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# THE TEACHERS MONTHLY

The  
Home Study  
Series

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✻ Presbyterian Church in Canada ✻

Rev. R. Douglas Fraser,

Editor & Business Manager,

Church & Gerrard Sts. 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. XXVI.

Toronto, March, 1920

No. 3

## EDITORIAL

### **\$150,000 for Armenian and Syrian Relief**

For a third time the Sunday Schools of Canada are being asked for an offering on behalf of Armenian and Syrian Relief. This is a nation-wide appeal. It is made by the Religious Education Council of Canada, the organization in which are united both the Sunday School and Young People's Societies' Boards of all the larger churches in Canada and the Provincial Sunday School Associations and Councils, as well as the Y.M.C.A. and Y.W.C.A.

The response to former appeals by the Sunday Schools was simply magnificent. Taking the last two years together, they contributed well over \$200,000,—and the offering last year was taken when the "Flu" was at its worst.

No argument is needed in support of this third appeal. There are 250,000 orphan children in Bible lands who are STARVING. It is for the feeding of some of these starving thousands of little ones that money is asked from the Schools.

It is proposed that the Sunday Schools of Canada shall this year give \$150,000. This, at \$60 each, will provide a year's food for 2,500 orphans, that is for one out of every hundred.

The experience of the past two years proves that this amount can be raised by the Schools. All that is required to make success certain is, that superintendents and teachers shall see that every scholar knows of the need and has an opportunity to give his or her contribution, small or great.

As to the date of the offering, this has been fixed for the third and fourth Sundays in April, the 18th and 25th of the month. Full information about both the need for the money and plans for raising it will be sent, in good time, to every Presbyterian Sunday School in Canada, from the office of our Board of Sabbath Schools and Young People's Societies.

Contributions should be sent to D. A. Cameron, Esq., Manager, Canadian Bank of Commerce, King Street, West, Toronto. Mr. Cameron has been serving as treasurer for Armenian and Syrian Relief funds for several years, and has had the pleasure of forwarding many hundreds of thousands of dollars.

There is the proposition,—to raise \$150,000 to feed 2,500 Armenian orphans for a year. Let us go to it, and put it through.

### **The Most Permanent and the Most Revolutionary**

It has been well said that "the most permanent of all religious work, and the most revolutionary," is the work of Religious Education.

The statement is self-evident. Religious Education has to do with little children, with boys and girls, with young people, and with grown men and women. Its aim is to imbue all

life with the knowledge and love of God and with the habit of obedience to God's laws and zeal in his service—in a word, to bring every one into a likeness to the perfect Man of Nazareth. Needless to say, if all men the world over were Christ-like, the world would be a transformed world. The great reconstruction of which the world stands so much in need, would be accomplished.

### How This is Related to the Forward Movement

It is a mistake to suppose that the Forward Movement ended with the great February Financial Drive. In truth that Drive was only an incident of it. The Forward Movement was in progress a year and a half before the Drive took place. The Movement ought to, and will, go forward with a new impetus from the help the great Peace Thank Offering will render in the great Educational and Missionary and Benevolent enterprises to which our Church is committed. Fundamental to the success of each and all of these enterprises is the work of Religious Education. It is only as our people are taught and trained, that they will sustain and extend them.

### The Distribution of the Responsibility

There are five partners in the task—a blessed task—of Religious Education, the home, the Sunday School, the Young People's organizations, the congregation, and the Church as a whole.

THE HOME has the first opportunity, for the basis of a true religious education is laid in the first four years of the child's life, that is to say, before either Sunday School or congregation can take the child in hand. There is no one, therefore, to whom a stronger appeal comes for a steady continuance of the Forward Movement than to parents in the home.

THE SUNDAY SCHOOL has its opportunity as a chief auxiliary in the process of religious education. It systemizes this work by its Lesson courses, its teachers, and its Class organizations; and injects into it the enthusiasm which is generated by collective effort. The impetus which the Forward Movement is giving makes the work of the Sunday School easier and more fruitful. The Sunday School which fails to recognize the present as the greatest opportunity which has come to it in our time, or is likely to come, is asleep indeed.

THE YOUNG PEOPLE'S ORGANIZATIONS, whether Bible Class or Society or Club, takes up the work where the Sunday School leaves off. They put on the finishing touch, so far as the period of youth is concerned. And that finishing touch is coming to be recognized as of infinite importance, for, to carry on the religious education of the child until the child is a youth and then drop it abruptly, is to discount that education often by a hundred per cent. To carry it forward effectively is a process not only of education but of conservation.

THE CONGREGATION should be no idle spectator. In the first place, no one is ever so well taught and trained as to be in need of no further instruction or training. Adult Classes, Mothers' Classes, Fathers' Classes, have still their work, and a continuous work, to do. Religious Education is a life long process, and a continuous, life long influence. Besides, it is open to the congregation to stand behind the home and the Sunday School and the other organizations named, in their efforts. There is no more sacred or more influential field for the Session, or the Managers, or the Annual Congregational Meeting, than this very task.

AND THE CHURCH as a whole, as represented in its Presbyteries, Synods and General Assembly, can and should mightily assist. What these bodies may do by concerted action has been shown in the Peace Thank Offering drive. It is for them now to take up and carry on, with the same energy and cooperation, this supreme task of Religious Education. The aim is an aim worthy of the most strenuous effort of "the fathers and brethren of Presbytery, Synod and General Assembly, namely, 'to conserve every life blameless, without loss of time or vitality or honor, or fellowship with God; and to train each in God's service at home or abroad.'"

### Information Needed

It was a wideawake young minister of a large city church, with a well organized and successful Sunday School, who recently insisted upon the need of giving to Sunday School scholars information as to the work of the church.

The necessity of keeping the grown-ups in our congregations informed as to the whole work of the church has always been recognized, and is being strongly stressed in these days of the Forward Movement. Missionary Boards are well aware of the fact, that liberal support of any cause cannot be expected unless those who are asked to give, have adequate knowledge of the precise purpose for which their gifts are asked.

It is equally essential that the children and the boys and girls in our Sunday Schools should be supplied with missionary information. Missionary instruction should form an integral part of the teaching at every session of the Sunday School. It is in this way that a generation of intelligent supporters of missionary work is to be trained.

The importance of missionary instruction in the Sunday Schools is fully recognized by PRESBYTERIAN PUBLICATIONS. For fifteen years materials to be used in giving such instruction have been provided for many in the Lesson Helps, week by week, and latterly in a separate publication, THE LESSON ON MISSIONS. Our aim in this monthly publication has been to present to the superintendents and teachers and through them to the scholars, the whole missionary, benevolent and educational, work of the church in our own and in foreign lands.

It is safe to say that the intelligent and regular use of the materials thus provided will stimulate missionary interest in our Sunday Schools and will bear rich fruit in coming years when the boys and girls have become the men and women who carry the burdens of our church's work.

### Dealing With the Bad Boy

The position of Commissioner of the Juvenile Court in a large Canadian city recently fell vacant. The choice of a person to fill the vacancy fell upon a Public School teacher of long and successful experience, who was, at the same time, the superintendent of one of the largest Sunday Schools in the city. He was selected on account of his special qualifications for dealing with the "bad boy."

It was believed that his tact and sympathy, along with his decision and firmness fitted him for the immensely important task of setting wayward lads on the right path and making good citizens out of those who had fair to be a menace to society. If the new Commissioner lives up to the expectations formed of him, the juvenile offenders who appear in his court, will receive the treatment that might be looked for from a wise and kind father rather than that of a stern judge.

Not every locality has a Juvenile Court, with a Commissioner endowed with the right qualities of head and heart. But it is not necessary to hold any official position in order to be a helper of so called bad boys. Almost every teacher of a boys' class in the Sunday School, has, at one time or another, the opportunity of helping some boy who is being led astray. Such a teacher is performing a real service to society, as well as to the boy himself, when he sets himself, with loving and understanding sympathy, along with patient and wisely directed effort, to win back the wanderer.

### The Importance of the Rural School

The rural Sunday School has assumed a new importance. A cheap variety of satirists, in vaudeville theatres and books, have led many to regard the rural Sunday School as backward, ignorant, narrow, dull and inefficient. Suddenly, the men whom it has helped to produce, are found taking, directly from their own rural homes, rural churches and rural schools, a strong hand in the formation of national policies. The rural Sunday School has produced far-reaching results.

This new importance must be encouraging to the teacher in a rural Sunday School. He sees, in a new light, something of the value of his work.

The farmer, at his renovations, will not forget the Sunday School. New roads, possible changes in the tariff, consolidated public schools, an access to electric power and adequate transportation, are not going to exhaust his efforts. His church and Sunday School are going to feel the effects of his innovations. They have been at the very centre of his life. They have done much for him. He will do much for them.

This prospect for the rural Sunday School helps to give it a new importance. It is not merely a question of what the rural Sunday School has been, but a question as to what the farmer is going to make it. The townsman is watching, hopefully waiting, to see. Will the farmers renovate their Sunday Schools? Will they, in their forward step, make the Sunday School advance? Will they provide the suitable accommodation, the necessary literature, the trained teachers, the strong life which is necessary in all Sunday Schools? Will they allow their Sunday Schools to continue in the twentieth century with nineteenth century methods? Will they make the Sunday School as fit to carry on its all-important work for the present boys and girls as their grandfathers in their day and way did make it for their time?

If the farmer rises to his opportunities, he will put Sunday School work where it ought to be in Canada. He will give it the emphasis due it. The townsman is watching to see. Let the farmers once put their Sunday Schools on their due level, and the whole nation will follow suit. That is one of the greatest blessings farmers, or any one else, could bring to Canada.

### A Plan for Securing Home Study

On another page in this issue of the *TEACHERS MONTHLY* will be found an article describing a plan, adopted by the minister of a large city church, to secure home study of the Sunday School lesson. The *HOME STUDY QUARTERLY* is sent directly to the homes, with a view to enlisting the aid of the parents in securing such study.

This plan, and all others with a similar aim, in order to its greatest success, requires the cooperation of the teacher. He can do much to make the plan a success or failure.

It is the business of the teacher to see that the scholar is supplied with the *QUARTERLY* suited to his age. *PRESBYTERIAN PUBLICATIONS* now issue a complete set of graded *QUARTERLIES*, for the study of both the Improved Uniform and the Departmental Graded Lessons. For each course of lessons, we supply the following:

PRIMARY QUARTERLY for scholars of 6, 7 and 8 years  
 JUNIOR QUARTERLY for scholars of 9, 10 and 11 years  
 INTERMEDIATE QUARTERLY for scholars of 12, 13 and 14 years  
 SENIOR QUARTERLY (Graded Departmental) for scholars of 15 and upwards  
 HOME STUDY QUARTERLY (Improved Uniform)

Besides these, in the Departmental Graded Course there is provision for the little ones under six years in the *Beginners Bible Stories*.

In both Courses there are teachers' materials based on the material in the *QUARTERLIES* and containing constant references to them. These materials for the Improved Uniform Lessons are to be found in the *TEACHERS MONTHLY*, and for the Departmental Graded Lessons in *TEACHER'S QUARTERLIES*.

It is impossible for the teacher to do his best work unless the scholar is furnished with the materials specially prepared for scholars of his age and unless the teacher is thoroughly acquainted with the materials for the scholar's study.

But, when the teacher knows just what knowledge he has the right to count upon in the scholar, he is in a position rightly to adapt his teaching to the scholar's attainments, and he will also be able to make intelligent suggestions to the parents regarding the home study of the lesson.



When the scholar has the study material suited to his age and needs and when parents and teachers diligently and wisely cooperate in showing him how to make the best use of this material, the problem of home lesson study will have taken a long step towards its final solution.

### The Sunday School and Missionaries

Over 7,000 students gathered at the quadrennial convention of the Student Volunteer Movement in Des Moines, Iowa. Those 7,000 represented what the late W. T. Stead called, "the picked ten million"—the student life of the world. They went to Des Moines to attend a missionary convention! They were chosen as delegates from amongst their fellow students, —many of whom would have been glad to have gotten the chance to go. Some 2,000 applied for an opportunity to attend, but owing to lack of accommodation, were refused the privilege.

The question naturally arises as to how these young men and women came to be so interested in missions. They did not go all that distance merely for a holiday trip. The very fact that for 5 days they attended meeting after meeting, listening to the claims for and achievements of missionary effort proved the students' interest in missions. Where did they get it?

Away back in a small class of a village Sunday School, a faithful teacher, from time to time, told of the amazing development of missionary work. Her boys listened with interest. But what was the result? Apparently nothing! Years later, one of those boys attending the University hears of a great missionary convention. He is anxious to go. He gets a chance. He attends each meeting with consuming interest. He volunteers for the foreign field.

How much of what he does on the foreign field will be due to the faithful teacher away back in the village school? That answer remains for the opening of the Book of Life

### Sunday School Leadership

During the third week of January last, there was a notable gathering of leaders in Sunday School work, representing every part of the Dominion. The S.S. and Y.P.S. Boards of the Methodist and Presbyterian Churches held their annual meetings. Following these, the Religious Education Council of Canada, including in its membership the official leaders of practically all the forces of religious education in Canada, held a full day's session.

In all these meetings, religious work amongst Canadian children and young people were carefully considered by bodies of enthusiastic and well informed men and women, charged with definite official responsibility.

The task which our own Board of Sabbath Schools and Young People's Societies is facing with great courage and wisdom, is clearly indicated in the Report of the General Secretary, Rev. J. C. Robertson. It includes the construction and carrying into actual effect of a plan of religious education adequate to the needs of all ages; the relating of the religious education of the church with that of schools and colleges; the guidance of young people's religious studies and activities; and the extension of religious education privileges to isolated homes in the newer parts of the Dominion; to non-Anglo-Saxons in Canada and the future leaders in our Foreign Mission fields.

Because of the fundamental importance and the ever growing magnitude of its work, no Board of the Church has greater claim upon the sympathy and support of its entire membership than the Board of Sabbath Schools and Young People's Societies.

### Getting Ready for Mother's Day

Mother's Day is the second Sunday in May, this year, May 9th. An increasing number of our Sunday Schools and congregations are observing the Day. If you will write to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto, we shall gladly supply all information as to the "How."

## WITH OUR CONTRIBUTORS

### John, the Son of Zebedee

*By Rev. Professor William Manson, M.A.*

It is more difficult to draw a portrait of John than it is to draw one of Peter. For one thing, less of John's natural self appears in the Gospel pages, and that which does appear is of a more elusive character. The personality of the son of Zebedee slips behind, and is merged in, that of "the disciple whom Jesus loved." The ablest students of the New Testament have not been able to settle all the questions relating to this disciple whom Jesus loved, but that he is John the son of Zebedee admits of no manner of doubt. His Christian humility found shelter, as time went on, in the beautiful anonymity of this phrase. But there is in the Gospels enough evidence, and in the church enough tradition, to show us the man concealed behind the phrase.

There must, in the first place, have been something very lovable about this man on whom Jesus bestowed so singular an affection. There was a sympathy, or understanding, which enabled Jesus to make him, along with Peter and James, a companion of his holiest hours. He witnessed the Transfiguration. He was taken into the Garden. That was because he had eyes to see, and a heart to feel. Jesus felt his sympathy. On the last night of his earthly life, Jesus conferred on him a supreme honor. Though unable to give him the right or left hand place in his kingdom, he placed him by his own side at the supper. Finally on the cross he committed to John's charge his mother. Qualities which drew such loving favor from the great lover of men must have been very rare qualities indeed.

John had probably from the start the spirit

of the mystic. He was not so much a man of action as a thinker and a dreamer. He saw visions of Patmos, but he saw them also in the early years in Galilee. Evidence of this is in the fact that John was a disciple of the Baptist before he became a disciple of Jesus.

His imagination had been fired, and his soul deeply stirred by the clarion call of the prophet. His spirit felt the glow which uncorrupted youth experiences when the vision of a holier world or nation is presented to it. His heart beat in unison with the Baptist's. Jesus honored him for this, as he honored all who honored the Baptist. He saw the fine spiritual promise of this young seer of visions and beckoned him from his boats and nets to follow him.

The title which Jesus gave him and his brother, the Boanerges, or "Sons of Thunder" is also indicative of his quality. It is usually thought that this title refers to the fiery, impetuous nature which underlay the quiet exterior. Certainly of such hidden fire there

is no lack in John. It flashes out at times, as when he wished to call down fire on the inhospitable Samaritans. But it may be that Jesus, when he gave the name, was thinking not of this, but of the flaming and impassioned eloquence which would one day leap from the lips of this apostle. Just as Peter, though by nature unstable as sand, would be a "rock," so John, silent and dreamy, would kindle men's hearts by the fire of his words. Later on, the Jewish authorities were to take note of "the boldness" of this preacher, and Origen speaks of the "thunder" of his words.

John was, on at least one occasion, uncharitable, and on another he appears selfishly ambitious of distinction. He wished to prohibit the work of a disciple who was doing good in Jesus' name, because he was not one

### OUR TEACHER

How wonderful a teacher we have! Sometimes we seek him in the house, but he is not there; we go forth seeking him and find him perhaps in the wilderness or on a mountain praying, or leading some poor blind man by the hand, or eating with publicans or sinners, or asleep in a storm, or conversing with a Samaritan woman, or surrounded by wrathful men, or bearing a cross. It is not merely his words that instruct. His place, his occupation, his companions, his environment, his garment, his silence, his submission—all teem with instruction. And they that learn of him are made like unto him.—  
George Bowen

of the twelve apostles. And he asked, with his brother James, for the principal places in the coming kingdom. We ought perhaps to find, for these unchristian outbreaks, some other explanation than self-seeking or arrogance. He was inspired by zeal for Jesus, albeit narrow and interfering. All the same, the matter had to point him to a higher ideal, and to remind him that the Son of man came not to receive but to give, to give even his life as a ransom for the many. Thus even the choicest and purest natures cross the holy will of Christ, and need repeated pardon and instruction. How patient Jesus was with his disciples! The Gospel that bears John's name says: "He loved them *to the end*." But that John learned his lesson is very apparent. The whole spirit of his later life is given in the name "the disciple whom Jesus loved."

The later tradition regarding St. John is largely of an anecdotal character. Clement of Alexandria tells of a journey which he made from Ephesus into the forest vastness of the country to win back for Christ a convert who had lapsed and joined a set of bandits. That the old fiery impetuousness could still flash

out appears in his fierce attacks on the arch-heretic Cerinthus. We are told that he would not remain under the same roof with one whom he judged a false shepherd of the flock. John, like St. Francis, loved the birds, and being once reproached for playing with one of his feathered pets, he answered by saying that "the bow cannot be always bent." In extreme old age, when no longer able to preach, he used to stretch out his hands, and say to the congregation: "Little children, love one another." When some one asked why he always used these same words, he answered: "Because 'tis the precept of the Master, and 'tis enough if this be done." This is related by Jerome, but it is sometimes thought that tradition has in all this blended John the Apostle with another John "the Theologian." It is even thought by some that John the Apostle, like his brother James, died a martyr's death, at an earlier period. We cannot lift the veil away from these early times, but all that is related is worthy of the beloved disciple, and it is always possible that the tradition is correct.

Knox College, Toronto

## Religious Education and the New Day

BY REV. C. A. MYERS, M.A.

"Oh you blind leaders who seek to convert the world by labored disputations! Step out of the way, or the world must fling you aside. Give us the Young. Give us the Young, and we will create a new mind and a new heart in a single generation."—Kidd.

For five long weary years but one word was on all our lips and one dreadful urge upon every heart,—the winning of the world War. Now a new word fills us with delight,—peace and reconstruction. We are facing the dawn of a new day,—the day the prophets, poets and seers of all ages saw, when mountains of error and injustice would be laid low, and valleys of poverty, degradation and ignorance levelled up, and a straight pathway made for the Lord.

And now all eyes and all hearts are turned to the great task of making the world over again, binding up its wounds and setting right its many wrongs. The work of reconstruction goes on apace. First of all it had to be political, for it was a bad old world but five short years ago with its Kaisers and war lords and autocrats. Now these are all gone, and the nations are being reconstituted politically—"broad based," as ours is "upon the people's will."

With what startling rapidity this change has come about. We can scarcely realize that already, politically at least, the new day

of "every man and every woman" has dawned.

But is this guarantee of a better world? Surely not, unless the common man who now will rule, understands and is willing to follow the law of brotherhood. Many bad men will not make a better government than one bad man. Democracy is not a magic wand to cure all ills. Everything depends on the character of our citizenship. The new day of democracy is therefore but one more urgent plea for an adequate programme of religious education for all the people. Self-government in the hands of wilful and selfish men can but lead to strife and unhappiness.

The new day is also rife with industrial problems, and a large measure of reform and reconstruction will inevitably emerge from the struggle of labor for its rights. What ever form the solution of the problem may take, it is certain that the outcome will include shorter hours and less toil for the worker, and also a fairer share of the products of his labor. Better houses, better food, better clothing, more comforts, more leisure, more money to spend at will—these and other improved conditions will come to a larger number of workers than ever before.

But it does not require any profound experience or thinking to realize that no matter how we may improve material con-

ditions, we do not necessarily improve moral conditions as well. One cannot but see on every hand the tremendous additional strain being put upon the moral stamina of our young people to-day just because of their enlarged material opportunities. The average boy or girl to-day needs more strength of character and more of the grace of God than ever, just because of the new conditions of comfort and opportunity for pleasure and ease. Just because there is more money in his pockets and more time on his hands, the young man of to-day needs a firmer grip on the fundamental principles of life.

The new day will also demand, and rightly demand, more and better education for all its youth. For still a very large number are growing up without even a good public school education, and the great majority never get beyond the third or fourth grade. All such reform in the form and content of our educational system will be hailed with delight by every well wisher of the nation, but is it not pathetic to see parents depending upon mere secular education for the success and happiness of their children, when every one knows that it is character that is essential. The moral breakdown of Germany, notwithstanding her success in commerce and education,

ought surely to be a sufficient warning for all time as to the futility of science, art or "Kultur" to redeem the soul of man.

The irresistible challenge to the new day is, therefore, a challenge to the religious education of all our youth. This task we must face in a new way and with vastly enlarged plans. It must be looked upon in the light of a national task in the interest of the new democracy in which all constructive forces of home, church, school and community must unite. Too long has our attention been focussed on the adult, notwithstanding the acknowledged difficulty of changing man when he has become fixed and set in his ways. Is it not time for us to follow the Master's example and place the "Child in the midst" of all our thinking and planning?

In one generation, Germany and Japan changed the whole attitude and outlook of a nation. Says Benjamin Kidd in *The Science of Power*, "Give us the Young, and we will create a new mind and a new heart in a single generation."

The new day needs above all things, that the Christian religion shall be instilled into the hearts and lives of the rising generation of boys and girls.

Toronto

## A Joy or a Drudgery

BY REV. JOHN MUTCH, M.A.

Various items contribute to make attendance at the Sunday School class a joy rather than a drudgery. First among these is the whole atmosphere or spirit which the teacher himself effuses. Much of this atmosphere depends on the dress and manners of the teacher. The teacher whose dress and manners are slovenly, is under a great handicap compared with the teacher who is neat, brisk and bright.

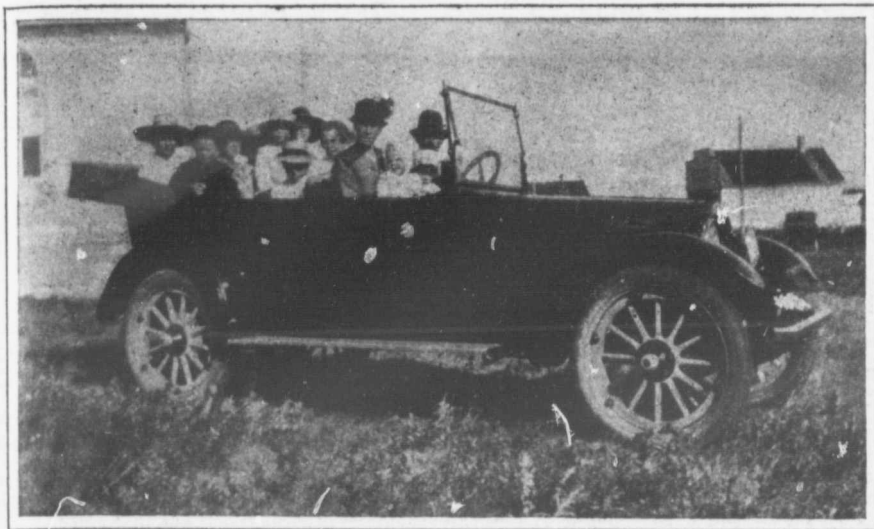
More still of this atmosphere depends on the teacher's frame of mind. The doubting uncertain teacher never makes the class as attractive as the teacher of deep faith and sound conviction. No successful teacher can be conscienceless. The conscientious teacher, on the other hand, may so insist on the "ought to attend class," "ought to get up your lesson," "ought to behave" maxims with his class that all the joy and love which makes any Sunday School class attractive to the scholar, is absent.

Another item which makes the Sunday School class a joy rather than a drudgery is the whole conduct of the class session. Is it living? Does it match the scholars' boundless energies? Or is it mechanical, forced, accepted as a labor by the teacher, and looked upon as a stern requirement of the law by the

scholar? The teacher who conducts the class so that he arouses the scholars' co-operation in using their own abilities to help discover the truth and, in short, awakens any enthusiasm on their part for the class work makes the Sunday School class a joy.

Class surroundings may dishearten the scholars. Is the class fretted and disturbed by a neighboring class? Is the whole conduct of the Sunday School session a dull, dead bore? Are there any features of interest and pleasure such as the boys and girls like? Is the room dirty, unkempt, pictureless? A little fresh decoration, a few decent pictures, a new way of presenting the attendance and finance statistics of the day, a library with books of boy and girl interest, and bright, attractive Sunday School papers and helps, these, any of them, will go a long way towards making the Sunday School class an attraction.

No class where there is a feeling of aloofness, distance or uncertainty between scholar and scholar, and between scholar and teacher, will ever be a joy. Real feelings of friendship and social solidarity are formed only through close acquaintance. An occasional visit by the teacher to the homes of the scholars, and by the class to the house of the teacher will effect this acquaintance.



Mr. and Mrs. W. B. Martin and their children, Oakburn, Man.

## “The Superintendent and His Family”

Rev. A. H. Foster, B.D., of Oakburn, Man., sends us the photograph reproduced above, which Mr. Foster says, is spoken of as “The Superintendent and His Family.”

Mr. W. B. Martin is superintendent of the Sunday School at Oakburn, Man. He lives five miles from the church, but attends regularly.

Last summer, buying a new auto, he bought a large car in order that he might be able to take *all* his family to church and Sunday School. The photograph shows Mr. Martin, his wife and ten children, just as they are leaving for home after attending church service and Sunday School. Such an attendance was the usual thing during the summer.

## Irregular Attendance: Causes and Cure

BY MRS. J. MACKIE NIVEN

In order to find a cure for a trouble it is important to seek for the cause.

There is in every School a great deal of unavoidable irregularity from such causes as the weather and sickness and home circumstances ; but over and above these there is the very casual attendance of scholars who are uninterested and who need constant going after and coaxing to come along.

The Sunday School attendance, being entirely voluntary, it is quite necessary for the teacher to win the respect and affection of the scholar.

The teacher should make the acquaintance of the parents of the child and enlist their sympathy and help.

A School officered and taught by consecrated men and women whose motive is the

winning of the souls of the scholars for Christ will have a minimum of irregularity.

There must be the exercise of common sense and tactfulness in winning and retaining interest and attention. The School must be interesting and attractive, and no School is attractive in which there is no discipline. The discipline must be harsh : it must be gentle and tactful and winning.

It is in dull, unready moments that the School gets out of hand. We have seen a superintendent labor for several minutes to get quietness and when he had succeeded he didn't know what hymn to announce, and he had to turn his back on the school to consult with the organist about the hymn. Of course disorder reigned once more. Children are long-headed ; they see these things and carry an impression of “no good.”

Let there be efficiency and alertness and somewhat of variety, and the children will wish to be at School and will be disappointed if anything prevents them from going.

Give the children occasion to know that their teacher loves them and seeks after their eternal welfare and generally there will be loyal attendance and behaviour.

Lastly the officers and teachers must live themselves so as to be looked up to. The children will admire, even though unconsciously, "a walk and conversation becoming the gospel" and be influenced by their teacher's life. But the teacher who is half-hearted will not win either to Sunday School regularity or to Christ.

Winnipeg

## The Teacher's Privilege and Responsibility

BY ALFRED WHITE

Every week thousands of teachers face their little classes of boys or girls for the purpose of teaching them. Some view their task lightly and go before their classes with little preparation, either by way of study or prayer. Others, the vast majority, one may hope, are deeply sensible not only of the responsibility they are assuming, but also of the difficulties of the task they have in hand.

To have a hand in the moulding of a human life just when it is most plastic and open to human influence is surely at once a privilege and a responsibility. This has always been so, but just now when the world has been passing through a period of unspeakable agony, when literally millions of its brightest young men have been sacrificed, surely this is a time when we can value as never before the lives of those younger ones who are to take the places of the fallen.

We are undoubtedly at a crisis in the world's history. Now that the War is over, we must take up the reconstruction work. We must face the problems of capital and labor, the disabled soldier, housing conditions and many other vital problems affecting human welfare. How are these gigantic problems to be solved? Who is to solve them?

Many years will pass before many of them reach solution, and the next generation, made up of boys and girls in our schools to-day, will have to do the solving. Those very boys and girls that you meet from Sunday to Sunday, will, most of them, become citizens of our great nation. The kind of citizens they will become, depends partly upon your training in that class of yours. Will they live and work for true Christian citizenship, or will they look merely to material interests in industrial and political affairs?

Very much depends upon how you guide them in that class of yours. Their outlook, their point of view is in the making. Their parents' example and teaching, your example and teaching, are moulding that outlook, that point of view. Are they going to look upon success in life in terms of money,

property, automobiles, etc., or in terms of honesty, justice and a righteous life? That depends partly upon you, and in some cases, almost exclusively upon you.

To have the opportunity of achieving such a glorious piece of work is unquestionably a great privilege, and at the same time a grave responsibility. I would not for a moment minimize this latter phase of it; on the contrary, I would point out that a deep sense of responsibility is essential to a true solution. Those who undertake a big task lightly, do so because the sense of responsibility is absent. Those who feel the burden of the task, do so from a deep sense of responsibility, and this is as it should be. Nor can we escape our responsibility by refusing that task. The only solution is to face the situation, prepare yourself for it by study, by observation and by prayer, and then, with the humble spirit of a learner, take up the task with energy and enthusiasm.

This great task of adequately preparing for the future can only be achieved by the systematic religious education of the children, and this certainly cannot be accomplished without the aid of the thousands of teachers who are rendering service in our Sunday Schools.

This is the challenge that faces our teachers, many of whom recognize that they lack experience, lack training, lack confidence and yet are so filled with a desire to have a hand in this great work that they feel they must do what they can.

Enthusiasm, however, cannot take the place of training, and it is imperative that these workers, whose hearts are aglow with eagerness to help, should recognize that they must systematically prepare themselves if they expect reasonably to measure up to the task before them. This work of preparation does not necessarily debar them from teaching. The two can go on together very profitably.

Teachers should make a study of the principles of religious education, and also the particular problems of their own group of pupils. Get books, get magazines, study

these; study your boys and girls. Be keen to learn from any source. Talk to those who know more than you do, ask questions, try

experiments, think, plan, work and pray and success must increasingly crown your efforts.—Brandon, Man.

## Missions in the Sunday School

BY THOMAS M. BARRINGTON

The study of Missions in the Sunday School is one of the most important recent developments of the work of the Church. In the days when we older people were scholars, our missionary education consisted in what we read or heard from a returned missionary who occasionally addressed the School.

My first attention to the systematic study of Missions was gained when a friend asked me to attend a meeting for the formation of a Mission Study Union in Montreal, and I was made the first secretary of it.

Plans were at once laid by the Union for a three days, institute in Montreal, and efforts were made to interest the teachers in the various churches to attend this institute. The programme included well known missionary and educational leaders who gave inspiring addresses and conducted helpful conferences on Missions in the Sunday School.

It was there I had my first glimpse of the value of the teaching of Missions in the life of the child.

The following year I was attracted to the ten day conference on Mission Study at Silver Bay, N.Y., and there spent a delightful holiday, meeting in daily conference with leaders from all over America.

Here we studied the psychology of the child, graded methods of teaching both the scriptures and Missions, taking up such questions as the application of the study of Missions to the child's love of the heroic, and how to create a missionary atmosphere in the Sunday School.

Similar conferences are held in our own country, and I have attended the Knowlton, Que., Conference, and have found there the same helpful surroundings that one meets at Silver Bay.

Now to come to the application of all this to the individual School. Here we have a problem. As superintendent of a growing School with from 40 to 60 teachers, it was difficult to give them my view point. From time to time, however, I was able to get a

few teachers to attend a Conference or Institute. The great trouble was to get them to give up at least three whole days to it. When a three day Institute has been held in the city, some teachers will plan to go to one or two meetings and make other engagements for the balance of the time, and thus fail to get a real grasp of the possibilities that lie in Mission Study. Nevertheless a beginning is made.

So far I have dealt only with how I became interested in the subject of this article. Now let me speak of it from another stand-point.

Supposing you, the reader, are interested in this subject, that you are just one of the

teachers in your School and that your School has never done any definite Mission study and is not taking the interest in Missions it ought, how can you help to change things in the School?

First, I would suggest that you do as I did,—plan to take your holidays at one of the summer Mission Study Conferences. No more delightful or helpful holiday can be spent, one half of each day being occupied in healthful enjoyment, such as boating, bathing, tennis, etc., so that you need have no fear that you will return home sorry for the kind of holiday you have taken. Moreover, you will find the people you meet at these Conferences jolly good companions for a holiday. The addresses and group study classes, often under the trees or on the lake shore, stimulate the mind, and send one back to work with a broader outlook on life, a new ambition and strengthened purpose.

### THE BOY AND THE CHURCH

There is a time in a boy's life when the masculine strongly appeals to him. Seeing relatively few men active in Sunday School work, he gets the idea that the Sunday School is essentially for children and women. I believe if the real, virile men to whom the boys look for guidance and example were more active in Sunday Schools, fewer boys would lose interest in Sunday School.

Better teaching methods and more thorough preparation of the lessons will tend to stimulate and hold interest in any school—Sunday or week-day.

You will have started to help your School if you can get some other teacher to go with you.

But now the Conference is over and you are home again, eager to apply what you have learned. It would be well to make a report at a teachers' meeting of the new ideas you have gained. Your aim now is to have a "missionary atmosphere" in your School. To do so, you must win the sympathy of your superintendent, if he is not already full of it. You will probably have learned that a missionary atmosphere does not consist in singing "From Greenland's icy mountains" once a month, but the constant keeping of the missionary idea in one way or another before the scholars. Some times it's a five minute talk on some mission field or worker or a few pic-

tures, or a lantern slide, or a letter from a missionary, or a talk on the collections, or letting the children, with guidance and suggestion from their elders, vote where their money is to be sent. Again the missionary turn can be given to the scripture reading,—the Bible is full of the missionary spirit. Or a hymn may be sung and its meaning explained.

Would you stimulate your missionary givings? Adopt the Weekly Offering Envelope for the children. They like it, even if they only give a cent a Sunday. It adds to their sense of responsibility, it brings in the collection for the Sundays they are absent, and the cost is fractional compared with the result. We tried it in our School, and were amazed with the result.

Montreal

## Sunday School Grading

BY MISS J. M. LINDSAY

The question is often asked, "Is it worth while grading the Sunday School?" Even a short experience compels one to answer in the affirmative.

In the last fifteen years our Sunday School has grown so rapidly that the finding of permanent teachers has been a problem. When a new pupil came, he was generally placed in the class having the fewest pupils present, and thus teachers soon found their class rolls averaging from 10 to 15, or even more pupils, of various ages. In some classes the age varied as much as five or six years. New teachers were hard to hold, because as the number of pupils in the class increased, the discipline became more difficult.

Accordingly, in September, 1918, we decided to try grading. We already had three superintendents and a separate Department, each, for the Primaries and for the Beginners.

We obtained from the teachers a complete list of the pupils and their ages. Then we classified according to sex and age. We were thus able to determine how many classes of boys and girls respectively of various ages we would have, with only eight in each class.

When the classification was completed, we decided to begin our grading in the Beginners' and the Primary Department.

An hour before Sunday School, we met and arranged enough chairs in groups of eight, to

accommodate the Primary children. On the floor, in the centre of each group of chairs, we chalked the age: "7.B." (7 yr. boys), "7.G." (7 yr. girls), etc.

As each child came, he or she was met at the door, asked his age, and shown to his new place. Before commencement bell rang, all was done.

This plan proved so successful that a month later the Junior and Intermediate Departments were similarly treated. As these girls and boys could find their own chalked places, the grading of these two would appear to be an easier task. Our experience proved otherwise.

Some noisy classes were formed and later had to be broken up. Fast friends of different ages would refuse to be separated. These we let alone. In a few weeks they realized that the teacher could not credit any one with "memory work" other than that set for his own age, and voluntarily they have come to the superintendent, requesting to be placed in their right grade.

Again, some children wanted their own teacher and no other. To overcome this difficulty, several teachers changed classes.

A few teachers did not like parting with their classes, but unselfishly every one has lined up, to give the grading system a chance.

Now, although our grading is not yet perfect in every respect, we find it easier to

Think out new ways; think out new methods; think out new ways to deal with old problems. Don't always be thinking of getting back to where you were before the War. Get a real new world.—Lloyd George



retain our teachers with these small manageable classes, and we have had many volunteer

teachers since we adopted the graded system. Ottawa

## Getting and Training of Teachers

By A. G. BAILLIE

Almost all Sunday Schools are handicapped in their work by lack of teachers. In some Schools, the teachers are lacking in enthusiasm, not because they are naturally indifferent, but because they are endeavoring to do something for which they have had no training. Either one of these deficiencies in a School makes the task of the superintendent a heavy one; both of them together make it a burden indeed.

Every superintendent knows how difficult it is to get the man or woman who, he feels, would make a successful teacher. Volunteer teachers are not always a success, even among the few who are good enough to offer their services; and the question comes to the mind of the leader of the School: "I need several teachers, where can I get them?"

Cooperation on the part of the superintendent and minister should be tried in such an emergency. At a suitable time, at a service set apart for the Sunday School, let the minister be asked to draw attention to the importance of this department of the work of the Church, and show where the duty of all zealous Christians lies in regard to the Sunday School. As soon after this as possible, an appeal should be made to individuals. Sometimes the superintendent alone will be able to get the person wanted, sometimes the minister can attain the desired end.

A method which is meeting with considerable success is to send the class after the teacher, for, if the person desired as teacher sees that he or she is really wanted by the class there is more inducement than if the appeal were made by the superintendent or minister.

This is the proper time to organize a teacher's training class, for the persons approached will often say that they are not qualified to undertake such work. In this they are perhaps sincere, and an opportunity should be given them to qualify. Members of the Bible classes and others in the congregation should be asked to join such a class.

Teachers in the public schools, no matter what their scholarship may be, are required to take a course in training in a Normal School. This training of teachers for the Sunday School is just as important as for the public school. I am fully convinced that the Sunday School with a teacher's training class, well conducted, will be relieved from

the problem of lack and inefficiency in its teaching staff.

Now comes the great difficulty—how to conduct such a class. It should be held on the evening of some day during the week, perhaps after prayer meeting or whatever midweek service there may be in the church. In rural districts it might meet in the home of one of its members, or in the homes alternately, like the Red Cross Association during the War. Such a class should not, at first, attempt too much, but there are three things which should be attempted:

*First:* A study of child life from those of the Cradle Roll age to that of the Bible Class. Here a text book should be used. The New Standard Teacher Training Course, Part One, THE PUPIL, by Professor L. A. Weigle, will be found to give satisfaction as a beginning. The price, 20c., puts it within reach of all the class.

*Second:* A Training Class should study and discuss the Sunday School lesson, spending a part of each session in the discussion of the work of one department or grade. The members of a Training Class should have an opportunity to observe the best teachers at work conducting the regular lessons in the Sunday School. This will prove an inspiration to the teachers as well as to the pupil teachers.

*Third:* Singing should not be overlooked by the Training Class. Here is a good opportunity to practise new hymns, and it will be a pleasant recreation to the class as well.

New Glasgow, N.S.

### Finnish Vacation Schools

By Rev. R. W. Prittie, B.A.

Our Finnish Missions in Northern Ontario hold what they call Vacation Schools for the children. These schools are held during July and August, the holiday months. The classes are open in the forenoon, and are taught by the missionary, in the Sunday School room. Several large Union Jacks are draped in graceful folds on the walls of the school. The subjects studied are Finnish history, literature and language. The parents desire their children to know something of the land of their fathers; but this in no way interferes with the loyalty of the boys and girls for Canada. On the contrary, it shows

these strangers that our church does not ask them to forget their native land. They soon learn that they can be loyal Canadian boys and girls and at the same time love the land of their forefathers.

In the Vacation School, the missionary holds regular classes for Bible study, and teaching along the lines of the Shorter Catechism. At the close of the Vacation School, the missionary arranges a fine programme, largely in connection with the work of the school. The children are driven to some Finnish farm. Here they enjoy the outing to the utmost. The parents take keenest pleasure in listening to the children give their parts in the closing exercises, wherein they display the knowledge acquired during the Vacation School.

There are several farming districts in Northern Ontario settled solidly by Finns, and Finnish is the only language spoken by the grown-up people. In these settlements the Finns have their public schools, with an English-speaking teacher. On Sunday the school building is used for church service and Sunday School. In one, at least, of the Finnish settlements, the Finns have built a Finnish Presbyterian Church; and last summer for the first time they had the entire services of a Finnish student in the Sunday School, as well as in the church services.

Copper Cliff, Ont.



### A Year's Work in One School

[The following extracts from the daily newspaper report of the Annual Meeting of St. Andrew's Sunday School, Stratford, Ont., are given as an illustration of what can be accomplished by a thoroughly organized School manned by enthusiastic and efficient workers.—EDITORS.]

"The Statistical Secretary reported: Officers on Roll 9, average attendance 7; Teachers 25, average 22; Scholars 331, average 230. Total average attendance 259. As the statistical year covers the period of twelve months from October to September, the report includes the three months of 1918 when the influenza epidemic closed the School for several weeks and very much affected the attendance the balance of the term, thence there is a decrease in the average attendance. The Cradle Roll has a membership of 109, and the Chinese Department had 13 scholars during the early part of the year.

"In line with the Forward Movement, advance steps were taken during the year, and a Teacher Training class has been established with the minister as teacher. A Superintendent of Memorization was appointed. A Parents' Class, a practically new venture in Sunday School work, organized

with Mrs. George Garden as teacher; and under the leadership of Glenn Wray, the energetic Y.M.C.A. boys' secretary, a Senior-Intermediate class of boys has been organized into two Taxis Squares, taking up the C.S.E.T. Courses. This class has developed so rapidly that two more Squares are in sight and will be organized.

"On Rally Day, 103 Robert Parkes diplomas and seals were awarded for attendance, and church attendance is being taken up, the scholars being provided with cards, which on being punched for 45 days' attendance at morning worship will entitle to a diploma.

"The financial statement was presented, showing on maintenance account total receipts of \$337.44; \$279.34 of which was Sunday collections, an average of \$5.47 per day, an increase over 1918 of 22 cents. On the missionary account the total receipts were \$670.75. Of this amount \$199.74 was through class missionary banks, and \$60 was a special Christmas thank offering made to provide a Bible woman for Mrs. Dr. Boyd of Honan, China. The total average missionary contributions were \$259.74, an average of \$4.99 per Sunday. In comparison with 1918, this is almost a threefold increase and has been accomplished largely through adopting a different method of contributing and also to the splendid educative campaign being carried on by the Missionary Committee.

"Several of the organized classes control part of their own funds which do not go through the School treasurer's books; these included, the total receipts of the school for the financial year 1919 are \$1,238.45."



### The Scholars' Quarterlies in the Home

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

In a large Toronto church, an effort is being made to stimulate an interest in the Sunday School in the homes of the congregation. For the first Quarter of this year, THE HOME STUDY QUARTERLIES are being sent through the mail to the parents, instead of being given to the pupils at Sunday School. They are accompanied by a letter urging the mother to read the Sunday School lesson over with the scholars during the week.

During the morning service, on the first Sunday of the year, the minister explained to the congregation what he had done, and what results he hoped to get from it. He explained that THE HOME STUDY QUARTERLY was for home study only, and he wanted the scholars to bring their Bibles to Sunday School in order that they might learn to know the Bible as a book.

He then drew the congregation's attention to the interesting articles in the opening pages

of THE HOME STUDY QUARTERLY, mentioning particularly an article by an overseas chaplain on A Famous Battle Hymn. He then had the congregation sing this hymn.

This minister frequently brings the work of the Sunday School before the congregation, and already there is an added interest in this work.

This is, without question, a move in the right direction. It seeks to secure the co-operation of the home without which the teaching in the Sunday School cannot reach its highest effectiveness.

Teachers, of course, can do much to make the plan a success. For one thing, they can see that their scholars are provided with the QUARTERLY suited to their age: the PRIMARY QUARTERLY for scholars of 6 to 8 years old;

the JUNIOR QUARTERLY for those 9 to 12; the INTERMEDIATE, 13 to 15; and the HOME STUDY QUARTERLY, 16 to 18.

Much should be made, in the class, of the scholars' home study of the lesson. Of course, every teacher should be familiar with the scholars' study material, and take pains to see that it is being utilized to the fullest extent.

It is up to the teacher, also, in large measure to secure that the Bible and not the QUARTERLY is used in the class. The work for the class hour should be arranged so that the scholar cannot take his full share in it without a Bible in his hand, and the work should be made so interesting that no scholar will be willing to miss any part of it.

## THE DEPARTMENTS

### Getting the Most Out of the Cradle Roll Department

By Mrs. J. J. Eaton

The Cradle Roll, as well as all other departments of our Sunday Schools, has a direct aim:

1. To help parents in their Christian training of the very little ones.
2. To bring children, when very young, into the church, through the Sunday School.

Visiting the homes perhaps results in the greatest help to the mothers. There, the visitor may be taken into the confidence of the mother, and while she may not be able from her own experience to help in that particular difficulty, she ought to be able to recommend some good book that will enlighten the mother.

A circulating library is recommended as part of the equipment of the Cradle Roll, these books to be circulated amongst the mothers,—books that will help them understand and care for their children, such as: A Study in Child Nature, by Elizabeth Harrison; The Unfolding Life, by Mrs. Lamoreaux; Object Lessons for the Cradle Roll, by Miss Danielson; How to Tell Stories to Children, by Sara Cone Bryant.

There are Cradle Roll Services that bring the parents to the Sunday School. In many Schools on one Sunday each month is held a special little Cradle Roll service for the recognition of new members. The parents, with their "new member" are present at this

service, which may be held in the Primary or Beginners Department.

There should be also an annual Cradle Roll Day, when all the babies and their parents are invited to be present at a service held specially for them, preferably in the Primary or Beginners Department, but it may be held in the main School.

At the regular Promotion Day Service, the Cradle Roll members old enough to attend Sunday School should be publicly recognized and presented with promotion certificates, the same as the older scholars.

Mothers or Parents' Meetings should be held frequently. The children might be taken to another room and amused, while the parents listen to a programme prepared. A talk from some doctor or nurse on, The Physical Welfare of the Child, might be beneficial, or a talk on some topic as Training the Child to Obey, Unselfishness in Children, Unconscious Influences, Fear and Its Effects, etc., or a talk on Story Telling, with stories told, or just several children's stories told that the mothers could easily retell to their children, or Bible Stories for Children, showing the aim of different Bible stories for little children and how to tell those stories to bring out strongly that aim. A social hour should always follow, when the mothers may become acquainted with one another and with the Cradle Roll workers.

The duties of the Cradle Roll superintendent are so numerous that she always needs "helpers." The records must be kept

accurately, the birthday cards sent out, the Cradle Roll equipment purchased (with money provided by the School), the Cradle Roll special services must be planned with the Beginners or Primary superintendent, the parents of the babies must be visited, the parents' library must be cared for, the mothers' or parents' meeting must be planned, and, of course, she needs to study books herself, that she may become a "trained" worker.

One Cradle Roll superintendent has 24 helpers, or visitors. These meet together once a month to plan and prepare for the month ahead. After the business is attended

to,—the birthday cards, certificates, reports, etc., etc., are finished—they have prayer together for the welfare of their babies and their parents. Needless to say, this Cradle Roll is in a good healthy condition.

Let us not be satisfied until every baby in our community belongs to a Cradle Roll, for

"All the dear babies, wherever they grow  
So precious, so cunning, so wee,  
Are God's darling children, and Jesus loves  
them  
Just as He loves you and me."

Toronto

## Easter With the Little Ones

BY MRS. MABEL H. HINCKS, B.A.

Next to Christmas, Easter is perhaps the season in our Sunday School year which figures most prominently in the minds of our Beginners and Primary children. It, too, has come to have its secular side with its cards and its gifts, its eggs and its rabbits, the meaning of which we have either never heard, or have almost forgotten. Here, as at Christmas, it is the task of the teacher to impress upon the children the religious significance of the festival, to arouse in them the emotions which we think they should have in connection with this period in the life of our Lord.

The Easter story is a much more difficult one to adapt for our smallest children than is the Christmas one. The story of the baby Jesus, sent to show us God's love, appeals at once to the little ones, whereas the Easter story, with its reference to death and resurrection, introduces something foreign to their experience. It is probably through a study of nature that we can make the meaning of Easter clearest to our children. By observation of the awakening grass, the flower, the tree and the butterfly at this time we can give the child some conception of what new life may mean. This idea can be emphasized in story, picture, object lesson and song. One of the most helpful stories is, *The Easter Lily Story*, published with illustrations by Smith and Lamar, Nashville, Tenn. The illustration is such that the children can help put it together. Some teachers develop this story by combining it with that of *The Little Pink Rose* as told in Sara Cone Bryant's *Stories to Tell to Children*.

Other good stories are *The Handful of Clay* in Henry Van Dyke's *The Blue Flower*, and *The Boy Who Discovered the Spring* by Raymond Alden. These are most suitable for Primary and Junior children.

While discussing stories, let us not forget the importance of having our Primary boys

and girls memorize the Easter story itself. Attractive cards are obtainable at 20c. a dozen, with the passage Mark 16: 1-7 printed beneath a picture of the Resurrection. These cards may be given before the memorization as an aid to the children or after as a reward.

The pictures about our rooms at this time should be pictures of spring, birds and flowers, the little brook waking up, perhaps butterflies cut from the Denison crepe paper and pinned about the walls or blackboard. We also want pussy-willows and budding lilac twigs upon our table or piano,—these can be hastened on by being plucked early and forced to bud in the house.

A helpful object lesson can be taught by giving each child wheat or flax seeds to plant in pots a week or two before Easter. In one Department where this was done, seeds were planted in class. These were carefully tended through the week by the teacher and brought back the following Sunday. The interest of the children was intense as they crowded about to see how the little seeds had sprouted. "Shall we pull up this tallest blade to see what the root is like?" asked the teacher. "Oh, no! not the tallest one!" cried the children who took pride in this biggest stalk. "The smallest, then?" asked the teacher. "Oh, no! not that dear little fellow!" one said, and so it was agreed to uproot a medium-sized one and the children pushed forward to see this wonderful little plant to which God had given new life.

As to songs: we find beautiful Easter songs such as *Nature's Easter Story in Song Stories* for the Sunday School by Patty and Mildred S. Hill, and others in *Leyda's Carols and Melodies*.

In some Departments an Easter party is given for the children. Here we can have special decorations such as ducks on a glass pond or chicks in green paper grass as a table

centre piece. Green or yellow paper baskets filled with candy eggs may stand at each place, or these may be reserved for an egg hunt later. Refreshments with white and yellow predominating give an Easter character to the table, hard boiled eggs cut in halves, yellow jellies, white and yellow salads for the grown-ups, if they are invited.

Handwork might be done at the party or in the Sunday session, illustrating the idea of awakening life; for example, butterflies, lilies, daffodils cut from colored paper and pasted upon a stiff background with an appropriate verse, such as "He is risen," written or typed beneath. Butterflies may also be folded from paper squares and have colored strings attached so that the Beginners can fly them about the room. Do not let us forget the value of using our Spring and Easter stories in our party programme.

Toronto

### Easter Plans

By Miss B. C. Johnston

To the little child, Easter, like Christmas, should be a time of gladness. He cannot understand fully the meaning of the day as his elders do; and the impressions left by the lessons and songs should not be those of sadness because of Christ's death, but of joy and gladness, because Jesus lives. Let him know that Easter is a special day for remembering that Jesus lives, loves and watches over him.

The evident point of contact between the Easter thought and the child's life is the child's interest in nature. He may very easily be brought to notice and to wonder at the new life as seen all about him in the spring, and from this it is an easy step to carry him, still wondering, to the thought of Jesus' new life in heaven.

To do this, one should begin early by calling attention, during the fellowship or worship services to God's plans for protection in winter. The covering of snow on the ground, and the protection of chestnut buds may be noted and little ones may be told that the flowers, leaves and grass are now asleep, but that their waking up or Easter time will come later. A teacher who plants a few bulbs in the presence of the children after she has talked of the leaves and flowers hidden in them, which God's power brings to life, will be well rewarded by the interest, and understanding which the children have as they watch this unfolding life week by week.

If it is too late for this, try planting a handful of flax-seed which is kept thoroughly saturated with water and in plenty of sunlight. Never fail, however, to emphasize the fact that it is God's wonderful power which brings forth this new life.

Encourage the children to bring to Sunday School anything which suggests the new life at springtime—either pictures or the objects themselves. Some child will surely bring you pussy-willows and here again with proper care, the little ones may see, Sabbath by Sabbath, evidence of God's power in the waking of the new leaves.

Through preparation of this kind it will be easy for the child, in a measure, to understand, even though he may still wonder, God's power in bringing Jesus back to his friends and then taking him to heaven where he still lives and watches over us, and that because of this, we too may hope to wake with him in heaven.

Plans for Easter Sunday should be carefully laid. The purpose of the Easter programme has been beautifully expressed in the following words: "To bring joy to the children through the thought that Jesus lives and to guide the expression of their joy and their love for him."

The classroom should be made as bright and attractive as flowers or spring pictures can make it. In one class, tulips and daffodils were cut from colored paper and placed around the room to form a border. The songs, too, should be suggestive of the spirit of the day both as to words and music and the children will heartily appreciate the rendering of Mendelssohn's Spring Song (First Movement) as the opening instrumental music for the worship service.

As a means of expression for the children's joy and love for Jesus, one teacher encouraged the little folks to bring flowers to Sunday School, which, after they have been used to beautify God's house were sent to sick members of the class. A large Department might do something of this kind for a hospital, and if the teacher deems it wise an offering might be taken on the Sunday before Easter and the flowers purchased and brought to Sunday School before being distributed. This makes the children's giving concrete and fosters the missionary spirit.

Always plan to give each child a souvenir,—no matter how small—which he may carry away with him. One can never estimate the value of these silent messengers when carried into the home. They speak to the parents of the interest of the teacher and may do more, if they carry some Bible verse or Christian message.

One School purchased a package of visiting cards and some Easter seals bearing the picture of an Easter lily. A seal was pasted in the corner of each card and alongside was written,—“He is not here: for he is risen, as he said. Matthew 28:6.” An Easter lily cut from white paper and bearing a message of this kind might also be used. Other suitable mottoes are: “He hath made every-

thing beautiful in its time." Ecclesiastes  
3:11, and

"At Easter time the world rejoices

And children sing with happy voices  
For Christ the Lord is risen."

Toronto

## Rivalry Amongst the Juniors

By MRS. MABEL CREWS RINGLAND, B.A.

It may seem strange, but it is none the less true, that one of the strongest instincts or impulses by which Junior boys and girls are actuated is the spirit of rivalry or competition. In their work as well as in their play we see this force operating, although the Junior himself would be the last to realize it. Analyzing it, we find it to be a desire not only to succeed, to make good at every undertaking but to receive a certain amount of recognition from his compeers and attain to a degree of prominence among his associates. For at this period of development praise and approval from his equals mean more to him than from any other source, on account of the budding social instincts now asserting themselves, as witnessed by the "gang" and the club which are so prevalent between the ages of nine and twelve.

Well then, if the Junior takes great delight in competition, the progressive teacher will most certainly convert it into an effective tool for class work, for there is scarcely an activity into which this spirit of rivalry may not be introduced with advantage. The competition may be individual, pitting one scholar against another, or it may be collective, with one group competing against the other, or the whole class against another class. The teacher who is handicapped by having boys and girls together in the same class, will find it a distinct advantage to have the girls working against the boys, for the two do not pull well together at this age. Experience has shown that it is utter folly to expect team work between boys and girls of the Junior period, for there will be nothing but friction, and the sooner they are separated the better for all concerned.

A great deal might be said on the various ways in which competition may be aroused in a Junior Class, but space will permit of only a brief outline, which however may prove suggestive. In the matter of attendance, splendid results may be obtained by the collective method, dividing the class into opposing sides, the "Reds" and the "Blues" for instance, and offering a pennant for the side amassing the best score for regular attendance and punctuality. The same idea works well in a campaign for increasing membership. Of course the success of such an undertaking depends largely on the spirit that is infused into it by the teacher, who must keep up the interest and stimulate the spirit of rivalry until the contest closes,

When it comes to missionary giving, any amount of enthusiasm can be aroused by a well conducted campaign for raising money, setting aside a definite period of time and using a thermometer, clock, or some such device for registering the offerings and spurring on the opposite sides to surpass each other.

In notebook work, which is such a fascinating and instructive part of our Junior lessons that no teacher can afford to let his class do without it, individual rivalry is brought into play. Each scholar does the assigned work at home in his book to the best of his ability and on the following Sunday presents it in the class where it is marked by the teacher and admired by his classmates. A prize may be offered for the best book for the entire Quarter, but I have found that the competition itself is sufficient incentive and an Honor Roll on the wall bearing different colored stars after the names to denote the varying degrees of excellence, provides ample recognition and reward. A display of the completed notebooks to which the parents are invited, is also an excellent thing.

We all know how necessary class *drill* is in this "golden memory period" when the scholars can store away incredible amounts of material if they but have it presented in an attractive manner. Nothing will help more than this competitive spirit which will spur the Juniors on to achieve what would otherwise be impossible. I have frequently had scholars memorize twice the assigned number of scripture passages simply for the satisfaction of being able to excel all the others. This applies also to the work of getting acquainted with the Bible—learning the names of the Books of the Old and New Testaments and finding passages of scripture speedily, the one who succeeds first having the honor of reading the verse aloud.

In all these varied forms of class activity the teacher must not only keep the interest in the competition keen and the enthusiasm unflagging, but must guard against any bitterness or petty meanness which may creep into the contest.

Through friendly good-natured rivalry the boys and girls will learn many of life's most important lessons, not the least of them being that a good loser is even greater than a good winner.

Toronto

### The Intermediate Class

By Rev. Wm. Scott, B.D.

#### II. THE CLASS AT PLAY

The midweek meeting of the Intermediate Class will naturally make large use of the instinct of play, so prominent in normal boys and girls. There will be a place for business and work such as that so well arranged in the Trail Rangers' Programme for Intermediates; in fact, without some attention to serious matters, the meeting will be held in little respect by these aspiring youngsters. At the same time, there must be a large measure of play, not as a bait for work, nor as an allure-ment to that which is specifically religious, but for its own sake. Play is one of the character-making forces, which can be made a very potent factor in developing the right sort of boys and girls.

The writer has vividly in mind a certain group of boys whom he organized into a Club, meeting once a week for work and play. It was interesting and sometimes amusing to observe how the lads educated each other by the process of attrition in the games they played together. They felt it was *their* Club, and they were anxious that all that transpired in it should be worthy of their organization. Any lad, who started a "rough house," or who tried to start operations to upset the meeting, was put into his place without ceremony by the main body of the group. The Club lasted for two years and part of a third when the writer moved away. Sometimes it seemed that not much was being done and there were some positive discouragements.

At the end of the time, however, some results could be confidently tabulated.

1. The group had stuck together and acquired facility in doing things as a "bunch." Practically all the athletics for teen age boys of the town were organized at the Club. They conducted a summer camp for two summers, and learned a good deal about camping out and woodcraft.

2. Attendance at church and Sunday School improved very perceptibly and a fairly large proportion joined the church during the time the club was in operation.

3. A willingness to do things for the church developed. Boys' services became a feature of the church and for these the boys worked well, inviting other boys to attend, acting as ushers, etc.

4. From the proceeds of an "Athletic Meet" a good sum was realized for the Red Cross Society.

Besides such tangible results, it could be fairly concluded that other deeper results were being accomplished in the lives of the boys. They were acquiring ideals of life through their supervised play which would no doubt remain with them till manhood was reached—ideals of honor, of loyalty, of unselfishness and opportunity in thought and deed.

Here, in the House of Hope, whose doors are  
Love,  
To shape young souls in images of right,  
To train frail twigs straight upward toward  
the Light;  
Such work as this God measures from above!  
Souris, Man.

## F. T. C.

BY FRANK YEIGH

What do these initials stand for in the maze of mystic letters everywhere met with?

They spell out the name of a Boys' Sunday School Club, in the Presbyterian Church, Woodville, Ont.,—THE FAITHFUL AND TRUE Club, and a fine title it is.

Rev. W. W. Bryden, M.A., the pastor, is the successful leader of this group of 17 Junior lads whose ages range from 10 to 14, most, of all, of whom are also in the Sunday School.

The Club holds its meetings on midweek evenings, usually in the homes of their parents, where a varied programme helps to maintain a deep interest. For example: a First Aid Course is given on certain nights; on others, the leader reads books like Tom Brown's School Days to a intensely interested audience.

By way of diversion, they have learned the rudiments of boxing, again taught by their

leader. Saturday tramps and picnics are summer features, and occasional social gatherings in the winter, while football and baseball provide lively athletics.

A membership fee system provides a modest income, out of which they recently gave a subscription to the India Famine Fund.

The F.T.C. is, therefore, a live and going concern, providing a group programme for boys, the value of which can scarcely be over-estimated.

Mr. Bryden, the leader of the group, sends us the following additional details of its studies and activities—EDITORS.

I have an interesting week night class of boys from 10 to 15 years of age. They are organized with the usual officers and conduct their own meetings.

Our object is to get to know each other and to appreciate the better things of life.

During last winter, various things were attempted.

We studied First Aid work. Boys dearly love to instruct their elders as to how to treat their own common ailments, and to know just what to do when accidents occur.

We considered together the problems of conduct, of courtesy and consideration; the why and wherefore of good behavior, respect and reverence for elders, for the church and for God. We read Tom Brown's School Days to help us see these qualities of manliness in action and watch their development under the trial of experience subject to the rules and discipline of a great school, and well meaning teachers. We took long tramps and played games together to afford us opportunities to exercise the virtues we had been reading about.

In September of last year we turned our attention wholly to reading with a view to getting a real interest in missions. I think we can say that we are acquiring a truer regard for the character of the missionary and for the value of missions. And how? By reading fiction. We chose H. A. Cody's Frontiersman as our text book. I do all the reading endeavoring to interpret every character and make vivid every incident.

Boys love action and especially unexpected and dramatic action. They have an innate love for righteousness too. Besides boys can catch the emotions of the actors. They see in "Keith Steadman," a hero to their liking and they can feel when they cannot think into the purposes of his life. They have learned to love old "Pete" and "Caribou Sol" and hate with wholesome hatred "Bill Pritchen," and his gang, with the result that "Keith Steadman's" cause is becoming their cause. Our experience has been that the boys will come any kind of night to every kind of place to have an hour together with the Frontiersman.

The writer of this article does not wish to convey a wrong impression. I do not claim to have succeeded in producing perfect little Christians. There have been no conversions of the conventional type nor have there been offers for life-service in the work of the church.

Indeed, the boys are just ordinary boys and some of the good folk of the village have had just reason for complaint because of the thoughtless pranks and misdemeanors of some of my class. Nevertheless, I believe they are getting a wholesome interest in things

they otherwise could not appreciate and are beginning to see in the missionary and in the missionary cause a new value in terms of those virtues which as boys they already admire and understand. At any rate we have had many splendid nights together.



#### An Older Boys' Conference: A Minister's Testimony

The following letter from one of our own ministers has been received by one of the leaders in older Boys' Conferences, who has

given us permission to print the letter in the TEACHERS MONTHLY—EDITORS.]

"My dear ———"

"I am writing you this morning to let you know that we had a wonderful night last night at our pre-communion service, when we received eighteen of our young people into full communion with the church. The great majority of those whom we received were the boys whom you and Mr. B——— have been influencing for the past weeks, and especially through the boys' conference. It was truly a wonderful night and a scene never before witnessed in this church. Many tears were shed as, with simple ceremony, we received these precious lads into the church. And after the ceremony was over, it was touching to see the mothers of some of these boys come forward with tears streaming down their cheeks and tell their joy and gratitude.

I am sorry that I am not able to report all the boys, but we have made a good start, and as I pointed out to the boys, that means work for us to do, and we will not rest till we get them all, and others with them.

I knew you would be interested so I am writing you, and I want to thank you for the help you have been to these lads, and I earnestly hope and pray that your work in other places may be similarly blessed.

"Sincerely yours,

"P.S.—I am sure it will be a great uplift to the congregation as a whole, and who can measure what it will mean for the future?"

#### THE POTENTIAL BOY

A boy is a man in cocoon—you do not know what it is going to become—his life is big with possibilities. He may make or unmake kings, change boundary-lines between states, write books that will mold characters, or invent machines that will revolutionize the commerce of the world. Be patient with the boys—you are dealing with soul-stuff. Destiny waits just round the corner.

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## 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.*

### Annual Meeting of the Board

The annual meeting of the Board was held January 21-22, 1920, and very encouraging reports were received from all parts of Canada of faithful work in the local Sunday School on the part of superintendents, officers and teachers, and of successful extension work on the part of Conveners and Field Secretaries.

The complete report of gains for the year 1919 are not yet to hand, but it is already known that as a result of vigorously carrying out the plans for extension work as agreed upon a year ago, well over ONE HUNDRED SUNDAY SCHOOLS have been added to our lists since reports were received at the beginning of 1919. Plans are now under way for a still more vigorous following up of this work during the coming spring, summer and autumn as one part of our work in connection with the Forward Movement.

The report of the reorganization of Provincial Sunday School Associations was also most satisfactory. From now on each Provincial Sunday School Association will be the recognized official agency through which the common promotion work will be carried on by all the denominational Sunday School Boards and Committees which desire to do so in the respective provinces. This guarantees a very definite increase in the efficiency of all the educational work heretofore carried on, without any increase in staff or expense except so far as the expanding work and the larger opportunity may require that this should be done.

One of the most encouraging and most important reports of all those submitted was the account of what has been done during the past year by the Board in directing attention to the paramount importance of home religion and in providing practical plans for helping homes to meet their opportunities and responsibilities in this fundamental work. The three pamphlets PARENTS AND HOME RELIGION, THE LOCAL CHURCH AND HOME RELIGION, THE SUNDAY SCHOOL AND HOME RELIGION have been and still are in constant demand. The booklet HOME READING, giving selected list of suitable books for children,

and the HOME READING CIRCLE CARD have also proved to be very helpful.

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### The Next Step Forward

Following the National Peace Thank-Offering in February, in which the Sunday Schools have taken such an active part, there may be some tendency to think that the great Forward Movement is over, when in reality it is only beginning.

It is true that a very large sum of money is now available for carrying on the work of the church at home and abroad. But this only means that this work must now be carried on more energetically than ever before. The essential part of *all* this work is to get more people to accept and live up to the ideal of Jesus Christ, and it is just here that the Sunday School has its greatest opportunity. The most appropriate next step therefore for all Sunday Schools would surely seem to be, to carry out at once some carefully thought out plan for challenging the older boys and girls to definite decision for Jesus Christ and for enlistment in his service.

In many places a Communion Service is usually held by the church during March or April. This provides the very best opportunity for a public profession of faith in Christ on the part of the younger people. The minister of the church is the recognized leader in all these plans. With the active cooperation of the officers and teachers of the Sunday School and the parents in the home, and with earnest prayer by all, for the blessing of God on everything that is done, we have every reason to expect that there would be at this time a genuine Forward Movement among the boys and girls into full membership in the church.

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### Appreciation of Our Boys' Programme

Rev. A. M. Dallas, one of our ministers who has been for some years specializing on Boys' Work in Edmonton, writes as follows :

"After three years spent in promoting the C.S.E.T. programme, I am more confident than ever that you have the best thing along

this line that has yet been put before the public. Of course, it needs changing, revising and developing, but here is not a shadow of a doubt in my mind that we can hold the older boys with this programme, and I have never yet found any other programme that would hold them. I am satisfied, too, that, whereas a few years ago the Sunday School was regarded by older boys as something to be shunned and laughed at, it is now playing a very important part in developing the lives of the boys and is regarded as such by them.

"Of course, I do not want you to think that I am satisfied with the progress that we are making. On the other hand, the very opposite is the case; but when I think of what has been accomplished through the efforts that have been put forth on behalf of the boys, I am very optimistic regarding the future, if only we can get the right type of men to give their time to it. Perhaps, after all, the most encouraging feature of the whole work is the response of the older boys themselves. In spite of tremendous temptations and opposition, the boys who have been with us for the last three or four years are taking the thing more seriously every day, and certainly mean business. When these lads come into the field of public life, a very few years hence, they are going to have a tremendous influence on the development of

the lives of the younger boys, who are now just out of the cradle. The mature men in increasing numbers are developing an interest in the work, and I do not see any reason to be pessimistic for the future, notwithstanding the tremendous opposition and indifference to what we are trying to accomplish."



### The Western Synods

Three of the Western Synods, Alberta, Saskatchewan and Manitoba, at their last annual meeting took some very progressive steps in the Forward Movement work of Religious Education. Amongst other measures were the following:

1. That every congregation should accept responsibility for the religious training of all the children and young people under its care.
2. That all older boys and girls be given an adequate chance for full development through the use of our fourfold programmes.
3. That a larger use be made of lay workers as leaders in all religious activities.
4. That young people be organized in every local congregation and rallied by communities or presbyteries for larger service.
5. That a definite campaign be inaugurated to secure family worship in all homes.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

DECEMBER, 1919

#### NEW STANDARD TEACHER TRAINING COURSE

*Stouffville, Ont.*—Rev. Robert Young, Minister. *The Pupil*: Mary C. Bruce, Edna I. Houck, Mary Helen Houck.

*Cambridge, P.E.I.*—Rev. Archibald Sutherland, Minister. *The Pupil*: Alice E. Graham, Louisa Kerwin, Mable L. Kerwin, Oswald Graham, J. Russell Finley.

*Woodstock, N.B.*—Rev. Frank Baird, Minister. *The Teaching Values of the Old Testament*: George L. Holyoke. *The Teaching Values of the New Testament*: George L. Holyoke. *The Programme of the Christian Religion*: George L. Holyoke.

*Grand Bend, Ont.*—Rev. S. A. Carriere, Minister. *The School*: Beatrice Turnbull, Edith M. Taylor, Edith M. Taylor, Kathleen Pollock, Adell Hamilton, Ruby E. Hendricks.

*St. Catharines, Ont.*—Rev. J. H. Ratcliffe, Minister. *Teaching Values of the New Testament*: Marion I. Tyrrell, Helen Cornwell.

*Walkerton, Ont.*—Rev. W. H. Burgess, Minister. *The Teacher's Study of the Life of Christ*: Leander Bilger, Elizabeth Flett, Bertha C. Frame, Elsie Laura Freeman, Marion T. Robertson, Agnes Warren, Ruth Warren.

*Toronto Normal School.*—Rev. E. G. D. Freeman, Instructor. *The Teachers' Study of the Life of Christ*: 21 Certificates.

*Stratford Normal School.*—Rev. Finlay Matheson, Instructor. *The Life of Christ*: 63 Certificates.

**N.B.**—Leaflet giving full information in regard to the New Standard Teacher Training Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

## HOW THE WORK GOES ON

Fifty-one new Sunday Schools were formed in the Synod of Edmonton, since May, 1919, as a result of a campaign by the conveners of the Presbyteries attached to Lacombe, Red Deer, Castor and High River, who gave their holiday time, and through the efforts of Rev. E. R. McLean.

Mr. John Wanamaker, who has succeeded Mr. H. J. Heinz as Chairman of the Executive Committee of the World's Sunday School Association, has been actively engaged in Sunday School work since January 17, 1848, and has, therefore, nearly 72 years of Sunday School membership to his credit.

Though the first sailing of the fleet of Convention steamers taking delegates to the World's Sunday School Convention in Japan, will not take place until next August, 236 have already applied for credentials as delegates. Fifteen inquiries have been received in Wales, and in Scotland a number of business men are already forming a delegation for Tokyo.

The New York Herald, which certainly lays no claim to being anything but a secular paper, has this very discerning remark to make:

"Two great agencies operate continuously to shape the minds of the people,—the school and the Church. If both function adequately public thinking should be sound."

No less than 1,200 have taken the Correspondence Bible Course in Korea during the past season. This work has centred in Pyengyang. The students are residents of all parts of Korea. The missionaries itinerate through the remote districts, and the Christians become eager for an intensive study of the Word. The Correspondence Course helps to meet their desires. The Men's Bible Institute of Pyengyang gave 99 bright young men six weeks of intensive Bible study during the winter.

The stereopticon and moving picture screen and the wall picture have been found to be one of the best means of Christianizing the women of the Orient. The value of the pictorial feature of evangelistic work in the Orient lies in the fact that it enables missionaries to reach the women who cannot read or write and 90 per cent. of Oriental women are said to be illiterate. Moreover, the best subjects are the old Biblical pictures, because

they need little explanation, their settings and costumes corresponding with the scenes to which the women of the East are accustomed. This sense of familiarity overcomes the feeling that Christianity is an alien religion, imported from a country of which she knows nothing.

The total registration at four Boys' Conferences, held in New Brunswick last fall was 304. Two hundred and forty-nine definite forward steps were taken at Sunday afternoon mass meetings. One hundred and forty-nine interviews along lines of choice of life work were asked for. Thirty-nine boys expressed the desire of uniting with the church. Four boys are planning to enter the ministry, five Y.M.C.A. work, four others, some Christian callings of which at the present they are not quite sure. One boy is giving his life as a medical missionary. Surely the results of these conferences are indeed part of the Great Forward Movement of these days. The Tuxis and Trail Rangers' programme is being carried out in 18 centres in New Brunswick with an enrolment of 864 boys. The first Maritime Boys' Parliament was held at St. John, New Brunswick during the Christmas holidays.

Last year, 32 Baptist Sunday Schools in Toronto raised the sum of \$11,000, exceeding the objective of \$8,000 set for the year by \$3,000, for missionary work in Bolivia, South America. The movement which has resulted in the forming of the organization which has done this fine bit of work, began seven years ago, in the School, Dovercourt Road Baptist Church, Toronto. Similar organizations have been formed amongst the Baptist Sunday Schools in Hamilton, Brantford and the Niagara Peninsula, Ontario. A systematic campaign of education is carried on during the entire year, with the result that the teachers and scholars of the Schools interested become thoroughly well informed about the work which they are asked, from year to year, to assist. The financial objective for next year is \$10,000, and the money is to be used in the missionary work of the Baptist churches at Grande Ligne, Quebec.

The National Sunday School Association in Japan has an affiliated membership of about 160,000. Their annual convention was recently held in Tokyo, and was attended by delegates from all parts of the Empire. Every 10 Sunday Schools had one delegate, and

representatives were present from 33 of these local Associations. Some subjects that were discussed would be equally helpful for a convention in any country. They were: Rural Sunday Schools in the United States; The New Day and Sunday School Education; The Qualifications of the Sunday School Teacher. Special attention was given to the Convention of the World's Sunday School Association which will be held in Tokyo, October, 1920. The Association set five aims as follows: An increase in the average attendance in every Sunday School of 25% by October, 1920. All Sunday Schools to try to organize at least 100 Teacher Training Departments. All Sunday Schools to strive to bring 1,000 Schools up to the standards set for the Church School. All Sunday Schools to strive to bring the number of Branch Associations up to 100.

Mr. Frank L. Brown, Secretary, The World's Sunday School Association, gives the following account of a recent visit to the West Hill Training School:

"This school is at Bourneville near Birmingham, England, and is directed by Mr. George H. Archibald, a Canadian layman with a great vision for the training of Sunday School leadership. With the help of Mr. Cadbury, the cocoa man, and others, he has

developed a series of buildings which are beautiful in structure and surroundings. He is here training nearly 200 furloughed and other missionaries as leaders in Sunday School work upon their fields, and is also preparing a selected group of young people as Sunday School specialists for work in England and upon the foreign field. His methods are very thorough. The best compliment to them is the fact that Sunday School leaders in both Wales and Scotland are planning a similar institution in their countries.

"When I suggested to the students the possibility of establishing West Hills in India, Australia and other fields for the training of a native Sunday School leadership, a number of them were very eager to go. I found that there were native students here from India and New Zealand. A man and his wife from New Zealand, Mr. and Mrs. Blair, had in view Sunday School secretarial service for the Federated Sunday School work of New Zealand, and were very enthusiastic about coming to America on their way to New Zealand, to complete their special training. I was able to get the British Committee to appropriate £100 to assist their plans.

"Some such all the year institution as West Hill for Sunday School leadership training I believe must be a part of our work in every foreign field, either in connection with some Christian University, or as a separate School."

## A WORD FROM THE BUSINESS MANAGER

Let no one suppose that the great Peace Thank Offering of February has ended the Forward Movement.

On the contrary, great and widespread as the Peace Thank Offering was, it is but an incident in the Movement, which covers *five years*, and should not end even then.

The main objective of the Forward Movement has been well defined as "A QUICKENING OF THE SPIRITUAL LIFE OF THE CHURCH, issuing in a more aggressive evangelism at home and abroad."

That "quickenings of the spiritual life" will manifest itself in such practical forms as:

1. *The Reinforcing of our Missionary Enterprises* in Canada, India, China, Korea, Formosa, Trinidad, British Guiana.
2. *The Training of Our Children and Youth* in Home, School and Church, in service for Christ and the World.
3. *A Vigorous Recruiting for the Ministry* and other workers to meet the new demands of a new Era.
4. *A Great Financial Objective*: A Peace Thank Offering of \$4,000,000 for Building, Equipment and Extension Fund, and the doubling of our Church's annual Budget for the maintenance of its missionary and other like work in the next 5 years.

### SOME WAYS IN WHICH WE CAN HELP YOU

OUR DUPLEX ENVELOPE system will be found an absolute necessity to increase Budget Contributions. We provide a wonderfully complete system both of envelopes and of record books, etc. *Send to us for our Illustrated Catalogue, giving full particulars.*

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IN REGARD TO MISSIONS,—for fresh and original articles week by week from our Home and Foreign Missions and missionaries, EAST AND WEST fills the bill; and our monthly periodical, THE LESSON ON MISSIONS, provides graded material for each Sunday for the teaching of missions in the Sunday School.

TRAINED TEACHERS is perhaps the one greatest single need of our Sunday Schools; for, in the last analysis, it is the teacher who makes the School. Our two-year series (7 books) of NEW STANDARD TEACHER TRAINING BOOKS are easily the best on the market; and they lead to the obtaining of Certificates, Diplomas, and cost but 20c. postpaid per volume.

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R. DOUGLAS FRASER

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### Lesson Calendar : First Quarter

1. January 4 . . . Peter Preaches at Pentecost. Acts 2 : 14, 22-24, 32-42.
2. January 11 . . . Peter and John Heal a Lame Man. Acts 3 : 1-16.
3. January 18 . . . The Boldness of Peter and John. Acts 4 : 8-21.
4. January 25 . . . Peter Stands Up for Truth and Honesty. Acts 5 : 1-11.
5. February 1 . . . Peter and John in Samaria. Acts 8 : 4-8, 14-25.
6. February 8 . . . Peter at Lydda and Joppa. Acts 9 : 32-43.
7. February 15 . . . Peter and Cornelius. Acts 10 : 30-48.
8. February 22 . . . Delivered from Prison. Acts 12 : 5-17.
9. February 29 . . . Peter Writes about Christian Living. 1 Peter 2 : 1-5, 11, 12, 19-25.
10. March 7 . . . John Writes About Christian Love. 1 John 4 : 7-21.
11. March 14 . . . John on the Isle of Patmos. Rev. 1 : 4-18.
12. March 21 . . . John's Picture of Worship in Heaven. Rev. 7 : 9-17.
13. March 28 . . . The Life Work of Peter and John. Read Rev. 21 : 21 to 22 : 5.

## \*AN ORDER OF SERVICE

## Opening Exercises

## I. SILENCE.

## II. OPENING SENTENCES.

How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

With thee is the fountain of life ; in thy light shall we see light.

O send out thy light and thy truth ; let them lead me ; let them bring me unto thine holy hill, and to thy tabernacles.

We have thought of thy lovingkindness, O God, in the midst of thy temple.

O Lord, open thou my lips ; and my mouth shall show forth thy praise.

## III. SINGING. Hymn 4 (136), Book of Praise.

Glory be to God the Father,  
 Glory be to God the Son,  
 Glory be to God the Spirit,  
 Great Jehovah, Three in One ;  
 Glory, glory,  
 While eternal ages run !

## IV. PRAYER (closing with the Lord's Prayer). All remain standing.

## V. SINGING. Hymn 256 (541), Book of Praise.

Stand up ! stand up for Jesus !  
 Ye soldiers of the cross ;  
 Lift high His royal banner,  
 It must not suffer loss ;  
 From victory unto victory  
 His army He shall lead,  
 Till every foe is vanquished  
 And Christ is Lord indeed.

## VI. READ RESPONSIVELY. SEE SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each lesson.

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

## VIII. READING OF LESSON PASSAGE.

## IX. 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 LESSON ON MISSIONS. 4. Memory Hymn.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING. Hymn 262 (538), Book of Praise.

Onward, Christian soldiers, marching as to war,  
 Looking unto Jesus, who is gone before.  
 Christ, the Royal Master, leads against the foe,  
 Forward into battle, see His banners go.  
*Onward, Christian soldiers, marching as to war,  
 Looking unto Jesus, who is gone before.*

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

## III. SINGING. Hymn 616 (814), Book of Praise.

Salvation and immortal praise  
 To our victorious King !  
 Let heaven and earth, and rocks and seas,  
 With glad hosannas ring.

## IV. CLOSING PRAYER.

## V. CLOSING SENTENCES.

Let the word of Christ dwell in you richly in all wisdom ; and let the peace of God rule in your hearts.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

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

## Lesson X. JOHN WRITES ABOUT CHRISTIAN LOVE March 7, 1920

1 John 4 : 7-21.

**GOLDEN TEXT**—Beloved, if God so loved us, we also ought to love one another.—1 John 4 : 11 (Rev. Ver.).

7 Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God ; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world.

18 There is no fear in love ; but perfect love casteth out fear : because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

21 And this commandment have we from him, That he who loveth God love his brother also.

**THE LESSON PLAN**

- I. Love, a Proof of Sonship, 7-10.  
II. Love, a Christian Obligation, 11-16a.  
III. Love, Deliverance from Fear, 16b-21.

**HOME DAILY BIBLE READINGS**

M.—John writes about Christian love, 1 John 4 : 7-14. T.—God is love, 1 John 4 : 15-21. W.—The greatest thing, 1 Cor. 13 : 1-13. T.—Loving one another, Luke 10 : 25-37. F.—Showing our love, 1 John 3 : 13-18. S.—Brotherly love, Philemon 8-20. S.—The great commandment, Matt. 22 : 34-40.

**Primary Catechism**—Ques. 77. *What example did Jesus give us in this matter ?* A. It was His custom to go to the place of worship on the Sabbath Day.

**Shorter Catechism**—Review Questions 1-11.

**Lesson Hymns**—Book of Praise : 4 (136), 102 (274), 183 (452), 129 (425), 554 (746), 185 (465). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—1 Cor. ch. 13. (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 Slide**—For Lesson, B. 1614, The Good Samaritan. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**THE LESSON EXPLAINED**

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

**Time and Place**—The First Epistle of John was probably written from Ephesus toward the end of the first century.

**Lesson Setting**—There was in the early church a sect known as Docetists or "Seemists." These people held that matter is evil in itself, and that God, therefore, who is holy, could have no direct contact with matter. Now Christians who held this view asked how it was possible for Jesus, whom they believed to possess a divine nature, completely removed from matter, to have lived under human limitations and to have suffered a shameful and agonizing death. The Docetists answered that Jesus' body was not a real, but only a seeming, body and that he did not really die on the cross, but only seemed to do so. This false teaching John refutes in his Epistles, of which the First Epistle is the chief.

"But John's purpose includes more than the refutation of false teaching ; he seeks to bring home to Christians the full meaning of a true belief in Christ. Such a belief involves fellowship with God. The character of this fellowship is determined by the character of God. Those who would walk with God, must be like him. The apostle, therefore, after a brief introduction (ch. 1 : 1-4) sets forth the divine character under two heads : I. GOD IS LIGHT, 1 : 5 to 2 : 29. II. GOD IS RIGHTEOUS LOVE, 3 : 1 to 5 : 12. The conclusion (5 : 13-21) points the way to the assured enjoyment of eternal life."

The lesson, taken from the section of the Epistle which is concerned to show that God is Righteous Love, teaches that the manifestation of God as Love is the source and inspiration of all loving service.



### I. Love, a Proof of Sonship, 7-10.

Vs. 7, 8. *Beloved*. Christians are "beloved of God" (Rom. 1 : 7, etc.) as reconciled to him and judged by him to be worthy of eternal life. They are "beloved" also of one another; hence this epithet is often used of them. *Let us love one another*. The essential mark of true religion is love; if this is absent, correct doctrine and external church membership are vain and empty. *Love is of God*. He is love in himself and the source of it in his children. *That loveth*; is in the habit of loving, love being the guiding principle and ruling force of his life. *Begotten of God* (Rev. Ver.); has been made and remains a child of God. *Knoweth God*; because God is revealed in his own heart. *Knoweth not God*; has not attained to any true knowledge of God. *God is love*. Love is the very essence of his nature.

Vs. 9, 10. *The love of God manifested* (Rev. Ver.); clearly and unmistakably shown. *In us*; Rev. Ver., Margin, "in our case." *God sent his only begotten Son*. This was the crowning and convincing proof of God's love (compare John 3 : 16). *Into the world*; the world of evil, at enmity with God (see Rom. 5 : 8). *That we might live through him*; that we might get life,—eternal life, which is not future, but present; we get it here and now. Amiel writes: "The eternal life is not the future life; it is life in harmony with the true order of things—life in God." *Herein is love*; the love that proves us to be God's children. *Not that we loved God, but*, etc. It is not natural to us, but is inspired by the amazing love of God. *Sent his Son*; in the incarnation. *The propitiation for our sins*; the sacrifice through which God forgives sinners.

### II. Love, a Christian Obligation, 11-16a.

Vs. 11-13. *If God so loved us*; either, "to such an extent," "going such a length" (compare Rom. 8 : 32), or, "in such a manner,—righteously, requiring the propitiation consisting in the sacrifice of his own Son in order to our forgiveness. *We ought also*, etc. Being God's children, we must have our Father's spirit. *No man hath seen God*. Compare John 1 : 18; 1 Tim. 6 : 16. By and by "we shall see him as he is," ch. 3 : 2. *Love one another, God dwelleth in us*. The mutual love of Christians assures them of the presence

within them of the invisible God, whom they have seen in Jesus. *His love is perfected*; either "love to him," or "love inspired by him." "Perfected" means "carried to its end." If we love, God is no stranger to us; he abides and works in us. *Hereby know we*, etc. The argument is, that God would not have bestowed on us such a priceless gift,—"of his Spirit, unless he were in intimate relation with us and had a steadfast purpose of grace toward us." *Given us of his Spirit*; a fact proved by the mutual love of Christians.

Vs. 14-16b. *We*; either the editorial "we," or "I and the rest of the apostles who were eye-witnesses." *Bear witness* (Rev. Ver.). This was the special function of the apostles (see ch. 1 : 2 and compare Acts 1 : 8). *Sent the Son*. See on v. 9. *The Saviour of the world*. Compare John 3 : 17. *Confess*; after being completely convinced. *Jesus is the Son of God*; possessing in all its fulness, the divine nature. "God, whom no man hath seen, must be known through the incarnation; and those who fail to recognize God in Jesus cannot know him" (Century Bible). *And we*; that is, "you and I," "we believers." Three stages may be noted in vs. 15, 16 : (1) "Know" (Rev. Ver.), or rather, "get to know;" (2) "believe;" (3) "confess." *In us* (Rev. Ver.); Rev. Ver. Margin, "in our case."

### III. Love, Deliverance from Fear, 16b-21.

Vs. 16b-18. *God is love*. Compare v. 8. *Abideth in love* (Rev. Ver.); as the very atmosphere of one's life. *Abideth in God* (Rev. Ver.); lives under his influence, under the guidance of his Spirit, in his presence. God is the constant environment, the determining condition of the Christian life. *God abideth in him* (Rev. Ver.). The two "abidings" are combined also in ch. 3 : 24. *Love made perfect with us* (Rev. Ver.); that is, "on our part." Love is "made perfect," "carried to its end," when we are like Jesus, his visible representatives. *Boldness in the day of judgment* (Rev. Ver.). The day of judgment is robbed for us of its terrors "because we share with Christ and his church mutual love to one another and a common hostility to the world of evil." *As he is, so are we*, etc. Christ's attitude towards the world of evil is theirs; so also is his separation from its corruption,

and the world's hatred towards him. *No fear in love*; no slavish dread of punishment, though there is lowly reverence. *Fear hath punishment* (Rev. Ver.). Its subject has the expectation of punishment ever hanging over him.

Vs. 19-21. *We love, because*, etc., (Rev. Ver.). The amazing love of God in Christ is the inspiration of all the love that stirs in our hearts. *If a man say*, etc. "Our love to God, being inspired by God's love to us, cannot exist side by side with hatred of our fellow Christians" (Century Bible). *Loveth not . . . brother . . . seen . . . God . . . not seen*. "Love for the invisible Father is manifested by love for the brother by our side, the image of the Father" (Expositor's Greek Testament). *This commandment*; the Old Commandment, ch. 2 : 7-11. *He who loveth God*. This is the profession which all Christians make. *Love his brother also*. This is the test of the profession. The profession comes first; if it is real, the love to God, which Christians have in common, and which draws them together, will lead them also to love one another.

### Light from the East

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

"LET US LOVE ONE ANOTHER" (v. 7)—In apostolic times the love of the brotherhood

took on concrete form in many "collections" (See Phil. 4 : 15 ; 1 Cor., ch. 16 ; 2 Cor., ch. 8.) And it was the Gentile Christians who first showed generosity in this way. This form of brotherhood was fixed for the second century. Justin the Martyr tells us travelers and prisoners were helped from the collections. Tertullian also tells us that Christians in prison, condemned to toil in the mines, or sent into exile, all received help. The church did not, as it were, forget these prisoners of war. The Corinthian church may have had many defects, but it admired the beauty of charity. Its Bishop Dionysius, writing to Rome about the year A.D. 170, says : "From the very first you have had this practice of helping all the brethren in every city and of sending contributions to many churches in every city, thus in one case relieving the poverty of the needy, or in another providing for brethren in the mines. By these gifts, which ye have sent from the very first, you Roman (Christians) keep up the hereditary customs of the Romans, a practice your Bishop Botex has not merely kept up, but enlarged." The journey of St. Ignatius shows how vivid was the sense of brotherhood which formed a natural expression in giving hospitality and support. And he described the church at Rome as "the leader of love."

### THE LESSON APPLIED

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

*The spirit of love is the cement to bind us together in all our organizations, churches, league of nations, and world citizenship*. When the Union of Presbyterianism took place in Montreal in 1875, there was a note of irritation in the Assembly which threatened the life of the new Canadian Presbyterian Church. While the sores were still raw, the Rev. G. M. Grant (afterward Principal Grant) was called on to address the gathering. His speech was brief, just this : "Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God." "There was," say his biographers, "a moment's pause, and then the cheering began."

Why did the congregation cheer ? Because it felt the truth of the old text, that only as

we love one another do we enter into the very life and love of God. There are other forces that bind men together, for example, fear, or tyranny. Men may be united because they have shared in a common bit of wrongdoing, but how fragile, uncertain and unhappy is their combination ! How often the union is shattered by the treachery of one member. Similarly a whole nation may be held together for a time by a despotism, but how suddenly and tragically its life is broken into fragments, as in Russia to-day.

A second lesson to be learned from our lesson is this, *that true Christian love must have an outlet*. This is phrased by the psychologists as follows : No impression without expression. It is said that a Korean learned the whole Sermon on the Mount by heart and

recited it to a missionary. After hearing it the missionary said: "That is excellent, John, now go out and practise it." "Oh!" said the Korean, "that is the only way I could learn it. I would read a verse, then go out and practise it until in time I knew them all."

We have to be on our guard lest we have the emotion or feeling that we would like to do good, and simply remain there and do nothing. Moreover, the longer we allow these fine feelings to be aroused but not carried over into good deeds, we are wearing deeper the tracks that lead to and from the brain centres, so that it becomes more and more difficult to really act and thus form a new pathway. Is there any danger in the Sunday School that we should be satisfied with instruction or the knowledge of the lesson material? Should we not study to have a programme of activities in connection with the home, circle, the church, the community? We must put our teaching about love and service into actual practise.

*A third lesson is that, if we profess to love God, we must show it by our attitude towards foreigners or all other people outside of our own country.* A student from China entered one of the great universities in the United States. His first entrance to the dining hall was greeted with strong protests so that he withdrew to a restaurant. The other students

said that the dining room was only for white men. But the young Chinese determined to overcome their prejudice and worked so hard that he was soon at the head of the class and was acclaimed by all the student body.

I honor the land that gave me birth,

I thrill with joy when the flag's unfurled,  
But the gift she gives of supremest worth,

Is the brother's heart for all the world.

A fourth application follows: *The League of Nations is the hope of the world if it is maintained by the indwelling of Christ's spirit.* Addressing four thousand newly naturalized citizens of the United States, President Wilson said: "Humanity can be welded together only by love, by sympathy, by justice, and not by jealousy and hatred." Therefore we must so teach Christianity that our children will feel that it applies to all phases of life and to all vocations. Why should it not bind the diplomat and the politician? Why should the Golden Rule be good for individuals but not obtain between nations? Moreover we must cease to expect the loving spirit from ministers and missionaries only. All our people must learn to exhibit the spirit of love and so extend the kingdom of Christ. Every Arab trader is at the same time a missionary for Islam. What would happen if every commercial traveler were a propagandist for Christ?

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Question the class as to anything they may remember about the early discipleship of John which would indicate that he had not always been under the guiding influence of love. Recall, for example, the incident of Luke 9:51-55. What had John's friendship with Jesus done for him? Point out that this first epistle of John emphasizes three great conceptions of the nature of God,—God is light, God is righteous, and God is love. In so far as the epistle has any definite plan, it may be said to centre about these three fundamental ideas. Our lesson is taken from that section which lays stress upon the thought that God is love.

1. *The revelation of God's love*, vs. 7-12. Show the similarity between John's thought of God as love, and the characteristic teaching of Jesus in regard to the fatherhood of God. Draw attention to how comprehensive a definition of God we have in the assertion that God is love. Question the class as to some of the things involved in that definition. The important question naturally arises: How do we know that God is love? What is John's answer to that question? Seek to show how much is implied in saying that Christ's mission to earth was undertaken in order to prove to men that God is love.

Emphasize the important teaching of v. 12,—that, while God is unseen, he may nevertheless abide in us. How are we to secure this abiding presence of the God of love?

2. *The proofs of fellowship with God*, vs. 13-16. Three such proofs are suggested to us here. The first is the possession of the Holy Spirit. Recall Christ's words about the comforter who was to take his place in the lives of the disciples, and Paul's words about the fruits of the Spirit. The second proof of our fellowship with God is our readiness to recognize Jesus as the Son of God, and to confess this recognition. Here, again, recall Christ's commission to the disciples to be his witnesses in the world. The third proof of

our fellowship with God is our possession of the spirit of love, which as John teaches, has its origin in God's love to us.

3. *The results of love to God*, vs. 17-21. Point to the striking assertion of John in v. 17, suggesting that there is a sense in which we represent Christ, and that this should give us confidence. What is meant by saying that perfect love casteth out fear? Illustrate the point from our human experience with others. Now bring out the vital teaching of vs. 20, 21, and seek to show the intimate connection between love for God and love for our fellowmen. Emphasize the part which must be played by Christian love in any real regeneration of society.

## FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

The teacher should make it his first business to see that the scholars know the purpose and chief contents of the Epistle from which the lesson is taken. Information, which may be supplemented from other sources, on these points may be found in Lesson Explained. Call attention also in the HOME STUDY QUARTERLY to the statement: "This letter shows a spirit mellowed by Christ until love, and love alone, is the supreme thing."

"Love is the supreme thing." Starting from this statement, discuss, with the lesson passage in view, how Christian love would regenerate society (see Senior Topic in HOME STUDY QUARTERLY or LEAFLET).

Bring out, first, that possessing the spirit of love makes people the children of God, vs. 7-10. They will have the same feeling towards the world of mankind that God himself has. Dwell on the many ways in which God has shown his love to men, and especially emphasize the demonstration of that love seen in the gift of Jesus Christ and his death on the cross. Surely society will be regenerated when all its members become like God, who is love, v. 16.

2. The second point to emphasize is, that this likeness to God will manifest itself in love to our neighbors. (See vs. 11, 20, 21.) This principle should be applied to all our

relationships in life. In our own hearts we should cultivate feelings of kindness and good will to all those about us; in our home love should be the ruling influence in the conduct of each member of the family and household; in our business all our dealings should be controlled by the spirit of love; as employers and employees alike we should be governed by the same spirit. It is easy to see how the universal prevalence of neighbor love would transform society, making this world a new and better place to live in.

3. The third point on which stress should be laid is suggested by the words, "perfect love casteth out fear." Show how perfect love casts out from human hearts: (1) all slavish fear of God, putting in its place the trust of little children in the goodness and love of God; (2) all fear of man, so that one no longer looks upon the other with distrust and dread, but with affection and confidence. Would not the world be changed if, from every heart were driven out all unworthy fear of God and man?

Full use should be made of the Additional Material (see QUARTERLY and LEAFLET). Paul's wonderful "Psalm of Love," 1 Cor., ch. 13, shows how love in the heart will show itself in the life and the Epistle to Philemon offers a beautiful illustration of the relations

which should exist between employers and those who work for them.

Impress the lesson that, if we want help

in making the world new, we must begin by having our own hearts made new by the transforming power of love.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

The class should be interested in meeting again the old friend who dropped out of these studies after his return with Peter from Samaria (see Lesson V.). The interval of probably fifty years has ripened John's character. Now his great theme is love.

*A Call to Love*, vs. 7-11. Question the pupils for extra-biblical illustrations of this dominant note of the apostle's life at this period. Add any stories of the aged John which will deepen this impression of his character. Recall his semi-reproachful nickname, "Son of Thunder" (Mark 3 : 17), and his anger against the inhospitable Samaritan village, Luke 9 : 54. Have the class give reasons for the changed emphasis. How will this well known characteristic affect the reception of the call to love one another? Get the pupils to give the test of being God's child. Who has given the supreme exhibition of love? Note how John uses this fact to support his appeal.

*How God Shows Himself*, vs. 12-16. Have the class follow the argument for God's presence. Note that he is the unseen, and that he is revealed only in those who have his spirit of love. What enables us to understand the love of the divine nature? Use any illustration to show that it is love known in human relationship which enables us to understand the love of God. Ask the pupils to explain why God's love is perfected in us only when we love one another, v. 12. Bring

out the second truth, that they who witness for Christ give evidence of God's presence in their lives, v. 15.

*A Test of Love's Perfection*, vs. 17, 18. Get the pupils to give the test of love's perfection. Have them give illustrations to show that "there is no fear in love." Show that confidence in its object is a characteristic of love. Discuss evidences of lack of confidence in God. All these show impairments of our love. Why do we fear our heavenly Father? What will remove this fear of the divine judgment upon the evil of our lives? When the response of our love is as complete as the seeking of the Father's love, all fear is cast out. Then we face the whole future with fullest confidence.

*The Source of Love*, vs. 19-21. Ask the class to give the best example of love known to them. How does it compare with Christ's love to sinful men? Is it still true that the most perfect expression of love is found in the sacrifice of Jesus? Certainly this love has been the greatest incentive to human love. The omission of "him" (v. 19, Rev. Ver.) gives a wider and perfectly true object to the love inspired by Christ's. Show how love to Christ and hatred or indifference to fellowmen are incompatible. Have a discussion of practical ways in which love to Christ may be shown. Place the emphasis in this discussion on the "one another" of the Golden Text.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

Using the title of the lesson as a starting point, have a short talk with the members of the class about the apostle John. Ask by what name he is several times referred to in the Bible, on what occasions the pupils

remember the name being used (see John 13 : 23 ; 19 : 26 ; 21 : 20, etc.). Then speak of the name by which he has been known all through the ages (the Apostle of Love) and why it was given him. Briefly refer to the

fact that our studies from his life have shown us that he did not always deserve this name, and once more emphasize the power of Jesus to transform the lives of all who seek his help.

Ask what books of the Bible are believed to have been written by John, from which of these our lesson passage is taken, and what the pupils know about this Epistle. Tell them that the lesson title might be used to describe the whole Epistle, because it is all about love.

Have vs. 7 and 8 read silently. Develop the idea that the main thought is God's love. Ask the pupils to name some of the ways in which God shows his love to us. Lead them to see that his love surrounds and protects us always, then ask what our lesson says about the greatest proof he has given of his love, vs. 9 and 10. Explain "propitiation."

In vs. 11-16, John tells how we may know that we love God and are his children. Have this passage read verse by verse, pausing after each to make any needed explanation. Re-

call the story of the Good Samaritan (Luke 10 : 25-37), Christ's words, Matt. 25 : 40. Then ask the pupils to name some of the ways by which Christians may be known. Try to make them realize that Christianity is a happy, cheerful religion. A Christian has no right to be gloomy.

Vs. 17-21 add the assurance that love to God and man casts out fear. Have vs. 17 and 18 read. Speak of the dread with which one who is conscious that punishment is deserved, and expects that it will be inflicted, awaits the time of judgment. Those who love God and who know that God loves them, have no such dread. Why? V. 10. Have vs. 19, 20 read. Compare the last clause of v. 20 with the first of v. 12, then ask a pupil to read John 1 : 18, and explain how God is manifested to us in Jesus. On whose authority does John say we must love one another? V. 21. Who can quote Christ's words? Matt. 22 : 37-39. John 13 : 35. Close with the Golden Text.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**AIM OF THE LESSON.** To teach unselfish, self-forgetful, Christlike love.

**INTRODUCTION.** Last week we had for our lesson part of a letter written by Peter, and to-day we have part of a letter written by John. The Bible calls John the "one whom Jesus loved."

The last lesson we had about John was when he and Peter went down to Samaria together. Later on they went back to Jerusalem, and then the two busy friends seem to have separated. There was so much work to be done, and God could use them better working each alone, though we feel sure it was a joy and a comfort for them to be together.

**THE STORY.** Like Peter, John in his letter says that Jesus is the one to follow, the one to be like. He reminds his friends of God's great love in sending Jesus to the world to save us. We cannot see God, and they could not. But John reminded them that they were all God's children, and so to love one another was one way of loving God.

When a man came to Jesus asking him what love was, Jesus told him this story :

One day a man was going along a lonely road when suddenly some robbers sprang out at him. They beat him and took away everything that he had, even his clothes, and then they went away and left him.

There he lay on the lonely road, too badly hurt even to call for help. By and by a man came along, and when the poor hurt man saw him he must have felt glad for it was a priest, a Jewish priest, and this was a Jewish man. Perhaps he was on his way to the beautiful temple, and perhaps he was in a hurry, for he passed right on and did not stop at all !

And the poor hurt man lay alone in the road with no one to help him. Perhaps he was too weak and faint to know when the next man came along. This man was a Levite, also a Jew, and he stopped and looked at the poor man. Perhaps he felt sorry for him, but he did not help him. It may have been because he did not want to soil his hands or his clothes. And he went on.

Then came a Samaritan. You remember we learned in another lesson that the Jews and the Samaritans were enemies, but this man did not stop to think of that. He saw a poor man in trouble, so he quickly stopped his donkey (or whatever he rode on) and bathed the cuts and bruises and carefully tied them up in medicines that he had. Then very carefully he lifted the man up on his own donkey and slowly they went on to the town. It must have taken a long time, for they had to move very slowly, and the Samaritan walked all the way. When they reached the town, the Samaritan told the hotel keeper to take good care of the Jewish man. He gave him money to pay for his care, and he said, "If that is not enough, I will pay you more when I come back."

He was, perhaps, so used to doing kind things for others that he did not think he had done anything great at all, but Jesus did.

We have had this little poem before, but it belongs with this lesson to-day, so perhaps you will not grow tired of it if we say it again:

"I love you, mother,' said little John,  
Then, forgetting his work, his cap went on  
And he was off to the garden swing,  
Leaving his mother the wood to bring.

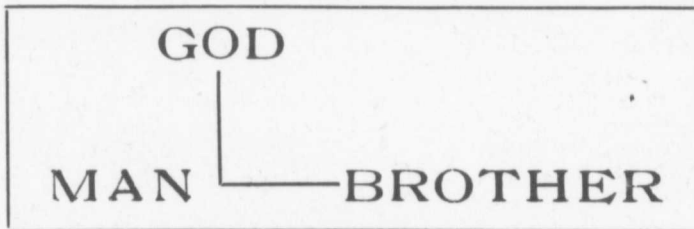
"I love you, mother,' said little Nell,  
'I love you better than tongue can tell.'  
Then she teased and pouted half the day,  
Till her mother rejoiced when she went  
to play.

"I love you, mother,' said little Fan,  
'To-day I'll help you all I can.  
How glad I am school doesn't keep.'  
And she rocked the baby till he fell asleep.

"Then stepping softly, she took the broom,  
And swept the floor and dusted the room.  
Busy and happy all day was she,  
Helpful and thoughtful as child could be.

"I love you, mother,' again they said,  
Three little children going to bed.  
How do you think that mother guessed  
Which of them really loved her the best?"

#### FROM THE PLATFORM



Use Dr. Maltbie D. Babcock's illustration, that Christianity has three points: God and man and his brother. Draw two straight lines, forming a right angle. At the top of the vertical line, print GOD; at the point where the two lines join, print MAN; and at the end of the horizontal line, print BROTHER. Bring out the thought that from God are continually coming down blessings upon man and that every man is bound to share the blessings by him with his brother. Show how this thought is contained in the Golden Text—God's love comes to us; from us it should go out to others.

Lesson XI.

### JOHN ON THE ISLE OF PATMOS

March 14, 1920

Rev. 1: 4-18.

**GOLDEN TEXT**—Jesus Christ is the same yesterday and to-day, yea and forever.—Heb. 13: 8 (Rev. Ver.).

4 John to the seven churches which are in A'sia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven

Spirits which are before his throne;

5 And from Je'sus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the

kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. A'men.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, A'men.

8 I am Al'pha and Omeg'a, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Je'sus Christ, was in the isle that is called Pat'mos, for the word of God, and for the testimony of Je'sus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Al'pha and Omeg'a, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in A'sia; unto

Eph'esus, and unto Smyr'na, and unto Per'gamos, and unto Thyati'ra, and unto Sar'dis, and unto Philadel'phia, and unto Laodice'a.

12 And I turned to see the voice that spake with me, And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

#### THE LESSON PLAN

- I. John's Greeting to the Churches, 4-8.  
II. John's Vision of Christ, 9-18.

#### HOME DAILY BIBLE READINGS

M.—The revealing of Jesus Christ, Rev. 1:1-8. T.—John on Patmos, Rev. 1:9-18. W.—The sealed book, Rev. 5:1-7. Th.—"Worthy is the Lamb," Rev. 5:8-14. F.—Isaiah's vision, Isa. 6:1-8. S.—The disciple that testifies, John 21:20-25. S.—A message for the Church, Rev. 3:7-13.

Primary Catechism—Ques. 78. For what purpose

do we go to the house of God? A. We go to worship God with His people.

Shorter Catechism—Review Questions 12-20.

Lesson Hymns—Book of Praise: 23 (162), 240 (556), 69 (228), 64 (225), 551 (756), 67 (224). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 24. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1608, "The Light of the World." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Lesson Setting**—To-day's lesson, with that following it, is taken from the Book of Revelation, written by the apostle John, probably in the reign of Domitian as emperor of Rome, A.D. 81-96. The title of this closing book of the New Testament, in both the Authorized and Revised Versions, is The Revelation of St. John the Divine. The shortest, and probably the earliest, form of the title is "Apocalypse of John," or using the equivalent from the Latin of Apocalypse, "Revelation of John."

"The book," says Professor Kennedy, "belongs to a class of writings of great importance in Jewish history known as Apocalypses. These Apocalypses (of which a number have survived) take the form of visions given to the servants of God. They were always written in times of sore tribulation. Their main object is to encourage their readers to patience and endurance by the assurance that God has a mighty purpose of salvation for his people, and that, in spite of

present hardships, that purpose is hastening to its fulfilment. In these remarkable writings, the seer unveils (Apocalypse means literally 'unveiling') in a series of visions the events which lead up to the end. A certain number of symbols and images, chiefly drawn from the Old Testament prophets, are used, which seem to have been common to all the apocalyptic writers."

Vs. 1-3 contain the superscription of the book, indicating its source, its contents and its importance. "The source of the revelation is God speaking through his Son, who exhibits to his servants the things that are to be, through the double agency of 'his angel' and 'his servant' John. The contents of the book are 'the word of God' and 'the testimony of Jesus Christ' to which the writer bears witness. Its importance is indicated by the solemn blessing pronounced upon him who reads it in public, upon those who hear it read, and upon those who obey its monitions" (Century Bible).



## I. John's Greeting to the Churches, 4-8.

V. 4. *John*. The salutation beginning with this verse is in the form used in the Epistles written by the other apostles (compare 1 Thess. 1 : 1 ; 2 Thess. 1 : 1). *To the seven churches* ; those mentioned in v. 11. The number seven representing completeness, the churches are addressed both individually and as representing the whole church. *In Asia* ; the Roman province of that name in western Asia Minor. *Grace* ; favor, loving-kindness. *Peace* ; with God, conscience and our fellows. The "grace and peace" are traced to a threefold source in which it is natural to see a reference to the three persons of the Godhead, although these are named in an unusual order. *Is . . . was . . . is to come* ; the eternal God. *Seven spirits* ; the Holy Spirit in the completeness of his working,— "the sevenfold Spirit," who indeed is single in nature, sevenfold in grace.

Vs. 5, 6. *And from Jesus Christ*. The writer puts last that person of whose activity and grace he is about to speak. *The faithful witness*. Compare ch. 3 : 14 and John 18 : 37. Jesus testified to the truth about God and sealed his testimony by his death. *Firstborn of the dead*. "Firstborn" was a Jewish title of the Messiah (see Ps. 89 : 27). His resurrection is a pledge that death cannot separate his followers from himself. *Prince* ; a ruler as well as a witness (compare Isa. 55 : 4). *Loveth us* (Rev. Ver.). The love of Jesus is continuous. *Washed us*, etc. This he did once for all when he died on the cross. *A kingdom* (Rev. Ver.) ; an organized society in which the will of God is fulfilled. *Priests* ; with full liberty to draw near to God.

Vs. 7, 8. *Cometh with clouds*, etc. Compare Matt. 24 : 30. *Mourn over him* (Rev. Ver.). "There will be two kinds of mourning, the one due to the terror of an enemy, the other to the terror of the penitent." *I* ; that is God, who, in the Revelation, is introduced as the speaker only here and in ch. 21 : 5, 6. *The Alpha and the Omega* (Rev. Ver.). Alpha and Omega are the first and last letters, respectively, of the Greek alphabet, and here signify the first and the last, the beginning and the end, the eternal one. *The Almighty* : a title used nine times in the Revelation, always of God.

## II. John's Vision of the Son of Man, 17, 18.

V. 9. *I John*. The writer gives his name, thus marking his sense of personal authority and also of personal relationship with his readers. They are to know who speaks and with what right he speaks. *Your brother* ; one with them in the experiences of the Christian life. *Partaker with you* (Rev. Ver.) ; literally, "fellow partaker." *In the tribulation and kingdom and patience* (Rev. Ver.) ; a description of the Christian life as the young church had found it to be and also as Jesus had predicted that it would be. See John 16 : 33, "In the world ye shall have tribulation;" Luke 12 : 32, "It is your Father's good pleasure to give you the kingdom;" Luke 21 : 19, "In your patience ye shall win your souls (Rev. Ver.)." *Was*. "Came to be" is a more exact translation. *In the isle . . . called Patmos* ; a small rocky island, about 10 miles long by 6 wide, lying off the southwest coast of Asia Minor, to the west of Miletus and about 15 miles from Ephesus. An ancient tradition says that offenders of rank were banished thither to work in the mines or marble quarries. *For the word of God*, etc. John had been banished because of his faithful witnessing to Christ.

V. 10. *I (John) was in the Spirit* ; that is, under the influence of the Holy Spirit. *On the Lord's day* ; the first day of the week (1 Cor. 16 : 2), which, as the day of our Lord's resurrection, the Christian church had begun to observe as the Sabbath, instead of the seventh day kept by the Jews. This is the first, and in scripture the only, mention of the name "Lord's Day." *A great voice, as of a trumpet* ; loud and clear. The trumpet was used by the heralds of a king.

Vs. 11, 12. *I am Alpha and Omega* ; the first and last letters of the Greek alphabet, including all between. *The first and the last*. Compare v. 8 and Isa. 44 : 6. It is Jesus that begins the kingdom of heaven in the individual and in the world ; and he completes it to the end. *What thou seest* ; the forthcoming series of visions. *Write in a book* ; for permanent record. The prophet regards his work as authoritative and inspired (see ch. 22 : 18, 19). *Send it to the seven churches* (Rev. Ver.). The seven churches are ar-

ranged, so Professor Ramsay tells us, in the order which a messenger would take, traveling on a circuit of high roads from Ephesus; and each church was the centre of a large group of churches; so that the letters would easily reach the whole of the churches of western Asia Minor. *Asia*; not the continent as now called, nor even the whole of Asia Minor, but the part of it included in the Roman province of Asia. *Ephesus*; the chief city of Asia Minor, and the later home of John. *Smyrna*; even till to-day a very important commercial centre. *Pergamum* (Rev. Ver.); the leading seat of Pagan influence and of emperor worship in Asia Minor. *Thyatira*; a small city with an obscure history, whose church was sadly injured by immoral teachers. *Sardis*; once famous for its wealth, but now a city of death. *Philadelphia*; the most commended of all, ch. 3 : 8. *Laodicea*; a rich city on the Lycus, whose church had been ruined by its prosperity,—“a city of compromise” (Ramsay). All these churches were suffering more or less from persecution at the hands of the Roman officials, and several had been invaded by false teachers, who stirred them up to licentious practices.

Vs. 12-14. Much of the imagery of this chapter is drawn from Dan., ch. 7, and Zech., ch. 4. *Seven golden candlesticks*; lampstands. These represent the church of God on earth, which keeps alive the divine light, fed by a celestial supply. *In the midst*; to signify that his person moves among and has control of the churches. *One like unto a son of man* (Rev. Ver.). See Dan. 7 : 13, where this title, so often employed by Jesus of himself, is used of the Messiah. He appears in the majesty with which the Ancient of Days (Dan. 7 : 9), the judge of the world, is arrayed. He is the king of the eternal kingdom. *Clothed*, etc., wearing a *garment* of dignity like that of the high priest, Ex. 28 : 2, 4. *A golden girdle*. This also seems a part of the priestly dress. So this person is both king and priest. With all the power and authority of both offices he stands ready to help the church. *Head . . . white like wool*; denoting perfect purity. *Eyes . . . flame of fire*; searching knowledge and indignation against sin. (See Dan. 7 : 9.)

Vs. 15, 16. *Feet . . . burnished brass* (Rev. Ver.); perhaps a gold amalgam, a symbol of power. *Voice as the voice of many waters* (Rev. Ver.). See Ezek 43 : 2. There was no more terrifying and majestic sound to the ancient, than the roar of the ocean. *In his right hand*; the place of power, and so under his protection. *Seven stars*. The star denotes the heavenly image of each Christian church on earth, the idea being that the light shed by each such community on the darkness here below is known in the heavenly world, and adds brilliancy even there. *Out of his mouth . . . a sword*. See Isa. 11 : 4, 49 : 2; Heb. 4 : 12, 13. The Word of God is full of wisdom, and can distinguish between the false and the true, and will bring judgment upon every evil thing. *Countenance . . . as the sun*; light at its fullest power. God is light.

Vs. 19, 20. *Write therefore* (Rev. Ver.); at the command of him who rules the other world and the future. *Which thou sawest* (Rev. Ver.); in the vision of vs. 9-16. *Which are*; the situation of the church to be described in the seven letters (see v. 11). *Shall come to pass* (Rev. Ver.); the crises of judgment which the writer is to proclaim. *The mystery*; or, as we should say, “symbol.” *Angels*. The “angel” was either: (1) the guardian spirit regarded as responsible for the church's welfare (Moffatt); or (2) the personified spirit of the church (Milligan).

Vs. 17, 18. *Fell at his feet*; overcome by the glory of the vision. (Compare Dan. 8 : 17; 10 : 9; Ezek. 1 : 28.) *Laid his right hand upon me*; a gentle, brotherly touch, to arouse him to consciousness. *Fear not*. Compare Matt. 17 : 6, 7. *The first and the last*. Jesus applies to himself the description given of God in v. 8,—a proof that Jesus is divine. *And the Living one* (Rev. Ver.). “Living” is also an attribute of the Most High (see Ps. 42 : 2; Matt. 16 : 16). *Was dead*. John had seen him crucified. *Alive for evermore*; the victor over death. *Keys of death and of Hades* (Rev. Ver.). “Death” and “Hades” are two names for the underworld of the dead. Of this world Jesus has full control.

John is commanded to write down: (1) the vision of vs. 9 : 16, “the things which thou hast seen”; (2) the situation of the church to be described in the Seven Letters (chs. 2 :

1 to 3 : 22), "the things which are;" (3) the crises of judgment which the writer is to proclaim, "the things which shall be." Vs. 19, 20.

### Light from the East

"ONE LIKE UNTO A SON OF MAN" (v. 13)—A hundred years before our Lord's public ministry a book was written like our Book of Revelation. It is full of strange and wonderful imagery anticipating, in a general way, much of what John saw on the isle of Patmos. The earlier seer (he is usually called Enoch) has visions of judgment and destiny, of heaven and hell, of good angels and bad warring against each other, and of the great king on his throne. One of the most notable figures of his visions is the "Son of Man," not a symbol of the "saints of the most high" as in Daniel, ch. 7, where he is contrasted with the beasts who represent bestial kingdoms; but a heavenly being, taking his place alongside God himself and acting as judge of all.

He is like the Son of Man in the Gospels who "comes on the clouds of heaven." Ch. 63 : 27-29 of this book gives a picture of the judgment:

And he sat on the throne of his glory  
And the sum of judgment was given unto the  
Son of Man  
And he caused the sinners to pass away and  
be destroyed from off the face of the earth,  
And those who have led the world astray  
With chains shall they be bound,  
And in the assembly of destruction shall they  
be imprisoned,  
And all their works vanish from the face of  
the earth.  
And from henceforth there shall be nothing  
corruptible.  
For that the Son of Man has appeared,  
And has seated himself on the throne of his  
glory,  
And the word of that Son of Man shall go  
forth,  
And be strong before the Lord of Spirits.

### THE LESSON APPLIED

*John was in exile outwardly, but he was in a state of spiritual rapture inwardly.* John Bunyan was thrust into jail, but that did not destroy his peace of mind. Paul and Silas were arrested and thrown into a dungeon, but their fellow prisoners were astonished to hear songs of gladness issuing from their cells. To John and to multitudes of others since his time, the visions of eternal things have come when their outward lot looked black and disappointing. When the Jewish church was in exile in Babylon, and hope seemed dead, prophetic voices were heard heralding the dawn of a new day of liberty and religious experience. Read Isaiah, ch. 40. What a triumphant strain do we catch as we listen to these great words! Thus we learn that while John was exiled as far as his body was concerned, he was not in exile from God, but very near to him.

*Moreover the vision was one of victory.* John beheld Christ as the exalted and victorious Saviour of the world. We need to learn again that Christ is the supreme ruler, and that he will have sway over the world. There is so much to dim our sight of the victorious

Christ. The power of wicked men, the ambitions of cruel nations, the unbrotherly feelings of the different classes in society to one another, the desire to make gain by any means—these things fill the horizon of our vision, but the "fact of Christ" remains.

The particular form in which the victorious Christ would reveal himself was an inheritance from the Jewish church. John expected, in common with all the early Christians, that the evils of the day were so pronounced, that Christ could not delay his coming long, indeed, he would surely come "very quickly," so that even some who impaled him on the cross, would see him. But God had other plans. The Roman Empire, which had entered on a campaign of persecution, was conquered, not by violence or destruction, but by conversion. The antagonism of the empire to Christ was ended, not by miraculous return of Christ in the clouds, but by his lodgment in the hearts of the Roman people.

*The evidences of Christ's power may be seen in the process of human history.* Nations are transformed by the Spirit of Christ and many flagrant and cruel evils have been overthrown.

To-day we see such monstrous curses as the liquor traffic, opium trade, despotic government, stagger before our eyes. Wild men are touched and recreated by the love of Christ. Nations are beginning to feel that their policies must be shaped by the Sermon on the Mount. Industry is beginning to respond to Jesus' demand for brotherhood. Even the iron creeds of former ages are melting under the rays of the spirit of Christ. God's ways are long, long ways, but he is overcoming all opposition and will labor until the whole race rejoices in fellowship with himself.

*Christ is said to be the conqueror of death and hades.* Paul sings his song of victory over life and "death" through Christ. Nothing can separate him, not even "death," from the love of God in Jesus Christ. Hades was the abode of the dead. Again, Christ lights up the grave and imparts to us a spirit of as-

urance concerning the life everlasting. He regarded his own death as a "going unto the Father." We are all in this same Father's gracious keeping and he will realize his purpose in the more abundant life which awaits us beyond the shadows of time and earth.

One other lesson from the passage before us is this: *Christ is not to be feared by his disciples but loved.* The blazing wrath of Jesus was thrown at the insincere and unrepentant. Those who were honest and pure in heart, he welcomed and blessed. John represents himself as awe stricken by the vision of the triumphant one and falling down as if dead. The sight of holiness always smites us with a sense of our own unworthiness and sin, just as Isaiah, in the temple, was filled with a sense of uncleanness when he beheld the spotless splendor of the king of heaven.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Explain to the class that the book of Revelation belongs to a type of literature known as "Apocalyptic," and that this apocalyptic literature sprang up among the Jews during the two centuries before the coming of Jesus. "Apocalypses were written at times when the righteous suffered oppression by a foreign power." The message which these books emphasized was that the oppression would not last forever, that the cause of the righteous would be vindicated, and that in the meantime the righteous should possess their souls in patience.

Show how the Book of Revelation is true to this type. It was written at a time when the Christian church was suffering severe persecution at the hands of the Roman Empire, and its message, conveyed by the use of all sorts of symbols, is that the power of Christ will prove to be stronger than the power of the heathen empire. Its purpose is thus to bring encouragement and confidence of future triumph to the persecuted Christians. Now discuss the lesson passage:

1. *The keynote of the book*, vs. 4-8. Point out that this paragraph is in the form of a salutation to the "Seven Churches of Asia," and that this salutation naturally passes over

into a sort of hymn of praise to the triumphant Christ. Suggest that the seven Spirits probably refer to the Holy Spirit in his complete working. Call attention to the different ways in which Christ is here described, and say something about the significance of these different descriptions. Refer to the Golden Text. Then seek to show how, in this passage, we have the keynote to the whole book, setting forth the power of God, and the redeeming lordship of Jesus, who will finally overcome all his enemies.

2. *John on Patmos*, vs. 9-11. Call attention to the terms in which John describes himself. Use the map to point out the situation of Patmos, and also of the seven churches to whom he writes. The passage suggests that John had been banished to this rocky and desolate island because of his preaching of the gospel. Question the class as to what John means by saying that he was "in the Spirit." What directions does he receive? Remind the class of the calls which came to other scriptural writers at the beginning of their prophetic work.

3. *The glorified Christ*, vs. 12-18. Question the class in such a way as to bring out the details of the vision which John saw. Point

out that the candlesticks stand for the churches which are called to shed the light of the gospel through the world. Point out, too, that Christ is described in terms drawn

from the Old Testament and which are intended to figure his majesty and power. What is there here to give courage to the persecuted Christians?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

A little talk with the scholars about the Book of Revelation, or the Apocalypse, will be a good beginning for to-day's lesson. The teacher should read carefully what Professor Kennedy says about the writings known as Apocalypses (see Lesson Setting).

After this introduction, the lesson passage may be taken up in detail, attention being called to vs. 1-3 as the superscription of the book; indicating its source, its contents and its importance (see Lesson Setting).

As is suggested in the HOME STUDY QUARTERLY and LEAFLET, the lesson falls into two parts:

#### I. JOHN'S GREETING TO THE CHURCHES, vs. 4-8.

Taking up v. 4, there will be questions to ask about the "seven churches," about "Asia" and the "seven spirits." The description of Jesus Christ in v. 5 should be followed out, by questioning and discussion. What is meant by "a kingdom" (v. 6, Rev. Ver.) and "priests" should be carefully elicited. It should be shown how vs. 7 and 8 fit into the purpose of the Revelation to encourage those suffering under bitter persecution.

#### II. JOHN'S VISION OF CHRIST, vs. 9-18.

The first thing to be brought out here is

John's circumstances when he beheld this vision, vs. 9, 10. There were his outward circumstances,—an exile on the lonely island of Patmos, working in the mines or marble quarries. His lot was surely hard enough. But call attention to his inner experience,—his belief in the kingdom, and his patience in waiting for it, above all his being filled with the Spirit, even on lonely Patmos. Call attention to the trumpet-like voice which the apostle heard, and the command which he received, v. 11. Take time for a little talk about the cities mentioned in v. 11.

There will be no lack of interest in the details of the vision which John beheld (see vs. 13-16):—the "seven golden candlesticks," with the glorious figure standing in the midst of them, the "seven stars" in "his right hand" and the "sharp two-edged sword" going out of his mouth and his brightly shining countenance.

Further subjects of conversation will be the effect which the vision had upon John (v. 17) and the wonderful words of the glorified Christ in v. 18.

Get the scholars to see that the very heart of John's vision was that wonderful figure of the exalted Christ, and impress the truth that he is the central figure, not only in the Book of Revelation, but in the whole Bible. He makes God known to us as our Redeemer.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Open the lesson by having the class point out the location of Patmos on the map. The reason for John's living on this volcanic island, and his life as an exile will provide topics of interest.

A *Herald's Message*, vs. 4-8. Picture John as a herald proclaiming glad news to the "seven churches." Reality will be given to the message by having pupils point out these

"churches" on the map. At the same time, it should be made clear that the message has a wider application. The idea of completeness associated with the number seven in the Jewish mind makes these "seven churches" represent the whole church of Christ. Ask why the churches needed encouragement. Explain the nature of emperor-worship. These faithful Christians

were in sorest straits when the apostle's message was written. But he can proclaim the coming intervention of a mightier than the Roman emperor. Note how the mention of Jesus Christ and his redeeming work causes John to break forth in praise, v. 6. Ask the pupils to read the most encouraging words in this section.

*John Ready to Do His Lord's Bidding*, vs. 9, 10a. What is the significance of John's statement of his fellowship with the readers in suffering? What will the reminder of being partakers in the "kingdom" do for them? Note also the courteous appeal in reminding them of the "patience" they share. While he does not obtrude his exile, there is a delicate reference to it, and his appeal must be considerably strengthened by his suffering for the cause. Emphasize the significance of John the exile being "in the spirit on the Lord's Day." Even though working virtually as a slave, he could hold fellowship with his Lord. This should be an example and inspiration to the persons addressed.

*How the Herald Received the Message*, vs.

10b-16. The voice, "as of a trumpet" would doubtless suggest a proclamation. And it proved to be a proclamation of good news. It will be interesting to show how God made this revelation to John in imagery with which all devout Jews were familiar. Have the class look up the marginal references to Old Testament prophecies. Question the pupils concerning the symbolism of the candlesticks or lampstands. Have them describe the person who appeared in the vision. Point out the kingly dignity now ascribed to Christ in contrast with his humble earthly life.

*Meeting an Old Friend*, vs. 17, 18. What explanation can the class give for John's fear? As Christ revealed himself once to the Emmaus disciples in the breaking of bread, so now the disciple will recognize an old friend in the "Fear not." Get the pupils to mention scenes in which Jesus had used these very words. Note the glad memories of an Easter morning which would be stirred by "was dead and am alive." Show how the "keys" in his hand would bring reassurance. Have the class point out any value this lesson passage has for us to-day.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Take an imaginary journey with your pupils among several bare rocky islands lying in the southeastern part of the Aegean Sea. One of these consists of two parts, a northern and southern, joined by a very narrow isthmus. Land on the southern part and climb a steep ascent towards the monastery of John the Divine. About half way up the ascent you will come to the cave in which, according to tradition, the apostle John saw and heard the things written in the book of Revelation.

Ask which verse in the lesson passage tells the name of this island and why John was there. Have this verse (v. 9) read. Speak of the bitter persecution which assailed the Christians. Rome was the ruling world power, and in every city of the Empire, statues of the emperor were erected. Any person who refused to worship these images or who acknowledged the name of Christian was brought before a magistrate and forced to recant or suffer all sorts of tortures. Chris-

tians were thrown into amphitheatres to fight with hungry lions; they were dressed in pitch-soaked tunics and used as living torches to ignite bonfires in the streets of Rome. Peter had been crucified, Paul beheaded and John banished to Patmos. In these dark and sorrowful days, God sent to his suffering people a message of hope and comfort.

To whom does v. 4 tell us this message was sent? Where do we find the names of these churches? V. 11. Explain that in the Bible the number *seven* signifies completeness, therefore the message was for all Christians. By whom did God send the message? How does he describe himself in v. 9? What did he mean?

Read from *grace*, v. 4 to *Jesus Christ*, v. 5. Then ask from whom the blessing came. Note the seven spirits, the Holy Ghost in his complete workings. Have the rest of the salutation (vs. 5-8) read and make any necessary explanations. Alpha and Omega are

the names of the first and last letters of the Greek alphabet. What do we learn from v. 10? What did God tell John to do? V. 11. What is the book called? Why?

Explain that in the book of Revelation John describes a number of visions by which God revealed to him the things he wished his

people to know. Have the first of these, the vision of the glorified Christ watching over and protecting his people (vs. 12-18), described (by a pupil if possible), then discuss the meaning of the details. Consult v. 20, Matt. 17 : 1-8. Heb. 4 : 12. Close with the Golden Text.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach the never ending glory of Jesus Christ which his followers shall share with him.

**INTRODUCTION.** Show a picture of the Island of Patmos or of some other lonely island. John, the gentle, loving disciple, was a prisoner on a lonely island like this, called the Island of Patmos. No one knows much about it, for John had so many wonderful things about Jesus to write that he did not take time to tell of his own troubles; but he had been sent to live on that lonely island because of his work as a Christian. And just as it often happens, the very thing that his enemies did to stop his work, was the very thing that God wanted.

**THE STORY.** John was an old man, but a very wonderful man. He could preach, he could teach, he could write wonderful things, and he was a prophet. Jesus had a great message to leave for all his churches on earth, and he chose his beloved disciple John to give it. This message which John wrote as Jesus gave it to him is the last book of the New Testament and is called Revelation.

It was the Sabbath day, and if John had been where there was a church he would have either been preaching or teaching, or listening in it. But on that lonely island without a church, it was just as truly the holy Sabbath, and he was praying and thinking about Jesus and heavenly things. There was worship in his heart, and he was happy. Suddenly he heard behind him a voice, and when he turned to look he saw Jesus. In joy and reverence and surprise he fell down before him, but Jesus said, "Fear not."

Then he told John that he was to write many things. He was to write what he had seen, and what he would see on that lonely island, and he was to write what Jesus said

to him. There are many things that John wrote at that time which we cannot understand, but some of them we can. He wrote of the greatness and the power of Jesus who is a prince and a king, with glory and honor above all the greatness of the earth. He wrote of the love of Jesus for us. John had been with Jesus that day after the resurrection when Jesus went up into the clouds. Now on that lonely island he wrote about the time that Jesus shall come again, and he said, "Every eye shall see him."

So the lonely prisoner on the desert island was honored more than any other man, for Jesus asked him to write this message, this Revelation, for him.

Children love mystery, and the mystery and glory of this lesson will leave its impression. But lengthy explanations and illustrations will detract rather than add to its usefulness.

The message which came to John was a missionary message, for it was to go to many places. Missionary pictures might be brought to the class, showing the children of many different lands, all of whom belong to God's family.

Children like to imagine what it would be like to have Jesus come and speak to them. Did you never, as you watched the clouds when you were a child, imagine the coming of Jesus and his angels and picture it all in your mind? And, perhaps, did not that thought of his coming, sometimes keep you from doing some unkind or ungenerous thing? Were you not better for having made yourself ready in imagination to meet Jesus?

Often, when the way opens, we may not only get a glimpse into the hidden depths of some child's soul, but we may help the child to have a new and wonderful vision of the Father and of his glory and his love.

# THE VOICE VISION VICTOR

Begin by asking some questions about the Book of Revelation,—its writer, its purpose and contents. Have the scholars tell you where John was when he heard and saw the things contained in the lesson, and how it was that he came to be on Patmos. On what day did these things happen? Elicit what it was that John heard, and print on the blackboard, THE VOICE. Question about what the voice said to John. Next, fill in VISION, and draw out from the scholars the details of what John saw. Get them to describe also the effect of the vision upon John himself. Now, point out that vs. 17 and 18 speak of something over which Christ was the conqueror. The scholars will tell you that this was death. Ask for another word meaning the same as conqueror, (Print VICTOR). Emphasize the thought suggested in the Golden Text, that what Christ was to John he will be to us also.

## Lesson XII. JOHN'S PICTURE OF WORSHIP IN HEAVEN March 21, 1920

Rev. 7 : 9-17.

**GOLDEN TEXT**—Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.—Rev. 7 : 12.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, A'men : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. A'men.

13 And one of the elders answered, saying unto me,

What are these which are arrayed in white robes ? and whence came they ?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

### THE LESSON PLAN

- I. The Redeemed Multitude, 9, 10.
- II. The Adoring Angels, 11, 12.
- III. The Enthroned Saviour, 13-17.

### HOME DAILY BIBLE READINGS

M.—John's picture of worship in heaven, Rev. 7 : 9-17. T.—Worshipping God, Rev. 19 : 1-10. W.—The heavenly home, John 14 : 1-6. T.—A new heaven and earth, Rev. 21 : 1-5. F.—The throne in heaven, Rev. 4 : 1-11. S.—"Come, ye blessed," Matt. 25 : 31-40. S.—"Inasmuch as ye did it not," Matt. 25 : 41-46.

**Primary Catechism**—Ques. 79. *How do we worship God when we go to His house ?* A. We worship God by

praise, prayer, the reading and preaching of God's Word, and by our offerings. Ques. 80. *What promise has Jesus given to those who meet for His worship ?* A. Jesus has promised to be wherever two or three meet in His name.

**Shorter Catechism**—Review Questions 1-29.  
**Lesson Hymns**—Book of Praise : 70 (253), 90 (254), 340 (311), 344 (460), 594 (793), 338 (638). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa., ch. 35. (To be read responsively or in concert by the whole School.)  
**Lantern Slide**—For Lesson, B. 1756, St. John. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)



### THE LESSON EXPLAINED

**Lesson Setting**—The lesson is taken from the portion of the book of Revelation which may be designated The Seven Seals, chs. 4 to 7. The two visions of ch. 7 picture, respectively, the sealing of the twelve tribes (vs. 1-8) and the great multitude of the redeemed, vs. 9-17. These two visions form a parenthesis between the opening of the sixth and seventh seals.

Dr. William Milligan states the relation between the two visions as follows: "In the first, they (the redeemed) are only sealed, and through that sealing they are safe. The Lord has taken them under his protection; and whatever troubles or perils may beset them, no one shall pluck them out of his hand. In the second, they are more than safe. They have peace, and joy, and triumph, their every want supplied, their every sorrow healed. Death itself is swallowed up in victory, and every tear is wiped from every eye."

#### I. The Redeemed Multitude, 9, 10.

V. 9. *After these things* (Rev. Ver.); after the visions of judgment which followed the opening of the six seals. Before the opening of the seventh seal, the two visions of ch. 7 are presented in order to assure the redeemed people of God that they shall be exempt from the plagues and judgments which are to come upon the world. *I saw* (Rev. Ver.); in a vision, the glory of which is hardly surpassed even in this book of magnificent revelations. *Multitude . . . no man could number*; "thousands of thousands and ten thousand times ten thousand, a multitude beyond number or reckoning, who stood before the Lord of spirits" (Book of Enoch). *Out of every nation, etc.*, (Rev. Ver.). The work of Christ avails for the salvation of all mankind. *Stood*; "erect, confident, triumphant" (Moffatt). *Before the throne*; on which was seated the eternal Father. *Before the Lamb*; the Lamb slain in sacrifice, still bearing the marks of his deadly wounds and yet alive for evermore. (Compare ch. 5 : 6.) *White robes*; the symbol of purity and victory. *Palms in their hands*; the symbol of festal joy, as when Jesus entered into Jerusalem or, taken along with the "white robes," a further symbol of victory.

V. 10. *Cried with a loud voice*; making all heaven ring with their shouts of joy and triumph. *Salvation*; the salvation which is the present possession of all Christians and which comes to its perfection in heaven. It includes the complete and final triumph of the Messiah's kingdom. *Unto our God* (Rev. Ver.). It is to his power and grace that the highest and final victory is to be ascribed. *Unto the Lamb*; again the slain Lamb, through whose sacrifice the people of God have been redeemed.

#### II. The Adoring Angels, 11, 12.

V. 11. *All the angels*; "ten thousand times ten thousand, and thousands of thousands" (ch. 5 : 12). *Stood round about*; in the attitude of service. *The throne*; the seat of the divine majesty. *The elders*; the "four and twenty elders" of ch. 4 : 4. Dr. Milligan regards these as representatives of the glorified church, the number, twice twelve, being obtained by combining the twelve patriarchs of the Old Testament with the twelve apostles of the New. Moffatt says that they are "angelic figures" belonging to the heavenly court. *Four living creatures* (Rev. Ver.); representations of the glorified creation (Milligan). *Fell . . . on their faces*; in the attitude of deepest reverence and humility. *Worshipped God*; the only true object of worship.

V. 12. *Saying, Amen*; the well known response by which, in Christian assemblies, the congregation made the substance of what they had heard in reading or discourse or prayer, their own. *Blessing*; praise. *Glory*; the kingly majesty which belongs to God. *Wisdom*. In Eph. 3 : 10 the "wisdom of God" is described as "manifold" from the great variety of ways in which it manifests itself. *Thanksgiving*; for God's numberless blessings. *Honour*; the honor by which one outranks others. This belongs pre-eminently to God. *Power*; the power rightly to be ascribed to the King of kings and Lord of lords. *Might*; which in God is without measure. *Unto our God*; who is worthy to be glorified by all his creatures.

#### III. The Enthroned Saviour, 13-17.

Vs. 13, 14. *One of the elders*. Compare v. 11. *Answered*, etc. "Perhaps . . . John, al-

though silent, showed desire painted on his face" (Moffatt). *What are these*; what kind of people are they? *Whence came they*; what is their origin? *Sir*; "the respectful address of an inferior to a superior in age or instation." *Thou knowest*; "and I," John implies, "would fain know also." *These . . . came out of great tribulation*. The church of Christ, like her Master, must have tribulation while she is in the world. *Washed their robes*; kept heart and conscience unstained in spite of fierce persecution. *In the blood of the Lamb*. It is through the sacrifice of Christ that his people obtain the power to keep themselves blameless and unspotted.

Vs. 15-17. *Therefore*; because they have kept their moral purity despite all persecution. *Before the throne of God*; in the immediate presence of their king. *Serve him*; joyfully and without weariness. *In his temple*; the dwelling place of God. *Shall dwell among them*; "shall overshadow them with a presence of brooding, intimate care." *Hunger no more*, etc.; a description of perfect bliss which nothing can disturb. *The Lamb*; the Messiah. *Shall feed them*; literally, "shall shepherd them," with tender and constant care. All that the kindest and most powerful shepherd can do for his flock, Jesus will do for his blood-bought people. *God shall wipe away all tears*. Sorrow will be unknown.

### Light from the East

ENOCH AND THE GREAT GLORY—Like the seer of Patmos, Enoch was introduced into the heavenly cloud, he beheld the court of heaven, the king on his throne and all the heavenly courtiers around him. He entered a house of exceeding splendor and magnificence, "built of flames of fire." "I cannot describe to you its splendor and its extent. And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. And I looked and saw a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and then was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon. And the great glory sat thereon, and his raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold his face by reason of the magnificence and glory, and no flesh could behold him. The flaming fire was round about him, and a great fire stood before him, and none around could draw nigh him: ten thousand times ten thousand stood before him, yet he needed no counsellor. And the most holy ones who were nigh to him did not leave by night nor depart from him."

### THE LESSON APPLIED

How shall we interpret this lesson and understand its meaning for us? We must remember that it is not prose reality but an artistic picture. What do we do with such pictures as The Sistine Madonna? We gaze at it and drink in its beauty and spirituality. It suggests its own deep meaning to us. Let us treat this great passage in a similar fashion.

*First*, the picture suggests to us that life after death is not a dull, shadowy, empty existence such as we find described in Isaiah, ch. 14, but one of joy, and especially of fellowship with God. We may import into our thought of the future life all the glory we can; even then it will come far short of the reality. Perhaps this helps us to define the nature of heaven and also of hell. What is heaven but the developing of human life in the fellowship

with God? What can hell be but the divergence of the human spirit from God? If these ideas are sound, it would appear that we need not wait until the moment of death to experience them, at least in part.

*Secondly*, the picture suggests that the evils and injustices of earth are somehow compensated when God comes to make up the full account. There is so much to trouble us on earth, so many inexplicable evils and wrongs, so much misunderstanding and miscarriage of justice. Will things ever be put right? It is an old question. Habakkuk beheld the haughty bearing of the wicked men about him, and asked in perplexity, "O Lord, how long?" But we learn from this glorious picture of John that the sufferers will be crowned with triumph and gladness, for this

world is not the end. The foundations of the mighty fabric are being laid here, but the stately structure and the splendid pinnacles reach into the sky.

*Thirdly*, those who share in the triumph are those who bravely participated in the sufferings of Christ and filled up that which was lacking. The white robes are the symbols of victory. In every age the conflict proceeds, although it takes different forms. The encouraging thing to remember is that Christ has borne the brunt of the battle already. He has preceded those who are to endure hardness as good soldiers. He leads on, but it is as one who leads through the thick of the contest.

*Fourthly*, the permanent message of the book of Revelation. The book was written in view of an alarming crisis in the Christian community, and it accomplished its purpose. The Roman government turned on the little church and determined to destroy it. The alternative put before the Christians was this: "You must either worship the image of the emperor or take the consequences." Multitudes died rather than betray their Lord. The book was written by John who was in exile for his Christian faith, to his fellow-sufferers in persecution, urging them to stand fast before the fierce onset of the persecutor.

"Courage!" he cried, "Rome (which he calls Babylon) will press you hard, and I cannot promise you immunity from the sword, but soon the strong arm of the brutal empire will be shattered. Christ is watching this conflict; he is observing your heroism and fidelity, and they will not go unrewarded. See! Look up! There is the glorious company of those who have resisted the tyrant and are now lifting up songs of thanksgiving!"

Has the book any message for our times? Surely. John calls to us to resist evil to the utmost. How often the martyrs in heathen lands, how often our missionaries have this situation repeated. It is our tendency to look to the past for examples of the heroic, but we have seen enough in these recent years to convince us that the capacity for heroic action is a living reality in the hearts of the youth of the present age.

"As if the past should always win  
A glory from being far;  
And orb into the perfect star  
We saw not when we moved therein."

We too are called to be faithful unto death, and Revelation assures us of the presence of God with us and in the midst of the conflict, and also of the ultimate triumph of the noble and good cause.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Remind the class, in introducing the lesson, of what was said last week in regard to the purpose of the Book of Revelation,—to give courage and patience and hope to those early Christians who were undergoing persecution at the hands of the heathen Roman Empire. Encourage the class to picture these Christians with the terror of persecution hanging over them continually,—persecution which in so many instances ended in a cruel death. Then point out how such a message as the one contained in to-day's lesson was intended to comfort them. Persecution cannot really harm the people of God, for death only serves to bring them to glory. They may not be saved from the death of martyrdom, but they will be glorified through such a death. Now discuss the lesson passage:

1. *The vision of the redeemed*, vs. 9-12. Remind the class that this is a vision, and that like other prophetic visions given throughout the scripture it is not to be understood as a literal description. Its purpose is rather to impress us with a sense of the blessed condition of the redeemed. Emphasize the suggestion of the passage as to the great number of the redeemed, drawn from all nations. Show what a great advance there is here from the time when the apostles, including John, regarded the kingdom of God as belonging especially to the Jewish people. Is there anything in the vision to recall that vision which came to Isaiah at the time when he was called to be a prophet? Has this picture of the worship in heaven anything to teach us in regard to the spirit of reverence which

should mark our worship here on earth?

2. *The experience of the redeemed*, vs. 13, 14. Point out that the question of v. 13 is evidently asked so as to fix special attention upon the company of the redeemed and their previous experience. What had been that previous experience? Speak of the more correct reading of the Revised Version, "which come out of the great tribulation," the words being intended to indicate that these are the Christians who have suffered from the persecution under the Roman government to which reference has been made already. Point to the suggested connection between suffering and

reward, and have some one read the words of Jesus in Matt. 19 : 27-29.

3. *The rewards of the redeemed*, vs. 15-17. Question the class in order to bring out the details of this description. Show how the imagery of certain Old Testament passages is beautifully woven into the description. See, for example, Ezek. 37 : 27 ; Isa. 49 : 10 ; Ps. 23 ; Jer. 2 : 13 ; Isa. 25 : 8. Be sure to emphasize the central thought, that the great blessedness of the redeemed lies in the fact that they dwell continually in the presence of God. Refer to the words of Paul in Phil. 1 : 23.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Topic assigned to the Senior Department is : THE PERMANENT MESSAGE OF THE BOOK OF REVELATION. In order that the scholars may get an intelligent grasp of this message, they should have some knowledge of the structure and contents of the book. A convenient analysis of the contents is here given :

1. The Prologue. Ch. 1 : 1-8.
2. The Letters to the Seven Churches of Asia. Chs. 1 : 9 to 3 : 22.
3. The Seven Seals. Chs. 4 to 7.
4. The Seven Trumpets. Chs. 8 to 11.
5. The Seven Mystic Figures—the Sun-clothed Woman ; the Red Dragon ; the Man-child ; the Wild Beast from the Sea ; the Wild Beast from the Land ; the Lamb on Mount Zion ; the Son of Man on the Cloud. Chs. 12 to 14.
6. The Seven Bowls. Chs. 15, 16.
7. The Doom of the Foes of Christ. Chs. 17 to 20.
8. The Blessed Consummation. Chs. 21 : 1 to 22 : 7.
9. The Epilogue. Ch. 22 : 8-21.

Have the scholars note the place of the lesson passage. It is one of two visions (see vs. 1-8) forming a parenthesis between the opening of the sixth and seventh seals. For the revelation between the two visions, see Lesson Setting.

In discussing the Topic, each point should be illustrated, as far as possible, from the

lesson. The Permanent Message of the Revelation includes the following :

1. *The Exaltation of the Person of Christ*. Have the scholars turn to chs. 17 : 14 and 19 : 16, where Christ is called "Lord of lords, and King of kings ;" to ch. 3 : 14, where he is represented as existing before creation and as being the principle from which all creation issues ; to ch. 1 : 18, where he says : "I am the first and the last," claiming equality with God (compare Isa. 44 : 6) ; to ch. 5 : 11, where he is pictured as sharing with God the worship of the angels.

2. *The Redeeming Work of Christ*. Call attention to the frequent use of the title "Lamb" throughout the Revelation. (See vs. 9, 14, 17 and compare chs. 5 : 9 ; 13 : 8 ; 14 : 1 ; 21 : 22 ; 21 : 27.) In using this title John has constantly before his mind the thought of Christ's sacrifice of himself by which he became the world's redeemer.

3. *The Glory of the Ascended Lord*. "The whole Apocalypse, viewed in one aspect, is but a picture of his signal victories over his and his people's foes, his triumphant procession to the throne of his eternal glory and his blessed rule over the host of the redeemed." (See especially ch. 11 throughout.)

4. In the *Letters to the Seven Churches* (chs. 2 and 3) we find standards of self-sacrificing conduct which apply to all Christians.

5. The description of *the New Jerusalem* (see ch. 21), with its insistence upon moral

qualifications (v. 27) as a condition of membership in the Messianic Kingdom, provides a powerful stimulus to right living.

6. *Life in Heaven* is depicted, not only as

free from sorrow and pain, but also as free, joyful service of the Lord who rules over heaven and through whom it is reached. (See ch. 22 : 3, 4.)

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Get different pupils to give you their ideas of heaven. It will be helpful to find out whether some are quite indifferent about a future world. We think that even Intermediates should have some interest in John's Picture of Worship in Heaven.

*The Nature and Number of the Worshipers*, v. 9. Ask the class whether John would have been likely to see such numbers and diversity of peoples among the redeemed, when we met him in our earliest studies. They will recall his earlier narrowness. Now, "words are heaped up to show that every barrier of race has been removed." Have some one read v. 9, emphasizing the words which indicate the number and diverse nature of the worshipers. How does this vision meet the test of faithfulness to the mind of Christ? Call for words of the Master which cast light upon his ideas of the number and nature of the worshipers in heaven. Discuss the bearing of this on our foreign mission efforts.

*The Persons Worshiped*, v. 10. Have the pupils describe this worship with special reference to the persons worshiped. Consider the significance of a throne. Note that two persons share this place of authority. What aspect of Jesus' life is uppermost in this title, "the Lamb?" Get the class to recall the earliest use of this name in the Baptist's announcement. Draw out, by questioning, the significance of the title in John's mind.

Ask the class how and where the prophecy contained in the Baptist's announcement was fulfilled. Mention the means our Lord took of having his sacrificial work kept fresh in our memories. This crucified Jesus sits now upon a throne.

*The Nature of the Worship*, vs. 11, 12. Have the pupils describe the various features of this worship. What is suggested by these angels *standing* round about the throne, and at intervals falling upon their faces? Recall the feelings of those who waved palms at the triumphal entry. These worshipers wave palms too, v. 9. The reason for this gladness is found in their theme, "Saved by our God who is seated on the throne, and by the Lamb." What features of our worship are omitted? Why?

*The Great Change in the Worshipers*, vs. 13-17. Note how attention is directed towards those in white robes. Those who come "out of great tribulation" have a conspicuous place. Show how this was to bring encouragement to John's readers. Suggest how they would contrast their present position with the glory promised. Discuss the special meaning of the promises of vs. 16, 17, to these Eastern and poverty-stricken people. Have we good reason to believe that every legitimate desire of our hearts will be satisfied in "the glorious future?"

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

In order to take up this lesson intelligently with their pupils, teachers should be familiar with the three preceding chapters of Revelation, especially chs. 4 and 5. Tell your pupils that in the vision about which we learned last week, John was given messages for each of the seven churches. To those professing Christians who had become care-

less, indifferent or unfaithful, he sent messages of love and promises of rich reward.

Invite opinions from your pupils as to what heaven will be like. Then ask for the title of this week's lesson and how John was able to give this picture. Have some one read ch. 4 : 1, 2, and explain that this is another of John's visions.

Ask what we learn about this vision from v. 9 of the lesson passage. Who sat on the throne? Read John's description of God's glory. (See ch. 4:3.) Remind the class that the rainbow is a symbol of God's mercy.

Who is the Lamb? Contrast, "As it had been slain" (ch. 5:6) with the glorified Christ of last week's lesson, and ask who can account for the different forms. What do "white robes" and "palms" each signify? What name can the pupils give for v. 10? What feeling inspired this song? How was their salvation accomplished?

Have vs. 11 and 12 read. Explain that the beasts (Rev. Ver., "living creatures") are cherubim. In the Old Testament, they are sometimes pictured as the attendants of Jehovah, sometimes as the supporters of his throne. (See Ps. 80:1, 99:1; Isa. 37:16.)

Some authorities believe the elders to mean

representatives of the Old and New Testament dispensations, others believe that they are a superior order of heavenly beings. Ask what falling on their faces signified. Speak of the countless angels who formed the outer circle, (see ch. 5:11). What did the amen signify? Note the appropriateness of each word in the angels' song (v. 12), then have it repeated.

How did John learn who the white-robed beings were? Vs. 13, 14. What do the pupils understand by *great tribulation*? How can we wash our robes?

Have vs. 15-17 read silently, then ask what connection they have with v. 14. Try to lead your pupils to realize something of the perfect joy and content which they picture. "In thy presence is fulness of joy," Ps. 16:11. Heaven means eternity with God,—hell being banished from his presence.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

At Easter time, there is often a helpful and beautiful picture of the heavenly home given to the children. But once year is not often enough to teach heaven. In the larger schools few months pass when there is not a death in some home, and many times both children and their elders see only the terrible side of it all.

In a home where the parents were church members the baby brother died, and over and over the little sisters sobbed, "They are going to put him down in the ground and we will never see him any more." They were terrified at death, and they did not have a vision of heaven's glory to drive the terror away.

We as teachers should use every opportunity to teach the joy, the beauty and the wonder of heaven, and to take away the awful fear of death that many children have.

**AIM OF THE LESSON.** To make heaven so beautiful that the children shall see it rather than the horrors of death.

**INTRODUCTION.** To-day we are to study something that John wrote in the book of Revelation about heaven, and it is so beautiful that I think we will read it from the Bible itself. (The verses are simple enough so that

if read slowly the children can understand the Bible picture, and there is a majesty and beauty in it that only the inspired written words can give.)

Surely when John heard and wrote those wonderful words, he felt that to be able to go at last to such a home was worth being on a far worse place than a desert island.

**THE LESSON STORY.** (Although to-day the lesson is in a picture rather than in a story.) Jesus had been with his Father in heaven, and he wanted to give his people in the world a little picture of it. So John was allowed to see heaven and then to write about it. Jesus had come to earth and had died so that all might have that home in heaven, yet there were many, just as there are now, who were so busy thinking about themselves and how to have a good time, that they would not stop to think of heaven and to get ready to go there.

Every one in the world can go there, but they must love and obey Jesus. There is no other way. Why should we mind giving up some things that we want to do (if they are things that we ought not to do) when, if we are true and good, heaven is to be our home forever?

In John's picture we see many in white robes, singing praises to God. On the earth some of them were sick and some were sad ; some were in prisons ; some had eyes that could not see and ears that could not hear. But in heaven no one is sick or sad.

We do not know what heaven will look like, but we know it will be more beautiful than anything we can imagine.

"I think when I read that sweet story of old,  
When Jesus was here among men,

How he called little children as lambs to his fold,

I should like to have been with them then.

"Yet still to his footstool in prayer I may go,  
And ask for a share in his love ;  
And if I now earnestly seek him below,  
I shall see him and hear him above ;

"In that beautiful place he is gone to prepare  
For all who are washed and forgiven ;  
And many dear children are gathering there,  
For of such is the kingdom of heaven."

### FROM THE PLATFORM

**ALL RACES**  
*showing*  
**REVERENCE**  
*to the*  
**REDEEMER**

Begin by asking what it was that John saw in the vision described in the lesson. How many races were represented in the "great multitude." The scholars will readily answer : **ALL RACES** (Print). Bring out, by questioning, what these people were doing,—worshipping God and the Lamb. Speak about the feelings which we show in worship. Amongst these the scholars will mention **REVERENCE** (Print, and write in *showing*). Now ask about the title here given to Christ. He is called the "Lamb." Point out that this title refers to the sacrifice of Christ through which he became the **REDEEMER** (Print and write in *to the*) of the world. Impress the lesson that we too should show reverence to the redeemer.

### Lesson XIII. REVIEW—THE LIFE WORK OF PETER AND JOHN March 28, 1920

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text, Scripture Memory Passages, Primary Catechism (Questions 65-80), Shorter Catechism (Questions 30-38), should be revised.

Read Rev. 21 : 21 to 22 : 5.

**GOLDEN TEXT**—Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world.—Matt. 28 : 19, 20 (Rev. Ver.).

#### HOME DAILY BIBLE READINGS

M.—A lame man made well, Acts 3 : 1-10. T.—The story of two brave men, Acts 4 : 13-22. W.—How an angel helped Peter, Acts 12 : 1-11. Th.—"Lovest thou me ?" John 21 : 15-19. F.—Bearing witness, 1 John 1 : 1-9. S.—The city of God, Rev. 21 : 21-27. S.—The river of life, Rev. 22 : 1-5.

**Lesson Hymns**—Book of Praise : 91, (261), 107 (371), 262 (538), 251 (544), 555 (433), 250 (543). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—1 John 1 : to 2 : 2. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE QUARTERLY REVIEW

## FOR THE SENIOR AND ADULT DEPARTMENTS : The Life Work of Peter and John

The Topic for the Quarterly Review is : THE LIFE WORK OF PETER AND JOHN. Recall that the Topic of last Quarter's Review was : THE TRAINING OF PETER AND JOHN. Remind the scholars that they received their training from Jesus the great teacher. In the lessons for the Quarter just closing, we have seen these two apostles putting into practice the lessons which they had received. This Review should follow them rapidly as they go about their work in the service of Christ. Take up :

1. *Peter the Preacher at Pentecost*, Lesson I., Acts 2 : 14, 22-24, 32-42. Bring out, by questioning, the picture of this one man standing up before the great crowd, bringing home to them their sin and pointing them to the Saviour. Emphasize the permanent meaning of Pentecost. It teaches, for all time, the necessity of repentance and confession and forgiveness.

2. *Peter and John at the Beautiful Gate*, Lesson II., Acts 3 : 1-16. Get the scholars to retell the story of the healing of the lame man, and bring out the lesson that the best way in which we can help people is by helping them to help themselves.

3. *Peter and John Before the Sanhedrin*, Lesson III., Acts 4 : 8-21. This is a lesson in Christian courage. Bring out the need which the two apostles had of courage and our need of it. Point out, also, the source of Christian courage. It comes from Christ himself and through fellowship with him.

4. *Peter Condemning Hypocrisy*, Lesson IV., Acts 5 : 1-11. Make a vivid picture of the two people plotting and planning to win the praise of men and still keep back part of the price, forgetting all about God in their plans and lying to Peter. Set over against this picture that of the onlookers filled with fear at the fate of the hypocrites. Apply the story to modern forms of hypocrisy.

5. *Peter and John at Samaria*, Lesson V., Acts 8 : 4-8, 14-25. Dwell on the purpose of the two apostles in this visit to Samaria, and set in clear light the sin of Simon Magus. Who are his representatives to-day ?

6. *Peter at Lydda and Joppa*, Lesson VI., Acts 9 : 32-43. The details of the two miracles may be passed over lightly, the stress being laid on the source of Peter's power. His need of Christ's power to work these miracles illustrates our need of the same power in our lives.

7. *Peter and Cornelius*, Lesson VII., Acts 10 : 30-48. Bring out the real significance of Cornelius' conversion, that admission to the Christian church was to be offered to Gentiles on the same conditions as to Jews.

8. *Peter Delivered from Prison*, Lesson VIII., Acts 12 : 5-17. The emphasis should be laid here on the prevailing power of prayer. Impress the lesson that this power is just as real in the twentieth century as in the first.

9. *Peter Writes to Christians*, Lesson IX., 1 Peter 2 : 1-5, 11, 12, 19-25. Bring out how the apostle, writing to people suffering under persecution, exhorts them to remember Christ and follow his example of patient endurance.

10. *John Writes to Christians*, Lesson X., 1 John 4 : 7-21. What does he write about ? Love, of course. Discuss briefly what a change would be made in society if all its members were ruled by the spirit of love.

11. *John's Vision of Christ*, Lesson XI., Rev. 1 : 4-18. This lesson, and the one following, will be fresh in the minds of the scholars. Emphasize once more the thought that Christ is the central figure in the Revelation.

12. *John's Vision of the Worshipping Multitude*, Rev. 7 : 9-17. Ask the questions about this multitude : "Who ?" and "Whence ?" and dwell on the principle : "No tribulation, no redeeming work" (HOME STUDY QUARTERLY and LEAFLET).



After this rapid review of the life work of these two great apostles, point out how worth while that work was and press home the thought that the way for us to have a life work that is worth while is to give ourselves to the service of Christ as they did.

### THE QUARTERLY REVIEW

#### FOR THE INTERMEDIATE DEPARTMENT : Peter and John Compared and Contrasted

These lessons conclude our Studies in the Lives of Peter and John. Our aim has been to bring our pupils under the inspiration of these two leaders of the early church. This review affords an opportunity to emphasize the outstanding features of these biographical studies, and to deepen the impressions made week by week. The Review Topic, Peter and John Compared and Contrasted, may be used as a convenient focus for the lessons.

*Three Thousand Won in a Day* (Lesson I.). To see how these apostles have been transformed, will help the pupils to appreciate what the risen Christ means to men. Which of these two showed himself the more courageous seven weeks before? Which now? Note that Peter is the preacher.

*Faith and the Helping Hand* (Lesson II.). Ask the pupils to show how both apostles shared in this act of healing. What did fastening their eyes upon him mean to his faith?

*Courage to Do the Right* (Lesson III.). Question the class about the incident which suggested this Topic. Bring out the boldness shared by Peter and John, and show its source.

*The Folly and Sinfulness of Lying* (Lesson IV.). Discuss the folly of lying. Show that its successes are short lived. Ask why Peter was so stern with Ananias and Sapphira. Note Golden Text.

*Three Missionaries and Their Triumphs* (Lesson V.). Ask for the names of these three missionaries. Emphasize the heroism required to "carry on" under such persecution. How did Peter and John do their work in Samaria?

*The Beauty and Influence of An Unselfish Life* (Lesson VI.). Whose life provided this topic for our lesson? Have the class tell of Peter's connection with it. Note that the two apostles have now gone different ways.

*The Overcoming of Prejudice* (Lesson VII.). Is it likely that John would have shared Peter's prejudice, if he had been with him? Two passages cast some light on this question. (See Luke 9 : 54 and Rev. 7 : 9.) Peter seems never to have quite overcome his Jewish prejudices.

*How Prayer Helps* (Lesson VIII.). Have the class give the circumstances of this deliverance. Draw attention to Peter's courage in sleeping. What part might the knowledge that the church would be praying, have in producing this?

*The Nobility of Patience* (Lesson IX.). Get the pupils to recall the situation which called forth this exhortation to patience. When may patience become cowardly? How does Peter strengthen his appeal for Christlike patience? Note John's appeal for patience in Lesson XI.

*How to Show Love for God and His People* (Lesson X.). Why had John a special right to counsel love to God and his people? Discuss whether this emphasis upon love makes a contrast between the two apostles. Note that John makes love central to the Christian life.

*A Vision of the Glorified Christ* (Lesson XI.). Note the courage with which John bears the hardships of exile. He who might have sought comfort, is giving it to others. What is the substance of his encouragement?

*A Vision of the Glorious Future* (Lesson XII.). Ask the class why worship is so prominent in heaven. What are its characteristics? Note the number and diversity of people seen in the vision. What encouragement is in this lesson for the first readers and for us?

To suggest the practical aim in these studies, ask the pupils, in turn, which of these apostles they want to be like.

## THE QUARTERLY REVIEW

### FOR THE JUNIOR DEPARTMENT: Peter and John Winning Others to Christ

Have the Quarter's Golden Text repeated. Refer to it as the Christian's Great Commission, and in your review of the lessons, keep Peter and John's obedience to its terms before the minds of your pupils.

LESSON I. PETER PREACHES AT PENTECOST, Acts 2 : 14 ; 22-24 ; 32-42. The gift of the Holy Ghost, the final step in the apostles' training. Peter's great sermon. His proofs that Jesus was the Messiah. The effect of his sermon. The Golden Text.

LESSON II. PETER AND JOHN HEAL A LAME MAN, Acts 3 : 1-16. The Beautiful Gate. The lame beggar. How he was healed. The man's gratitude. The people's surprise. Peter's explanation. The Golden Text.

LESSON III. THE BOLDNESS OF PETER AND JOHN, Acts 4 : 8-21. The apostles before the Sanhedrin. How Peter was helped. His fearless assertion that the man had been healed through faith in Jesus. The rulers' surprise. The explanation. The rulers' embarrassment. Their threats. The apostles' reply. The Golden Text.

LESSON IV. PETER STANDS UP FOR TRUTH AND HONESTY, Acts 5 : 1-11. The Golden Text. Christian kindness. The plan to deceive. What Peter said to Ananias. How his sin was punished. Sapphira's untruthfulness. Her punishment. The effect on others.

LESSON V. PETER AND JOHN IN SAMARIA, Acts 8 : 4-8, 14-25. The Christians persecuted. The effect of the persecution. Philip in Samaria. The visit of Peter and John. God's Spirit given. Simon the sorcerer. His request. Peter's reply. The Golden Text.

LESSON VI. PETER AT LYDDA AND JOPPA, Acts 9 : 32-43. Peter's journey to visit the Christians. Aeneas healed by faith in Jesus. Who Dorcas was. Why people loved her. How her friends showed faith. What Peter did. How her life was restored. The Golden Text.

LESSON VII. PETER AND CORNELIUS. Acts 10 : 30-48. Who Cornelius was. What did he want to know ? How did he try to find out ? How did God help him ? What is the Golden Text ? How was Peter taught this truth ?

LESSON VIII. PETER DELIVERED FROM PRISON, Acts 12 : 5-17. Herod's persecution. How Peter was guarded. What Christians were able to do for Peter. How he was delivered. Where he went. How he was received. The Golden Text. One thing we can always do for others.

LESSON IX. PETER WRITES ABOUT CHRISTIAN LIVING, 1 Peter 2 : 1-5, 11, 12, 19-25. Why should Peter know how Christians ought to live ? How does Peter say we should treat those who wrong us ? What is the Golden Text ? Where can we learn how Jesus lived ?

LESSON X. JOHN WRITES ABOUT CHRISTIAN LOVE, 1 John 4 : 7-21. God the source of love. How God's love is manifested. Our love to God shown by our treatment of each other. What did Jesus say about it ? The Golden Text.

LESSON XI. JOHN ON THE ISLE OF PATMOS, Rev. 1 : 4-18. Why John was on Patmos. What he heard. What he saw. The message the vision conveyed. The Golden Text.

LESSON XII. JOHN'S PICTURE OF WORSHIP IN HEAVEN, Rev. 7 : 9-17. Those John saw in heaven. Their worship of God and the Lamb. The Golden Text. Who the white robed multitude were. What the vision teaches us.

## THE QUARTERLY REVIEW

### FOR THE PRIMARY DEPARTMENT: True Stories About Peter

AIM OF THE LESSON. To make the lives of Peter and John ideals of love and service which the children shall want to follow.

**INTRODUCTION.** For half a year we have studied about these two friends of Jesus, Peter and John, until we have grown to know them so well that we almost feel as if we had been there with them in that far-away country of Judea.

You remember the first story we had about them, when they saw Jesus at that meeting when John the Baptist was preaching down by the side of the Jordan River. Then you remember how they went back to their fishing boats on the Sea of Galilee, but how when Jesus came and called them, they left their boats and followed him.

From that time on, they were with Jesus until he died and rose again. Then he went to the heavenly home, but before he went he left this message (which is our Golden Text for to-day) with the disciples :

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.” Matt. 28 : 19, 20.

**REVIEW.** In the lessons of this Quarter, Peter and John have been carrying out this command of Jesus, and Jesus kept his promise, just as he will keep it with us, and was with them always. (The picture roll may be used with the stories, and as far as possible the children should be encouraged to tell the stories in their own words. The teacher's part is to lead from one story to another and keep the connection in mind, and to supply important points which might happen to be left out.)

**Story 1.** After the disciples were left alone they went back to Jerusalem, for they were told to stay there until power from heaven came to them. The Holy Spirit came down in a wonderful way on the day of Pentecost. Who would like to tell that story ?

**Story 2.** Peter and John were one day going into the beautiful Temple when a poor lame man who was sitting at the door begged money of them. What did they say and do ?

**Story 3.** What did the priests and rulers do when they saw how the people believed and followed Peter and John ? Were Peter and John afraid to keep on preaching Jesus ? What did they say ?

**Story 4.** Something very sad and terrible happened to two of the members of that first company of Christians who acted and told what was not true. But remembering Ananias and Sapphira made the others very careful to be truthful always.

**Story 5.** When trouble began for the new church in Jerusalem, its members had to go away, and in that way they carried the story of Jesus to many places. Peter and John went down to help Philip in the church that he had started. Can you tell the story of Philip and the rich man he met in the desert ?

**Story 6.** Next comes the story of a sick man that Peter healed, and the story of Dorcas. Who can tell us these ?

**Story 7.** While Peter was still in Joppa where Dorcas lived he had a dream. Will some one tell us about it? Some one else tell about the dream that Cornelius, the soldier, had, and about the men that went for Peter. How is this lesson about you and me ?

**Story 8.** When King Herod put Peter into prison, how did God save him ?

**Story 9 and Story 10.** These are letters, one from Peter and one from John. Peter was trying to live like Jesus and to be like him, and in his letter he tells us that that is the way we lead others to know Jesus. Do you remember what John said about loving one another ?

**Stories 11 and 12** tell about John the loving disciple, sent off alone to the Isle of Patmos. What wonderful thing happened to him there ? What can you tell that John wrote ?

We shall not have any more stories about Peter and John for a long time, but we will never forget these two true, brave friends of Jesus, and we will try to be like them in every way that we can.

## AMONG THE BOOKS

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Dr. J. B. McDougall, of North Bay, Ont., a centre and gateway of the rugged, rich mining country of New Ontario, has given us in his **Building Up the North** (McClelland & Stewart, Toronto, 268 pages, 46 half-tone illustrations, many of them of historic value, price, \$2.00) a vivid conspectus of that great stretch of country bounding the old, agricultural Ontario on the north and lying between northerly Quebec and the fertile plains of Manitoba and the prairie provinces further west. Dr. McDougall is a Normal School master at North Bay, and was from 1904 to 1911 Inspector of Public Schools in this same New Ontario. Naturally, his "building the North" is the building of it on the foundations and through the influence, of the growing children. Incidentally, there is much valuable information of that potentially wealthy and important part of the Dominion. If, in the earlier chapters, there is a rather particularized array of statistics and details as to school laws, etc., this is more than atoned for by the story of the pioneer School Inspectors and their prodigious efforts to keep education in step with the changing mining and lumber camps and the widely scattered settlers; and, in Chapter VI, his description of The Northern Inspector and the "Simple Life" is fascinating. To travel 250 miles per week by train, to drive another 50 or to tramp or canoe by land-trail or water-route through unbroken solitudes, at intervals to toboggan behind the jogging dog-train, to camp where the trail ends and bunk where bunks may be had in road-house "shack" or hotel (save the mark) in the mushroom camps packed nightly with prospectors, miners, fortune-hunters, birds of passage of every shade and type, or it may be to stretch yourself wrapped in grey blanket on the floor or on the savory boughs of the balsam in a tent pitched along the shore line of some unnamed lake, and, incidentally, to delimit, organize and put in operation on legal lines 40 new (school) sections throughout the year, while you keep up your routine work of 120 old sections,—such is the manner in which the Northern Inspector leads the "simple life." The chapter on the founding of the pioneer "Consolidated School" in the township of Hudson, which gave the bush children of a scattered settlement the advantages of a well organized town community school, is instructive. It

might well be read and pondered by the Provincial Department of Education. The pictures of shack-life original school buildings of a few years ago, and of the present buildings which have taken their place, give point to the author's claim to a successful pioneer work well done by the Inspectors, and to his forecast of a great future industrially and agriculturally for the new North.

**Goat-Feathers**, by Ellis Parker Butler, author of *Pigs is Pigs*, is a really very humorous skit of some thirty pages, aimed at people who rush hither and thither after the little distractions of life that take their time from its real business. In this time of endless organizations, "programmes" and committees, some even very serious people might get a mighty lot of good from this humorist's "show-up" of the futility of scattering one's energies promiscuously. The publishers, Houghton Mifflin Company, Boston, Thos. Allen, Toronto, say truly: "Goat-Feathers is just us in a mirror. Read it and realize how many bales of goat-feathers you've gathered and what a goat you've been to do it. It's not only a gem of humor, but a straight-from-the-shoulder lesson in efficiency that will do a world of good to every one who reads it." Price, 50c.

A new novel by Joseph Hocking, **The Everlasting Arms** (Hodder & Stoughton, London and Toronto, 343 pages, \$1.50), has for its motive, the intensified interest in the unseen spiritual world which is so marked a characteristic of the present age. The question for which it seeks an answer is: Do our beloved dead, who have vanished from our sight into the spirit world, continue to watch over us whom they loved on earth and do they, in great crises of our life, interpose to deliver us from physical or moral peril? The answer is given in a description of the career of Dick Faversham, who is saved, as if by a miracle, when the vessel on which he is sailing to Australia is wrecked and who is subjected, through the machinations of Count Romanoff, an impersonation of Satan, to an extraordinary succession of temptations. Again and again, Faversham is held back from wrong-doing by the appearance to him of a spiritual presence,—evidently, in the writer's mind, that of his mother, who died at his

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birth—as real to him as his own existence. The story is one of thrilling interest, and opens up a realm of thought in the exploring of which there are great possibilities of profit.

In its combination of humor and pathos, its sympathetic portrayal of fundamental humanity,—its joys and sorrows, loves and fears, heroisms and weaknesses—Gertrude Arnold's *Sister Anne! Sister Anne!!* (McClelland & Stewart, Toronto, 235 pages, \$1.50), is hardly surpassed by any of the books which have come to us out of the tragedy of the Great War. The writer of the book served as a nurse at the front, and writes, therefore, with first hand and intimate knowledge. She loved her patients, and, because she loved them, she was able to understand and describe them so that they seem to live before the very eyes of the reader. It is not a sad book,—laughter comes to one in reading it even more frequently than tears—but it serves to deepen the impression of the infinite cost of suffering by which the War was won and to strengthen the sense of responsibility for seeing that it has not been fought and won in vain.

Whatever Dr. G. Campbell Morgan says to preachers and teachers is well worth heeding, for he is a prince of the preachers whose preaching is teaching—expository preachers they are called, and if there is any better sort of preaching for illumination and holding power than expository preaching, we have not met with it. His newest book is *The Ministry of the Word* (Hodder & Stoughton, Toronto, 252 pages, \$1.75). It consists of a series of some twelve addresses on the Christian ministry from the standpoint of the New Testament and in the light of present day people and conditions. The Fundamental Conceptions—the ministry, the Word; The Primitive Ideal—the Word as the truth of the apostle, the burden of the prophet, the gospel of the evangelist, the wisdom of the pastor and teacher; The Modern Application—the changed conditions, the unchanged obligation, the preparation of the ministry, the exercise of the vocation, the first responsibility: this is the outline, and the treatment has all of Campbell Morgan's perspicacity and directness of expression, his intimate knowledge of Scripture, and his touch with the needs of man.

That the soldiers "gathered in large numbers" in the camps of France to hear the addresses which make up the book, *Up Against It; or Questions Asked by the Soldiers* (Hodder & Stoughton, Toronto, 241 pages, \$1.50), by A. B. Macauley, D.D., and E. J. Paul, D.D., a Scottish Presbyterian minister and a professor of an Irish Presbyterian Theological College, speaks volumes for the serious-

ness and solidity of the men, and the tactful reasonableness and weight of the lecturers. It is a strong, sane attempt to meet and answer the puzzling questions which inevitably arose amongst men daily face to face with the horrors of war and the chances—often the almost certainty—of death in battle. Is religion's day done? Is the world an iceberg or a ship? Can good come out of war? Can God be good when there is so much suffering in the world? Why do the innocent suffer with the guilty? Has Christianity broken down? Is the Bible a back number? "Is your number's up...?" What is wrong with the churches? Is death the end of all? What about those that fall in battle? Is prayer any use? Should we pray for the dead? Is there any chance of universal peace? there are the questions dealt with. The answers are so frank and honest, so kindly and yet faithful, so sympathetic and virile, so careful and well informed, that they must have steadied many a man in doubt and difficulty who heard them, and now that they are in print, they are well worth reading by others than preachers or leaders who want to understand the state of mind of the men at the Front or to get their own answers to questions that puzzle and vex us all.

When the poor old wood carver Geppetto begged from the carpenter a single stick of wood from which he might carve a little puppet, he did not dream that the bit of wood offered him was different from any other stick in the carpenter shop. But it was, and the puppet he carved out and named Pinocchio was so much alive that he did not need the help of strings or wires to make him move about as other puppets did. Boys and girls who have read and laughed over the escapades of the mischievous puppet, translated for us from the Italian, in *Pinocchio* will be delighted to know that the same author, Collodi Nipote, has given us more of the history of the little wooden boy in *The Heart of Pinocchio* (Musson Book Company, Toronto, 209 pages, price, \$1.25). Amusing as the lively little puppet was as a puppet, and later when turned into a boy by the Fairy with the Blue Hair, he still lacked the one thing that was most needful—a heart. In this second volume when the mischievous and disobedient boy Pinocchio runs away and joins the Italian army and does his bit for his country, he realizes that the mysterious "tick-tock, tick-tock" that he has been hearing for some time means that he has been given a heart and is a really truly boy at last. Pinocchio learns many things and does many things while in the Italian army and is at last so badly wounded that one of his legs has to be amputated and replaced by a wooden one. Later he loses an arm, also, and is so wounded in the chest that a large silver plate

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has to be put in, so that when he returns at last to his Papa Geppetto he has almost as much wood about him as he had to begin with and is no longer the well made, lively puppet that Geppetto had so carefully carved out. But both the old man and the puppet are happy to meet once more, and Pinocchio has no desire to run away again.

There is a charming air of leisure and restfulness in *The Chronicle of An Old Town*, by Albert Benjamin Cunningham (The Abingdon Press, New York and Cincinnati, 326 pages, \$1.50 net). All the hurry and bustle of the modern world seems such an infinite distance away from the reader as he turns the pages of this delightful book. The writer proves himself to be a keen and sympathetic observer of human nature, and to have a quick appreciation of the humor and the pathos of life in a quiet country town. The interest of the book centres in the home of Dr. Morgenthal, a minister of real ability and power, who, after many years of faithful and successful service, finds himself at the time of life when the physical powers begin to fail, while, on the other hand, the ripened experience of a long life brings forth its finest fruits of wisdom, and sympathy. One would like to believe that there are very many cases like that of Dr. Morgenthal, in which the minister, as he grows old, enjoys the affection

and confidence of his people to the very end. Of course there is a love story in the book—what picture of human life anywhere would be complete without it—and it is the story of the minister's daughter. There are also shrewd and skilful character sketches, like those of Hope Erskén and old Guiraud. The reader of one of Mr. Cunningham's books will look eagerly for another.

A story of quite unusual power and grip is *The Strong Hours*, by Maud Diver (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 497 pages, \$1.90 net). Its happenings belong to the years of the Great War, and it covers practically the whole of the British Empire. The interest centres in the contrast between "Van" and Derek, the elder and younger sons respectively of Lord Avonleigh, a representative, drawn to the life, of the finest traditions of the English aristocracy. "Van" is an aristocrat, too, but lacks the high sense of public duty characteristic of his father. Derek, on the other hand, has caught, from his Oxford training, the vision of a new social structure in which there shall be a fuller recognition of the fundamental human qualities. The climax of the story is reached, when the old aristocrat, on his dying bed, recognizes that the future lies with the new democracy, into which, however, he sees with true insight, must be carried, if

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it is to maintain its stability, by men like his younger son, the virtues of the old aristocracy. There is plenty of movement in the story, and it is one which the lover of good fiction cannot afford to miss.

No question is causing Christian people more concern than that of an adequate corporate expression of Christ. The divisions amongst the churches, their failure in many instances to offer a united frontal attack against the citadels of evil, the conviction that all Christians should present a greater unity than they do, a conviction that will not down, brings concern to the best friends of the Church of Christ. This problem meets earnest consideration in *Where Is Christ?* by an Anglican priest in China (Houghton Mifflin Co., Boston and New York, Thos. Allen, Toronto, 112 pages, \$1.25). The author, after winning distinction at Oxford, went as a missionary to China. In the revolution of 1911, his friend was shot by his side. His work in China has served to throw into true perspective the essentials and non-essentials of Christian faith. He throws first emphasis, in answer to the question expressed in the title of this book, upon the Christian's own experience of Christ. That is where Christ is found. The whole Church has been built upon that. That, however, is not enough. There is such a

thing as "the body of Christ," but to-day, it is crippled and divided. The Church's failure is "a failure to grow up, a failure to keep up with the facts of life. The past has eclipsed the present. Forms and institutions, though necessary, have exercised an altogether disproportionate influence, and Christ present in the Body has not been able to express himself." "To attempt here to map out the way would be to stultify the argument of this book. The whole point is that we, none of us know, but that we can know as we go if we unite in Him."

Every one who has to do with children knows their insatiable appetite for stories. Fairyland has provided many tales which have been the wonder and delight of generation after generation of little ones. But the authors of *Liberty the Giant Killer* (Institute for Public Service, New York, 96 pages, 65c.), Rebecca Salsbury and William H. Allen, have found, in the history of the War, a new and fertile field yielding stories quite as marvelous as any of those in fairy lore. From the heroic deeds of soldiers in all the allied armies are selected just over half a dozen which are related in such a way as to appeal to the imagination of very junior readers. While this book was prepared with children of the United States specially in view, they will be heard or read with keen interest by those living in Canada as well.

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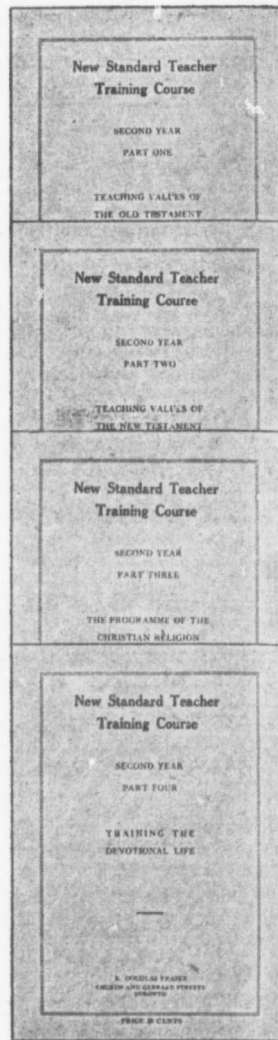
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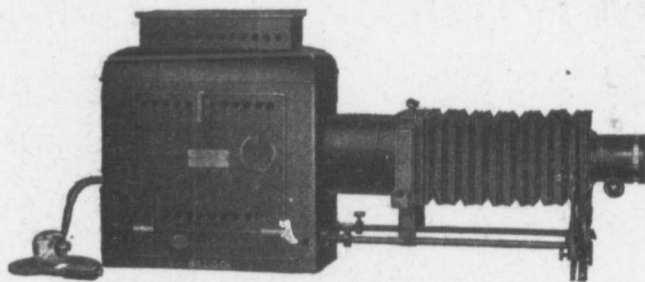
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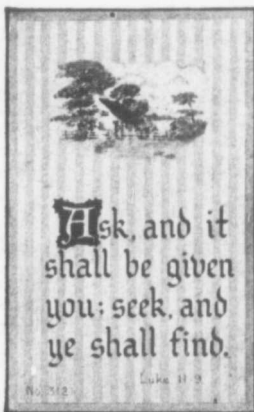
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