gazing on that transfigured face."

3. The vision faded, but Jesus remained. Looking around, the three disciples saw no one any more save Jesus only with themselves. And he was more to them than any vision, no matter how resplendent it might be. It is just possible that these men might have become so absorbed in the vision as to forget Jesus. And so the vision fades, but Jesus remains. It can always be so, if we desire it to be so. When the vision of an earthly friendship dies away, we can still count upon him who calls us no longer servants, but friends. When our loved ones depart, we can still have him, who is the resurrection and the life. When wealth fails, we can still possess the unsearchable riches of Christ. One of the saddest facts of life is the common failure of our dearest plans. But when they fail, we still have Christ from whom nor life nor death nor height nor depth can separate us.

4. The three disciples were to cherish this vision as a blessed secret in their hearts. It

was to be enshrined there as a memory. Carlyle, an old man, looking back upon a most happy week which he had once had, said of it : "In my whole life I can recollect no week so like a Sabbath as that had been to me,—clear, peaceful, mournfully beautiful, and—as if sacred." It is well for us to cherish such memories. They will help us over many a rough place in life. They will help to illustrate Paul's saying that experience worketh hope. The memory of some time when God seemed very near to us will help us in the day when he seems to hide his face. The memory of some time when we fought a hard fight against temptation, and by God's help overcame, will help us when we face another struggle with the tempter.

5. Jesus and his three disciples could not stay upon the mount of Transfiguration, delightful as such a prospect seemed to Peter. They could not stay because pressing duties remained to be done at the mountain's foot. To have neglected these would have been to be untrue to the vision. In one of Longfellow's poems he tells us of the monk who had been longing for a vision of Jesus. At length, one day, the vision came, and flooded all the room with its glory. But while he was gazing upon it, the convent bell rang the hour when it was his duty to go out to feed the poor. He hesitated, but duty drew him on, and he left the vision for the task. He fed the poor and then returned to find the vision still there, and the divine voice told him that had he stayed the vision would have disappeared. Our visions should be inspirations for our tasks.

## FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Last week we saw that it was only after the confession of Peter, that Jesus could go on to reveal to the disciples the tragic end which awaited him. Now a week elapses, a week of silence. What was going on in the minds of the disciples during that week? Especially in the minds of such men as Peter, James and John, who were likely to be most strongly affected by the words of Jesus in regard to his death? Were they trying to adjust themselves to the new situation? At any rate, we have the record to-day of an incident which would be of great assistance to them

in strengthening their faith in the triumph of Christ, even in spite of such a discouraging revelation as he had made.

1. *The vision on the mount*, vs. 2-8. Do not fail to remind the class of the significant fact told by Luke in ch. 9 : 28, 29. Does the class see any connection between the vision and the fact that Jesus had been praying? Say a word or two about the place of prayer in the life of Jesus. What need was there for it in his case? What rewards came to him through it? Was Jesus' purpose in going up into the mountain to be transfigured as he

was, or to pray? Point out how some of the greatest blessings of life come to us when we are not seeking them, but something else which lies in the way of duty. Luke tells us what Moses and Elijah spoke about to Jesus. Evidently the transfiguration had a meaning, not only to the three disciples, but to Jesus too. How would it help to confirm him in his purpose? Draw out some suggestions from the class to account for the words of Peter about building the three tabernacles. In how far was his speech foolish? In how far was it natural? Would it have been a desirable thing that Jesus and the three disciples should have remained upon the mountain top?

2. *The descent from the mount*, vs. 9, 10. Invite suggestions as to why Jesus gave the

command to keep silent about the Transfiguration. Remind the class of the popular misconceptions concerning the Messiah, and ask whether such a story as that of the Transfiguration would not add to these misconceptions. How would the death and resurrection of Jesus affect the situation, removing any objection to the telling of the incident?

3. *The waiting task*, vs. 14-29. Although this paragraph is not included in the lesson passage proper, the teacher would do well to call attention to it. Is there anything about it to help explain why Peter's request was an impossible one? Point out that our times of vision are given to us with the definite purpose of preparing us and inspiring us for the active duty that is waiting for us.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Introduce the subject by referring to some of the sacred mountains of history, such as Sinai, where Moses met with God, Zion, where God's house was, Olympus, the home of the Greek gods, and the sacred mountain of Japan. Why are mountains so often associated with heavenly things? Question the class about the mountains which were the scene of notable events in the life of Christ,—the mountain on which Christ preached his great sermon, the Mount of Transfiguration, Calvary, and Olivet. In studying the Transfiguration dwell upon:

1. *The Vision*, vs. 2-6. Whom did Jesus take with him to witness this glorious scene? On what other occasions did Jesus select these three to be with him? Why was this? Ask one of the scholars to describe the vision. What additional particulars are given by Matthew and Luke? Note that there is a sense in which life is ever undergoing a transfiguration, not so sudden, not so wonderful, as the one in the lesson, but just as real. (See 2 Cor. 3:18.) What was Jesus doing when the transfiguration took place? (See Luke 9:29.) Many a life receives transfiguration touches in the blessed hour of prayer. When the father of John G. Paton came out of his room where he retired to pray, his children thought that they could see a wonderful light in his face. What heavenly visitors met Jesus on the Mount? What did they talk about? (See Luke 9:31.) Heaven is inter-

ested in what is taking place on earth. Our loved ones in heaven are interested in us. Death does not end all. What impression did this scene make upon the disciples?

2. *The Cloud*, vs. 7, 8. Note how deeply suggestive this is of certain experiences of human life. How often the cloud comes and overshadows us. Sorrow and suffering, discouragement and disappointment, come down like a strange cloud upon life. It is a great comfort then to hear the loving voice of God, and to realize in the end that Jesus is still with us.

3. *The Charge*, vs. 9, 10. What charge did Jesus give the disciples as they came down from the mountain? Why was this? Sometimes silence is better than speech. Which is the greater danger, that we say too much or too little? Our whole life must so witness for Christ that others shall take knowledge of us that we have been with him.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Did Jesus abolish what Moses and Elijah stood for?
2. Can we serve Christ better in a solitary or in a social life?

**Prove from Scripture**  
That Moses looked for Christ.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

Ask the scholars whether they have some chums with whom they share secrets that they do not share with other friends. Indicate, from v. 2, that Jesus shared with three of the disciples something which he did not allow the others to see. Recall the presence of the same three at the bedside of Jairus' daughter, and let a pupil read Mark 14 : 32, 33. This close intimacy of these three with Jesus was probably due to the closer sympathy between Jesus and them. Refer to what great apostles these three became. Bring out the truths that Jesus wants close companions, that we can only be such by living with him day by day, and that such companionship will develop the best that is in us.

Question as to the reason for the change in Jesus' appearance, vs. 2, 3. Indicate that it was not light shining upon him from without, so much as the light that was within him shining out. Get a scholar to read Acts 6 : 15. Stephen had allowed God to take full possession of his life and consequently his face shone. An artist, who had some children, whenever he found them cross and stubborn, used to draw their faces to show them what they looked like. That was enough to make them want to do better. Every girl should wish to be beautiful, every boy should desire to look manly. There is no way of acquiring genuine good looks like letting God shine through our lives.

Discuss with the scholars why it was that Peter's wish to make three "tents" out of branches was foolish, vs. 5, 6. Amongst other possible answers, some one will suggest that Jesus and the others could not remain there

forever. Even at that moment, he was badly needed at the foot of the mountain, vs. 14-29. While we should get alone with Jesus at times to pray, and think and read about him, it is in order that we may learn to live for him. We need sleep and food ; but it would be foolish and wicked to spend all our time eating and sleeping. The same is true of reading good books.

The Jews honored Moses, the great law-giver, and Elijah, the great reformer. But on this mountain the disciples learned from the presence of Elijah and Moses, and from the voice in the cloud, that Jesus was greater than all, v. 7. Refer to our present study of the Gospel of Mark to find out about Jesus. Hold before the scholars the wisdom of reading and knowing the four Gospels as records of the life and teaching of him who is greater than all others.

"We love to sing around our King,  
And hail him blessed Jesus ;  
For there's no word ear ever heard  
So dear, so sweet as Jesus."

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. On two other occasions Jesus took Peter, James and John only, with him. Where do we read of these ?

2. When was "This is my beloved Son," first said about Jesus ? What words were then added ?

ANSWERS, Lesson II.—(1) Jesus ; Isa. 53 : 3 ; 53 : 12. (2) Luke 4 : 8.

### Prove from Scripture

That Moses looked for Christ.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

*A Look Forward*—Our lesson to-day is a wonderful story about Jesus the mighty worker being transfigured or changed, so that his disciples might see his glorified, heavenly body and know something about the glory of heaven where Jesus dwells.

*Lesson Thought*—Teach the children that heaven is full of glory.

*Approach to the Lesson*—The disciples were feeling very sad. They had expected that

some time their master Jesus would take his rightful place as king of the Jews and live in great pomp and glory. But Jesus had just been telling them quite a different story about what was going to happen to him. (Recall last lesson.) He was going to be shamefully treated and at last put to death on the cross. "No one will believe that he is really God's Son," they thought. "No one will believe our teaching after these things happen."

And they were very much discouraged. Perhaps they felt like giving up and not working for Jesus any more. "Was he really the Christ after all? Perhaps they had been mistaken."

God knew their thoughts. He is going to give them a glimpse of Jesus in his glorified, heavenly body as he is in heaven, and then they will be sure that their dear master is King of kings and lives in glory in his heavenly home.

*Jesus Transfigured*—Tell the lesson story (see PRIMARY QUARTERLY). Peter said, "Master, it is good for us to be here; let us stay here always." But God would not want them to do that. He showed them Jesus in his glory so that they could go and tell others. Suddenly a cloud overshadowed the mountain top and then the voice of God was heard saying:

*Golden Text*—"This is my beloved Son; hear ye him" (repeat). Now they were sure about Jesus. No matter what happened to him they had seen him in his glory.

*Heaven*—Think what it must be to be in heaven with Jesus in the midst of joy and

brightness forever. (Sing, or have some one sing, Hymn 594, Book of Praise.)

*Shining Faces*—Jesus' glory came from within. We can all have transfigured faces. But nothing from without can really change

our faces. They can only be changed by Jesus' Holy Spirit within us.

"Clare used to be cross and proud looking, but since she has learned to love Jesus, she is a different looking girl," her friends said.

If we wish to have a shining

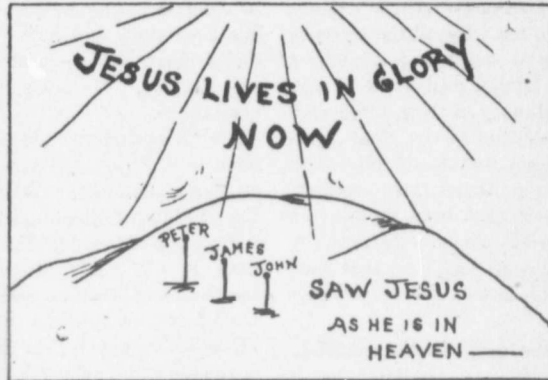
face we must think kind thoughts and do kind deeds. Here are some lines for you to learn.

*Our Verse*—

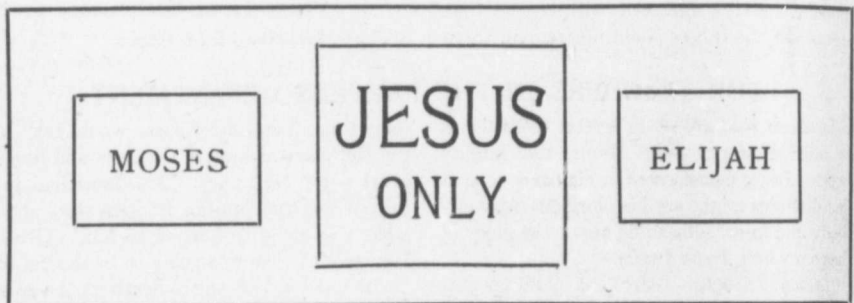
"Do the kindest deed you can to-day:  
Smile your sweetest smile and trust and pray  
You may be a messenger of light,  
Teaching some sad heart from out the night.  
God has worked great miracles of grace  
Through the gentle deed—the kindly face."  
(Gesture.)

*Our Motto*—"We will be workers" with shining faces.

*What the Lesson Teaches Me*—HEAVEN IS FULL OF GLORY.



### FROM THE PLATFORM



Draw on the blackboard three squares, one large square in the centre and two smaller squares, one on either side of the larger. Ask the scholars why JESUS (Print in the larger square)

went up into the mountain. He went up to pray. We know this from Luke's account. Who appeared to talk with him? (Print in the smaller squares MOSES and ELIJAH, respectively.) What did they talk about? The approaching sufferings and death of Jesus. How would this strengthen Jesus for his coming trial? How would it prepare the three disciples for the future? What mistake did Peter make? After the vision who disappeared? Moses and Elijah. (Draw strokes through these names.) Who was left? JESUS ONLY (Print in the larger square under Jesus). Now impress upon the scholars that we can always count upon Jesus' remaining with us if we are willing to have him. Press home upon each scholar the question, Is Jesus with you?

## Lesson IV.

## JESUS REBUKES SELFISHNESS

April 28, 1918

Mark 9: 33-42. Study Mark 9: 30-50. Scripture Memory Verses.

GOLDEN TEXT—If any man would be first, he shall be last of all, and minister of all.—Mark 9: 35 (Rev. Ver.).

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Revised Version—1 they; 2 when he was in; 3 were ye reasoning in the way; 4 they had disputed one with another in the way, who was the greatest; 5 he; 6 would be; 7 minister; 8 little; 9 taking him; 10 receiveth; 11 John said unto him; 12 Omit five words; 13 followed; 14 mighty work; 15 and be able quickly to speak; 16 for us; 17 Omit three words; 18 are Christ's; 19 in no wise; 20 cause; 21 on me to stumble, it were better; 22 if a great.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

- LESSON PLAN
- I. The Greatness of the Servant, 33-35.
  - II. The Greatness of the Child, 36, 37.
  - III. The Greatness of a Cup of Water, 38-42.

## HOME DAILY BIBLE READINGS

M.—Jesus rebukes selfishness, Mark 9: 30-42. T.—Dealing with offenders, Mark 9: 43-50. W.—A mother's ambition, Matt. 20: 20-28. Th.—True greatness, Luke 22: 24-30. F.—Love, the great corrective, 1 Cor. 13: 1-13. S.—A cure for greed, James 4: 1-10. S.—Warning against strong drink, Isa. 28: 1-7.

Primary Catechism—*Quest. 87. Which is the Eighth Commandment? A. The Eighth Commandment is, "Thou shalt not steal."*

Shorter Catechism—Review Questions 12-14.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 26; Junior, 46, 21, 45, 556, 235.

Special Scripture Reading—Phil. 2: 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 541, Of such is the Kingdom of Heaven. For Question on Missions, K. 63, Boys Carrying Load of Straw. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

Time and Place—Autumn, A.D. 30; Galilee and Capernaum.

Connecting Links—Jesus, departing from the place where he had healed the lunatic child (see last lesson), passes through Galilee, avoiding as far as possible public attention and giving himself to the instruction of his disciples. After some time Jesus and the disciples come to Capernaum, where the incident of the tribute money (Matt. 17: 24-27) takes place. This is followed by Jesus' teaching the disciples their equality as brethren

and who shall be regarded as greatest in the kingdom of heaven.

As Jesus and his disciples were passing through Galilee, he spoke to them about his approaching death and resurrection. They did not, however, understand what he said, and were afraid to ask him. Vs. 30-32.

## I. The Greatness of the Servant, 33-35.

V. 33. *He came to Capernaum.* This city was a kind of home for Jesus. *In the house;* probably a particular house in which Jesus was accustomed to stay, quite likely that of

Peter. *He asked them*; having noticed that something unusual was going on and divining what it was. Jesus did not always walk beside his disciples (see ch. 10 : 32). *Ye disputed*. While he went on before, thinking his great, deep thoughts, they followed behind, indulging in vain and foolish wranglings.

V. 34. *Held their peace*; utterly ashamed to have the master know about their disputing. *Who should be . . . greatest*; who should take the chief place in the Messianic kingdom, which they thought Jesus had come to set up on earth. This unseemly dispute was renewed at the Last Supper (see Luke 22 : 24-26), and, indeed, ambitious thoughts were frequently in the disciples' minds.

V. 35. *Sat down*; in the attitude of a teacher about to teach his scholars an important lesson. *Called the twelve*; with a tone of authority, almost of severity. *If any man would be first* (Rev. Ver.); wishes to be first,—the very matter they had been discussing. *Last of all*. Of any one who would be greatest amongst Jesus' disciples there is required, first, humility. *Servant of all*. This is the second requirement,—service.

### II. The Greatness of the Child, 36, 37.

Vs. 36, 37. *Took a child*; as the best representative of those who need kindly service and in serving whom true humility is shown, because, in the eyes of most people, they are so insignificant. *Taken him in his arms*; to picture how all whom the child represents should be treated. *Receive one of such children*; in spite of their insignificance rendering to him the service he needs. *In my name*; so that the child receives the same consideration as that which would be given to Christ. *Receiveth me*; identifies himself with me: Jesus is our perfect example in humility and service. *Him that sent me*; God. It is when we humble ourselves and spend ourselves in serving others that we are most Godlike.

### III. The Greatness of a Cup of Water, 38-42.

Vs. 38-40. *Master*; "teacher." *One casting out devils*; doing the very kind of work which Jesus was constantly doing. Jewish exorcists, as those were called who professed to be able to cast out evil spirits, usually conjured with some name, for example, Abraham or Solomon; this man used the name of

Jesus, which implied some faith in the master's worth and power. *We forbid him*; told him repeatedly to desist, or, perhaps the meaning is: "we tried to prevent him." *Followeth not us*; the reason of the prohibition. *Forbid him not*. Jesus put the matter on the right footing. He said that no one could think so highly of him as to use his name in performing a miracle and then turn round and speak evil of him. *Not against us . . . for us* (Rev. Ver.). No one can at the same time be an enemy and a friend of Jesus.

V. 41. *Give you a cup of water*. A simple service surely and one which any one might render. "Life," says some one, "affords few opportunities of doing great services for others, but there is scarcely an hour of the day that does not afford us the opportunity of performing some little, it may be unnoticed, kindness." *Because ye are Christ's* (Rev. Ver.); to show friendliness to him. *Shall not lose his reward*. Christ will see to that; he will not remain in debt to one who does the smallest service for him. If so simple a service as giving a cup of water is sure of its reward, how much more the casting out of devils.

V. 42. *Offend*; Rev. Ver., "cause . . . to stumble," lead into temptation or put temptation in another's way. *That believe in me*; and whom Jesus, therefore, reckons as belonging to himself. *Millstone*; literally, "an ass millstone," a millstone so large as to require an ass for turning it. Such stones were much larger and heavier than the stones of hand mills. *Cast into the sea*. It was a Roman punishment to drown criminals by tying a large stone to the neck and throwing them into the sea.

Vs. 43-50 continue the discourse of Jesus to his disciples.

### Light from the East

ST. FRANCIS THE SERVANT OF ALL—St. Francis was riding one day near Assisi, while he was still perplexed as to the nature of his future work, when suddenly he was startled by a loathsome spectacle. A leper was seated by the roadside. For a moment he gave way to natural horror, till he remembered that he wanted to be Christ's soldier. Then he returned and dismounted, and went up to the poor sufferer and, giving an alms, kissed

lovingly the wounded hand which received it, Strong in his hard-won victory, he rode on, but when he looked back, there was no beggar to be seen ; and thereupon his heart was filled with unutterable joy, for he knew that he had seen the Lord. With the eyes of faith, with the eyes with which angels see, as St. Antony

said, he had indeed seen him. From that time on, wherever he went he had the eyes to see "the poor man, Christ Jesus." "When thou seest a poor man, my brother," so he said to one of his followers, "an image of Christ is set before thee. And in the weak behold the weakness which he took upon him."

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

On the north shore of the Lake of Galilee lay the beautiful Plain of Gennesaret, which was about one mile broad and two and a half miles long. At the north of the plain, not far from the shore of the lake, lie the ruins known in modern times as Khan Minyeh. Two miles nearer the entrance of the Jordan into the lake are the ruins of Tell Hum. These cover a considerable extent of ground, half a mile in length by a quarter in breadth, and show that the houses of the town which stood on this site were built of blocks of black basalt. "A single public building of larger size (74 ft. 9 in. x 56 ft. 9 in.) was of white limestone. This is commonly identified with the synagogue." It has long been disputed whether Khan Minyeh or Tell Hum repre-

sents the site of the ancient Capernaum. It seems most likely that the advocates of Tell Hum are right. Speaking of the large limestone building mentioned above, Dr. Sanday says : "St. Luke tells us that a centurion, though a Gentile, had built the synagogue of this place. Is it too sanguine to believe that this was the very building the remains of which are most conspicuous among the ruins ? There appears to be good reason for the belief that they are really the remains of a synagogue. A comparison with similar buildings elsewhere in Galilee brings out the distinctive features of the ground plan, and the presence of religious emblems seem to render this probable."

## THE LESSON APPLIED

1. Jesus would not quench ambition in his disciples. What he would do is to make them ambitious for the right things. They wanted high place. It was said of a famous British statesman once, that he desired the crown without the dust. The same thing might be said of the disciples. But the sort of ambition that desires high place for itself is a deadly danger to the soul. Here is what Ruskin says of it : "So far as you look for power to command instead of to bless ; so long as the hope before you is for supremacy instead of love, and your desire to be greatest instead of least, first instead of last ; so long are you serving the lord of all that is last and least, the last enemy that shall be destroyed, death ; and you shall have death's crown, with the worm coiled in it, and death's wages, with the worm feeding on them." And here is what Lord Bacon says of it : "It is a strange desire to seek power and to lose liberty ; or to seek power over others, and to lose power over a man's self."

2. It is no wonder that Jesus honored childhood. He found in the child a type of humility and a type of teachableness. But the child is not only a type of these fundamental virtues, he is also the very hope of the kingdom of God on earth. We speak of children sometimes as the hope of their parents. They are more than that ; they are the hopes of the community, of the nation, of the kingdom of God. The things which their elders failed to do, may be achieved by them. The things which their elders have begun more or less successfully, may be carried to completion by them. Their elders hand on the torch to them. God sends them as reinforcements in the good fight of faith.

"Arouse ; our spirits may not droop !

These young ones fresh from heaven are ;

Our God has sent another troop,

And means to carry on the war."

3. The sin of intolerance is sometimes found in otherwise very excellent people. Indeed,

it is a sin which must be most carefully guarded against by those who are truly interested in religion. None of the apostles came so near to Jesus as the beloved John, and yet it is John who, in our lesson, fell before this temptation. Another John,—John Feble, the author of the *Christian Year*—is described by those who knew him as a man simple, humble, pure and unworldly, and yet he could be most intolerant. On one occasion when he came to pay a call at a certain house, learning that one member of the family with whose views of religion he did not agree, was at home, he refused to enter, and remained sitting in the porch.

4. To set any young life astray is to involve oneself in a terrible responsibility. Once a nobleman who was an avowed atheist, was going through the famous Wedgwood potteries accompanied by the proprietor and a young workman. The nobleman began to speak most contemptuously of religion. The young man listened, became interested, and at last burst out into a jeering laugh. Mr. Wedgwood, a little later, showed his noble visitor the process of making a fine vase. When it was finished the nobleman held out his hand to take it, when Wedgwood dashed

it to the ground, shattering it to pieces. The nobleman was very angry: "Nothing can restore it again." "No, my lord, and you forget that the parents of that young man who has just left us, and all good influences have been at work to make him a fit vessel for the master's use, while you, with your touch, have undone the work of years." "You are an honest man," was the reply. "I never thought of the effect of my words."

5. The title of our lesson to-day is: *Jesus Rebukes Selfishness*. One of the worst forms of selfishness is the sin of intemperance. It is a peculiarly selfish sin because it works its dire effects not only on the man who indulges in it,—the effects upon him are bad enough—but it reaches out to lay its hand on those who are innocent. The wife of the drunkard, the children of the drunkard, suffer hunger and poverty and shame because he selfishly puts his appetite before their good. Not only his whole family, but the whole community is the poorer because of his indulgence. There is another consideration, too. What is to be said of the man who persists in a habit which too often leads those who have had no taste for strong drink to fall victims to its evil power?

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Seek to get the setting of to-day's lesson before the class. Jesus has, for the second time, plainly spoken of the fate which awaits him at Jerusalem, ch. 9: 30-32. In view of this solemn declaration, is it not somewhat surprising to find the disciples engaged in such a dispute as is recorded at the beginning of our lesson? Peter, James and John obeyed Jesus' injunction to keep silent about the transfiguration (v. 10); but the other disciples may have resented the fact that Jesus had taken these three with him when he went up into the mountain. Discuss:

1. *The greatness of humility*, vs. 33-35. Point out that the disciples had probably been taking it for granted that Jesus had not been paying any attention to the discussion which they had been carrying on along the road. How easy it is for us to forget that our conversations are heard by the unseen companion of the way. Question the class as to any reasons why Christ did not rebuke them in the midst

of the dispute. While they were still in the heat of their discussion, would they have been as willing to listen to the quiet reasonableness of Jesus as later on when their tempers had cooled a bit? Is there an important lesson for us here in our relations to others? It is worth while pointing out that the disciples were shamed into silence at the question of Jesus. There is always hope for the man who is ashamed of his sin.

Now call attention to the wonderful paradox of Jesus in regard to true greatness. Seek to illustrate the truth of the paradox by illustrations from the lives of those who have been great because they knew how to serve others. Show how selfishness defeats itself in its attempts at greatness.

2. *A living parable*, vs. 36, 37. Jesus often told parables in order to enforce his teaching. This time he uses a child as a sort of living parable. What is the point of the parable? The childlike spirit is the one which is in keep-



ing with true greatness in the kingdom. And the humble, teachable spirit of the child stands as a type of the one who described himself as meek and lowly. That is why Jesus can say that to receive such a little child is to receive Christ himself.

3. *The spirit of intolerance*, vs. 38-42. Christ's use of the expression "in my name" in v. 37 reminds John of the incident which

he proceeds to relate. Make clear the principle involved in Jesus' rebuke. If a man is actually producing results for Christ, are we to condemn him because "he followeth not with us?" (Luke 9:49.) In condemning such a person, what terrible sin may we be committing? (See vs. 41, 42.) How does the spirit of intolerance contradict Christ's principle of service?

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Quote the man who said that he would give all that he possessed if he could find some means of knowing what he ought to do and what he ought to say; and remind the class that in the teaching of Jesus we have the clearest light in the world to aid us in these matters. The more we take the teaching to heart the fewer mistakes we shall make. In this lesson we have a good illustration of how the teaching of Jesus corrects some false conceptions of life which we are prone to cherish.

1. *Selfishness Rebuked*, vs. 33-37. Ask one of the scholars to describe the scene,—to tell about the dispute, and about how ashamed the disciples were of themselves when the master questioned them about it. Note that the way to silence many disputes is to bring them to Jesus. His very presence makes many seemingly great matters look pitifully small and mean. Tell of two men in a congregation who were at variance, whom the minister invited to the manse to see if he could settle the matter. After he had prayed with them he asked them to state their case. Instead of doing so one of them rose and, approaching his neighbor, held out his hand, saying, "There is not much to tell, is there?" What had Jesus to say to the disciples? Self-seeking is slavery: service is greatness.

2. *Bigotry Condemned*, vs. 38-40. What illustration of bigotry have we here?—How does this spirit of intolerance manifest itself in the world to-day? Show how the War is

making the denominational bigotry of the past impossible in the future. A Canadian Baptist chaplain, a man of the finest type, says that his being a Baptist did not count for anything at the front. A man must be a man, with the spirit of Christ in him,—that was the only thing that counted. Note how broadminded and large-hearted Jesus was.

3. *Life Interpreted*, vs. 41, 42. Everybody cannot do what the world calls great deeds, but everybody can do little deeds of kindness, and these are very precious in God's sight. Some one has said that the lowest duty counts as the highest in God's sight, that the intimate and homely things count most. This is a most encouraging interpretation of life. Note that God has eyes for little deeds of unkindness, as well as for little deeds of kindness. It is an awful thing for a person to be alive who takes pleasure in causing weak ones to stumble and fall. A temperance application of this part of the lesson may be made.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Is it right to cherish a desire for greatness?
2. Which is the more injurious to a good cause, indifference or active opposition?

#### Prove from Scripture

That service merits the highest honor.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Refer to the natural desire to be great,—a great soldier, missionary, business man, etc. This lesson teaches us what is true greatness.

Ask why the disciples did not answer the question of Jesus, vs. 33, 34. Picture the walk along the road to Capernaum with Jesus

going on in front of his disciples, and their discussion of which was the greater among them, provoked perhaps by the privilege Peter, James and John had enjoyed on the Mount of Transfiguration, which had made the rest jealous. Jesus overheard parts of

the discussion. When he asked them about it, they were ashamed. At once they felt that their discussion was not the sort of thing Jesus liked. They felt that they had done wrong. Develop the thought that there is no better way of knowing when we are acting in a selfish and mean way than just by stopping a moment to ask ourselves, "Is this the sort of thing Jesus would have me do?"

Let a scholar read 1 Sam. 18 : 5-9. Show that Saul was jealous of David, the slayer of Goliath, because people praised him more than they did the king. Saul wanted to be first. Make reference to the men engaged in the liquor traffic who are not willing to give it up even though it hurts others, because they make money out of it, because they put themselves first.

Picture Jesus sitting down and taking the little lad of the house and fondling him, v. 36. Show that he teaches the disciples that they must be willing to give time to, and take pains with, even such a small boy, in order to help him, if they are going to be truly great, v. 37. Tell the old story of the boys romping home from school, along the street, and one of them stopping to help an old lady across the street. She had been standing on the curb afraid to venture because of the traffic. This is the sort of action Jesus calls great. Ask for suggestions of ways in which we may help others, such as bringing younger boys and girls to

Sunday School or helping our younger brothers and sisters with their lessons.

Question as to why John was angry with the unknown healer, v. 38. The man did not belong to his band. Sometimes we despise a boy or girl who goes to another Sunday School than ours : whereas he or she may be just as good and wise as we. Mary and Jane had been good friends, but they quarreled. Then each said many mean things about the other such as "stuck-up" and "selfish." In such ways, bring out the fact that one mark of true greatness is the ability to see greatness in others, even when they do not belong to our "bunch" or our church, or even when they and we have had differences.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. "Whosoever shall not receive the kingdom of God as a little child," said Jesus, "shall in no wise enter therein." Where are these words found?

2. Find a verse in Matt., ch. 18, about being humble and also one that is very much like v. 37 of our lesson.

ANSWERS, Lesson III.—(1) Luke 8 : 51; Mark 14 : 33. (2) Matt. 3 : 16, 17.

### Prove from Scripture

That service merits the highest honor.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

*A Look Forward*—Our lesson tells us about Jesus the mighty worker and a little child.

*Lesson Thought*—Teach the children that Jesus loves little ones.



*Approach to the Lesson*—Show a picture of Jesus and the children. Recall what Jesus said about the little ones. Repeat : "Suffer the little children to come unto me," etc. How lovingly Jesus took them in his arms. Repeat :

"I wish that his hand had been placed on my head,  
That his arms had been thrown around me.  
I wish I had heard his sweet voice when he said,  
'Let the little ones come unto me.'"

*Lesson*—Our lesson tells us about another time when Jesus took a little child in his arms and told some big men that they must be kind to the little ones.

*Review*—Recall the wonderful sight which Peter, James and John saw on the mountain top. When they came back again to join the rest of the disciples they were feeling quite proud to think that Jesus had chosen them to see him in his glory, and they began to think they were better than the rest.

On the way home the disciples began to quarrel amongst themselves about which of them should be the greatest. They were acting just as many children act.

*True Greatness*—Describe the scene in Peter's house in Capernaum. Jesus and his disciples were sitting talking together one evening. Jesus asked them what they had been quarreling about on the way. They were ashamed to tell him. However, Jesus knew all about it, so he gathered them around him and told them if any of them wanted to be greatest he must be willing to let others be first.

*Golden Text*—Repeat Golden Text.

The children are all familiar with the "me first" spirit of the playground. We must

change this to "you first." (Tell a simple story to illustrate.)

*Jesus and the Little Child*—Jesus called one of the little children in that home and the little one came running to him and climbed on his knee. Jesus put his arms around the child who snuggled up close to him while he went on talking to his disciples. (Show picture.) "You must be willing to teach and take care of the little children for my sake," Jesus said. He told them if they neglected the little ones or allowed any harm to come to them, God would punish them very severely.

Perhaps they were expecting that Jesus would tell them of some great work they were to do, and there he sat with a little child on his knee, telling them if they want to please him they must be kind and helpful to the little children and teach them to know about Jesus and love him. Sing verse 3, Hymn 514, Book of Praise.

Show me the hands that are going to be helping hands for Jesus' sake because he loves you so much. How can you help other children?

*Our Motto*—Repeat, "We will be workers" (print).

*What the Lesson Teaches Me*—JESUS LOVES LITTLE ONES.

## FROM THE PLATFORM

# ABOUT BEING FIRST

Begin by asking the scholars what the lesson is about. With a little patient and skilful questioning, you will probably be able to arrive at the answer that it is ABOUT BEING FIRST (Print). Direct the conversation to some of the things in which the scholars strive to be first, —in their lessons at school, in their games, in competitions of various sorts. Now ask who it is that Jesus thinks is first of all. The Golden Text tells this. It is the one who is the "servant of all." Ask about the work of a servant. This is to help others. Lead the scholars to see that the way, therefore, to be first in the estimation of Jesus, is to help others in every possible way. Ask about those mentioned in the lesson who are specially in need of help,—the "children." Make it clear that this term includes all who are in any way weaker or more ignorant than we are. Impress the teaching that, if we would stand high in the opinion of Jesus, we must always be ready to help such persons.

## 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.

A distinctly readable and enlightening book is *Inside the Russian Revolution*, by Rheta Childe Dorr (The Macmillan Co., New York, and Toronto, 243 pages, \$1.50). Here we get some real insight into what is actually going on in Russia through a recital of incident after incident which came under the author's vision when she visited Russia as late as 1917. While stoutly urging Russia's need for sympathy and help to grip herself, the author is under no delusions as to the terrible ordeals through which Russia is likely to pass before she finally attains true freedom. Indeed the purpose of the book is just to present some adequate idea of the anarchistic as well as constructive forces with which any nation that is going to stand by Russia must reckon. The author went to Russia, which she calls "Topsy-Turvy Land," an ardent socialist. While the visit by no means changed her principles, she came home "with the clear conviction that the world will have to wait a while before it can establish any cooperative millennium, or before it can safely hand over the work of government to the man on the street." The lesson of the book for America is,—“Beginning with the youngest children, we must contrive for all children a system of education which will create in the coming generation a thinking working class, one which will accept the responsibility as well as demand power, and into whose hands we can safely confide authority and destiny.”

Should a consistent Christian take the sword against Germany? Those who are disturbed by such a question will find help in *Militant America and Jesus Christ*, by Abraham Mitria Ribbany (Houghton, Mifflin Co., Boston and New York, Thos. Allen, Toronto, 73 pages, 65c.). Mr. Ribbany, who is a Syrian by birth, and an American minister of the gospel by choice, interprets the sayings and actions of Jesus which have direct bearing upon a man's attitude to the War. As one who knows the East, its manners and forms of speech, he is able to clear up some things about Jesus' life and work which are a mystery to the average Western reader. This little book constitutes a Christian call to the young men of America to overthrow the armies of oppression, and it contains a word of consolation to those whose loved ones have given all to prosecute the War against Germany.

Every one who wishes to keep abreast of the modern trend of religious thought and effort, will find a fresh interpretation in *A Theology for the Social Gospel*, by Walter Rauschenbusch (The Macmillan Co., New York and Toronto, 279 pages, \$1.50). The author himself says that his main purpose in this book, "has been to show that the social gospel is a vital part of the Christian conception of sin and salvation, and that any teaching on the sinful condition of the race and on its redemption from evil which fails to do justice to the social factors and processes in sin and redemption, must be incomplete, unreal, and misleading. Also, since the social gospel henceforth is to be an important part of our Christian message, its chief convictions must be embodied in these doctrines in some organic form." In other words, the author seeks to present a doctrinal basis for the present day effort to better social conditions. While sympathetic with old statements of Christian doctrine, he unhesitatingly shows their insufficiency for this age. While highly valuing such precious heritage as our beliefs about sin, atonement, inspiration, baptism, the Lord's Supper, he indicates how these may be reinterpreted in light of the social message of to-day, when autocracies and capitalism are being weighed in the balance. The book represents a timely effort to put the power of religion into modern schemes of promoting social righteousness. While the reader wonders whether the author had properly understood the War and its issues, he will at least find the volume serviceable in view of the undoubted change that is coming into the life of democracy.

*The Path of Glory*, by Joseph Hocking (Hodder and Stoughton, Toronto, 315 pages, 75c.). Victor, brought up in England as the son of a retired British admiral, learns of his real father, an Armenian liberator. Fired by an enthusiasm for the cause of his homeland he goes to Armenia to rescue his relatives and to help against the Germans and Turks. Adventure follows adventure, in which over and over again Victor barely escapes death at the hands of his pursuing enemies. Twice he helps the Russian armies,—the second time by taking them the plans of the fortress of Erzerum, in the capture of which he takes part. The destiny of a beautiful girl is entwined with that of the hero. Some idea is

# The Scholars

*They soon know if the teacher lacks*

## Read Between

*the knack of teaching*

## the Lines

The Sunday School hour is a very trying one for many a teacher. Numerous zealous workers find that somehow their well prepared lesson does not seem to reach the mark. It does not grip and hold. The scholars soon realize this and become talkative and inattentive with a noticeable lack of reverence. Altogether the period seems to have been wasted.

### **DON'T BLAME THE BOYS AND GIRLS**

Too many teachers try to teach without understanding the scholar. They teach in their own way instead of in the way of the scholar. Teaching, to be successful, must not be mechanical. The scholar is reached through personality and the application of the principles of teaching.

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given of the brutal treatment of Armenian refugees. The author says of this story,—“It is more than a romance, and its descriptions are, as far as I could make them, true to fact.”

**The False Faces**, by L. J. Vance (McClelland, Goodchild and Stewart, Toronto, 331 pps., \$1.35). The Lone Wolf, once master thief, who had baffled the police of two continents, turns his hands against the Germans because of their destruction of his home at Louvain. After spending a time in Germany, discovering Teutonic secrets and plots, he makes a daring crossing of no man's land to the British Army. Arriving in London he is given a mission to the United States by the British Secret Service. But the agents of Berlin are watching him closely and there follows a series of thrilling adventures into which enters a beautiful woman. Captured by a German submarine, he escapes after destroying the vessel. New York seems no more safe for him than Germany itself; but eventually he achieves his purpose and crushes the Prussian spy system in the United States.

Another novel by a Canadian, with Canadian atmosphere and staging, is *Willow the Wisp*, by Archie P. McKishnie (Houghton, Mifflin Co., Boston; Thos. Allen, Toronto, \$1.50). This is a tale with action and excitement, the scenes of which are laid among the souging pines of the northern woods. The hero is a young fellow who has had his strength sapped in the city and who determines to regain peace of mind and vigor of body in outdoor life. Incidentally he makes money from an animal preserve from which he gains a knowledge of the wild creatures of the bush that in itself is interesting. His fortune is not made without thrilling struggles against an evil gang of trappers and poachers; and into it Cupid enters, with his genius for giving pain followed by bliss.

In *Carolyn of the Corners*, by Ruth Belmore Endicott (Dodd, Mead and Company, New York, McClelland, Goodchild and Stewart, Toronto, 318 pages, \$1.35 net), the heroine, “Carolyn May,” wins and holds the heart of the reader,—she is such a natural, wholesome and altogether lovable little girl. We see her first coming into the hardware store of Joseph Stagg in Sunrise Cove, having traveled with her dog Prince all the way from New York alone. The ship in which her father and mother had sailed to Europe, had been reported sunk, and Carolyn had been sent to her “Uncle Joe,” her guardian according to the terms of her father's will. The transformation which the child, just by being her sweet self, works in the home presided over by “Aunt Rose,” and her part in bringing back a lost happiness into “Uncle Joe's” life,

forms a story told with rare charm. After all, Carolyn's father and mother were not drowned when the *Dunraven* went down, and, at the close of the tale, the little girl can say, “N? how nice things do come about in this world, don't they?”

**The Transactions of Lord Louis Lewis**, by Roland Pertwee (McClelland, Goodchild and Stewart, 332 pages, \$1.50 net), describes the adventures of a connoisseur of Buddha's, ruby-back eggshell, Khang-he vases, old books and pictures. The hero of the tales is a shrewd gentleman whose versatility and quick discernment provide constant surprises for the reader. Differing from the ordinary novel in that it has no plot into which its various episodes fit, Mr. Pertwee's book really contains nine distinct tales, each complete in itself and all uncommonly well told. Amidst an amusing series of disasters, triumphs and adventures of all sorts moves the high-spirited, courteous, chivalrous figure of Lord Louis, in whom the author has added a real creation to modern fiction.

**The U.P. Trail**, by Zane Grey (Harper and Brothers, New York, Musson Book Company, Toronto, 409 pages, \$1.50), is a story by a vivid writer of the Wild West at perhaps its wildest epoch, when the Union Pacific Railway, the first iron trail over the Rockies and down to the Pacific, was being pushed through. It is by no means a smooth book—the time and place were by no means smooth. It is of a rough, frontier life, of gold seekers, pioneer railway builders, and lurking savage Indians, and “open” towns. But the story is vividly told, and there is so much of the noble in even some of the roughest of the wild crew, that the reader's interest is held in unusual measure. Zane Grey has made the far West his own, and this new story of his so joins the romance and history of an epochal national enterprise, that it is likely to live.

It is an altogether charming face that looks out from the frontispiece of Dr. Isabel Mitchell of Manchuria (James Clarke and Co., London, 223 pages, portrait of Dr. Mitchell and 9 other full page illustrations, 90c.),—sweet, firm, humorous, a young woman who will win friends, and who will make her way determinedly in the task she has chosen. Her task was that of a pioneer woman medical missionary in an outpost Mission of the Irish Presbyterian Church, in Manchuria. How it was done is vividly and delightfully told, mostly in the young missionary doctor's intimate personal letters to her mother and sister, written with no thought of publication. It is only once or twice in a lifetime that one comes upon such letters—“perfectly natural” is perhaps the best description of them. The story they tell is of the building up from non-

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# MOTHERS' DAY

"ALL HONOR  
WHERE HONOR IS DUE"

**Sunday, May 12th, is Mothers' Day.**

Every Church and Sunday School should have a Special Service to honor mothers. The supplies listed here are just what is needed for a successful service.



Mothers' Day Button

**Our Mother**  
An Order of Service  
for Mothers' Day, May 12<sup>th</sup> 1935

*"I will praise you, O Lord, for you have done great things for me."*  
— Psalm 131

**At 10 o'clock**  
Prayer for Mother and Her Mother — that they may be long upon the earth which the Lord thy God giveth thee.

**Song—Hymn 151, Book of Pines**  
Wash the golden, washed and shining,  
Laid and washed, laid and washed,  
To Thy throne their robes bring.

**By the children, just the flowers**  
Ishidori, Ishidori, gently praise Thee,  
Child, how many glad moments  
Joyfully we all to Thee.

**Exhortation—Why We Observe Mothers' Day** Read or give as an address.  
To every nation in our fair Dominion from which a son has gone forth to fight in the cause of Freedom and Right, it is to be noted that of the greatest number of our War or Marine Corps of the greatest service have been fought and won being taught our tactics in battle lines in the early morning of the world for mothers who have done their best—obedience—love—of the home.

**It is to show their love mother whose love, not only in the time of war but in quiet peaceful days, have been the very cause of our nation's strength and growth and are no longer with us on earth, they are gone today. In all parts of the continent, Mother's Day is being observed, and it is a privilege to be able to show that our loved ones are still with us.**

**Remember Mother, Love and Honor.**  
And—When the child of the Dominion ranges who has been so kind to think the "age of Gold" has gone, is left on a line, that he may not be left in the region.  
And if a mother—she is not with her father, My God, we need not be left to a God, carry love to her mother.

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**OUR MOTHERS**  
A Service for Mothers' Day

We issue a special service for Mothers' Day, specially prepared for use in our Canadian Sunday Schools and Churches. Four-page leaflet; front page a beautiful new carnation design. It contains appropriate hymns, responsive readings, and well chosen recitations. May be used in the Church, Sunday School, or Young People's Society.

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ing in eleven years (the end came then from diphtheria caught from a patient) of a great missionary hospital in the face of all sorts of obstacles. It sparkles everywhere with humor. Every Sunday School and missionary library should have a copy of this book. The girls will be enthusiastic over it.

A book which will prove very helpful to Bible students is *The Prophets of the Old Testament*, by Alex. R. Gordon, D.Litt., D.D. (Hodder and Stoughton, Toronto, 352 pages, \$1.50). Canadians will be specially interested in this volume. For the author is Professor of Hebrew, McGill University, and of Old Testament Literature and Exegesis, Presbyterian College, Montreal; and the volume belongs to The Canadian Library of Religious Literature, which is an attempt to make a distinctively Canadian contribution to the thought of the day. The evolution of prophecy, "from its first morning beams till the light disappears in the long flush of apocalypse," is clearly traced. The book is distinctly constructive, rather than critical. It gathers up what information about the prophets recent research has to give, and presents it all in such a way as to make it a real aid to devotion. The prophets are flesh and blood realities struggling with the sins of their day, which in many ways were not unlike our own. An outstanding feature of the book is

the way in which the very words of the prophets have been rendered into English. Not only does Dr. Gordon make some obscure verses clear, but he arranges the prophets' speech so as to indicate something of the poetry and rhythm in which it was originally written. He lets the prophets speak for themselves.

It is significant that a teacher in a secular school should write *A Parent's Job* (The Pilgrim Press, Boston and Chicago, 227 pages, \$1.00 net). The author of this book is Columbus N. Millard, formerly Assistant Superintendent of Schools, Buffalo, N.Y., and now Master of Grammar School in the same city. This expert educator, in a few caustic words, shows how the idol of examination percentages must be sent to the scrap heap before teacher and parent, working together, can do the best for the child and the growing boy and girl. The development in the pupil of good habits of address, of work, of health and of character,—such development is of vastly greater importance than getting one per cent. more in an examination, which is, after all, often more than anything else, a test of memory. In the task of developing these habits the parent and the teacher can come together as they cannot in the business of preparing the pupil for a written examination. And the parent must cooperate with

the teachers if the best results are to be secured in the way of preparedness for the actual work and conflict of life. Mr. Millard is not content with generalities, but goes into particulars, showing just how, in the various grades of the school, parents and teachers may do team work in the training of the child and pupil. It is not too frequently that one happens on a book fuller of wise, practical advice to parents, presented with rare tact and persuasiveness.

**Religious Education and American Democracy**, by Walter Scott Athearn, Professor of Religious Education in Boston University (The Pilgrim Press, Boston and Chicago, 394 pages, \$1.50, postage 12 cents), subjects to searching criticism the various agencies at work for the religious education of the American people. In the case of each of these agencies a full analysis of its methods and plans is followed by a reasoned estimate of its advantages and disadvantages as an instrument for the furtherance of education in religion. A complete survey is made of the present situation, and current movements are tested by the standard of well established educational principles. There is more, to be sure, in Professor Athearn's book than negative criticism of existing agencies and institutions and movements; there is the setting forth, as well, of a constructive programme. Most

readers will sometimes find themselves differing with the author's conclusions, and challenging even the correctness of his analysis; but all will agree that he has made a valuable contribution towards the solution of the problem of how, in a democratic community, in which all teaching of religion is practically excluded from tax supported schools and colleges, adequate provision can be made for the religious education of the people.

"Nowhere is the tender side of Paul's nature better shown. his delicacy, his courtesy, his elevation of feeling, his independence, his mysticism, his spiritual passion," than in the letter to the Philippians. A series of lectures on this epistle, delivered before various assemblies, is given to us in Paul's **Joy in Christ**, by A. T. Robertson, M.A., D.D.; LL.D. (Fleming H. Revell Co., New York, 265 pages, \$1.25). The author, an expert in New Testament criticism, and using the Greek text as a basis, gives a popular and helpful interpretation that is adapted to the needs of the busy, practical person. Teachers, preachers and students will find the book serviceable. Professor Robertson takes us into the holy of holies of Paul's life in Christ and discovers to us the apostle's joy not only in life but also in death—"a message sorely needed by many stricken hearts during these dreadful days of War."

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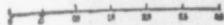
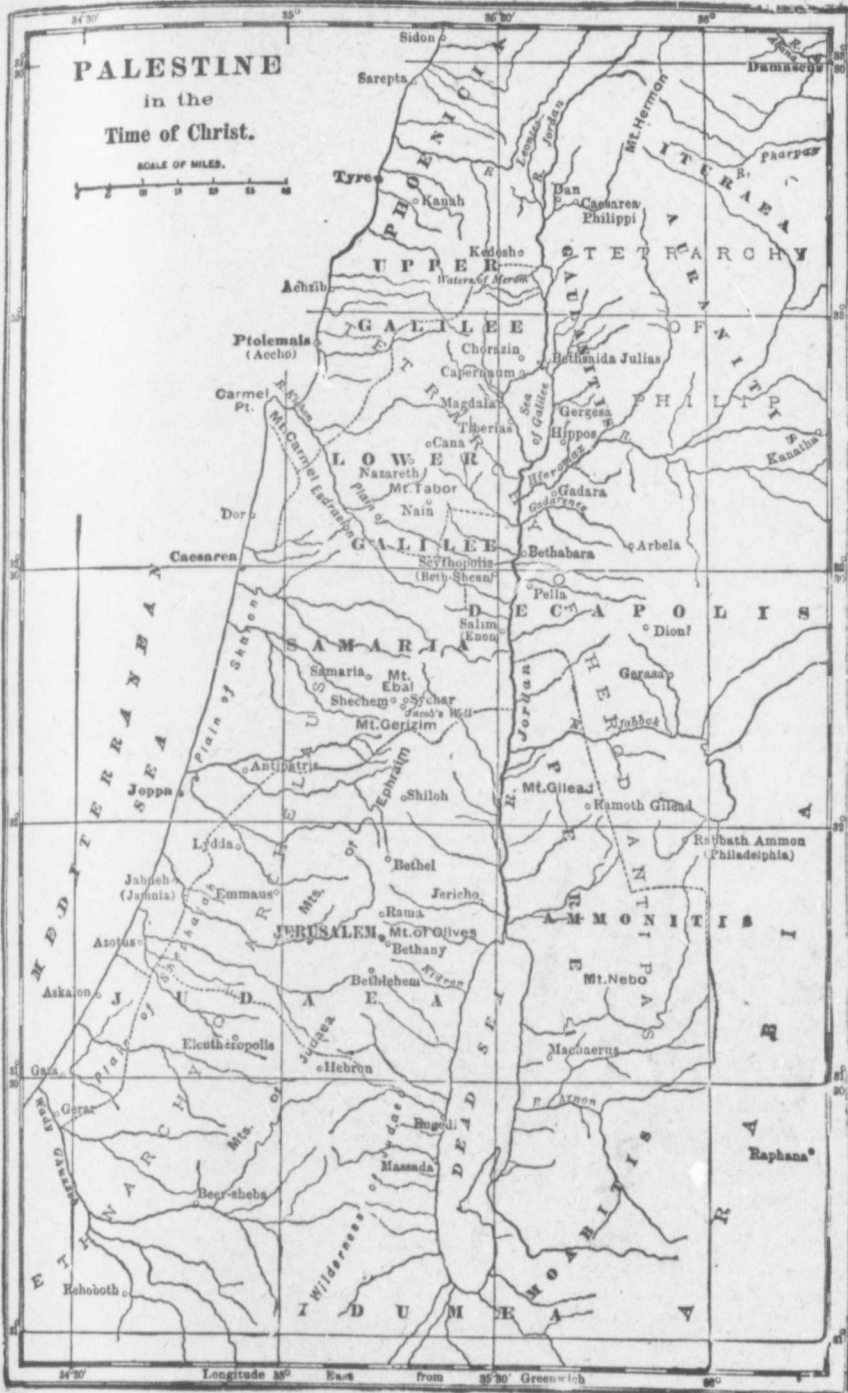
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