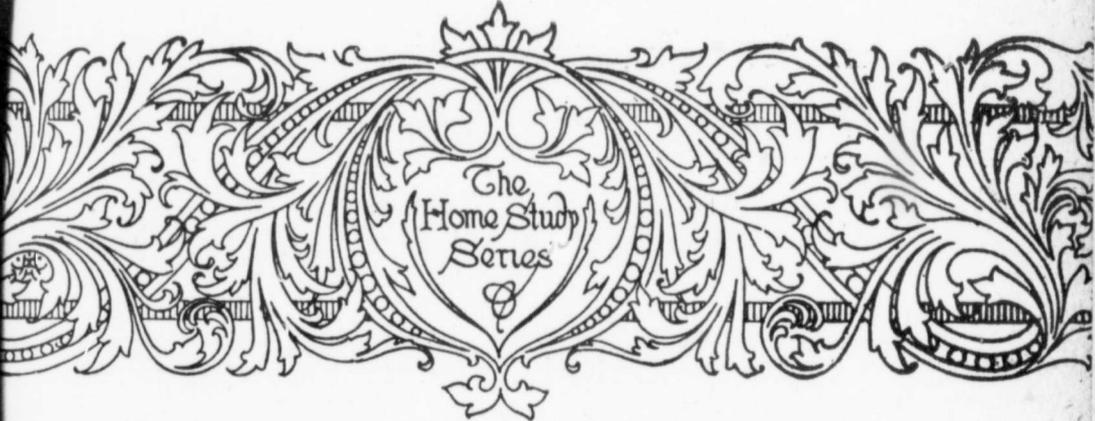


Vol. XXV., No. 7

July, 1919

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THE TEACHERS MONTHLY



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Series

• Presbyterian Publications •
* Presbyterian Church in Canada *

Rev. R. Douglas Fraser
Editor & Business Manager

Church & Gerrard Sts. Toronto

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THE TEACHERS MONTHLY

Toronto

July, 1919

Volume XXV.
Number 7

IN THIS ISSUE

REPORT OF THE BOARD OF PUBLICATION..... 387

EDITORIAL

The Board of Sabbath Schools and Young People's Societies..... 389
The Holiday Hiatus..... 390
Making Summer Schools Evergreen..... 390
Are the Lesson Helps a Help?..... 390
A Sunday School Leader Gone..... 391
The Sunday School in India..... 391

WITH OUR CONTRIBUTORS

The Teaching Value of a Well Told Story..... *Dean H. T. J. Coleman, Ph.D.* 392
Illustrating the Lesson..... *Professor L. A. Weigle, D.D.* 393
Interest : Adaptation of the Lesson..... *Professor O. J. Stevenson, D.Pad.* 395
The Teacher's Manner..... *Alfred White* 396
How I Prepare My Lesson..... 396
The Congregation as a Bible Class..... *Rev. W. A. Dobson, B.D.* 397
A Sunday School Gymnasium..... *Rev. J. G. Inkster, B.A.* 398
Try this One..... *Rev. J. P. McIntosh, B.A.* 398
A Fine Combination..... *Frank Yeigh* 399
Open Letters to a Sunday School Superintendent..... 399
"Far Back" Mission Sunday Schools..... *Rev. W. T. Prittie, B.A.* 400
Conventions versus Institutes..... 400

THE DEPARTMENTS

Pictures in the Beginners Department..... *Miss Florence L. Cameron* 401
Birthdays in the Primary Department..... *Miss B. C. Johnston* 402
Juniors During the Week..... *Mrs. R. McBroom* 403
The Organized Class for Boys..... *Rev. A. C. Crews, D.D.* 404
A Boy Scout Camp..... *Rev. C. E. Kidd, B.D.* 404
A Girls' Training Class..... *Rev. John W. Little, B.D.* 405
The Older Boy and His Religious Needs..... *Rev. C. A. Myers, M.A.* 405

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

Recommendations of the Board to the General Assembly..... 407
Training Leaders for the Forward Movement..... 407
The School..... 408
Last Call for Summer Schools, 1919..... 408
Results of Teacher Training Examinations..... 408

A WORD FROM THE BUSINESS MANAGER..... 409

THE LESSONS

July 6—The Church : Its Life and Work. Acts 2 : 37-47 ; 1 Thess. 5 : 11-15..... 411
July 13—Baptism. Matt. 28 : 18-20 ; Acts 8 : 34-40..... 419
July 20—The Lord's Supper. Matt. 26 : 26-30 ; 1 Cor. 11 : 23-26..... 427
July 27—Christian Fellowship. Phil. 4 : 10-20..... 434

AMONG THE BOOKS

Reviews of Recent Books..... 442, 444, 447, 448

PUBLISHERS NOTICE

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The Teachers Monthly

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

Vol. XXV.

Toronto, July, 1919

No. 7

Report of the Board of Publication

(PRESBYTERIAN PUBLICATIONS)

1918-19

To The Venerable the General Assembly

THE GENERAL SITUATION

The year, ending April 30, 1919, has been one of varied and changing conditions. It was intersected about midway by the signing of the Armistice in early November of 1918. The cessation of hostilities, and the passing of our country from War to Peace conditions, whilst promising prospective extension of opportunities, have not lessened costs ; these, as in every line of business, have increased.

THE VOLUME OF BUSINESS

has, nevertheless, made a substantial increase. The Net Assets (that is, the excess of the present assets of the Board above its liabilities) show a gain of \$12,367.31, the total net assets being \$71,336.96. This represents only an approximately adequate equipment by way of working balance, manufactured stock, etc., for the carrying on and necessary expansion of the business. A considerable investment is to be made immediately in a Lantern Slide Department, and there are new periodicals, urgently required, to cover phases of Religious Education not as yet covered by the Board's publications.

POLICY AS TO PROFIT

The work of the Board is on a non-profit basis. By the repeated instruction of the General Assembly all profits are utilized for the bettering and extending of the output of material for the use of our Churches, Sunday Schools and Young People's Societies.

NEW PERIODICALS ISSUED

The new periodicals, authorized by the General Assembly of 1918, have been issued, namely :

In the Uniform Lesson Series—A JUNIOR QUARTERLY, and JUNIOR LEAFLET ; and the PRIMARY QUARTERLY has been made abundantly pictorial as befits the tastes and needs of the very little people. In addition, the former Quarterlies and Leaflets have been so recast in form and substance as to make them more acceptable to the various ages for which they are respectively intended.

In the Departmental Graded Series, a SENIOR TEACHER'S QUARTERLY and a SENIOR SCHOLAR'S QUARTERLY have been provided, to round off this series of Lesson Helps.

The useful little periodical, THE LESSON ON MISSIONS, has been changed from a Quarterly to a Monthly, and otherwise reconstructed. It is believed that this little Help in missionary

instruction, for Superintendents and Teachers, is unique among Sunday School periodicals, in that it provides, in one publication and in each issue, graded missionary material, covering the various ages in the School. The topics dealt with are from the missionary work, Home and Foreign, of our own Church.

It is a satisfaction to the Board that the various improved and new periodicals mentioned above have received a warm welcome in our Sunday Schools, Bible Classes and Young People's Societies.

A HOME MAGAZINE

The Sunday School and Y.P.S. Board has repeatedly pointed out the desirability of a Home Magazine, with special emphasis on Religious Education. From far and wide throughout the Church, there has kept coming the same demand from Presbyteries, Sunday School and Y.P.S. Institutes and individuals.

The Board is impressed with the urgency of the demand, and the wide opportunity of new service, and has remitted the question to its Executive for consideration and action.

ASSOCIATE EDITOR IN CHAPLAINCY SERVICE

At a meeting of the Executive of the Board in July last, the Associate Editor, Mr. Mutch, was given leave of absence (without pay) in order to enter the Chaplaincy Service. He was demobilized in March, but in his comparatively brief period in the Forces, was able to render service, first, in the Engineer's Training Depot at St. Johns, Que.; and, on going overseas early in November, further service in the Canadian Machine Gun Depot, at Seaford, until the time of his return.

COOPERATION WITH THE OTHER BOARDS

The General Assembly of last year authorized cooperation on an equitable basis, in the matter of publicity and promotion, between this Board and the other Boards and Departments of the Church with mutual ex-officio representation. This cooperation has now been brought into effect, including the work of the Assembly's Committee on the Forward Movement. It has been a source of satisfaction to the Board of Publication that its sphere of service in the work of the Church has been thus enlarged.

THE LANTERN SLIDE DEPARTMENT

At the suggestion of, and with the cooperation of the Departments and Boards, the name and business of The Presbyterian Lantern Slide Department have been secured, and pass into the hands of the Board of Publication on the first day of the Board's year, 1919-20, namely, the 1st of May, 1919. Already arrangements have been made for the housing of the Department in an Annex to the Board's Publishing House (Church and Gerrard Streets, Toronto). It is the intention, in addition to more general Lantern, Lantern Slide and Lantern Lecture business, to make a specialty, and at special prices, of providing Lantern Slides and Lantern Lectures on the educational, missionary, social service, and other branches of the work of the various Boards. A beginning in this has already been made, especially in connection with the Forward Movement. It would look as if there was a large field of service for the Board in this new undertaking. It has the hearty sympathy of every member of the Board, and it is the intention of the management to make the new Department thoroughly efficient and forward-looking in every detail.

OUR EMPLOYEES

Much of the progress reported in the year's business has been due to the efficiency of our employees and their loyalty to the business, during this, the most unsettled of the War years. In recognition of this, and to meet, in some measure, the still increasing cost of living, a substantial War bonus was given at the close of the year, April 30th. It is the sense of the Board, as it has been and is, of the management, that the employees should be treated as generously

as the business will permit, which is just another way of saying that they should have a "fair deal."

April 30, 1919.

EDITORIAL

The Board of Sabbath Schools and Young People's Societies

The Report to the General Assembly of the Board of Sabbath Schools and Young People's Societies is one of unusual interest and importance.

It is the good fortune of the Board to have as executive leaders in the great enterprise under its care a band of enthusiastic and thoroughly qualified workers. Dr. J. C. Robertson, the General Secretary, and Mr. C. A. Myers, the Associate Secretary, have won for themselves a high reputation amongst the Sunday School specialists of the continent. The two Field Secretaries for Manitoba and Saskatchewan, and Alberta and British Columbia, respectively, Messrs. J. W. Little and E. R. McLean, are cultivating their promising field with indefatigable zeal and marked success. Miss May Gemmell, Girls' Work Secretary since August 1, 1918, has given valuable help in a department of great need and wide opportunity.

The plans of the Board for the coming year deal with matters of great moment to the well-being of the church and the country.

The Board is in the Forward Movement, heart and soul. It will strive in all possible ways to further the interests of the Movement, and it can hardly be questioned that the most important part of that Movement is that which concerns the boys and girls in whose hands, humanly speaking, lie the religious and political destiny of our Dominion.

It is of great significance, in view of the Forward Movement, that the Board is addressing itself to the fostering of religion in the home. Any real forward movement in the life of the church must have its roots struck deep into the life of the family, as it is in the life of the family that its most precious fruits may be looked for.

Always the Board must concern itself with extension work. So long as there are thousands of boys and girls, for whom the church is responsible, whose religious education is being overlooked or neglected, such a Board cannot slacken its efforts to remedy so serious a condition.

The Board is essentially an evangelizing agency. It gives careful thought and earnest effort to the fundamental task of bringing boys and girls to definite decision for Jesus Christ and to a public profession of their faith in him as Saviour and Lord.

Not boys and girls only, but all the young people of our church and country, as well, come within the scope of the Board's work. Special efforts are being planned to find amongst the young people those who have gifts for leadership and train them for the service of the church, especially amongst boys and girls.

An encouraging feature of Sunday School work is the growing extent to which, notably in Canada, and increasingly all over the continent, it is being carried on cooperatively. The time seems to be in sight when all the Sunday School forces in North America will be one great army, under skilful and earnest leadership, to win the growing generation for Christ and his church. Already, to a degree which is a real source of rejoicing, these forces can truthfully sing: "We are not divided, all one body we."

The Holiday Hiatus

In a very large number of Sunday Schools, the months of July and August form a hiatus which needs to be bridged over. The problem is to prevent a break in the scholars' interest in the study and work of class and School, so that, in the autumn, these may be taken up with the least possible loss of leeway.

The teacher can do very much, and in very easy, simple ways, to make the scholars' study of the lesson continuous during the holiday weeks. If there has been a little talk before the breaking up time, about attendance upon any Sunday School where the scholar may happen to be and the work expected of him while he is away from home, this may be followed up by an occasional post card, inquiring how he is getting on and encouraging him to faithfulness and perseverance.

Any trouble that the teacher may take in this matter will be amply repaid, when it is found, in the autumn, that the scholars are ready to go on with their work as if there had been no summer interruption.

Making Summer Schools Evergreen

There are some Sunday Schools in which it has been the practice to open in the spring, continue during the summer and fall, and then close for the winter.

In these Schools much excellent work has been, and is being, done. The pity of it is that this work should not be kept up during the winter.

This is the proposition which the **TEACHERS MONTHLY** puts up to Schools of this type: Is it not possible to keep the School going throughout the winter?

If this is to be done, two things are necessary: *First*, public sentiment must be created in favor of the proposal. What people really wish to do, they can usually find some way of accomplishing. *Second*, plans must be made well in advance of the winter months.

It is not too soon, in these bright July days, to talk about and arrange for the darker months of winter.

MAKE YOUR SCHOOL EVERGREEN,—that would be about as fine a piece of work as many Schools could well put through. Try it!

Are the Lesson Helps a Help?

"The questions in our **HOME STUDY LEAFLET** are too difficult for my class? Can't they be made simpler? The **LEAFLET** is away beyond them." These words were spoken, the other day, by a well known, popular, intelligent and experienced Presbyterian Sunday School teacher to a visiting Sunday School worker.

He asked her the age of her pupils. They are 13 and 14 years old. That is to say, this class has been using Lesson Helps which were made for scholars from 15 to 17 years of age—and even older. It is for these older scholars that the **HOME STUDY QUARTERLY** and **LEAFLET** are published. No wonder the girls of 14 were having difficulty.

The visitor explained that the class should get the **INTERMEDIATE LEAFLET**, that it does not cost any more; that any School can get as many, or as few of each kind as it likes and pay no more than it does for the same number of any one kind. "Mixed lots," to suit the various ages, cost no more than an equal number of the same kind.

This teacher is, it is feared, but one among many. All sorts of misunderstandings about the Lesson Helps abound. When the Lesson Help or Illustrated Paper is not suiting the class, it is generally because it was never intended that it should. One teacher said his boys did not like **EAST AND WEST**. When asked their age it was discovered they were of the age for **KING'S OWN**. **EAST AND WEST**, naturally, was beyond them.

There is some excuse for teachers and officers not knowing what helps and papers to order. Sunday School work and Helps are in a transition period. Amongst the changes it is not easy to keep clear on all points. Both the PRESBYTERIAN PUBLICATIONS and the Sunday School and Young People's Society Board, however, issue printed statements, which can be secured free on application. If any teacher or officer is having such difficulties with Helps and papers, he has a remedy at hand. Let him write either place, tell what age class he has, what his difficulty is and with five minutes earnest and thoughtful concentration on the material he receives he can solve his problem.

A Sunday School Leader Gone

The recent death of Mr. H. J. Heinz, Chairman of the Executive Committee of the World's Sunday School Association, removed a conspicuous figure from amongst the Sunday School workers of this continent.

Mr. Heinz was the head of an extensive business built up mainly by his own energy and skill, and he brought to the work of the Sunday School the same qualities which had won for him such notable success as a man of affairs.

This great leader gave unstintingly of his time and means to the cause of Sunday Schools. Just before the last World's Sunday School Convention at Zurich, Switzerland, in 1913, he headed a party which traveled through the Orient, spending considerable in Japan in the interests of Sunday School work.

The loss caused by the removal of such a leader is very great. But the inspiration of a life so unselfishly devoted to a noble enterprise cannot be lost.

The Sunday School in India

A recent issue of the International Review of Missions contains an important article on the Sunday School in India, by Mr. Edward A. Annett, for nine years a missionary for religious education in India, under the Sunday School Union and the World's Sunday School-Association.

The Sunday Schools of India, Mr. Annett says, may be divided into four classes: 1. The Sunday School that approaches most nearly to the type of those in Western lands. 2. The Sunday School held in connection with the mission day school, in which the scholars have the same teacher on Sunday as during the week. In these Schools there are half a million boys and girls of the non-Christian communities. 3. The Sunday School in the Mass Movement areas. 4. The evangelistic Sunday School.

Testimony is abundant as to the value of Sunday School work in this great Foreign Mission field. Mr. Annett writes: "In South India a missionary secured entrance into a Hindu day school where the managers felt that the Sunday School influence would help them in the difficult matter of the children's morals. 'Does Sunday School make children better?' they asked, 'for we cannot manage our boys, they are so naughty.' The results were so good that other schools of the same kind extended invitations, until eventually 59 voluntary workers were conducting 100 Bible Classes weekly in Hindu day schools.

In India, as in the home land, the Sunday School has the problem of the supply of teachers, and the even greater problem of training the teachers for their work. "All the problems of the Sunday School," says Mr. Annett, "eventually resolve themselves into this one problem, the personality of the teacher. It is an old fallacy that takes a lot of killing that teachers are born and not made. . . It is not that the making of teachers has been tried and found wanting, but that it has been found difficult and not tried."

Sunday School workers in Canada will be interested in the efforts of these fellow workers in this other great country included with them in the world encircling British Empire.

WITH OUR CONTRIBUTORS

The Teaching Value of a Well Told Story

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

There is a difference between the story considered as a work of art and thus an end in itself, and the story considered as an aid in teaching. In the first case, the aim is artistic enjoyment on the part of the hearer; in the second case it is his intellectual enlightenment and moral improvement.

However, it is undesirable and, in fact, impossible, to separate rigidly these two aims. Unless we enjoy a story we are almost certain to miss whatever message it may have for our minds and whatever inspiration it may have for our conduct. Conversely our enjoyment is ordinarily increased by a thorough grasp of the story's meaning. Notwithstanding this close relationship, however, we are wise in remembering that the teacher and the professional story-teller are two different persons and that the latter can, with only a small part of the technique indispensable to the former, accomplish all of the main results towards which story-telling as an agency in teaching is properly directed.

There is a maxim which professional educators have been using for half a century or more, to the effect that all teaching should proceed from the concrete to the abstract. The meaning of this maxim is simple enough. All of us more or less, and children in particular, live our lives from moment to moment. Our minds move, as it were, on the surface of things. The ability to take long views, to see things in perspective, to delve beneath the surface, comes later and only, to most of us, after much patient toil on our own part and on the part of others in our behalf. Our concepts of right and duty and patriotism, and even our concepts of God and Jesus and heaven, do not exist ready made in our minds; they are not even conveyed to us in ready made forms. They are a sort of finished product of which the life we live from moment to moment is the raw material. That which comes to us through the avenues of sense becomes eventually, through patient selection and condemnation, something which reason and faith and religion can own and utilize.

Now the story is a transcript of life; not necessarily and, in fact, not often, of our own lives but of the lives of people like ourselves. That which we can see and touch and handle, feel and experience on our own account is limited, but it may be widened almost inde-

finitely through imaginative contact with what has transcribed beyond the narrow boundaries of time and space by which our own lives are circumscribed.

Through the skilful use of the story in Sunday School teaching, the child lives in a tent with Abraham and in a palace with Moses, he serves at the shrine of Shiloh with the young Samuel and follows the sheep on the hillsides of Judea with the youthful David; he feels something of the gladness which accompanied the birth of Jesus and of the broad humanity which informed his works of teaching and healing, he feels something also of the unutterable sadness of Gethsemane and Calvary and of the triumph of the first Easter morning. He accompanies the apostles on their perilous yet glorious mission of founding the Christian church; he sits in the cruel stocks and suffers shipwreck along with Paul. He follows sympathetically the careers of heroes of the faith like Saint Francis of Assisi, Martin Luther, and that glorious band of modern apostles which have made the nineteenth century as wonderful in the annals of the church as the century of his foundation.

Frequently we are content with the use of the story as an ornament to our teaching, as a something to arrest the attention of the careless or to point a moral for the indifferent. It has these values, of course, but it has a greater value still and a more important function. It is at the foundation of any worthy system of religious instruction, for it deals not only with life as it is lived from day to day but with that life at its noblest and best. It is on this foundation we must build if our ethical teaching and our religious doctrine are to have any sufficient basis.

The marks of the well-told story are easily discernible. It gives proper emphasis to the salient points and keeps these points—as to their number and their character—well within the interest and the intellectual grasp of the pupils. It proceeds in a straightforward way towards a climax, and after the climax has been reached does not weaken the effect by unduly postponing the conclusion. It uses detail as the painter uses color and like the wise painter, it does not use so much color that the lines of the picture are obliterated. Above all it possesses a coherence which makes it an artistic unity rather than a mere patchwork of incidents. But to say more would really be to discuss the "how" rather than the "why" of story-telling.

Queen's University, Kingston, Ont.

Illustrating the Lesson

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

There are three ways of illustrating a lesson: (1) by appealing to the pupil's eyes, as well as to his ears; (2) by presenting cases which exemplify the rule or principle which is to be taught; (3) by using analogies which interpret the new lesson in terms of some older, more familiar bit of knowledge which is more or less like it.

"Seeing is believing," runs the old maxim. Yes, and seeing is understanding and remembering, too. The teacher is foolish who relies upon words merely, when he might supplement his verbal descriptions and explanations with objects, models, pictures, diagrams and maps. These enable the pupil to see as well as to hear; they engage his interest and hold his attention; he understands more quickly and more clearly; and he remembers longer and more accurately.

In his excellent little book on Experimental Psychology in Relation to Education, Professor C. V. Valentine, of Queen's University, Belfast, describes a simple experiment, On the Value of a Map, which may easily be tried anywhere. He has written two narratives of about 160 words each, purporting to describe historical events. One tells about the suppression of a revolt among the native subjects of King William X., of Zambo Land, A.D. 2100; the other is an account of the discovery of Feddah Land, in the reign of Peter VI., A.D. 1560. All of the places, characters and incidents are purely imaginary; and the narratives present to any one who hears them for the first time, a body of material as unfamiliar as real history is to a child. The two accounts contain the same number of items, and are of equal difficulty. The first is accompanied by a roughly drawn map; the second has none. The experimenter reads the first to a group of people, illustrating it by pointing out, on the map, each place and name mentioned. He then covers the map, and asks each member of the group to write down the answers to a list of thirteen questions, each of which may be answered by a

single word or phrase, covering one item of the narrative just read. After this has been done, he reads the second narrative, devoting to it the same amount of time as to the first, but without referring to a map; then has the members of the group answer a list of thirteen questions concerning its items. The number of correct answers in each list is then counted, and the results compared.

Now and then, a person will be found who remembers the items of the second narrative better than those of the first. But such persons are very few; and they usually give as reason the fact that their experience in answering the first list of questions gave them a hint as to what sort of items they should make a special effort to remember, in preparation for answering the second list. The general result, invariably, is that the facts that were presented to both ear and eye are better remembered than those that were presented to the ear alone. The total number of correct answers, given by all the members of the group, to the questions concerning the narrative with a map, is from 25% to 35% higher than the total number of correct answers to the questions concerning the other narrative. If the order of procedure be varied, so that the purely auditory presentation is made first and the presentation with a map second, the difference in favor of the map will be even greater.

An experiment of this sort may be tried by any group, whether it has access to the book quoted or not. Let the leader of the group simply devise his own narratives for this purpose, being careful to make them of equal length, not more than 175 words, and to see to it, that each contains at least thirteen definite items, such as names, dates and circumstantial details, which may be remembered and inquired about. Be sure to make the narratives of equal difficulty, and ask an equal number of questions. The experience of being thus put in the place of the children whom they teach, by having their memory for unfamiliar material tested, is helpful to



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

teachers. It puts them in the attitude of the learner once more, and helps them to appreciate how a child is helped by a map, diagram, or picture.

In the second of the three senses of the term, illustrations are of essential, even indispensable, value. No general truth can be adequately taught without presenting to the pupil some, at least, of the particular facts and experiences which justify that general statement. Without

some knowledge of the cases which come under a general law, instances of its operation, examples of its truth, the pupil has no basis for understanding it. In this sense, illustrations lie at the basis of all inductive reasoning. If the children in a public school, for example, are to learn the principle that vapor condenses with the fall of temperature, the teacher will help them to arrive at the principle by a consideration

of particular cases of its application, which have come, or can be brought, under their observation,—“seeing your breath” on a cold day, the frosting of a window-pane, the gathering of moisture on the outside of a pitcher of ice-water, the cloud of steam from a boiling teakettle, the fall of rain or snow upon the mountains and not in the valley.

We think so often of the comparisons that Jesus used,—when he said “It is like”—that we may forget how constantly he used illustrations of this more direct type, actual cases of the application of his principles and examples of their working. He illustrated his injunction not to resist one that is evil, by adding examples of how to act if struck by such a one on the right cheek, or if robbed by him of a coat through a piece of legal chicanery, or if compelled to go with him a mile. He gave the general rule, “Do not your righteousness before men, to be seen of them,” and forthwith illustrated it by application to the particular instances of almsgiving, praying and fasting. He enforced his teaching concerning God’s providing care, by citing the ravens, the sparrows, the lilies of the field, the grass “which to-day is, and to-morrow is cast into the oven.”

When the truth to be taught is such that it cannot well be presented to the pupil’s vision, and when particular cases which exemplify it are not readily accessible, or are hard for the pupil to understand, the teacher must have recourse to the third type of illustration,—

analogies, comparisons, stories, or figures of speech which interpret the new truth in terms of its likeness to some other more familiar facts or experiences. Most of Jesus’ parables are illustrations of this sort.

There are pitfalls in the path of the inexperienced teacher who undertakes to use illustrations of this third type. The temptation is to use them too readily, without first seeking illustrations that are more exact. An

analogy is always more or less loose; the likeness holds in certain respects only, and no one expects it to hold in all respects. If the degree of unlikeness associated with the likeness is so great as to involve a risk of misleading, one may always offset it by another analogy. Illustrations of this kind are therefore the recourse of a teacher whose own knowledge is inexact and precarious. He cannot map

out, diagram, picture or model what he does not know precisely, and he is not sufficiently sure of his ground to set forth any particular cases or instances which exemplify the truth which he propounds; so he expresses his hazy ideas by telling what that truth is like.

If the teacher uses analogies, he should be sure that they really illustrate and illumine the lesson, and that they help the pupil both to attend and to understand the point that is to be taught. The illustration should be more familiar than that truth it is meant to convey. It should lie within the experience of the pupils, and be suited to their comprehension. Its elements of likeness to the truth should outweigh its elements of unlikeness. It should not be so suggestive as to attract attention to itself.

For example, to compare the work of the Holy Spirit through the means of grace to the distribution of gas from a central tank by means of a system of pipes, is to use an illustration too incongruous to be helpful. It is quite as bad to extend Paul’s figure of the one body of which we are all members, and to tell little children that they are that body’s finger nails,—yet that has been done! Even the beautiful and appropriate simile of the Good Shepherd may not be understood by children who are too young, or of too wholly urban an experience. “I’m not a sheep. I ain’t got no wool,” is the recorded reaction of a cockney youngster.

Yale University, New Haven, Conn.

KEEPING COOL

Poise is an essential part of the teacher’s presentation. A flurried, excited manner will communicate itself to the members of the class. Calmness will enable the teacher to think more quickly and control the thought of the student more easily.”—From The Teacher Training Class by Emile F. Kearney.

Interest : Adaptation of the Lesson

BY PROFESSOR O. J. STEVENSON, D.PÆD.

When a pupil fails to give attention to my lesson, I may be quite sure that he is, for the time being, interested in something else ; and under these conditions there is only one thing for me to do—find out what his interests are and teach my lesson in such a way as to appeal to them.

If the child's mind were merely a blank page upon which the teacher might write what moral lessons he wished, or if the child were merely a sort of receptacle into which the teacher might pour any sort of information, the task would be an easy one. But the child is a living organism with interests of his own which can be satisfied only in a certain way ; and the child's mind is constantly reaching out after the particular things in the world about him which will satisfy his own special needs. If the pupil does not pay attention to the lesson, it is because he does not find in it anything which appeals to his interests.

The first thing then which the teacher must do, if he wishes to make a success of the lesson, is to find out all he can about the interests of the child whom he is attempting to teach, so that he may be able to adapt the lesson to these interests. To the Sunday School teacher this is not an easy task, for in many cases he knows little of the home surroundings of the children and sees his pupils perhaps only for this one hour on Sunday, when he has no opportunity of making a study of their real interests. But the problem has to be met, nevertheless, and the teacher's first duty is to make some general study of child psychology, so as to know what characteristics to expect in children of a certain age,—and to follow this up with a special study of the children in his charge.

And having once made a study of the child who is to be taught, the teacher must, in the next place, make every effort to adapt the lesson to his needs and interests. The lesson material must, in every case, be carefully worked over in order to discover what details are likely to appeal to the child and in what way the lesson story can be made most interesting.

But even if the teacher has made a study of the pupil on the one hand and of the lesson on the other, he may still fail to arouse interest because of his lack of skill in presenting it. For even if the lesson material is suited to the needs of the child, it must not be supposed that he will at once see anything interesting in it. It is the task of the teacher not only to adapt the lesson, but also to prepare the mind of the child to receive it, and to present

it so that it will appeal to the child's interests ; and in this task of adapting and presenting the lesson, the teacher must, consciously or unconsciously, make use of the elementary principles of psychology which govern the attention and interest of the child. Let us then see briefly what some of these principles are, and try to find out in what way the teacher may make use of them in the preparation of his lesson.

In making a study of interest, we must always begin with the *needs* of the pupil. The moment we forget that the child is a living organism with inherited desires and with existing interests which he must satisfy, we are sure to fail in the effort to gain his attention. The child's mind is always active, constantly reviewing the materials in the world around him, and constantly reviewing his past experiences, to find those things which give him pleasure in the present or which are of use in carrying out his plans for the future. Of the countless objects and ideas which his mind passes in review, the only ones to which he gives attention are those which answer to some need and which arouse a "feeling of worth," or interest, in him. As a general thing, the child is not interested in old stories, old toys, or old objects of any kind unless he can use them in some new way. The old lesson loses its interest for him as soon as he is sure there is nothing new in it. The new thing appeals to him because it satisfies some craving within him, and gives him pleasure ; but as soon as he finds that the new thing—the new lesson, the new book, the new companion—are not able to give him pleasure or satisfaction, he ceases to pay attention to it.

Sometimes in the case of the Sunday School lesson the teacher finds that the pupil knows the story already and is not interested in it. And sometimes it seems as if the lesson has no direct bearing upon the child's needs and interests. The problem, then, for the teacher is : How can I make this story over so that it will appear fresh and interesting to the child ? How can I make the characters and the scenes so lifelike and vivid that the pupil will feel an absorbing interest in them ? What situation, what problem, what record of human experience does the lesson contain which will find a response in the nature of the child ? Can I so adapt the lesson that the child will, for the time being, identify himself with the characters in the story and feel that their thoughts and feelings and interests are his very own ?

Ontario Agricultural College, Guelph, Ont.

The Teacher's Manner

BY ALFRED WHITE

A person's manner is usually the outward expression of some phase of the inner life. We speak of a reserved manner, an attractive manner, a jolly manner; and we readily recognize that in each case there is some quality of soul that is being expressed in such a way as to call forth our description. To modify any person's manner, then, genuinely and permanently, one must find some way to modify the inner life.

The teacher of children needs above all to have an attractive manner. Children are much more sensitive than adults to the spirit that is shown through manner. They respond much more readily to those winning qualities that attract and to those undesirable qualities that repel.

In view of this, it is important that we know what are the qualities of character in teachers that attract children and command their respect and hearty response. Some teachers foolishly think that they have to descend to the children's own level in thought and manner to do this. No lasting respect can be so based. Something more fundamental must be at the basis of the manner that permanently wins and holds children.

I hardly think there can be any question; that the one outstanding and fundamental quality of soul needed by every teacher of children is sympathy. Where there is genuine sympathy and love in the heart for children, these children, if they are normal, never fail to respond. Sympathy is the one key that will in time unlock the heart of even those children who have lost their natural responsiveness through ill treatment and bad environment.

While sympathy is an essential quality, it is not the only quality that is necessary to the best results. Teachers need personality, in the sense of a strong personality. Quiet, firm confidence in one's power, is one form in which a strong personality expresses itself. How important it is that a teacher have the consciousness that she is capable of meeting any ordinary situation that may arise. This quiet strength has a powerful influence on children, and they feel its power without being able to account for it.

If, with sympathy and personality, there is mental alertness, that observes readily what is going on, that is quickly conscious of inattention, of lack of interest or of keen responsiveness, then we get a trio of qualities that will result in a manner that will command not only respect and confidence of children, but also their responsive love and affection.

If this is true, we shall naturally want to know to what degree these qualities can be cultivated. I would say that a growing love and sympathy for children can only be cultivated by a more intimate acquaintance with children. When it becomes so intimate as to develop into companionship, then sympathy for children is the natural outcome, for it is surely impossible for any normal person to really know children and not develop sympathy for them.

Personality is largely nature's gift. By frankly facing one's weaknesses, however, one may by persistent effort in some measure overcome defects in personality. To do this, a definite, positive goal must be kept in view and what one lacks by nature's gift must temporarily be supplied by power of the will.

For instance, if you are conscious of lack of confidence,—and this is by no means an uncommon experience—you must, by sheer will power, carry through the task in hand with all the assurance you can command. The very doing of such a task in this spirit tends to the development of that confidence that we all so much desire.

If you should be unfortunate enough to lack decision, you must, by will power again, compel yourself to come to some sort of decision as promptly as possible. Here, again, exercise will develop strength.

So with any quality of personality that you may desire to cultivate, it must be remembered that if you desire to develop it you must use what you already have.

Alertness can in the same way be cultivated by exercise. To realize the need of being wide awake when dealing with living, active children is a great incentive to keep alert.

Thus I believe that even those less gifted by nature may by steady, persistent effort realize in a great measure their desire to become efficient teachers.

Brandon, Man.

"How I Prepare My Lesson"

1. Prepare three weeks in advance, using all spare time, ten to thirty hours a week. Sunday afternoon I read the intervening events, then read the whole chapter of the lesson text and all the references.

2. Monday I study the lesson. First I seek for a plan. The balance of the week is spent in working this plan out. An outline is prepared and printed to be distributed to the class a week in advance. Topics are assigned to various kinds of men. The

teacher must know the minds of the students in order to stimulate them.

With illustrations from the life of his class he impressed the value of the discussion method in teaching the sinner, the skeptic,

the college professor, and insisted that the spiritual knowledge and power of the members of the class is often greater than that possessed by the teacher.—W. S. Domer, in the Ohio Sunday School Worker

The Congregation as a Bible Class

BY REV. W. A. DOBSON, B.D.

The wideawake Sunday School will go into the highways and byways with attractive and efficient methods. We must widen our scope and extend the Bible study of the faithful few in the Sunday School to incorporate the congregation and the community. We need no new organization for this, but a sensible and vigorous application of what we have at hand. The Home Department, the new Teacher Training Course, and the Adult Bible Classes promise help.

The Home Department provides for the regular daily or weekly study of the lessons at home by those who, for any reason, are unable to attend the sessions of the Sabbath School. Wherever faithfully employed, it establishes or re-establishes family worship and the systematic study of God's word.

Its mission, which is evangelistic, pastoral and educational, seeks to make the home a compelling background to the School. It educates the home to modern Sunday School methods and needs, as well as incites to Bible study. It supplies the "missing link" between the home and the School.

Think of the many debarred ones,—telephone girls, nurses, invalids, people in remote districts, as well as house-bound mothers and aged people—a long list it is. As Mahomet cannot come to the mountain, the mountain must go to many Mahomets. Thus the Home Department makes a congregational Bible Class possible.

Teacher Training helps. The church today needs a larger force of workers, trained to "carry on" vigorously and intelligently the fundamental work of religious education. The ordained ministers alone are not sufficient for the task. Volunteers appreciative of the

magnitude and importance of the task, and ready and willing to prepare themselves for efficient service, are needed. The new Teacher Training Course offers a curriculum of study leading to effective community service. Teachers thus trained may organize group classes, and these may be multiplied until the whole congregation is reached.

More than any other agency, the organized Adult Bible Class is converting the congregation into a Bible Class. Until recently the older boys and girls beyond the teen age drifted out of the School, and away from Bible study. But with the advent of the Adult Bible Class there is not so much tendency of the growing boy and girl to drift away, while his seniors are in the Sunday School. There is a place for every adult of the congregation in the Adult Bible Class.

The congregation as a Bible Class is not visionary. In some congregations it is an actuality. It is possible for every congregation to become a Bible Class, active and alert, when all are aroused to the possibilities in the Home Department,

the Teacher Training Course, and the Adult Bible Class. This would ensure religion in the home, and increased church attendance.

Carleton Place, Ont.

The West China University has an organized system of religious education which reaches into 280 cities of that province. There the Sunday School lesson is not the matter of an hour a week, but an hour every day in the week. Then these students form the nucleus of every Sunday School that is organized in the various churches.

UNIFIED ORGANIZATION AND CURRICULUM

The Local Church organized to provide an adequate program of **RELIGIOUS INSTRUCTION, WORSHIP and TRAINING** for each grade.

GRADE	AGE	WORSHIP	INSTRUCTION	TRAINING
CR. ROLL	0-3			
BEGINNERS	4-5	The Church	The Sunday School	Midweek Meetings
PRIMARY	6-8	Services adapted to meet the common needs of all	School organized to meet the special needs of each grade	Junior
JUNIOR	9-11			Older Boys and Girls
INTERM.	12-14			and Young People's Programs
SENIOR	15-17			
Y. PEOPLE	18-23			
ADULT	24-up			

Babies have need of milk but strong meat belongeth to them that are of full age.

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

A Sunday School Gymnasium

By REV. J. G. INKSTER, B.A.

When First Presbyterian Church, Victoria, B.C., built a new church and halls, it was felt that some adequate provision should be made for the physical activities of the young. Accordingly, in the basement of the church, such provision was made, including, among other things, a gymnasium, with a floor space large and high enough for first-class senior basketball games, with the simpler forms of apparatus installed, such as rings, horizontal bars, ladder, jumping boards, and such like.

On either side of the gymnasium floor (which is 5 feet below the level of the rest of the basement) there are two galleries for spectators, and behind that, next to the outside walls of the basement, there is provision for club and class rooms. At either end of the gymnasium and partitioned off, there are locker rooms, toilets and shower baths,—at the one end for boys and at the other end for girls.

We have found that these appliances and advantages have been very largely used by the boys and girls, and by the young men and women. Almost every night the gymnasium is used by some group or other. As a rule, these groups are under the direction of their leader or teacher, or some competent director of athletics. This is very important, as otherwise there is danger of the practices degenerating into fooling.

When the gymnasium was opened, an Athletic Association was formed, with office-bearers, constitution, rules, fees and such like. This helps to create a sense of seriousness and importance, which in turn maintains the dignity and respect of the whole concern.

Last year the various teams connected with the Association succeeded in capturing 5 championship shields, namely, Men's Senior Basketball for the city, Girls' Senior Basketball (this team has only been beaten once in four years), Boys' Junior Basketball for the province, Boys' Junior Basketball for the city, and a relay road race team (8 boys) for the city. So far this is a record for a church, in this province at any rate.

Two years ago we sent 3 teams to play Chalmers Church, Vancouver, and they sent 3 teams to play return matches, at basketball, tennis and baseball. The fraternal spirit was splendid, and we hope the delightful experience will be soon repeated.

The Athletic Association and the gymnasium are excellent assets to a church. They do help to hold the older boys and girls, and create in them an interest in the church life and work. So far as our experience goes, we are not sorry we expended the extra amount

on gymnasium accommodation; but what we feel now is we need a competent athletic director to take full charge and make more complete use of the equipment. This will all come in good time.

Victoria, B.C.



Try This One

By Rev. J. P. McIntosh, B.A.

The following is a method which I have found helpful in Bible Class teaching. Of course, it is a method already widely used, but there may be room for its further adoption and improvement. It is simply the method of having the members of the Class turn up and read passages of Scripture which parallel, explain or enforce the points of the lesson.

Each lesson reaches its leading thought or practical conclusion by a series of steps. Let these be very clearly and definitely arranged, then let a few passages for each be chosen, and the members of the Class called upon in their turns to read them at the proper time. It will not be sufficient to go to the marginal references and select passages at random, but they must be carefully selected so as to really throw light upon the lesson.

What is the value of this method?

First, it places the lesson in the light of the teaching of the whole Bible, and not merely of one book. The lesson may be from some part of the Old Testament; in that case its teaching ought to be brought to the touchstone of the New Testament. Or it may be from the New Testament; then it will gain strength if the growth of the teaching is traced through the prophets and the Psalms.

In both cases the unity of Scripture will be seen; but in such a light as to make it plain that it is an organic, not a mechanical unity, the unity of a living tree rather than that of a manufactured article. This kind of teaching will clear away much of that misunderstanding which obscures the authority of the Word of God.

Again, it is a method which gets each member of the Class to break silence. Few will refuse when called upon to turn up and read a passage, and few will resent being thus called upon. From this beginning, they may gradually be brought to share in the discussion, and thus one of the very strongest desires of the teacher may be realized.

The greatest value of the method, however, is that it aids in bringing the members of the

Class to the place where they are ready to accept the teaching of the lesson. This is the supreme object of teaching Bible Classes.

Each teacher must work out his own methods and use those which he finds most effective in his hands. But many have found this one very effective, and I heartily recommend it to all who are engaged in what is a very difficult, but a very noble work.

Bridgewater, N.S.



A Fine Combination

By Frank Yeigh

Purpose, plus personality, make a fine team, and nowhere can they flourish better or render a finer service than in a Bible Class. Each supplements the other; each is stronger for the strength of the other.

How effective the Bible Class teacher of high purpose may be when, behind his life and work, is a personality that is true and tried. The spoken word from such a one

becomes weighted with additional effectiveness because of the character behind the word, and the union of purpose and personality.

Not only is the spoken word, in class session or in private conversation, from such a source efficacious, but the hand clasp of friendship, when given by one whose personality is felt in the very grip, is of the highest value, and the impact of such a friend, on the Bible Class member, will be felt through all the years.

And the higher the purpose in the heart and mind of the teacher, the more valuable the grade of personality that adds the needed vital touch. The two make a fine and irresistible combination, the radiating influences of which are beyond human reckoning.

When the heart is aglow with a Christlike passion for one's fellowmen, then these twin gifts will be doubly sanctified, life is made rarer and sweeter, human intercourse is ennobled, and Jesus himself, in whom purpose and personality met, must look with divine favor on such a union.

Toronto

Open Letters to a Sunday School Superintendent

LETTER No. VII.

Dear Superintendent :

You will probably be wondering why I omitted to even mention Teacher Training in my last letter. Well, there were good reasons, but principally because it is so important that I wanted a whole letter in which to discuss it with you.

For some reason, Teacher Training is not making the headway it deserves. There may be several different causes operating to bring about this unfortunate result.

There is one primary reason to my mind, all others being subordinate. Superintendents as a rule are not seized of the necessity for such work. Almost all of them will admit it is a good thing, will speak in favor of it and vote for it and all that sort of thing. These men really believe that they want it. As a matter of fact, the real importance of teacher training, its vital connection with successful teaching, its effect on the whole outlook of the teacher have not been grasped at all. These superintendents are really and truly indifferent. Probably if they could express what they really but unconsciously feel about the whole matter, they would think aloud as follows: "We've got along pretty well for the past thirty years without all this fuss about teacher training and,"... the remainder of the story is superfluous.

Even where superintendents are convinced of the supreme importance of teacher training, there is often the inborn conservatism of teachers to be overcome. Many of them speak and think somewhat along the lines mentioned above. Considerable inertia has then to be overcome before such a body of teachers can be brought to the point of enthusiasm for self-improvement through training.

A third difficulty lies in securing a capable leader for a training class. To my mind, however, this difficulty is commonly exaggerated. All difficulties, however, have a habit of disappearing before determined effort.

One solution of the training problem that is quite workable in many Schools lies in the organization of a class of prospective teachers, young men and women from seventeen years of age and upwards who would meet at the time of the regular Sunday School session. For such a class it is easier to get a leader than it is for one of teachers in service. Students of this age are young and enthusiastic, open to ideas and ideals, anxious for service and usually ready to train. A couple of years of systematic study on a good course will do wonders for such young people.

It is not the technical training principally that counts, but the new point of view. They

begin to realize the nature of the task before the teacher, its difficulties and problems, the need for study, the importance of church School work and their own inadequate preparation for it—a most wholesome point of view. When they enter upon teaching it is usually with some measure of humility and real desire to make good.

Fortunately, we now have an excellent course available, one of the very best indeed, so there is no trouble on that score. The main problem is to get going.

Yours hopefully,

A FELLOW SUPERINTENDENT

"Far Back" Mission Sunday Schools

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

There are dozens of Sunday Schools in Northern Ontario, in the farming districts remote from railroads, where the Sunday School is kept open the year round by the people of the mission field. The minister or student is never present for the School session. When he comes, it is for public worship in the church service. This is no fault of the student or missionary, because his field is so large that it is impossible to cover all the ground and attend both church and Sunday School services.

The children in these "far back" Sunday Schools are as deeply attached to their School as are the children in the finest and best equipped School in the land, where the minister is present every Sunday. After all, the Sunday School teacher is the real force in our work. In any School, the teacher's influence on the life of the boys and girls in his class is the chief human factor in the work of religious education. This is why boys and girls trained in isolated Sunday Schools never forget their old School, and their beloved teacher, however far, in after days, they may be removed from its scenes.

THE TEACHERS MONTHLY, the QUARTERLIES, in some cases the Graded Lessons, and the Sunday School papers of our church, are the main stay, apart from the Bible, of these "far back" Schools. The Helps never fail to interest, instruct, inspire, both teacher and scholar in their Bible study and Christian service. In many homes you can find numbers of these papers and Quarterlies which the children have carefully treasured up, and to which they refer from time to time.

In these remote districts, young people are conspicuous by their absence. In odd cases a young man or young woman remains at home because of special need. The great majority respond to the call of the world's work in distant places. These people have all, in their earlier days, been enrolled in the

little Sunday School. There they learned to believe and to understand the great principles of the Christian religion and to love the Lord Jesus Christ.

These are the young people who form the backbone of many a church and Sunday School out in the big towns and cities of the world. Some of these boys and girls go to high school, and later to college. Occasionally one of them comes to our northern mining towns as a mining engineer or a school teacher. Without fail they prove loyal to their early training and range themselves beside the minister and the church. Why this is so is worthy of serious thought.

These isolated communities and farming districts are not all organized for Sunday School work. Occasionally a trained Sunday School worker is sent out by the Assembly's Board who devotes all his time to the organization of such Schools. His time is well spent. But the District Superintendent of Missions, Mr. J. D. Byrnes, in the east of Northern Ontario, has the greatest opportunity for this work. Our district superintendent is alive to the importance of these "far back" Sunday Schools. He will not neglect them in the multitude of his other and more conspicuous duties.

Copper Cliff, Ont.

Conventions versus Institutes

By a Sunday School Worker

The tendency in Sunday School work has been to lay considerable emphasis upon large conventions held annually to stimulate enthusiasm in the work. Very great good has been accomplished by these means, and I hesitate to say a word that might cast any reflection on the policy, but for the conviction that good as these conventions are, it is, in my judgment, a case of the good being enemy of the best.

Never did our Sunday Schools need trained leaders as to-day. The new vision of the possibilities of religious education, with all that it entails in the way of changes in educational methods and administration, make it more and more evident, that there is something of equal, if not greater, importance, than the enthusiasm created by means of a large convention, important as that is.

To carry out the programme of religious education, requires such a knowledge of what religious education is, what it aims at, and how it may be carried out that mere enthusiasm without some measure of knowledge is dangerous in that it leads to confusion and disappointment. It is a fundamental necessity, therefore, that we get trained leaders, who have sufficient knowledge of the prin-

ciples of religious education, that the work may be carried on with steady progress and without distressing reactions.

As to the solution of the problem, I am of the opinion that the Summer School and the Winter Institute are the greatest available aids to its solution.

In this connection I have been greatly impressed with the evident foresightedness and sanity of the Y.M.C.A. leaders. Their "Red Triangle Fund" includes a small percentage to be devoted to boys' work in Canada. Of the sum thus placed at their disposal, a portion has been set aside to provide means for sending secretaries to Summer Schools when they might not otherwise go from lack of funds.

Not only is this done, but those in charge of this fund are bringing pressure to bear on those whom they think should go to take advantage of the opportunity. What I ad-

mire is the vision evident in that these Y.M.C.A. leaders see that the essential to any aggressive movement in Canada is *trained*, as well as inspired, leaders. Any man who goes to Lake Couchiching returns, not only with renewed enthusiasm, but with greatly increased capacity, and at such a small outlay.

In Sunday School work vast efforts and much money have been spent in great conventions and relatively a comparatively small amount of time and effort on the more permanent and solid work of the summer school or of the institute in winter. I am inclined to think that this should be reversed. I am not sure but that the big Provincial Convention might not with profit be dropped temporarily, and in its place let time and energy and money be concentrated upon the work of actually training men and women for the vastly important work of the religious education of the young.

THE DEPARTMENTS

Pictures in the Beginners Department

By Miss Florence L. Cameron

No one doubts the value of pictures in these days, either as a means of entertainment or instruction. One sees them on every side being used for many purposes. Our magazines are full of them, and our signboards are covered with them, advertising various things. Manufacturers recognize the appeal that an attractive picture of their goods makes. Our Government realized the value of pictures, when they used posters to aid recruiting. Some of these posters will never be forgotten because they portrayed the wonderful heroism and self-sacrifice of our men at the front. A scientist has said that we remember five-tenths of what we see. It is important that we see the right things for what we remember makes our thoughts and our thoughts shape our character.

Pictures make a very strong appeal to little children. How pleased they are with the gift of a picture book, and how often a story is remembered simply from the pictures. We need pictures in our Beginners Departments. They can be used more than any other part of the equipment.

We should choose good pictures to hang on our walls. The children who gather around them before the Sunday session are unconsciously influenced by their teaching.

Pictures are of great value in the lesson talk. If we happen to be teaching the story of God's care of the baby Moses, we try to have the child understand and appreciate that care, by talking about a mother's care for her child. We might show him pictures, cut from magazines, of the many things a mother does for her baby, and, later, when the story of God's care is told, he is able to understand this greater love and protection.

Children are interested in picking out the picture of what they want to say "Thank you" to God for, from a number on the teacher's table at Thanksgiving time. Perhaps they choose the picture of a home, or a pet, or some colored vegetables or fruit that the teacher has found in looking through seed catalogues and magazines. Their thanks are very spontaneous and natural, as they pin these pictures on the screen, or blackboard.

In teaching new songs, pictures arouse the children's interest at once. Let them look at the picture of Jesus blessing little children, and then show them another of the children singing praises to Jesus, as he entered the city of Jerusalem, and they will be ready to learn, "Praise Him, praise Him, all ye little children," that simple yet lovely little song from "Carols."

How often we find use for the little cut-out pictures that are prepared for Beginners. They add much to the pleasure of receiving a

birthday letter from the teacher. They make an attendance card more attractive, and can often be used on the little souvenir for special days.

From samples of wall paper and from crepe paper can be cut wonderful birds and flowers. In using crepe paper, it can be pasted first on stiff paper and then cut out and pinned around the room above the low moulding, and then on the burlap below put up the pictures for the coming lessons. There are

many lovely colored ones of children making gardens, and birds building nests, and all the things that tell of the wonderful new life at springtime.

The colored Perry pictures of birds, butterflies and flowers are splendid to have in a Beginners collection of pictures.

Let us get the habit of looking at every picture we see with the thought ever before us of its probable use to us in our work.

Peterborough, Ont.

Birthdays in the Primary Department

By Miss B. C. JOHNSTON

The celebration of the birthday is a very important yearly event in the child's life. It is an opportunity for fellowship between teacher and scholar, and also among the scholars themselves. Birthdays should, therefore, be fittingly recognized in the Sunday School.

It is well that this recognition should take a different form from that in the home, where the child usually receives gifts, so that he may be given the opportunity of expressing thanks to God for his care, by means of prayer or song and by making some gift for others.

The gift is usually money,—perhaps one cent for each year of the child's life. The children take great pleasure in counting this money as it is dropped into the birthday bank. It is important, however, to remember that some children will not be able to bring this offering, and care should be taken that no child's birthday is overlooked on this account.

Since the offering brought is a gift for others, it should be used for some missionary purpose, and since children demand the concrete in everything, they should be told the purpose for which the money is to be spent. They will enjoy giving much more if they know that what they give is to help some other child,—in India, or China—and how very happy they are if they know the name of that child, and may see his picture. ●

The birthday service itself should be as worshipful as possible. The child should be made to feel that God cares for him, and that teacher and pupils are glad that it is his birthday.

The superintendent or teacher may begin by asking the "birthday children" to come to the front of the room, or, better still, she may call each child by name, announcing at the same time that Wednesday was Annie's birthday, or Friday was Tommy's. This

makes the service personal. The child may then present his gift, and a birthday song of greeting may be sung.

Some teachers and superintendents plan to allow the child to choose some favorite hymn to be sung by the whole class or Department. Follow this with the good wishes of all, expressed in some such manner as: "We wish you many happy birthdays," and close with a prayer for God's continued care and help in showing the child all the kind and loving things he may do during the coming year. This service may be very brief, but it is a bright and impressive spot in the child's life.

Fellowship between teacher and scholar is greatly promoted if the teacher remembers to send Tommy a letter addressed especially to him, in time to reach him on his birthday. This letter is valued very highly if two or three pictures are pasted at different places through it. A birthday card, bearing some suitable picture and message, may be used in place of the letter, or may be given to the child at the time of the Birthday Service in Sunday School. If it bears the child's name and that of the teacher it will be particularly appreciated by both parent and child.

Of course, it is necessary that there should be an accurate record of birthdays, kept by the secretary and by the class teacher. A special book in which the children's names are arranged according to the month in which they were born, is a great convenience and by means of it the secretary is able to give to the superintendent, each Sunday, the names of the children whose birthdays occurred during the week.

Birthday calendars may also be used. These can be made of twelve sheets of brown or gray cardboard, about 15 inches wide and 24 inches long. The lower half of each should bear a calendar for one month, on which may be marked, in colored crayon, the birthdays which occur during that month. The upper

half of each should bear a picture and verse suitable for the season. These may be used for several years by changing only the lower half.

Variety is introduced by using different kinds of banks for each year or Quarter. For example, if the money contributed is to be used for North American Indians, a box in

the shape of a tepee could be used, or if, at Christmas, cheer is to be sent to poorer children, a bag in the form of a stocking would be most appropriate.

Recognition of birthdays is worth while. It links the home with the Sunday School, and is a bond between teacher and pupil.

Toronto

Juniors During the Week

By Mrs. R. McBROOM

Slowly, but surely, in these days, the church is coming to recognize that "the old order changeth, yielding place to new." Long since, the Sabbath School teacher realized that she was not merely an expositor of religious truths for an hour each Sunday, but that, in order to helpfully influence the lives of her boys or girls, she must be interested in their daily life at home, in school, and on the playground.

The need of properly directed activities is one of the first factors now recognized in all organizations for boys and girls, and the wide-awake church of to-day realizes that she, too, must provide for that need. It is the church's great opportunity to hold the pupils who have no religious influence at home.

How, then, shall we meet this need in the lives of our Juniors? Of course, the ideal church will have its gymnasium and play-room which will be open during the week to boys and girls. Under good leadership, many organized activities may be introduced. These will appeal strongly to the boys and girls who love to "belong" to something. They should be very simple and may be either a mass organization including the membership of the whole department, or may include all the boys in one group and all the girls in another; or, smaller groups composed of the members of a class, or the Juniors of one year grouped together.

To Juniors much of the real enjoyment lies in organizing, and a wise leader will merely direct, letting the boys and girls work out their own organization. Under the head of organized activities, different clubs may be formed, as, for example:

An Athletic Club which will provide for tennis, croquet, ball, roller skating, etc., for the summer months, and gymnasium and physical culture for the winter months. When a church has not the necessary accommodation, sometimes interested members will allow a basement or unused room to be turned into a clubroom, or will regularly entertain a "Porch Club."

A Philanthropic Club may be introduced for part of the year. It may take the form of the toy-menders, bookbinders (making scrap-books), doll dressmakers, candymakers, Christmas makers, or any youthful expression of helpfulness or making a good time for others. A snow-shovel brigade may be formed to look after sidewalks of elderly people.

Educational Clubs may be formed, but under such names as "Society for First Aid to the Injured," with ambulance, hospital, and fire drills; or a Press Club, a Carpenter Shop, Debating Society, Missionary Congress, Kitchen Garden, cooking or fancy work club. These various organizations would have a name, officers, regular business meeting, and, of course, a pin or button, and a yell.

Besides, there are activities which do not call for special organization. Meetings for such may be held in either the church or the teacher's home. These would provide opportunity for special work, such as notebook and other handwork in connection with Sabbath School lessons. Part of the period may be spent in definite work and the remainder in games or outdoor sports.

Finally, and, may I say, equally important, teachers should, when possible, meet with their pupils occasionally just for "good times." One afternoon at a social or picnic gives a better chance of getting acquainted than many weeks in Sabbath School. For these gatherings the teacher may suggest plans or games, but usually the boys and girls will suggest all that is necessary. Besides regular socials and picnics it is possible to have bird walks, flower hunts, and nutting parties. Some Schools have a summer camp where the boys camp one week and the girls the next.

The teacher who makes boys and girls feel that Sunday School and the truths there taught touch their lives at every point, and every day in the week, who enters into week-day plans with as much earnestness as into the Sunday lesson, has solved the problem of week-day activities whether by organization or without.

The Organized Class for Boys

By REV. A. C. CREWS, D.D.

"My boy seems to have lost interest in the Sunday School," said a father, some time ago. "He does not care about attending and every Sunday I have to urge him to go."

What were the exact causes for this indifference, it is unnecessary, just here, to enquire, but it certainly brought considerable anxiety to his parents.

Quite suddenly there came a remarkable change, and the lad began to show, not only interest, but actual enthusiasm in the Sunday School, attending regularly, and always going a little ahead of time. The secret of the transformation came out one day when a friend asked him if he intended to be at School. "Sure thing," said he, "*I've got to be there, for I am president of the class.*"

This answer revealed the fact that this class of boys had recently been organized, officers appointed, and a programme of week day activities adopted. The teacher, who had formerly been trying to do everything himself, had been making an effort to enlist the co-operation of his scholars by giving each one something to do, and quite naturally, they responded heartily.

Two of the lads had been appointed to look out for new members, two others to visit any who were sick, and three designated as a Committee to arrange for a "jolly good time," once a week. The boys felt that they were really of some importance, and began to measure up to the responsibilities put upon them. This may seem queer to many people who have not studied boy nature, but there is a real psychological basis for what had been accomplished.

Everybody is familiar with what organization has done for the Adult classes. New life has thereby been infused into that department of the Sunday School, and thousands of men and women have been brought into the membership, who formerly cared nothing for Bible study.

If organization has done so much for the Adults, why may it not be applied, with equal success, to the Senior and Intermediate classes? In seeking to answer this question, wonderful results have been achieved in the "Secondary Division."

What is known as the "teen age" is perhaps the most critical period of life. Habits are then being formed; associations exert the most powerful influence; the decisions that are made make or mar the whole career.

For some time past, it has been the lament of Sunday School workers that so many boys at this age drift away from their influence.

The Sunday School, in too many cases, has been a "bag with holes," and priceless treasures have been dropping through. It is sad for the teachers of Primary and Junior Departments to see the children, whom they have so earnestly taught, becoming indifferent shortly after they have been promoted to the Intermediate Department. Something must be done to hold them, and if organization will help, why not try it?

It has been discovered that the very best kind of a club for a group of boys is a Sunday School class, and it can be conducted successfully without any elaborate equipment.

Toronto



A Boy Scout Camp

By Rev. C. E. Kidd, B.D.

Ten bright days in July, a sandy beach close to a high and dry camp ground, plenty of wood convenient for fuel and bonfires. Only half an hour from home, by water or by land, which meant no chance for lonesomeness there or here. Out in front the great St. Lawrence, nine miles wide, dotted with green and wooded islets.

Twenty-five boys, ten to fifteen, with two or three leaders who will be boys always. A fine, jolly returned soldier to direct the cooking, and sure of relays of boys to help. Not too many rules, or too rigid, relaxing yet more as the day grows hotter. Plenty to eat, good plain food, with variety, and surprises now and then, and some restrictions as to green apples and like dainties. Considerable freedom, largely their own discipline, and some spirit of competition in woodcraft and other Scout work, and in tent-keeping. Enough money on hand to pay all bills, and even to stay a day or two extra, but always close camp the day before a thunderstorm if possible. Four dollars a week for each boy is plenty. Have the funds all ready, plans made early, a distinct understanding as to the absolutely necessary things for camp. Plenty of latitude in trying out pet camping schemes. Fly the flag, raising and lowering with appropriate ceremony. Punctuality is most important, and soon respected. Story telling around camp-fires well provided for. Most interesting were an old settler's tales of Indian camps of his boyhood, on the same ground, and then the locating of actual sites and traces.

Put them on their honor. Trust them and keep them busy, and all is serene.

Gananoque, Ont.

A Girls' Training Class

By Rev. John W. Little, B.D.

S. S. Field Secretary, Synods of Manitoba and Saskatchewan

A visit by one of our Field Secretaries to Central Butte, Sask, and a talk on the Canadian Girls in Training programme led to the appointment of two older girls to attend the Training Camp at Lumsden Beach, last year.

The delegates returned to their home congregation with a new vision of the possibilities of the organized class and the value of the fourfold development.

Since then, they have been meeting after 4 o'clock on Wednesdays with a leader, the average attendance being 15 in the summer and 10 in the winter. The Class is well organized and they are taking the Canadian Girls In Training Programme.

As the result of personal encouragement to cooperate in the devotional midweek session, three of the girls now lead in prayer. The Bible study centres round Bible characters especially women. A song is practised for the following Sunday session.

The practical talks cover a wide range of subjects, such as Outdoor Life, Nature Study, First Aid, Home Responsibilities, Health, Education, etc. On one occasion, the mothers were asked to send sealed envelopes

with questions relating to the relationships of a girl to her home and the practical problems involved. These were read and formed the basis of a very interesting discussion.

The social life of the Class is cared for mainly through their participation in the monthly Christian Endeavor Society social evening.

Every effort is made to secure the formation of right life habits. The members all observe the Morning Watch, using the Daily Bible Readings in connection with the Sunday School lessons as the basis of their study. The idea of service for others is emphasized. A concert was given and half of the proceeds was donated to the organ fund of the church, the other half to a baseball equipment.

The Class has not been organized long and the work is new, but the results already attained are most encouraging. One could not listen to the story as told at our recent Provincial Convention without feeling how vital such work is and how much the Canadian Girls in Training Programme may do in our rural Schools, without special equipment, when the leader has a real appreciation of its value and is willing to take the time and put forth the effort necessary to make her leadership effective.

Regina, Sask.

The Older Boy and His Religious Needs

By REV. C. A. MYERS, M.A.

VII. IN TRAINING FOR SERVICE

"If a boy has gone through his teens and has not formed the habit of service, we may try to break him in when he is twenty-five or thirty, but it is a difficult task."—Edgar M. Robinson

The question of the social development of the boy is very closely related to his service ideals. In discussing "the gang," we saw that this first manifestation of the social consciousness began about the dawn of adolescence. This desire to form social groups is but one phase of the service spirit. It is the beginning of that age old demand of democracy after "rights," and the equally fundamental desire of the human heart after service through the performance of "duties." For the first time, now the youth is becoming genuinely altruistic. He is really ready to make sacrifices, to endure hardships for the sake of others. The selfishness of childhood is passing into the sacrificial idealism of the youth, before it matures into the unselfish service of the Christian, or hardens into the selfishness of the worldling.

It is the teacher's rare privilege now to challenge these never again so impressionable young people to worth while tasks for Christ and the church. These tasks, however, must not be child tasks, nor adults' tasks, but older boys' tasks, suited to his interests and abilities.

If recruits are wanted for the ministry, now is the time to recruit them. If men are wanted for missions service, who so ready to go? It is stated that 75 per cent. of all who go into definitely Christian service, such as ministers, missionaries, etc., made the decision to do so while yet in their teens. It was as a teen age boy that David Livingstone reached the great resolve of his life, and Abraham Lincoln as a teen age boy in New Orleans, witnessing the iniquities of the slave traffic, registered his vow to "hit it hard" when he got a chance.

If, however, our teen age boys are going to be fitted to take their place in the great field of service as men, they must have more than the desire, and more even than the decision

to serve. They must also be "trained" so as to be efficient when that great day comes. Our Canadian boys' programme is designed with this in view. It is frankly a "Course of Training," a *Canadian Course of Training*, setting up a standard for Canadian boys of Christian effectiveness in their service tasks. It is, furthermore, not merely a training for service but a training in service, and this is very important, for one of the great lessons we are learning to-day is that the only way really to learn anything is by doing it. The text chosen to set forth the ideal is: "I am among you as he that serveth."

The scope of the training is suggested by the ever widening circle of interests.

1. *The Home.* Home relationships come first. It should be central in the boy's life, and the service programme should start there. It seeks through suggestions on Home and Home Service to direct the boy's attention to helpful ways of assisting parents and younger brothers and sisters to make the home relationship all that it ought to be.

2. *The Community.* For the older teen age boys, the community interests begin to bulk more largely. There are many lines of activ-

ity for boys in regard to community betterment, especially now since the community movement is beginning to take such a large place in our thinking and plannings.

3. *The school* for school boys and the importance of a right choice of life work give much scope for service training. The crusade for "clean speech, clean sports, and clean habits" can be made to present a splendid avenue for personal and cooperative effort, and vocational guidance should form a part of every boys' work programme.

4. *The church and Sunday School* opens up the whole field of missionary and benevolent activity. Systematic and proportionate giving is required, and there is plenty of opportunity for personal and class benevolence in meeting local needs. Teachers should take pains to know at first hand the missionary enterprises of their own church, and thus be able to lead the boys to a right appreciation of its interest and importance. "The implanting of the missionary spirit," says Turnbull, "so as to give it control of the life of every pupil may fairly be said to be the chief and sole purpose of the Sunday School."

Toronto

HOW THE WORK GOES ON

Rev. J. D. McKenzie, of Zion Presbyterian Church, Charlottetown, P.E.I., writes: "We carry on a number of organized classes in the Sunday School and follow the C.S.E.T. course with two large groups of boys—24 Trail Rangers and 18 Tuxis."

During the year 1918, until the cessation of the War, the Sunday School of Falmouth Street Church, Sydney, N.S., contributed one collection each month to the Prisoners of War Fund, for Canadian prisoners in Germany. The missions of our church are kept before the children both in teaching and in having a missionary address one Sunday each month.

Diplomas and seals for memorizing the General Assembly's Memory Passages have been awarded to 12 scholars of the Sunday School of Zion Church, Carleton Place, Ont., while one has received the Certificate for memorizing Carson's Primary Catechism, and two have received the Certificate for memorizing the Shorter Catechism.

The Sunday School of Westminster Church,

Winnipeg, reports that under the direction of a Missionary Superintendent, and a Missionary Committee, five minute talks on missions have been held in all Departments during the School sessions; and Quarterly missionary rallies of all Departments were held throughout the year 1918. The Bible Class devoted itself very largely to missionary work and made handsome contributions to mission funds.

The following is the excellent record of the Sunday School of the Presbyterian Church, Avonmore, Ont., for the memorizing of Scripture and the Catechisms, Shorter and Primary, during 1918: For the Scripture Memory Diploma, 8 scholars; for the Gold Seal, 2; the Red Seal, 2; Shorter Catechism Diplomas, 5; Certificates for Memorizing Scripture, 6; Certificates for Primary Catechism, 17. One little tot won the Certificate offered for ages four and five years by repeating 50 verses.

The Elementary Superintendent of the Sunday School in Knox Church, Weyburn,

Sask., in her report to the congregation for 1918, says: "The teachers and pupils all seem to enjoy the Graded Lessons. We would ask, in order that they may be made more helpful and educative, that the parents would unite with us in our efforts to have the pupils do individual home work in connection with their Sabbath School lessons. . . In the year Certificates for correct repetition of Memory Passages assigned by the General

Assembly's Board of Sabbath Schools and Young People's Societies, were granted to pupils. A record of church attendance of pupils was kept from March to October. Under this scheme all those who attended 45 morning services in the year were to receive Certificates, but on account of the fact that only 34 services were held, all who attended 28 services received Certificates. Twelve pupils received Certificates.

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

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

Recommendations of the Board to the General Assembly

The following recommendations were presented to the General Assembly at its meeting in Hamilton in June. These give a pretty definite outline of the plans that are to receive special emphasis in the immediate future. Anything that local Sunday School or individual workers can do to help push these along will be much appreciated:

"With a view to full cooperation in the Forward Movement, emphasis should be given during the ensuing year by the Board of Sabbath Schools and Young People's Societies, by its related Committees in Synods and Presbyteries and by Sessions to the following:

1. *Religious Instruction and Training in the Home.* Provide help and guidance to parents in the religious instruction and training of their children, and relate more closely to the home the work being carried on in the Sunday School.

2. *Extension Work.* Use every available means to provide through Sunday Schools, Home Departments, Young People's Societies and similar agencies for reaching and helping all those as yet overlooked or neglected, for whom our church is responsible.

3. *Evangelism.* Give special care to the promotion of all plans approved by our church for leading our boys and girls to definite decision for Christ.

4. *Young People's Work.* Provide suitable means for enlisting and training a much larger number of our young people for definite lines of Christian service.

5. *Cooperative Interdenominational Work.* Endorse the plan for cooperative Sunday School promotion work as agreed upon by the

representatives of the Sunday School Council of Evangelical Denominations and the International Sunday School Association."



Training Leaders for the Forward Movement

Many leaders will be needed during the summer and autumn to explain more fully the plans and programme of the Forward Movement to all the congregations of our church. The Board of Sabbath Schools and Young People's Societies is seeking to help increase the number of these trained leaders in several ways.

One way which was followed out very successfully in April and May was to arrange for a series of Synod Committees and Conferences, one for each of the eight Synods of our church, to which were invited all Presbytery Conveners of Sabbath Schools and Young People's work and others specially interested in Religious Education.

The programme of the Forward Movement and Christian Education was presented and thoroughly discussed at each Conference with meetings continuing usually for two full days, and practical plans were made for carrying out the decisions reached. As a result of these meetings, more than one hundred men representing every Presbytery in Canada are now ready and willing to give to the limit of their available time in presenting this department of the work of the church wherever they may be required.

Not the least important result of these meetings was the deepened conviction on the part of all who attended that the religious instruction and training of the young is a fundamental part of the Forward Movement, and

that one of the most effective ways of strengthening this work is by providing immediately all possible help and encouragement to the workers in our Sunday Schools.

The School

The fourth in the series of books on the first year's work in the New Standard Teacher Training Course is **THE SCHOOL**. Its plan is to outline clearly and briefly the purpose, organization and programme of a School of the church which could provide an adequate course in religious education for all ages. The following Examination Paper, used last year, will give some idea of the contents of the book and also of the nature of the examination as conducted by the Board. Any Sunday School worker should be better fitted for his work by a careful study of this book :

EXAMINATION PAPER

PRESBYTERIAN CHURCH IN CANADA
New Standard Teacher Training Course
THE SCHOOL
(One hour and a half)

1. What is the essential difference between a regular church service and a Sunday School session? Explain fully.
2. What are the principal requirements for a suitable School building?
3. Compare and contrast the curriculum for the Beginners and the Junior Departments.
4. Give an outline programme for a Sunday session and a week day session for a teen age class.
5. Name four reconstructive forces which are specially fitted to help young people in

leadership, and show how the Young People's Department of the Church may use these forces.

6. Indicate fully the scope and aim of the Home Department.

Last Call for Summer Schools, 1919

Some of the Summer Schools will already have been held by the time this "Call" appears in print, but a number are to be held during July and August.

It can safely be said that the Schools this year will prove to have been as good as the best yet held, and it is even hoped to break some records during 1919.

Here is one opportunity by which ministers, superintendents and other leaders can be confident of increasing the number and efficiency of their staff of workers for next autumn by seeing to it that selected representatives attend a Summer School. There are far more young people who would be glad to take advantage of this kind of an outing than can at present be accommodated at all the available Summer Schools. It requires only some personal interest on the part of local leaders to guarantee an overflowing enrolment. The leaders of the Summer Schools will on their part guarantee that all who enroll will find it well worth while having done so.

The June number of **TEACHERS MONTHLY** gave the complete list for each Province for all the various departments, General, Missionary, Sunday School, Boys, Girls, etc. Further information and detailed programmes can be obtained by writing *at once* to the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

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.

APRIL, 1919

I. NEW STANDARD TEACHER TRAINING COURSE

Middle Musquodoboit, N.S.—Rev. M. H. McIntosh, Minister. *The Teacher*: Mrs. Wm. H. Guild, Bertha C. Moore, Mrs. Edward McFetridge, Mrs. Geo. S. Dickey, Flora H. Little, Grace D. Archibald, Greta McCurdy, Jamesina Moore, Mary L. Archibald, Mabel S. McIntosh.

Gorrie, Ont.—Rev. Andrew Laing, Minister. *The Pupil*: Mrs. W. A. Irwin, J. W. Gamble, Mabel Irwin.

Arthur, Ont.—Rev. Will J. Taylor, Minister. *The Teacher*: Christena Johnston, Mrs. Stanley MacDougall, Mrs. Mary A. Taylor, Ida Yeoman, Mrs. R. Rutherford.

Baddeck, N.S.—Rev. John MacKinnon, Minister. *The Pupil*: Ruth MacRae, Hanna R. MacKay, E. V. Macaskill.

Hamilton, Ont.—Rev. A. H. MacGillivray, Minister. *The Pupil*: Marion Depew, Jean Headon, Marie Strachan, Louise McNichol.

Hamilton, Ont.—Rev. W. H. Sedgewick, Minister. *The Pupil*: Grace Kirkpatrick.

Walkerton, Ont.—Rev. W. H. Burgess, Minister. *The Pupil*: Edna Pinkney, Leander Bilger, Cecil A. Cargill, Bertha C. Frame, Elsie Laura Freeman, Elizabeth Nesbitt, Marion T. Robertson, Agnes Warren, Ruth Warren.

Kelowna, B.C.—Rev. Mr. Braden, Minister. *The Pupil*: Grace McCarthy, Dorothy Morrison, Dorothy Craze, A. Ivy Laws, Bessie Hang.

Moncton, N.B.—Rev. T. P. Drumm, Minister. *The Teacher's Study of the Life of Christ*: Jennie G. Grant, Annie E. Little, Elsie M. Blakney, Mrs. W. A. Ross, Beulah J. Gibson, Ruby E. Young, Grace Harper.

Kippen, Ont.—Rev. W. E. M. Aitken, Minister. *The Teacher's Study of the Life of Christ*: Edna R. MacGregor, Nellie Caldwell, Gladys MacLean, Robert C. MacLean, Willie Finlayson, Margaret Mellis, Robert David Elgie.

II. FIRST STANDARD TEACHER TRAINING COURSE

Chamcook, N.B.—*The Pupil and The School*: Mrs. Jas. McMillan. *Diploma*: Mrs. Jas. McMillan. *Kingston, Ont.*—*The Pupil*: Mrs. N. Henry MacLean, Bessie Gates, Stella M. Vanhorn.

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

A WORD FROM THE BUSINESS MANAGER

BIRTHDAY CARDS

Many Sunday School teachers have learned from experience the value of Birthday Cards as a means of getting into a little closer touch with their scholars. Any normal boy or girl likes to have his or her birthday remembered by the Sunday School teacher. A well chosen Birthday Card arriving at the home on the eventful day will go a long way toward winning a place for the teacher in the heart of the scholar.

We have a large variety of Birthday Cards and Folders, for scholars of all ages, particularly suitable for Sunday School use. Nearly all have, in addition to the Greeting, an appropriate Scripture text. All are in rich, harmonizing colors which make them most attractive.

A DAINY BIRTHDAY BOOKLET

For keeping a record of the scholars' birthdays we supply a Birthday Booklet entitled "Lest we Forget." It is very daintily printed in purple and gold and has a separate line for

every day of the year. Every Sunday School teacher should get one of these valuable little books and use it.

BIBLE MEMORY HELPERS

Something new and intensely interesting are the popular Bible Memory Helpers. A set consists of six beautifully designed cards, printed by the offset process in striking colors and each dealing with some particular phase of the Bible. For example, there is one card of the most precious Parables. The name of the parable is given and the book, chapter and verses where it is found. They may be used as Bible bookmarks, or, in the many ways suggested and minutely described on the package, a splendidly entertaining and instructive time will be spent in class gatherings. Teachers have found them a great help to intensify Bible study.

Birthday Cards priced from 25c. a dozen upward are illustrated and described in our 1919 Catalogue, also Bible Memory Helpers, which are 10c. per packet of six cards. Send for a copy of the Catalogue to-day.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

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

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

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

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 10c. a year, 3c. a quarter.

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

COLORED LESSON PICTURE ROLL. \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

PRIMARY DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER:

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

FOR THE SCHOLAR:

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars), 50c. per year, 12½c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Course), 60c. one year, 15c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 50c. one year, 12½c. each Quarterly Part.

Lesson Calendar : Third Quarter

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

*AN ORDER OF SERVICE

Opening Exercises

I. OPENING PRAYER.

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

The King of love my Shepherd is,

Whose goodness faileth never ;

I nothing lack if I am His,

And He is mine, forever.

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

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

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

Superintendent. Know ye that the Lord

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

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

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

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

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

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

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

Class Work

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

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

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report 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 209, (605), Book of Praise.

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

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

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

Superintendent. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you

School. For every one that asketh receiveh ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

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

V. BENEDICTION.

Lesson I.

THE CHURCH : ITS LIFE AND WORK

July 6, 1919

Acts 2 : 37-47 ; 1 Thessalonians 5 : 11-15.

GOLDEN TEXT—Christ also loved the church, and gave himself up for it.—Ephesians 5 : 25 (Rev. Ver.).

37 Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do ?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for

the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did

eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

1 Thess. 5: 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

THE LESSON PLAN

- I. A Spirit-filled Church, Acts 2: 37-41.
- II. A Brotherly Church, 42-47.
- III. A Disciplined Church, 1 Thess. 5: 11-15.

HOME DAILY BIBLE READINGS

- M.—The church's one foundation, Matt. 16: 13-18.
 T.—The brotherhood of believers, Acts 2: 36-47. W.—The ministering laymen, Acts 6: 1-7. Th.—Diversified gifts in the church, 1 Cor. 12: 27 to 13: 1. F.—The church extending to the Gentiles, Acts 11: 19-26. S.—Christian unity for world conquest, John 17: 15-21. S.—The glorified church, Rev. 19: 6-16.

Primary Catechism—*Ques. 34. What has God done to save us from sin?* A. God sent His Son Jesus Christ into the world to save us from sin.

Shorter Catechism—*Ques. 61. What is forbidden in the fourth commandment?* A. The fourth commandment forbiddeth the omission or careless performance of the

duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

Lesson Hymns—Book of Praise: 111, (272), 116 (280), 107 (371), 108 (283), 552 (286), 255 (554). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Eph. 4: 11-16. (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. 101, Peter and John Healing the Sick. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerard 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.

Lesson Setting—The lesson passage from the Acts describes the great ingathering which followed Pentecost, and gives a vivid picture of the life and activities of the early church in Jerusalem in the year A.D. 30. First Thessalonians was perhaps the earliest of Paul's Epistles and was written about A.D. 51 from Corinth. The lesson passage from this Epistle contains general instructions for the church.

I. A Spirit-filled Church, Acts 2: 37-41.

Vs. 37-40. *Pricked in their heart.* Conscience was now thoroughly roused, and stung the listeners with sudden remorse. *Repent.* The nation was guilty of rejecting their Messiah, and must repent of this great sin. *Be baptized;* to indicate that they had died to their old life and were alive to the new faith. Baptism was the open acknowledgment that Jesus was Messiah. *In the name of Jesus Christ.* The fuller baptismal formula is given

in Matt. 28: 19. It is to be noted that Peter, in his First Epistle (ch. 3: 31), lays stress on baptism.

V. 41. *They;* from among the hearers of Peter's address on the Day of Pentecost, vs. 14-40. *That gladly received his word;* "accepted what he said" (Moffatt). These are the same persons who are described in v. 37. *Were baptized;* not necessarily all by Peter, or even by the Twelve alone; other disciples may have assisted. *Added;* to the 120 of ch. 1: 15. *About three thousand souls.* The church began with a great ingathering.

II. A Brotherly Church, 42-47.

V. 42. *Continued stedfastly;* "devoted themselves to" (Moffatt), allowing nothing to interfere with their doing so. *In the apostles' teaching* (Rev. Ver.); which would consist in giving particulars about him whom they had accepted as Lord and Christ, and would, therefore, be largely in the form of

narratives. *Fellowship*; "communion," referring to the help given to the destitute of the (Christian) community, not apparently in money, but in public meals. *Breaking of bread*; the Lord's Supper (Bruce), but including spiritual fellowship. *In prayers*; both in the temple and in private gatherings.

V. 43. *Fear came upon every soul*; of those who heard about the events just related,—the descent of the Spirit, the miracle of tongues, the conversion of the 3,000. Such supernatural happenings caused awe to creep over the souls of all who saw or were told of them. *Wonders*; a word for miracles which points to the feeling excited by them in the beholder. *Signs*; another designation of miracles regarded as proofs that their author is divine. A third word translated "mighty works" (v. 22, Rev. Ver.) points to the might of him who works the miracle. *Through the apostles* (Rev. Ver.); as instruments: the power was God's.

Vs. 44, 45. *All that believed*; not only those who had recently joined the church, but all its members. *Were together*; living in closest unity and fellowship with one another. *Had all things common*; Moffatt, "shared all they had with one another." They looked upon their possessions not as their own, but as held subject to the use of the church as they were needed. *Sold their possessions and goods*. The Greek means that this practice extended over a period of time. *Parted them*; each acting of his own free will. *As every man had need*; "just as any one might chance to have need." There was as yet no organized and centralized distribution of relief.

Vs. 46, 47. *With one accord*; "with one soul" (compare ch. 1:14); "so united were these early Christians. *In the temple*. The first Christians continued to be devout Jews. *Breaking bread at home* (Rev. Ver.); joyfully observing the Lord's Supper in their own houses. *Did take their food*; their ordinary meals. *With gladness and singleness of heart*; with exultant joy and overflowing open-heartedness. *Praising God*; out of sheer joyfulness because they know Jesus as their Lord and Saviour. *Having favor*, etc.; that is, with the common people. *The Lord*; that is, Christ. *Added . . . to them . . . those . . . being saved* (Rev. Ver.) The disciples' pure and

holy life won the friendly regard of the people, but the work of salvation was the Lord's.

III. A Disciplined Church, 1 Thess. 5 : 11-15.

V. 11. *Wherefore*; because, as the apostle has shown in vs. 1-10, whether Christians are alive or dead at the coming of Christ makes no difference to their union and fellowship with him. *Comfort yourselves*; Moffatt, "encourage one another." *Together*; living in closest unity. *Build each other up*. The Greek word "sums up all the support and guidance that a Christian receives from the fellowship of the church." *Even as also ye do*. With fine courtesy and tact, Paul recognizes the advance made by the Thessalonians in the Christian life, while he urges them to further efforts.

V. 12. *We*. Silas and Timothy ("Silvanus and Timotheus") are joined with Paul in this Epistle, ch. 1:1. *Beseech you*. Paul is very much in earnest. *Brethren*. The apostle does not lord it over the church, but treats its members with gentleness and courtesy. His affection for them is true and deep, ch. 1:3. *To know them*; acknowledge them and show towards them proper respect. *Which labor among you*; your teachers and guides in the Christian life, like our ministers. *Are over you*; as rulers and leaders. *In the Lord*; that is, in matters of religion, not those in which magistrates or business employers have authority. *Admonish you*; a somewhat severe word. It means to point out plainly to one where he is wrong.

V. 13. *Esteem them very highly*; think all the more of them, because they warn you frankly and lovingly when you are going astray. *In love*. Those who "admonish" us, do so because they love us, and for such a service our love is due to them in return. *For their work's sake*; the work of building up the members of the church in likeness of character to Christ. *Be at peace among yourselves*; so united and earnest in working for Christ and for one another, that quarreling and dissension shall find no room.

V. 14. *We exhort you*; call upon you as loyal followers of Jesus Christ. *Admonish* (Rev. Ver.). This is the duty of all church members, as well as of their rulers. *The disorderly* (Rev. Ver.); like those, who, by un-

becoming conduct, act like soldiers who leave their place in the ranks. *Encourage* (Rev. Ver.); put new heart into. *The fainthearted* (Rev. Ver.); those in despondency because of losing friends by death (compare ch. 4 : 13-18); and those fearful of persecution or temptation. *Support the weak*; that is, those weak in faith: keep them up and help them along. *Long suffering toward all* (Rev. Ver.); forbearing with them, as God does with ourselves.

V. 15. *None render evil for evil*. The Christian though wronged, must do no wrong, Matt. 5 : 38, 39; Rom. 12 : 17. Forgiveness is the virtue most characteristic of Christianity. *Follow that which is good*. Make the welfare of others your unceasing aim. *Among yourselves*; within the circle of believers. *To all*; those without the church, including even the fiercest persecutors.

Light from the East

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

THE MESSIAH AT HAND—Old Israel knew of a "Day of the Lord," a day when the Lord would come and smite his enemies. People and prophets alike expected Jehovah to come to discomfit his foes. Israel's God was indeed

a mighty warrior; he would come with thunder and lightning, with earthquake and burning fire, with famine and pestilence, with whirlwind and eclipse and every terrible force of nature. But Israel was wrong in thinking God would always be on her side. The prophets held she was sometimes as much God's enemy as the heathen; if she did the deeds of Moab and Tyre God's coming would mean her discomfiture as much as that of Moab and Tyre. On the other hand God was often on her side; when the exiles sat by the rivers of Babylon a prophet taught that God's coming would mean their restoration to Palestine. Jehovah's coming would usher in untold happiness and prosperity. (See Isaiah, chs. 40-55, 56-66; Haggai, Zechariah, chs. 1-8.) So men thought in New Testament days; the coming of God's Anointed would inaugurate the new age when all evil would be done away, all God's enemies crushed and God's kingdom set up. The first Christians were sure it was all to come about in their own time. They continued about Jerusalem, much in the temple courts, much in prayer, passing days and nights in joyous expectancy: the coming one was just at hand and they knew who was coming.

THE LESSON APPLIED

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

"Christ also loved the church," Eph. 5 : 25. He loved the sacred temple building, and called it the Father's house.

But what Jesus loved more than any building was the work for which the church was instituted. It was to carry out the plan, which God had for men in his loving heart; the work, which Jesus himself inaugurated, and which he described in Luke 4 : 18,—“He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

More than the work, if we can draw distinctions, Jesus loved the human hearts that constituted his church; his friends and loyal followers who needed him, for whom he lived and died. This was Jesus' chief reason for

loving the church, as the Golden Text suggests. If we are not enthusiastic about the church, this only serves to show that its life and work cannot mean to us what they did to Jesus.

There are at least three features of the early church that we might well emulate :

1. *The emphasis on personal conversion and consecration*, Acts 2 : 37-41.

Jesus had nothing against the big congregation; he often addressed immense throngs, but it is surely significant that he spent the most of his ministry in dealing with a few individuals rather than impressive crowds. The "one by one" method has always seemed slow, and impossible for such a vast world, and never more so than in this twentieth century, where mostly everything is done on a big scale.

There may be some who think that con-

verting one soul is a very old fashioned way of transforming society, and who, if we may be allowed the phrase, are after bigger game, aiming at the heart of Parliament or some social institution, rather than that of John Smith. Easier, they say, to advance temperance in the country by a sweeping vote of Parliament, than by converting every individual, and so with every reform. But we may well ask, where can we find the moral reformer to introduce such a measure ; where the majority of stalwarts to back him up and pass it ; and where the majority of the electorate to vote for such type of men, unless individual work has been done in the home, the school and the church ?

Our mistake in the past has not been that we laid too much stress on individual conversion, and not enough on social regeneration. Our mistake has been in our idea of conversion. Perhaps our aim has been to change men from selfish sinners to what might almost be called selfish saints. If individuals are really made Christ like, social transformation will take place speedily and surely.

2. *The early Christians' regard for each other*, Acts 2 : 42-47.

Have you not often felt that, while it was your duty to help the outsider, you were under no obligation to help the elder, the Sunday School teacher, or the scores of ordinary church members whom you worship with every Sabbath ? The early church laid the chief emphasis on the duty of church members to each other (see Gal. 6 : 10).

"Look, how they love one another" was as fine a tribute as was ever paid to the church. In those early days, they could be "spotted" on the street by the gleam in their eye ; such was the spirit of Christian fellowship, which they had within their circle, and fostered daily. It was not that they were a club thinking of their own enjoyment. Like their Master, they wished to help all, but the great boon they had to offer, was an invitation to come in and share a life, which was truly worth while. It would be well worth considering whether we actually have in the church to-day a life of this sort, or, better still, how we can get this Christian atmosphere that will make the old-time appeal to the thousands of outsiders.

3. *The remedial programme of the church*, 1 Thess. 5 : 11-15.

This programme was first of all for its own members, and aimed to meet every need. It seemed selfish, but what could they do for one who refused to join them ? Their very remedy was to incorporate a member into his proper place in the body of Christ. They were confident that they had a sure remedy for every case, but as in ordinary medical practice, it was only on condition that people carry out the prescription.

But while they could do little for the outsider as an outsider, it was still their duty to be patient and follow good with all men (vs. 14, 15), in order that they ultimately might woo and win *all* for the harmonious life within the fold.

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.

It may be interesting to question the class as to what they mean when they talk about the church. There are those who use the word to refer to only one denomination or organization of God's people. Most of us, however, will be inclined to give to the word a larger meaning than that. Has the activity of the Holy Spirit been confined to any one Christian organization ? Is not the Christian church made up of all those bodies of Christian people which are organized to carry on the

work of Christ's kingdom in the world ? Is some form of organization necessary ? Be sure to make it clear that forms of organization are of minor importance in comparison with the inner spirit of genuine religion. Now discuss the lesson passages :

1. *Beginnings of the church*, Acts 2 : 37-42. Point out that beginnings are always interesting, especially when we know that large results have followed from them. Here we have an account of the first uniting together

of a considerable number of people combined by their common interest in Christianity. Call attention to the fact that it was the preaching of the gospel which aroused their interest, and speak of the place which preaching holds in the church. What two steps did Peter hold to be necessary for any one who desired to unite with the company of Christians? Show how repentance looks back to the past, while baptism looks forward to the future as the pledge of a new loyalty to Christ. Say a few words about the habits of life described in v. 42.

2. *The spirit of the early church*, Acts 2 : 43-47. Remind the class that the spirit of any organization is of far more importance than its outward forms. How are we to describe the spirit which appears in these verses? Why did those who had possessions sell them? Make it clear that, under the circumstances,

this was a most practical way of showing a sense of brotherhood. Are we to follow their example literally? Are we to imitate their spirit of brotherhood? Point to the unity which is suggested in v. 46, and to the evident spirit of gladness and thankfulness. What results followed from the spirit of the early church?

3. *Instructions for the church*, 1 Thess. 5 : 11-15. Point out that these instructions come from one who had a specially large experience in the affairs of the early church. What does Paul mean by building each other up? In what ways can we do that to-day? What light does v. 14 cast upon this question? Emphasize the fact that these instructions have as their keynote the responsibility which we are to feel for the welfare of others in the church. Speak about how the character of the church depends upon members.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

Our topic, The Spirit and Mission of the Christian Church, may be discussed under three heads :

1. *The church must be characterized by boldness of spirit.* Peter's speech on Pentecost is startling and piercing. Boldly he claims that the Jews have crucified the Messiah. It is only to the bold church that the world will cry out, "What shall we do?" This boldness will manifest itself in : (a) In a demand for repentance,—a drastic change of mind about God and sin and our neighbor. (b) In its promise of the outpoured Spirit, that comes through Christ, through whom all spiritual beginning and progress is possible. (c) Through the claim of a world wide kingdom for Christ,—the world for Christ; Christ for the world.

2. *The church must be characterized by a brotherly programme.* Call attention to the brotherliness of the early church. (a) The church must stand for fellowship in worship. There must be a real brotherhood in the great common spiritual experiences. (b) There must be real fellowship in the sorrows and burdens of life. Note the community of

goods in the early church. Note that this community was not compulsory, Acts 5 : 4. It was not permanent. It disappears from view. It was not perfect, Acts 6 : 1. But none the less, brotherhood remains the soul of the gospel. Dwell on the ballot as a great instrument for the realization of this,—challenging organized evils like the liquor traffic, abolishing slums, suppressing sweat shops, establishing just relations between capital and labor.

3. *The church must be characterized by organization and discipline.* The church is more than a brotherhood. It is an army. It has the mightiest task in the world. Organization is its machinery. Discipline is the oil. Love is the motive. The church is democratic, but democracy inspires obedience where autocracy compels it. Therefore Paul speaks of overseers, Acts 20 : 28. Those in authority are chosen (Acts 6 : 5), on ground of character (1 Tim. 3 : 2), to carry out God's will, not their own, 1 Thess. 5 : 12. It is their authority in the Lord that is recognized.

Call attention to the advantage of organization. Paul (1 Cor., ch. 12) shows how there

are diversities of gifts, but one Spirit. Organization uses men in the way and place that they can serve best. It enables Paul and

Barnabas to be set apart for the work for which they are supremely fitted, Acts 13 : 2. God is not a God of confusion, but of order.

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.

The older Intermediate pupils at least have likely been considering the step of becoming communicant members of the church. What is to be your *aim* in teaching this lesson? It should be possible by tactful questions to learn the attitude of the individual pupils towards church membership; and it may be your privilege to assist the minister to lead the favorably disposed into this relationship with the body of Christ.

How the church started. The pupils will be interested in the church's beginnings, as the best means of understanding the power of this world-wide organization. The personal interest as contemplating membership should also be strong. In the first division of the lesson we are taken back to "the birthday of the Christian church." We have a fine example of the value of preaching to stir the conscience. Is this a good reason for our support of, and attendance at the church services to-day? Question the class concerning the full meaning of true repentance, as taught in a lesson of last Quarter. The public confession of faith in Jesus is provided for in baptism, accompanying their reception into the society of believers. Will your pupils who have already made a public profession be able, from their experience at that time, to appreciate this gift of the Spirit? What about their early enthusiasm and joy?

The early church life. Have the class enumerate the marks of this early church life.

Why was church-going so popular? Have the pupils see that in our New Testament we have this apostles' teaching. What is the value of a ministry specially trained to preach the gospel, and free to give full time to the work? The fellowship was very helpful especially to new converts. Emphasize the value of this. Human beings are so constituted that they develop in a society. Several sticks are needed to make a fire. Note the early observance of the Lord's Supper. Our two sacraments are found at the very beginning of the church. Point out the use of public prayers; and the evidence of true brotherliness in voluntary sharing of possessions. We are not surprised that such a vital church life made a deep impression.

Counsels for church members. "Surely no man who wishes to make his life count for the most, can wisely stand outside of some participation in the church of Christ." The opportunity for service should be emphasized. Even the humblest member may share in edifying and encouraging others. Respect for leaders is necessary. Have the pupils suggest ways of showing appreciation of these leaders. Peace in the church of Christ is particularly desirable. Ask for the value set upon the church in the statement of the Golden Text. Have some one give the power house illustration. Report your pupils' Notebook "list" (see INTERMEDIATE QUARTERLY) to the minister.

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.

Using the title of the lesson as a starting point, ask the class what is meant by the church. The answers will bring out different uses of the term. Sometimes it is used to denote a house of worship, sometimes a religious denomination, and again, a congregation of Christians. Have the scholars think

of the church as made up of all those who are saved through Christ. Point out that many of these have gone to be with Christ, so that part of the church must be in heaven, and part of it on earth.

Ask who is the leader or head of the church, then make clear the connection between the

words, Christ and Christian. Ask how Christ from heaven directs and leads the work of the church on earth. This will recall to the pupils the outpouring of the Holy Spirit on the day of Pentecost. Tell them that this week's lesson is the story from the beginnings of the Christian Church on earth.

See who can recount the principal events of the day of Pentecost, learned in Lesson IV. of last Quarter. Make the scene as real as you can. Refer to the points in Peter's sermon by which he convinced his hearers of the Messiahship, resurrection and ascension of Christ. Then read v. 36 yourself, or have one of the good readers in the class read it aloud. Ask who are meant by "All the house of Israel," and show how Peter convinced his hearers of their guilt.

Have a scholar tell how we know that the people believed what Peter said, v. 37. Ask the class to read in unison Peter's reply to their question, vs. 38, 39. See if any one can tell you Peter's authority for this reply. (See Matt. 28 : 19, 29 ; Mark 16 : 15-18 ; Luke 24 : 47.)

As baptism is the subject of next week's lesson, do not dwell on it now. Ask who can find something in Peter's answer to show that

the children of believers belong to the church, and explain this. In v. 39 (Rev. Ver.), "shall call unto him," makes the meaning more clear.

Ask for the meaning of "untoward generation" (v. 40), and show that those who saw and heard Jesus as he lived and taught among them, yet failed to recognize the Messiah in him, must indeed have been stubborn and hard to teach. Press home the truth that we are equally "untoward" if we do not accept Christ as our Saviour.

Picture the organization of the first Christian church, and bring out its characteristics, vs. 41-47. Show that each member had duties to perform. Try to lead the pupils to see that the church is an organization in which every one has some part to fill, and that each member's work is important. Illustrate by reference to some club or society with which the scholars are familiar. Point out that members may work in different capacities, but all have one object in view, and that if the work is to be successful, each one's part must be conscientiously performed, and that all must be loyal to their leader, and to each other.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Alice S. Brown

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

AIM OF THE LESSON. To awaken in the children deeper love and reverence for the church—our Father's house

INTRODUCTION. Can you remember way, way back when one sunny morning mother bathed you, brushed your curls till they shone, put on your best dress or your new suit, and then you and father and mother walked into the church together? When the minister began to speak, you couldn't understand the big words, and soon, perhaps, you snuggled down in mother's arms and went fast asleep.

But that was many, many years ago—and now you sit up quite straight and listen hard because you know very well the minister who comes so often to visit the Primary class.

To-day's story tells of some other people—grown-ups they were—who gathered to begin the first Christian church. It tells how they

learned to love their church just as much as I hope each one of you children will do.

LESSON TAUGHT. After Jesus went home to stay with our Father in heaven, the people who loved him often met together in some upper room in the big city of Jerusalem. Jesus' friends loved to meet in such places and there talk about their best Friend, sing hymns, and pray to God—just the very same things we do when we go to church.

The disciples of Jesus were not satisfied just to talk to those who already knew him. They wanted to win for him new friends. Some times they gathered people of the city together and told the story of Jesus, of how he came to earth, of how he died for them, of how he rose and had now gone to heaven.

Ever so many people listened to the story that was very new then. Hundreds and

thousands came and said, "I, too want to be Jesus' friend," and these new friends joined the company that we call the first Christian Church.

They loved each other so much that they put all their money together and lived like one great, happy, loving family.

Sometimes, instead of meeting in an upper room, these friends of Jesus went to the Temple. This was a beautiful building made of white stone and with a shining, golden dome. It stood high up on a hill and round about it were paved courts with steps that led to great porches whose roofs were held up by rows of columns. Little companies of Christ's friends met on those porches or in the courts sometimes, and remembered how they had walked and talked with Jesus there.

Jesus himself had loved that Temple. He visited it often and prayed to our Father there. Would you like to know about the

very first time Jesus was taken to his Father's house? He was only a tiny baby then,—about six weeks' old. His mother carried him in her arms into the marble-paved women's court and up the steps that led to the place where the priests, God's ministers, stood.

Mary had a present to give to God because she was so glad that her baby Son had come. Her present was not money, but two white doves. That was the first time Jesus went to his Father's house, but after he became a man, he went many, many times because he loved it. Let us repeat the verse that tells us Jesus loved the church. (Have Golden Text repeated by all.)

When we know that Jesus loved the church and know the story of how his own friends began the happy band that grew into the first Christian church, it makes us love our church better, too. How can even little children show that they do?

FROM THE PLATFORM

A GLAD GIVING GROWING CHURCH

The conversation led from the platform may be limited to the picture of the first Christian church given in Acts 2 : 41-47. Say to the scholars that you wish them to give, in three words suggested in this passage, each beginning with the letter "G," a description of this church. Tell them that the first word in this description is suggested in both v. 41 and v. 46. They will readily see that the word which you are seeking is GLAD (Print A GLAD CHURCH). The second word, the scholars may be told, is suggested in v. 45. They will, without difficulty, hit upon the word GIVING (Print). The remaining word is suggested in vs. 41 and 47. The scholars will at once see that it is GROWING. The thought to impress is, that every church should have these three marks and that each of us can help to make ours a glad, giving, growing church.

Lesson II.

BAPTISM

July 13, 1919

Matthew 28 : 18-20 ; Acts 8 : 34-40.

GOLDEN TEXT—For as many of you as were baptized into Christ did put on Christ.—Galatians 3 : 27 (Rev. Ver.).

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world. Amen.

Acts 8 : 34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Phil'ip opened his mouth, and began at the same scripture, and preached unto him Je'sus.

36 And as they went on *their* way, they came unto a certain water : and the eunuch said, See, *here* is water ; what doth hinder me to be baptized?

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still : and they went down both into the water, both Phil'ip and the eunuch ; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more : and he went on his way rejoicing.

40 But Phil'ip was found at Azo'tus : and passing through he preached in all the cities, till he came to Cæsare'a.

THE LESSON PLAN

- I. Baptism Instituted, Matt. 28 : 18-20.
II. Baptism Practised, Acts 8 : 34-40.

HOME DAILY BIBLE READINGS

M.—Baptism of Jesus, Mark 1 : 1-11. T.—Fulfilling all righteousness, Matt. 3 : 13-17. W.—The baptized believers, Acts 2 : 37-41. Th.—Into the name of the Lord Jesus, Acts 19 : 1-7. F.—The eunuch baptized, Acts 8 : 26-38. S.—Baptism and the great commission, Matt. 28 : 16-20. S.—One Lord, one faith, one baptism, Eph. 4 : 1-6.

Primary Catechism—*Ques. 35. How did Jesus Christ, God's Son, come into the world?* A. Jesus Christ came into the world by being born a little child.

Shorter Catechism—*Ques. 62. What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

Lesson Hymns—Book of Praise : 129 (425), 134 (408), 136 (402), 151 (410), 555 (433), 152 (435). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 51. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 171, Baptism. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Lesson Setting—The lesson passage from Matthew (Time and Place—April, May, A.D. 30, an unknown mountain in Galilee) records the institution of baptism by the risen Lord. In the lesson passage from Acts we have an example of baptism in the case of the Ethiopian eunuch.

I. Baptism Instituted, Matt. 28 : 18-20.

V. 18. *Jesus came and spake* ; thus assuring them that it was really himself, and that they had nothing to fear. *All authority* (Rev. Ver.) ; the command of all means necessary for the advancement of the kingdom of God. Jesus speaks as one already in heaven. Matthew gives no account of the ascension. He regards it as involved in the resurrection. "No human being in his senses ever made such a claim as this . . . It is in the plenitude of (his) divine authority that (Jesus) lays upon his apostles and his church his last great charge, and leaves to them his last great promise" (Plummer). *Hath been given unto me* (Rev. Ver.) ; by the one who has the right to bestow it, even God himself, Rev. 2 : 27. *In heaven and on earth* (Rev. Ver.) ; throughout the whole universe.

V. 19. *Go ye therefore* ; because all authority has been given to Jesus the disciples are to go and establish that authority everywhere.

Make disciples of all the nations (Rev. Ver.) ; make all people learners of Jesus, —not Jews, only, but the whole world. "Those whom God has placed in possession of the truth that saves are bound to impart it to those who are not in possession of it ; and for the discharge of this obligation they need the power which has been committed to the Son of God" (Plummer). *Baptizing them* ; the sign by which discipleship is to be declared. *Into the name* (Rev. Ver.) ; etc. This means that in baptism we take God the Father as our Father, God the Son as our Saviour and Lord, and God the Holy Spirit as our sanctifier and guide. The "into" implies that becoming a disciple means no less than entering into communion with, into vital relationship with the revealed persons of the Godhead.

V. 20. *Teaching them to observe*, etc. (Rev. Ver.). The teaching is to be carried on continually and the purpose is that those taught may obey ("observe") the commands of Christ. Even after baptism, much further instruction would be required, especially for Gentiles, who knew nothing about Old Testament teaching, either as regards doctrine or morality. The aim of the teaching was not mere knowledge, but practice, not orthodox opinion, but right-living. *Lo, I am with you* ;

with all my power and authority backing up the work of my servants. This promise is illustrated by the symbolism of Rev. 2 : 1,—“he that walketh in the midst of the seven golden candlesticks” (Rev. Ver.), which represents the churches. “A sharing of their life and motion is intended” (Hart). “As the enemy ‘walketh about, seeking whom he may devour,’ (1 Peter 5 : 8), so the Lord patrols the ground, is ever on the spot when he is needed ; his presence is not localized but co-extensive with the church” (Swete). *Unto the end of the world* ; when Jesus will come again to reward those who labor for him.

II. Baptism Practised, Acts 8 : 34-40.

Vs. 34, 35. *Of whom speaketh the prophet this ?* This question was asked of Philip the Evangelist by the treasurer of the Ethiopian queen, Candee. This official, born a Gentile, had become a proselyte to the Jewish faith. He was returning in a chariot, likely with a large retinue, from Jerusalem, where he had gone to worship, and, on his journey, was reading from Isaiah's prophecies. Philip, who had been divinely summoned from his ministry in Samaria and directed to go and meet the traveler, had been taken up into the chariot and had entered into conversation with its owner.

Isaiah and the other prophets had given two pictures of the Messiah, one representing him as a conquering king, the other as a lowly sufferer. The Jews could not reconcile these two pictures, but each is a true picture of Christ. *Opened his mouth* ; a phrase introducing an important utterance. *Preached . . . Jesus*. Philip would likely apply the entire passage to the Messiah and show its fulfilment in Jesus. He would tell the story of the crucifixion, and point to the redemption through his death.

Vs. 36, 37. *A certain water*. Tradition places the eunuch's baptism at Bethsura, two miles from Hebron. Dr. George Adam Smith thinks that it took place near Gaza. *What doth hinder me to be baptized ?* Doubtless

Philip had explained that those who believed in Jesus, were admitted to the church by baptism. V. 37 is omitted in the Rev. Ver., as not found in the best Greek manuscripts of the New Testament. But the words may well have been Philip's answer to the eunuch's question. To believe with all the heart in Jesus as Saviour and Lord is to be saved and therefore fit to be baptized.

Vs. 38-40. *Baptized him* ; as a sign that he had accepted Jesus as Saviour and was pledged to his service. *The Spirit . . . caught away Philip*. As a divine impulse had brought Philip to the eunuch, another impulse of the same kind caused him to depart. *At Azotus* ; the Ashdod of 1 Sam. 5 : 1. It was 20 miles northwest of Gaza.

Light from the East

ORIENTAL WASHINGS—Washings have always been included in acts of Oriental worship. The Jews built their temple on a hill with springs on its flank (Psalm 46). They built their synagogues if possible beside a spring or stream, and every Mohammedan mosque has to-day a basin or fountain in its court. John, who came baptizing, used the strange, lonely river of Jordan for his strange, austere washings. There Jesus was baptized and there Christians of all the centuries since have gone to be baptized beneath the abundant waters or to carry off a bottle of it to the end of the earth.

In our day it is one of the events of the Easter season at Jerusalem to see the pilgrims flock over the 20 miles of barren hills to the Jordan. They were mainly Russian fugitives before the War, thousands of Turkish soldiers escorted them lest many good Samaritans would be needed. They would go down on the Monday and spend the night on a bare space near modern Jericho. The next morning, a great while before day, the rude Eastern kettledrum would rouse the great throng and they would make their way through the gloom to the dark river for solemn cleansing.

THE LESSON APPLIED

“Go ye therefore, and teach all nations, baptizing them,” Matt. 28 : 19. It is significant, that, in this great command, teaching precedes baptism. “Teach all,” “make disciples of

all,”—that was first and fundamental in the mind of Jesus, and then “baptize” as a symbol of the admission and initiation of the disciples into their rightful place in the kingdom.

Nothing could be farther from our Lord's meaning than any idea that the water of baptism has any inherent power to transform the inner life; it was an outward seal to mark that transformation after it had taken place. This truth comes out in Philip's dealing with the eunuch. He first preached to him Jesus, and made sure that he was a believer, before he thought of baptizing him.

Baptism has no virtue in itself alone: it is only a symbol of reality. Symbols are very common in everyday life, and they are not regarded as trivialities. The Union Jack is only a symbol. So is the British crown, and the Great Seal of the Empire, and the marriage ring. Because they are symbols, then, have they no value? Such symbols have inestimable value. And baptism is one of the finest of all symbols. It is the Great Seal of the heavenly kingdom. We read that, when Jesus was baptized, there came a voice out of heaven, saying, "This is my beloved Son, in whom I am well pleased." John's baptism of Jesus was the declaration of God's acceptance in the language of symbol. We baptize in the name of the Father, but unless the Father bespeaks his reception, and can say, "this is my beloved," the person is not baptized at all.

See, here is water; what doth hinder? Acts 8:36. The eunuch wished to know if he were a proper candidate to receive this ordinance. This was a very practical question. It brings up a scene altogether simple and lovely. These men were traveling through the waste and arid desert, with its parching heat and drifting sands, when suddenly they came upon a sparkling spring of bubbling water, cool, cleansing, and refreshing. If there were no religious conversation, they would instinctively say, "See, water!" and would drink of it and bathe their head and

hands and feet in it again and again. The eunuch was passing through the wilderness of life, on a journey both long and dreary, and came suddenly across a well of living water. It was from this that he would fain have cleansing and refreshment: with this water be baptized. "Is there anything to hinder?" he said, and Philip replied, "If this is a heart thirst, no." And as Philip baptized him from the spring, who can doubt but heaven baptized him in the water of life; for Philip went on his way, and the eunuch on *his*, rejoicing.

He commanded the chariot to stand still, v. 38. There is not a word here as to mode, becoming preliminaries, whether private or public, the right kind of baptistry, the proper official to perform, the fitting candidate. Notice the mode here. Preliminaries,—the driver calls, Whoa! Congregation,—nil; baptistry,—a pool in the sand; official,—a traveling evangelist; candidate,—an Ethiopian court official; but so long as one finds his way to God, and becomes his forever, any seal to mark the transaction becomes memorable and meets all requirements, while he who has not found that fountain opened for sin and uncleanness, may wash himself in the seven seas, and lose never a one of his guilty stains.

There are those who never think of baptism as a duty on the same level with truth, benevolence, or purity of character. Some think that it is a wholesome sign for the church to lay more emphasis on humanitarian service, and less on mere ecclesiastical forms and ceremonies. It is always well to elevate the spiritual, and avoid formalism; but we ought to remember that it was Jesus, himself most impatient of empty forms, who left the command to baptize.

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.

Let the teacher, in introducing the lesson for to-day, point out to the class, that the idea of baptism is to be found in other religions than the Christian. Some of the Greek "mystery" religions practised a sort of baptism in the initiation of new members. There was a rite of baptism also in the Jewish church.

Proselytes from other nations had to submit to baptism. When John the Baptist began his ministry, however, he taught that Jews, not less than proselytes, were to be baptized as a sign of repentance and of consecration to the coming kingdom of the Messiah.

1. *Our Lord's command*, Matt. 28:18-20.

Call attention to the fact that very little is said about Christian baptism in the gospels. Was it practised during the ministry of Jesus? Have some one read John 4 : 2. Point out that baptism was hardly likely to have become so common in the Christian church had it not been instituted by Christ himself. Point out that the most definite reference to it in the teaching of Jesus is this passage from Matthew in which we have Christ's instructions to his apostles after his resurrection. Why was his reference to baptism specially appropriate at this particular time? What was he sending the apostles out to do?

2. *The baptism of a convert, Acts 8 : 34-40.* Here we have an example of how the instructions of Jesus were followed at a time very soon after he gave them. Draw attention to the outstanding facts of the story. Point out that probably the eunuch was a proselyte or even of Jewish descent. What interest had he in the scriptures? In what way did Philip interest him in Christ? Enlarge upon what

is suggested in v. 35. Would Philip likely recount the main facts of Jesus' ministry, of his death, and resurrection? How came it that the eunuch knew that baptism was expected of a convert to the gospel? Point out that this had been probably included in what Philip had told him. In how far was this a sudden conversion? How did the eunuch show the sincerity of his new convictions?

3. *The significance of Christian baptism.* Secure the ideas of the class as to the meaning of Christian baptism. What did it mean to the eunuch? Was it a sign of his repentance? Was it also a sign of his consecration to a new manner of life? Was it a sign of his acceptance of Christ as his Saviour and Lord? What is the significance of infant baptism? Show that it is a recognition of the place which the child holds in the life of the church. In how far does it depend for its value upon the faith of the parents and the sincerity of their promises to bring the child up in the nurture and admonition of the Lord?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

In discussing the significance and importance of Christian baptism, draw attention to the fact that we have but two sacraments,—baptism and the Lord's Supper. A sacrament is an outward and visible sign of an inward and invisible reality. For both of the sacraments there is definite divine authority.

1. *The History of Baptism.* (a) In all ancient Oriental religions, baptism had a place. The cleansing of the body was regarded as a necessary preliminary to prayer and sacrifice, and naturally became symbolic of the cleansing of the soul.

(b) Baptism is referred to in the Old Testament. Thus we learn that baptism was a necessary preliminary for the high priest in the discharge of his high office, Ex. 29 : 4.

(c) John the Baptist baptized, but his baptism, like his whole ministry, was preparatory. His baptism was with water. That of Jesus was with the Holy Spirit. This difference is clearly brought out in Acts 19 : 2-5. When John baptized Jesus, he baptized him, not as a penitent, but as a priest of God entering on his sacred office. It was a baptism of cou-

secration, not of purification.

(d) When we come to the Christian dispensation, note that baptism is part of the great commission, Matt. 28 : 19. When Paul said (1 Cor. 1 : 17) that he was sent not to baptize, but to preach the gospel, he was only saying that the preaching which brings repentance is greater than the baptism that expresses it. There seems little doubt that children were included in the scope of the command, Acts 16 : 33. Like circumcision, it indicates the place that children have in the covenant of grace and love.

2. *The Significance of Baptism.* Note the definition of baptism in the Shorter Catechism. It signifies forsaking an old life and entering into a new life, turning from sin to God. Baptism by immersion expresses admirably this spiritual phase. But all this forsaking and turning becomes possible through the outpoured Spirit, and this is admirably expressed by baptism by sprinkling. Do not fail to emphasize that baptism in itself is nothing, and achieves nothing.

Baptism, moreover, admirably expresses

the consecration and dedication of children to God and the consecration of the parents to the task of training their children for God. Make

reference to the place of children in the Old Dispensation, as seen in circumcision and in presentation at the temple, Luke 2 : 27.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The connection of this with last week's lesson will make a good starting place of interests. How were the repentant received into the society of believers? By Christ's example and command, baptism was instituted as the initiation ceremony of the kingdom.

An initiation ceremony provided. Any initiation ceremony with which your pupils are familiar will serve as an illustration of this sacrament. The words of institution are quite definite. (See Matt. 28 : 19.) The rite is of sufficient importance to have a prominent place in the Great Commission. Allegiance to Jesus Christ is to be publicly acknowledged and confirmed by baptism. Have the pupils explain how the initiation ceremony deepens loyalty to the organization, and makes its benefits seem more real. In the sacraments we have symbols used to give us assurance of the blessings of the Christian life. "They are 'a visible word' (Augustine), and a tangible word, in the use of which our faith may attain great vividness, assurance and blessing." This lesson is an opportunity to make this sacrament intelligible, and faith to be saving must be intelligent.

The meaning of baptism. Get the pupils' ideas of the significance of the water used in baptism. Various "washings with water" were prescribed in the Old Testament, all expressing the idea of purification. How does Christian baptism express our need and Christ's power? What importance should be attached to the form of baptism? Immersion, the usual form in the early church, has

the value of more vividly representing the cleansing of the entire life. But even with immersion something must be left to the imagination. Pouring and sprinkling have been recognized by our church, "as not only lawful, but sufficient and expedient." Stress the importance of the inner attitude.

An early baptism service. What led the Ethiopian to this confession of faith? Get the class to see the place of the scriptures, the earnest spirit of the eunuch, the effective help given by Philip. Opportunities for witnessing come to the eager and the prepared. The importance of storing our minds with scripture passages, while the memory is retentive before we complete our early teens, should be emphasized. Note the simplicity of the ceremony. Yet it would serve to vivify the idea of the cleansing received through faith in Christ, and his loyalty would be deepened by this pledging.

The obligations of baptism. What message has the Golden Text for those who were baptized when they came into "full communion?" For those baptized in infancy? Birth within a Christian family justified baptism, as recognizing the infant's place within the kingdom, and the expectation that under Christian home influences a personal confession would be evoked later. Impress the fact that these really belong to Christ and his church. To fail to choose the side of Jesus Christ is to disappoint the expectation of normal experience. And all who have been baptized are to remember they wear the badge of Christian discipleship.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

The attention of pupils of this age can always be secured by reference to a baby. Ask how many have seen their baby brother or sister or any other baby baptized. Then have one pupil describe the rite as it is administered in the church to which the School belongs. Ask who has seen a baptism of a

grown-up. Many pupils may not know anything about this. Point out that there is baptism both of infants and grown-ups. Ask why water is used in baptism. Be sure the pupils understand that the water signifies cleansing from sin by the blood of Jesus.

Ask if Jesus was baptized. Who baptized

him? What wonderful thing happened when the baptism occurred? Develop the truth that he, the sinless one, was baptized as an example to us. If time permits, read Matt. 3 : 13-15. Pupils of this age will need very little explanation of these verses.

Now turn to Matt. 28 : 18-20. Have pupils read these verses silently. Ask to whom Jesus was speaking. Why was all power given to him? Why not, "Come ye," instead of, "Go ye?" Lead the pupils to understand that Christ's human form was about to be withdrawn from them and that he was giving his disciples final instructions about carrying on the work for which he had been training them.

Emphasize the form of expression used. Tell the class that this is one of the mysteries about God which we cannot understand. The Father is God, the Son is God and the Holy Spirit is God, but the Bible tells us that these three persons are one God.

Remind the pupils that in last week's lesson Peter told the people to repent and be baptized. Why then does our church baptize infants, who cannot have repented? See who can recall v. 39 of last week's lesson and impress on those who have been baptized, that, by their parents' vows, they have been dedicated to God, and are already members of the church, and upon reaching the age of

understanding, should take upon themselves the vows their parents made on their behalf.

Use the picture illustrating this lesson in the pupils' Quarterly as a starting point for the next part. Ask one pupil to describe this picture. Who are the men in the chariot? What are they doing? By direct questions, develop the story, then have one pupil relate it. Refer to Philip's unquestioning obedience. Contrast it with Jonah's reluctance to go to Nineveh, as learned from Lesson VIII. of last Quarter. (This is not Philip the apostle, but Philip the evangelist, one of the seven deacons. See Acts 6 : 5.)

If you have a map, point out the part of Africa which was then called Ethiopia. It is now Nubia and Abyssinia. Ask to what religion the Ethiopian belonged. Explain that at this time, Jews were to be found in all parts of the civilized world, and this man had probably been converted to Judaism. Why was he traveling? From Acts 2 : 10 we learn that proselytes as well as Jews went to Jerusalem to worship. Ask why the eunuch wished to be baptized. Make sure that every pupil understands the significance of this confession, v. 37.

Close by referring to the satisfaction both men must have felt, one because he had led another to Jesus, the other because he had come to know the Saviour.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To show how Jesus himself by his baptism set an example for God's children to follow.

(Teachers in this Department may use, as additional lesson material, Mark 1 : 1-11.)

LESSON TAUGHT. When God sent his Son, Jesus, to the world, he wanted his people to be ready for the coming of the king. Hearts and minds and souls must be pure and clean. God told his servant John to help the people to know how to do this. So John the Baptist began to preach.

Crowds came from the big city of Jerusalem and from other places round about to hear this man who had a message from God, and who spoke so earnestly. When the crowds came to listen to him, John led them to the grassy banks of the Jordan River and said

to them : "Your king is coming. Make ready for your king."

"How shall we do this?" the people wanted to know. They felt sorrowful, for they knew just how unready for a king they were. Their hearts were black with sin. Their lives had been selfish. (Many were proud and had treated the poor people in unkind, unloving ways.) "What shall we do?" they asked sorrowfully, "to make ourselves ready for the king who is coming?"

John was very willing to tell them. He said : "Repent. Be sorry for your sins. Turn away from them and wash those black hearts till they are clean and pure and ready for your king's coming."

Many people were eager to do this. And all who confessed their sins, John led down

and baptized in the river Jordan. That was a sign to show that they wanted their sins to be washed away in Jordan's waters and wanted to be clean and pure, ready for the king. Each one who was baptized felt, oh, so much happier, for he knew his sins had been washed away.

One day, while John was by the Jordan, some one came down the sloping banks toward him. It was Jesus, himself. And Jesus commanded John to baptize him. John knew that this was God's own Son and he said, "I have need to be baptized of thee, and comest thou to me?" But Jesus again commanded John to do this, so John obeyed and Jesus went down into the water. As he rose up from the waves, the heavens opened and God sent a pure white dove. It flew down and lighted upon Jesus and God's voice said, "Thou art my beloved Son, in whom I am well pleased."

From the time that Jesus himself had been baptized, and because he bade his followers do so, those who wanted to follow Jesus' example in all things asked to be baptized, too, to show that they wanted their sins washed away. Would you like to hear how a queen's officer found Jesus and was baptized? (Tell how Philip met the Ethiopian eunuch.)

The Ethiopian, as he traveled homeward, was reading a part of the Bible which he had got in Jerusalem. But, rich as he was, this man was poor, because he could not understand what the Bible meant. He had no

teacher and God's Word was all a puzzle to him. As the chariot drew near, Philip saw the poor rich man's trouble and he asked, "Understandest thou what thou readest?"

The Ethiopian saw that Philip did understand. He begged him to get into the chariot. Philip went gladly, for he loved to tell about Jesus. So he sat by the queen's officer and told how the king came, and how he had given his life to save the world.

All the time the chariot wheels were rolling on, and now they were near a little stream of water.

"What is to hinder me from being baptized?" asked the prince.

"If you believe in Jesus you may," answered Philip.

"I believe that Jesus Christ is the Son of God," said the prince earnestly. And that very day he was baptized in that little stream, and his sins were washed away.

To-day fathers and mothers bring their little ones to church to be baptized. That baptism means that your father and mother promised to train you to be God's children, and that their dearest hope is for you some day to say, "I love Jesus and want to follow him."

A CLOSING PRAYER. Dear Father, we thank thee for sending thy Son Jesus to teach us the way to be clean and pure. Help each of these little ones to say: "I love Jesus and want to follow him." Amen.

FROM THE PLATFORM

A
COMMAND

A CONVERSA-
TION

A
CONVERT

Draw on the blackboard three squares. In the first of these print A COMMAND, pointing out to the scholars that this is the first thing found in the lesson (see Matt. 28 : 18-20). Discuss the command of the risen Jesus to his disciples, bringing out the circumstances in which it was given, the meaning of the command, and, especially the place and significance of baptism. Print in the second square A CONVERSATION. Draw out from the scholars, by questioning

and suggestion, an account of the conversation between Philip and the Ethiopian officer. In the last square, print A CONVERT, explaining this to mean one who becomes a disciple of Christ. The scholars will see at once that the convert in the lesson was the man of Ethiopia. Close with a brief reference to baptism as a badge of discipleship, and press home the obligations of those who have been baptized in their infancy.

Lesson III.

THE LORD'S SUPPER

July 20, 1919

Matthew 26 : 26-30; 1 Corinthians 11 : 23-26.

GOLDEN TEXT—For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Corinthians 11 : 26 (Rev. Ver.).

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

1 Cor. 11 : 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread :

24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you : this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

THE LESSON PLAN

I. Jesus Ordaining the Supper, Matt. 26 : 26-30.

II. Paul Explaining the Supper, 1 Cor. 11 : 23-26.

HOME DAILY BIBLE READINGS

M.—The Lord's Supper, Matt. 26 : 20-30. T.—The new covenant, Mark 14 : 22-26. W.—In remembrance of me, Luke 22 : 7-20. Th.—Bread of heaven, John 6 : 41-51. F.—Partaking of Christ, John 6 : 52-63. S.—Communion with Christ, 1 Cor. 10 : 14-22. S.—Eating worthily, 1 Cor. 11 : 23-34.

Primary Catechism—Ques. 36. *How was Jesus Christ different from us?* A. Jesus Christ was altogether without sin. Ques. 37. *What do you know of*

the childhood of Jesus? A. Jesus, when a child, loved and obeyed His parents, and pleased God in all things.

Shorter Catechism—Ques. 63. *Which is the fifth commandment?* A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Lesson Hymns—Book of Praise : 21 (133), 19 (146), 41J (356), 418 (448), 574 (801), 344 (460). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 103. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1621, The Lord's Supper. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Lesson Setting—Matt. 26 : 26-30 contains Matthew's account of the institution of the Lord's Supper on the evening of Thursday, April 6, A.D. 30, in an upper room in the city of Jerusalem.

First Corinthians was written by Paul from Ephesus about A.D. 56. In ch. 11 : 20-34, he tells the Corinthians that the Lord's Supper, in its nature, manner and meaning came down to him from the Lord himself, and that he had passed it on to the Corinthians. The apostle further gives instructions as to the proper observance of the Supper.

I. Jesus Ordaining the Supper, Matt. 26 : 26-30.

V. 26. *Jesus took bread*; literally a "loaf," one of the round cakes of unleavened bread.

Blessed (Omit "it," Rev. Ver.). There is no idea of conferring any special quality upon the loaf as consecrated. "Blessed" and "gave thanks" (v. 27) mean the same thing. *Brake it*; a piece for each disciple. *Gave . . . disciples*. Jesus evidently did not partake. *This is my body*; represents my body, as when Jesus said, "The seed is the word" (Luke 8 : 11), and "the reapers are the angels," ch. 13 : 39.

Vs. 27-29. *A cup* (Rev. Ver.); one of the four cups of wine that were drunk at the paschal meal. *Gave thanks*. From the Greek word comes our "Eucharist" ("Thanksgiving Feast"), one name given to the Lord's Supper. *This is my blood*; this represents my blood. *Of the new testament*; literally, "of the covenant" (Rev. Ver.), God's coven-

ant to save all who believe in Jesus. *Shed for many*; for all who accept the offer of salvation. (See Mark 10 : 45.) *For the remission of sins*; the putting away of sin, including pardon and cleansing. (Compare Jer. 31 : 31-34.) *I say unto you*, etc. Jesus' next feast with his disciples would be in heaven. The Jews pictured the blessedness of heaven under the figure of a glad feast.

V. 30. *Sung an hymn*; the second part of "Hallel" (Psalms 115 to 118) with which the Passover ritual closed. The first part (Psalms 113, 114) was sung at the beginning of the Feast, before the passing round of the first cup (compare Luke 22 : 17). *Mount of Olives*; to the Garden of Gethsemane (see v. 36). The Mount of Olives was the range of hills east of Jerusalem, separated from the Temple mountain by the Kidron Valley. "The chief interest of the mountain . . . is its connection with the closing days of our Lord's life. Over it he rode on his triumphal entry to Jerusalem; and wept over the city as it came into view (Luke 19 : 41); and during the days when he lodged in Bethany and visited Jerusalem he must necessarily have passed over it daily, Luke 21 : 37. The fig tree which he cursed (Matt. 21 : 19) was most probably on the mountain slopes . . . on the side of the mountain was Gethsemane, where took place the first scene of the final tragedy."

II. Paul Explaining the Supper, 1 Cor. II : 23-26.

Dr. Marcus Dods thus describes the "agapæ" or love feasts, which soon became a marked feature of the early church: "On a fixed day, generally the first day of the week, the Christians assembled, each bringing what he could as a contribution to the feast: fish, poultry, joints of meat, cheese, milk, honey, fruit, wine and bread. In some places the proceedings began by partaking of the consecrated bread and wine; but in other places physical appetite was first appeased by partaking of the meal provided, and after that the bread and wine were handed around. The Christian love feast was liable to many corruptions. The wealthy took the best seats, kept hold of their own delicacies, and, without waiting for any common distribution, each looked after himself, and went on with his own supper, regardless of the fact that

others at the table had none," vs. 20, 21. Paul seeks to correct these disorders by setting forth the true nature and meaning of the Lord's Supper.

Vs. 23, 24. *I received of the Lord* (Rev. Ver.). Paul contrasts the source of that Supper of which he had taught the Corinthians with the source of that supper which they had allowed to be the scene of division and excess: the one came from selfishness, the other "from the Lord." He had "received" the holy ordinance as a deposit or trust. *Delivered unto you*; in his teaching. "I" stands over against "you,"—I the impartor, you the receivers of these solemn facts. *The Lord Jesus*; at once the master and the Saviour of his people. *Night . . . betrayed*. Here the fidelity of Jesus to the covenant (v. 28, Rev. Ver.) is brought out, and also the pathos of the scene recalled: "behind the holy Saviour lurks the traitor." *Took bread*; one of the flat and brittle unleavened cakes of the Passover. *Given thanks*; the blessing with which the meal began. *This is my body*; stands for my body. *For you*. Rev. Ver. omits "broken." Christ's body is "for" us, that is, for our advantage. This was the purpose of his taking a human body. *In remembrance of me*. The Lord's Supper is a memorial feast.

Vs. 25, 26. *In like manner . . . the cup* (Rev. Ver.); that is, passing the cup as he had passed the bread. *The new covenant* (Rev. Ver.). See Jer. 31 : 31-34. The covenant is new, in that it secured complete forgiveness and renewal of nature. *In my blood*; as the ground on which God grants and man accepts the covenant. As the cup passed from the Lord's hand to the hand of each disciple, it represented a covenant or agreement, in which he gave and they accepted a complete salvation. *As oft, etc.*; never losing sight of the fact that it commemorates Christ's death and dying love. *Proclaim the Lord's death* (Rev. Ver.). The Lord's Supper is an acted preaching. *Till he come*; when the feast that quickens remembrance will be out of place.

Light from the East

EARLY CHRISTIAN WORSHIP—The first Christians lived in a mood of joyous expectancy, Acts 2 : 46. The resurrection appear-

ances to the disciples had stirred their souls to the depths. They lived in the buoyant element of a great religious experience. Then came Pentecost with its strange stirrings of soul, its ecstasies for high, for intelligible speech. And the Lord might come at any time!

They lived much together. It was their fellowship that sustained them in the higher ranges of Christian experience. It was their fellowship that quickened them to a continual praise of God. It was their fellowship of expectancy that would not let a single spirit droop and it was their fellowship that was fitted to make every common meal a sacrament. That meal seems to have been the heart of early Christian worship.

We can well imagine that the eleven when they joined in a common meal would remem-

ber *involuntarily* but *inevitably* that last meal with Jesus. We can understand how the memory would solemnize and sanctify the fellowship. We can understand how they recalled that Jesus used bread and wine to set forth the deep thoughts of his mind, how they recalled his acts and his words that night, and how those who had not been there would thus be drawn closer into the sacred brotherhood. We can understand how the experience would expand to the whole body of disciples, how the Upper Room would shed its light and solemn memories over every meal, and how, whenever Christians came together to eat, they would more or less involuntarily re-enact the last supper. I should not wonder if, many a time when the bread was broken and the soul quickened, Jesus was known of them, sensibly in their midst.

THE LESSON APPLIED

And as they were eating, Jesus took bread, and blessed it, Matt. 26 : 26.

Wherever Jesus presides, the commonplace becomes sacred. It was only a very plain meal that Jesus blessed, but it became sacramental in his hands, and was filled with a new meaning before it passed to the disciples. This quiet supper in the upper room evolved into the sacred feast of all Christendom, regarded with equal reverence, whether celebrated with the august ceremonial or in the gathering from the countryside on the Highland hills.

In everyday life, there are meals and meals. Some meals are common "eats," others are more. Just a few touches make all the difference,—an open fire, real friends of "lang syne," a saintly father's thanksgiving and blessing, the light of love, and the old-fashioned dishes become holy vessels, the "cup o' tea" a feast of love. In the Christian home, every meal has a spiritual significance. The food is emblematic of God's providential care, the father's toil, and the mother's love, God is acknowledged, the family is united, and good cheer abounds. If this is true of the family table, with what holy enjoyment should we partake of the table of the Lord?

This is my blood, v. 28. Sacrifice is Christianity's first law, as self-preservation is the first law of nature. How true it was that

Jesus' life blood was the choice wine of human life! How true it is that all the sweets of Christian civilization were contained in that cup of suffering! So far as appearance goes, the association of blood and wine is natural enough; otherwise they seem to be extreme opposites. Blood spells tragedy, wine spells joy; but they are inextricably joined. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat?" said the prophet in plaintive tones, with the response, "I have trodden the winepress alone; and of the people there was none with me." Always has it been recognized that the blood of the martyrs is the seed of the church. Clearly can it be seen to-day that the nation's cup of blood and the nation's wine of enjoyment are interchangeable terms. Well might the soldier raise the goblet of Canada's privilege and indulgence and say, "This is my blood." The soldier's blood, however, can procure but national blessings, Christ's alone can save. And as it is true that the sacrifices of an army cannot save a country that is selfish and apathetic, no more can Christ's blood save any one who does not assimilate its spirit in the communion of service and suffering.

When they had sung an hymn, they went out, v. 30. This hymn breaking out in this night

before our Lord's Passion is one of the finest things in the New Testament. The paths through which God calls the faithful to go would be inexplicable, except for the spirit he gives them. It was on the night in which Jesus was betrayed that he gave thanks, it was just before they went out into the darkness that they sang a hymn. The great War might have shaken our faith completely, if it had not been for the unconquerable and God-given morale of the men, which broke out as songs in the night. The memorable Halifax disaster seemed like an unrelieved tragedy in the distance; it was a new revelation to those who witnessed the spirit of the victims. There was one little girl, who lost both eyes and her face terribly disfigured, yet when a visitor asked her if she could sing, a smile lit up even such a face, and the words she sang were:

"There's a silver lining,
Through the dark cloud shining."

"*This do in remembrance of me,*" 1 Cor. 11 : 24. How quickly the impression of the present displaces in our memory the interests of

the past! In how short a time will some of the notable heroisms of the War be forgotten! Even now, the romantic story of the early settlers in our Dominion has almost become a lost story. Jesus knew how easily people forget, and so instituted the feast that commemorates those events upon which our life and salvation depend. It only requires a small key to unlock a rich storehouse. The poet returned to the place of his birth, and found the moss-covered bucket at the well sufficient to revive a thousand fond recollections. The mere sight of it carried him back to a world of other years, until he saw again the faces of old friends and old scenes. So, many a thoughtful and earnest friend of Jesus, when he is handed the familiar emblems of bread and wine, is vividly reminded of patriarchal figures gone, and preachers at rest, until the mind, carried back over the flight of years, dwells on that scene of scenes, in which Jesus discoursed of love and the Father's house, and from which he went out into the lonely night to change its darkness into the light of the morning.

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.

The lesson to-day may be discussed under the following four heads:

1. *The institution of the Lord's Supper*, Matt. 26 : 26-30; 1 Cor. 11 : 23-26. Call attention to the close connection existing between the Passover feast and the Lord's Supper. Is there a sense in which one grew out of the other? In what respects were they alike? In the two scripture passages of our lesson we have two independent accounts of the way in which Christ instituted the Supper. Have the class compare the two accounts. Wherein do they differ? Wherein do they agree? Point out that Paul's account was written first. Are the differences between the two accounts vital? Call attention to the facts mentioned by both,—the taking of the bread, the giving thanks or blessing, the breaking, the words, "This is my body," and the mention of the cup, as setting forth the blood shed for our salvation.

2. *In remembrance of Christ*. Evidently one of the great purposes of the Lord's Supper is to remind us of Christ, and especially to remind us of his death. Were the disciples likely to forget Christ? Point out, however, the value of recurring festivals, such as birth-days, Christmas, Easter. We may think at any time of the events for which these stand, but is it not true that our thoughts specially turn to these events when the appropriate festival comes round again?

3. *Communion with Christ*. Seek to show that the full value of the Lord's Supper is not realized if we regard it as being nothing more than a memorial feast. Point out that it is intended to set forth the spiritual union which may, and ought to, exist between Christ and the believing soul. Call attention to the difference between the Roman Catholic and the Protestant views of the Lord's Supper. We do not believe that the bread and wine are actually changed into the real body and blood of Christ. And yet we do believe that

Christ is present with us in the communion service according as we have faith in him. Is the Lord's Supper an appropriate occasion for reconsecrating ourselves to him?

4. *Communion with one another.* Remind the class that the Lord's Supper is a feast in which we take part in common with other Christians, and emphasize the significance of this. This point is well summed up in what Paul says in 1 Cor. 10: 17. Have some person

read this verse. Speak of the way in which Christians in all ages of the church have united in observing this feast. In what way should our common allegiance to the Saviour affect our relations to one another as members of the church? Call attention to the words of Jesus recorded in John 15: 9-12, 17, and point out that these words were likely spoken at the time when the Lord's Supper was instituted.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Make a beginning by referring to the Old Testament ordinance which the Lord's Supper replaced, for there is an important connection between them. The Passover commemorates deliverance through sacrifice, the Lord's Supper, a greater deliverance through a greater sacrifice. Paul denotes this connection of thought, when he says, "Christ our passover is sacrificed for us." In Hebrews, we read of "Christ, who through the eternal Spirit offered himself without spot to God." It is, therefore, the sacrificial aspect of Christ's redeeming work that is emphasized. The bread represents his broken body, the wine his shed blood. And this is the more fitting, when we remember that his death gathers up the spirit of all his earthly and eternal life. Whom he died for, he lives for.

1. *The Sacrament as communion with Christ.* Emphasize the fact that while we remember a dying Christ, we commune with a living Christ. Memory is but the door of preparation and access. The cross is of the past. Christ is of the present. It is not the cross of Christ we remember, but the Christ of the cross. Christ offered himself once and for all, but he is forever the self-sacrificing Christ.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

A few questions about the purpose and value of a sacrament seems a natural way to open the lesson. In last week's Notebook Work the pupils were reminded that the Protestant churches have two sacraments. Baptism expresses in symbol our need of cleansing, and our faith in Christ as its source. The Lord's Supper vividly reminds us of how

In his mercy we trust. In his love we confide. With such a Christ we commune in partaking of the bread and wine. We commune with a victorious Christ. The Lord's Supper turns our minds forward as well as backward, from the cross to the throne. "Until that day when I drink it new with you in my Father's kingdom," said Christ. "Ye do shew the Lord's death till he come," says Paul. Our communion is with a Christ who has made his death a gateway to victory. Sacrifice, forgiveness, victory,—all these belong to the table of the Lord.

2. *The Sacrament as communion with one another.* (a) There is the communion of a common spiritual experience. There is but one way by which we come to Christ. There is a realization of a common weakness and lack of merit, in the sight of God. The last thing the Christian can do is to come into the temple and pray. "God, I thank thee, that I am not as other men are." (b) The communion of a common love. One is our Master to whom we owe all. As we are one in what we need and what we receive, so we are made one in what we seek to give to Christ as we gather round his table.

Christ's saving work was carried out.

The first supper. The class should be interested in the first observance of that memorial feast, which in some form is repeated by every branch of the Christian church, Protestant, Greek, Roman. The connection with the Jewish Passover gives suggestions for understanding the significance of the Lord's Supper.

Explain the meaning to the Jews of the Passover. The Passover, commemorating a deliverance by blood, is a type of the deliverance through Christ's sacrifice. "As they were eating" (vs. 17, 18), the Lord's Supper was instituted.

An acted parable. Jesus was the master teacher and he knew the value of a familiar natural object for illustrating spiritual, and therefore hidden truths. Every action in this acted parable is significant. Have the pupils tell you how the minister should conduct the celebration of the sacrament. The blessing, the breaking, the giving, the commands to partake, the interpretation of the symbols, all these steps are important. What is the significance of bread as a symbol? Does "take" suggest a worthy participation must be a willing remembrance of Christ's sacrifice? "Eat" makes the assimilation of

the spiritual food essential. Ask for a pupil to explain, "This is my body." Could any better symbol of Jesus' life blood be chosen than the red wine? Also the significant of all is the fact that to Jesus, Calvary was not a defeat, but a triumph to be gratefully and continually remembered.

The Corinthians and the Lord's Supper. From a former lesson recall the Corinthians' weakness for divisions. Why is unbrotherliness so horrifying at the Lord's Table? Self-indulgence and selfish disregard of others' needs made the professed Lord's Supper a mockery and a sacrilege. From vs. 20-22 have the pupils show how the whole atmosphere was wrong. Note the quiet rebuke in "the same night in which he was betrayed." The "shew the Lord's death" is a tender recall of love. Why should all loyal friends of Jesus sit at his table?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

A good way to introduce this lesson, which is a somewhat difficult one for teachers in this department, would be to discuss the picture in the scholars' Quarterly. Lead the members of the class to observe how distinctly one figure stands out from all the others, and how eagerly these others are watching that one. Ask who the chief figure represents, who the others are and why they are in the positions indicated. You will likely be told that Jesus and his disciples are eating the Lord's Supper.

Ask what supper preceded the Lord's Supper. This will lead the conversation to the Passover. Recall the events of the first Passover Night, and how the blood of the lamb saved God's people from death. Ask what would have happened in any Jewish home where God's command had been disregarded and no blood had been sprinkled on the lintel and doorposts. Remind the class of the words, "When I see the blood, I will pass over."

Develop the idea that the blood was a sign of God's promise to his people, and of their faith in him. Question as to what was done with the flesh of the lamb. Bring out the fact that the meat gave strength to the partakers, and that this strength was needed, in view of the long journey they were about to

undertake. Show how the Passover lamb was a type of Christ.

Have class read Matt. 26 : 26-36. Make it clear to them that the words,—“as they were eating,” v. 26, refers to the Passover Supper, and that the remainder of the passage describes the institution of a new ceremony. Make the scene as real as possible. Try to lead the class to understand that Jesus was to be taken away from his disciples and he wished to give them something very sacred by which they would remember him.

Have one scholar describe the ceremony as learned from these verses. Ask what name we give to it. Then have another describe it as it is conducted in the church to which the School belongs. Show how the bread represents Christ's body and the cup his blood, bringing out the idea that bread strengthens us and that Christ's blood atones for our sins.

Call for the meaning of the word "sacrament," as given in the scholars' Quarterly. Ask how many sacraments there are. Have them named. Emphasize the fact that Christ commanded the observance of only these two. Remind the class that baptism signifies the cleansing from sin and that it admits one into the membership of the

Christian Church. Tell them that coming to the Lord's Supper is the sign of full membership in the church.

Now have class read 1 Cor. 11 : 23-26, and tell you anything further they can learn from this passage.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

PRIMARY TOPIC—Remembering Jesus.

AIM OF THE LESSON. To help the children, through the story of the Lord's Supper, to know how and why Christians so remember Jesus.

LESSON STORY. There came a time when Jesus knew he must soon be parted from those whom he loved. So one day he called his twelve followers (disciples) together, and told them to make ready a supper. He and his friends were in Bethany when Jesus spoke. Peter and John went on to Jerusalem to make everything ready just as Jesus wanted it. A friend of Jesus in Jerusalem had a house with an upper room. Jesus bade those two disciples go ahead to the city and ask the friend to lend the room so the supper might be eaten there.

When evening came, all the Twelve with Jesus climbed the outside stairs, and went into that upper room. There was the supper all ready, and when Jesus and his friends gathered about the table to eat, our Saviour took the flat loaves of bread, broke them, and gave a piece to each of his disciples. Listen while I read to you the very words that Jesus said. Read Matt. 26 : 26. Then he took the cup of wine from the table, gave thanks to God, and passed the cup to each of the disciples in turn. And Jesus said to them these words they remembered as long as they lived. Read Matt. 26 : 27-29.

Jesus' friends did not know that on that very night cruel men would come to take their Master ; and that on the very next day he would die for the world on the cross. But they did understand that soon, in some way, he was to be parted from them.

The words he said that evening in the upper room and his loving acts they never could forget. As long as they should live they knew that they would want to gather together at

certain times, have placed upon the table bread and wine—just as it had been placed when Jesus was there—and remember that Jesus had told them how the bread was his body, the wine was his blood that was shed for them so their sins would be forgiven. They would know that because they loved him his strength would come to them as they ate the Supper, and they would be stronger. (Read again or repeat slowly and impressively, Matt. 26 : 26, 27.)

Years passed by after Jesus had gone home to be with our Father. His followers had traveled many miles telling his story. Paul was one of these traveler followers and Paul loved to explain to people who did not know how to find Jesus and how to remember him. He wrote a letter to some people who lived in a big, wicked city, telling them how they might remember Jesus even there. He told how Jesus took the bread and the wine, giving them to his disciples ; and how at that same time Jesus bade all his followers meet often and share in a supper, saying, "This do in remembrance of me."

So every two or three months, in our churches, there is a meeting time we call the Communion, when Christians gather together. If you have been to that service with father and mother you have seen how the bread and the wine are passed and heard your minister read the words Jesus : oke, and also the very words you have learned in your Golden Text that tell why Christians so remember Jesus. (Have Golden Text repeated by pupils in turn.)

At that service, those who have learned to love Jesus and want to be counted members of his church confess him. They join in honoring Jesus by sharing in the supper of bread and wine, thinking as they do so that Jesus said : "This do in remembrance of me."

FROM THE PLATFORM

Begin with a little talk about memorials. Ask the scholars to name some memorial days. Some of these are Christmas, the anniversary of our Lord's birth, Easter of his resurrection,

Victoria Day, etc. Go on to talk about other memorials, such as monuments, etc. Perhaps the scholars can tell about some memorials of the great War which have been established or are being planned for. Point out that, in the Christian church, we have a special memorial

"This do in remembrance of me"

of the suffering and death of Jesus Christ. This memorial is called The Lord's Supper. Write on the blackboard, "*This do in remembrance of me.*" Have a little conversation about the circumstances in which these words of our Lord were spoken, and close by emphasizing the obligation of every disciple to obey the command to observe this memorial feast.

Lesson IV.

CHRISTIAN FELLOWSHIP

July 27, 1919

Philippians 4 : 10-20.

GOLDEN TEXT—If we walk in the light, as he is in the light, we have fellowship one with another. 1 John 1 : 7.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again ; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want : for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound : every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philip'ians know also, that in the begin-

ning of the gospel, when I departed from Macedo'nia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalo'nica ye sent once and again unto my necessity.

17 Not because I desire a gift : but I desire fruit that may abound to your account.

18 But I have all, and abound : I am full, having received of Epaphrodi'tus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Je'sus.

20 Now unto God and our Father *be glory* for ever and ever. A'men.

THE LESSON PLAN

I. A Grateful Apostle, 10-13.

II. A Generous Church, 14-20.

HOME DAILY BIBLE READINGS

M.—One with Christ, John 17 : 1-11. T.—Christian fellowship, Phil. 4 : 10-20. W.—Dwelling together in unity, Ps. 133. Th.—Ministering to the brethren, Acts 11 : 27-30. F.—Slave and brother beloved, Philemon 8-20. S.—Forbearance and helpfulness, Gal. 6 : 1-10. S.—Love in deed and in truth, 1 John 3 : 13-24.

Primary Catechism—Ques. 38. *How did Jesus*

spend His life, when He grew up to be a man ? A. When Jesus grew up to be a man He went about doing good, and teaching men about God.

Shorter Catechism—Review Questions 61-63.

Lesson Hymns—Book of Praise : 219 (482), 91 (261), 97 (255), 41 (184), 534 (766), 42 (187). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—1 John 1 : 1-9. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 870, The Walk to Emmaus. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Lesson Setting—The Epistle to the Philippians is one of four epistles,—the other three being Ephesians, Colossians and Philemon—written while Paul was a prisoner.

These are, therefore, called Epistles of the Imprisonment or Prison Epistles. It is likely that all four were written from Rome, during the imprisonment of Paul in that city, nar-

rated in Acts 28 : 30, 31, though some think that Ephesians, Colossians and Philemon were written from Cæsarea, while Paul was a prisoner there (see Acts 24 : 27). In any case, Philippians was written from Rome, probably in A.D. 63. It is generally believed to have been the latest of the four Prison Epistles.

The church at Philippi was the first church founded in Europe. The story of Paul's first visit to this city is told in Acts, ch. 16. Two other visits are referred to in 2 Cor. 2 : 13 and Acts 20 : 6. His ill-treatment in their city drew out the more powerfully the affection of the Philippian Christian, so that "once and again" after his leaving them they sent him pecuniary aid (see v. 14 of the lesson). "Of all Paul's letters to churches this one breathes the most intimate and affectionate spirit. Here we have Paul in his most free and affectionate mood. He is writing to those who understand, appreciate and sympathize with him. He shares his inmost thoughts with them. They have been generous in gifts and lavish in love, and he is not afraid to let them see how deeply he is touched" (Century Bible).

The lesson contains Paul's thanks to the Philippians for their gifts and their many past favors. "Contented as he is with whatever God sends, he might have done without them, but they will add interest to the account of the Philippians and he gives them a receipt in full which God will acknowledge."

I. A Grateful Apostle, 10-13.

V. 1. *But*. This word marks the turning of Paul's thought to a new subject. He has not up till now, expressly thanked the Philippians for their gift which was likely the occasion of this letter. *I rejoiced*. Joy is the one of the keynotes of this beautiful epistle (see v. 1, etc.). *In the Lord*. The apostle's thought turns constantly to Christ as the source of all his strength and gladness. He it is who put into the hearts of the Philippians such care for the apostle. *Ye have revived your thought for me* (Rev. Ver.); literally, "you have shot forth (as a branch) thought in my behalf;" "you let your care for me blossom into activity again." *Wherein ye did indeed take thought* (Rev. Ver.). There had been some delay in sending the gift, because

they had lacked opportunity. They were poor (2 Cor. 8 : 1, 2), and perhaps found it difficult to find a trustworthy messenger to carry the gift so far.

V. 11. *Not that I speak*, etc. It was not the gift, but the spirit that prompted the givers, that Paul so greatly prized. *In respect of want*; "in language dictated by want" (Lightfoot); "not that I complain of want" (Moffatt). *In whatsoever state*. He was resigned to God's will under all circumstances. *To be content*; "self-sufficing," depending neither on the Philippians or any other earthly helpers. Paul's self-sufficiency had a source outside of himself in Christ. "Dr. Johnson talked with approbation of one who had attained to the state of the philosophical wise man, that is, to have no want of any thing. 'Then, sir,' said I, 'the savage is a wise man.' 'Sir,' said he, 'I do not mean simply being without—but not having a want'" (Boswell's Life of Johnson).

Vs. 12, 13. *I know*; as the result of having learned. *To be abased*; "to live humbly," in poverty. *To abound*; "to live in prosperity." *I am instructed*; "initiated into the secret" (Moffatt). Compare Ps. 25 : 14. *I can do all things*. The word *do* scarcely gives the full sense of Paul's words. Rather, "I am equal to all things—am strong for all things—through Christ who gives to me strength." It covers not doing, only, but suffering as well; anything the Lord may bring upon him. *In him that strengtheneth me* (Rev. Ver.); literally, "infuses strength into me." This was the secret of the apostle's great life.

II. A Generous Church, 14-20.

V. 14. *Notwithstanding*. Paul would not have the Philippians think that, in speaking of his self-sufficiency, he undervalues their gifts. His courtesy is conspicuous. *Ye have well done*; "ye did nobly." Their deed was not only generous but lovely; it was not only good, but was at once seen to be good. *Did communicate*; Rev. Ver., "had fellowship with;" Lightfoot, "went shares with."

Vs. 15, 16. *In the beginning of the gospel*; when the gospel was first preached to them, about ten years previously. (See Lesson Setting.) *In the matter of giving and receiving* (Rev. Ver.). Paul uses financial terms.

"Giving and receiving" is equivalent to "debit and credit." The Philippians had "opened an account" of generosity with him, of which their giving is the "credit" and his receiving the "debit" side respectively. "Paul had bestowed on them priceless spiritual gifts. It was only squaring the account that he should receive material blessings from them. *In Thessalonica*. See Acts 17 : 1-9.

Vs. 17, 18. *Not . . . desire a gift*. It was Paul's ordinary practice to refuse support for preaching the gospel, lest he should be accused of preaching for gain (see 2 Cor. 11 : 7-9). *Fruit . . . to your account*; "interest that accumulates in this way to your divine credit" (Moffatt). The terms used are from the money market. *I have all*; the usual form of a receipt. It is as if Paul had written: "I give you a receipt for what you owed me." *I . . . abound*. "Who is rich? He that is contented with his lot" (Jewish saying). *I am full*; "amply supplied." *From Epaphroditus*; the messenger who brought the gifts of the Philippian church (compare ch. 2 : 25). *A sacrifice*. In the early church a gift to an apostle or teacher seems to have been regarded as an offering to God.

Vs. 19, 20. *My God . . . supply all your needs*. The Philippians had ministered to Paul's need so that he could say: "I am full." That is the side of the reckoning which stood to their credit. Here is the other side. God will repay what has been done to his servant for the gospel's sake. He, in turn will satisfy every need of theirs. *According to his riches in glory*; "from his wealth in glory" (Moffatt).

In Christ Jesus (Rev. Ver.); in whom all this wealth is contained.

Light from the East

DEEDS OF FELLOWSHIP—Paul's heart was touched by the Philippian Christians' deeds of fellowship, v. 16. He was a poor man and they ministered to his necessity. There were many poor in the early church, and it was no small task to help them. Many of the Lord's sayings about the poor were recalled. (See Matt., chs. 6, 19, 20; 10 : 9, 10; 19 : 21-24.) Some of his disciples thought that salvation was to be won by giving away their property, Luke 6 : 34, 35; 12 : 21, 33. Most of the Master's disciples seem to have been quite poor. It was natural that the spirit of the early church should seek to check the pursuit of wealth; especially as nearly every Christian believed that the end of the world was just at hand. The church did not require the abandonment of wealth but it strongly approved of the generosity of Barnabas. Acts 4 : 34 to 5 : 1 sets an ideal before Christian men.

The Jerusalem church seems to have been particularly rich in poor members. There were so many of them and they were so poor that they stood in sore need of help from the outside, and that help Paul looked for from the rich commercial centres of Greece and Macedonia, 2 Cor., ch. 9. In the same way the thousands of destitute Jews who have found their way to Jerusalem in recent times that their lives may be laid on the sacred slopes of Mount Zion are fed from the bounty of the Jews in Europe and America.

THE LESSON APPLIED

Fellowship is one of the deep words of our language, and carries a much richer meaning than we sometimes give to it. There is the fellowship, which is in word and tongue, and that which is in deed and in truth. The former is easy and superficial, and can be expressed in a mere formal code of etiquette; the latter is genuine and practical and involves the principles of character and conduct. Men are born with a strong social instinct, which must find expression in some way. When young fellows loaf around the country store, sharing their experiences and jokes, when men unite in clubs and secret societies, with

their common interests and benefits, when society organizes itself in any one of its thousand forms, they each and all manifest this love for fellowship. Yet this natural instinct has never found a perfect expression, and so we have endless suggestions, telling us the true basis of human brotherhood. Some of these are social, some political, and some economic. The fellowship of the New Testament has its centre in Christ and heads up into God, the Universal Spirit.

The first law of Christianity, so far as our fellow man is concerned, is to love our neighbor as ourselves. All the principles of Chris-

tianity and lasting friendship are the same,—love, trust, service, forgiveness, forbearance. Christianity recognizes our common origin and destiny ; it shows us that we all belong to the same union of those who are engaged in our Father's business ; its primary demand is love ; its work is to produce characters that are worthy of love and confidence. So, in every way, Christianity is conducive to good fellowship.

The spirit of fellowship so distinctive of Christianity may be illustrated by its practical effects. In every home, church, and nation, where Christianity is really alive, there is love, peace and justice ; while the domestic brawls, ecclesiastical splits, and world wars are caused by those whose Christianity has grown cold, who have become apostate, or who have never had the spirit of Christ at all. The beautiful picture of the Christian community at Pentecost, when all barriers of sex, race, and social condition were broken down, is at the same time a proof and a promise of what Christ can do to unite men together.

In the charming verses of our lesson, we have no cut and dried solution for all the knotty questions of class and caste, of wealth and need, of inequality and discord. What we have is an expression of the fine feeling that is absolutely necessary before we can effectively approach or deal with such social problems.

We have first the Philippians' treatment of Paul. They had sent him gifts of money on

more than one occasion, and although he had a naturally proud and independent spirit, they sent it in such a way that he accepted it, although that was contrary to his custom. They knew he was in need, and such was their attitude of intimate sympathy, that they were able to give to him, without any semblance of charity, and without wounding his delicate spirit. The world gives great sums in charity, but there is that proverbial coldness about it, which crushes the heart of those it is meant to save. The great needs of the world will never be met by fortuitous charity, but, if those who have, would provide for those who have not, in the spirit that the Philippians gave to Paul, it would put a heart into our relief work that would bless him that gives, and him that takes.

But what would go further to solve our social grievances than the spirit of the Philippians would be the spirit of Paul, who had learned the secret of contentment. Sometimes the church is accused of prolonging the injustices of life by preaching contentment to the wronged, when, we are told, we should preach that they should stand up for their rights. It is quite true that we should not rest content with conditions until they are as they ought to be. To the rich and well-to-do must be preached Paul's spirit of finding contentment in doing good, rather than in riches, and trusting in God's providence, rather than in financial insurance. The poor, in their efforts to set the world right, should beware lest they themselves show the same greed for wealth which they condemn in others.

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.

A very direct connection may be traced between our lesson a week ago and the one to-day. We noticed that the observance of the Lord's Supper is a reminder to us of our common brotherhood with all believers in Christ. Our lesson to-day suggests to us something of how that common brotherhood may find expression. Point out to the class that psychologists tell us that we injure ourselves when we neglect to give real expression to good and uplifting emotions, and that there is an ever-present danger lest our sense of

Christian brotherhood should evaporate in mere feeling. Now discuss :

1. *The bond of sympathy*, vs. 10-14. Suggest to the class that Paul's letter might easily have closed with the benediction of v. 9. But he has left his acknowledgment of the gifts that had been sent him until the last. Who had brought him these gifts ? See v. 18. Did Paul regard these gifts from his friends at Philippi as absolutely necessary to his comfort ? What great lesson of contentment had Paul learned ? Show the value of such a

lesson for a man placed in the varied circumstances which surrounded Paul. If the gifts from Philippi were not absolutely necessary to him, however, in what spirit did he receive them? Ask members of the class to explain in their own words what Paul means by "fellowship with my affliction." In what way was the sending of these gifts an evidence that the Philippian Christians had fellowship with Paul's afflictions? Is it true that the mere fact of knowing that some one else has us in his thoughts is a considerable help to us when we are in any kind of difficulty?

2. *The effect of sympathy upon ourselves, vs. 15-17.* What unique distinction does Paul give to the Philippian church? Remind the class that Paul's stay in Thessalonica was not a long one, and yet he had received help from Philippi more than once. What special reason does Paul give in v. 17 why he welcomes

the generosity of his friends? How is active sympathy with others an evidence of the working of the grace of God within our own hearts? Have some one read 2 Cor. 9 : 6-11. Quote from Sir J. M. Barrie, "Those who bring sunshine to the lives of others, cannot keep it from themselves."

3. *The religious value of sympathy, vs. 18-20.* Lay emphasis upon the figure of speech used by Paul in v. 18. What was there about the gifts from Philippi to remind Paul of the Old Testament sacrifices? Ask some one to read Heb. 13 : 16. Is it true to say that Paul is thinking of the religious rather than the material value of the gift? Point out the connection between vs. 18 and 19. Are both temporal and spiritual needs included in the promise of v. 19? What is the measure of God's ability to give?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Last lesson considered the fellowship that belongs to a special ordinance, the Lord's Supper. Here it is considered as a characteristic of the Christian life as a whole.

1. *Characteristics of fellowship.* The psalmist (Ps. 133) sings the praises of its beauty, "Behold, how good and how pleasant." Unity always impresses, whether it be the still unity of a great cathedral, or the unity of action seen in an operating machine, or a marching battalion. Paul (1 Cor., ch. 12) tells the power of unity and fellowship of spirit. Only in this fellowship does the church realize itself. John (1 John 4 : 7-13) does not hesitate to imply that a church without fellowship is a church without God, and consequently a church without power.

2. *The basis of fellowship.* The basis is spiritual. John's secret of fellowship is love. Organization expresses, but does not create unity. The church of Corinth was one in organization, but it was a divided church. Enclosing walls do not make a home, but only a house. Only love of God makes this fellowship possible. Selfishness reveals our fellow man to us as rival, competitor, antagonist or tool. God's love shows him as brother, helper, friend, partner. Only the

love of God shed abroad can make the world a home.

3. *The scope of fellowship.* There should be a fellowship of spiritual experiences. Malachi says (Mal. 3 : 16), "Then they that feared the Lord spake often one to another." This will include fellowship in one another's joys and sorrows. "Rejoice with them that do rejoice, and weep with them that weep," says Paul, Rom. 12 : 15. But this fellowship must go farther. The Samaritan did not merely condole with the wounded man. He gave of his oil and wine, and of his time and money and credit. It was the glory of the Philippian church that they followed Paul, not only with their prayer, but with their gift. And we learn how the gift greatly refreshed the soul of Paul in prison and strengthened him mightily for the things that remained.

4. *The benefit of fellowship.* "Ye did communicate with my afflictions," says Paul to the Philippians. Paul means that they became partners with him in his trials and, by divine consequence, partners in all his triumphs. No less he teaches that an enlargement of soul came to the Philippians. They received, no less than they imparted, blessing.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Can any person who keeps entirely by himself be a good Christian? A short discussion of that question will lead the way into this lesson with its topic, Our Christian Friendships. The great subject of our Lord's teaching was the kingdom; and it is interesting to observe what proportion of his counsels refers to the relations of its fellow members. We have here an excellent example of the bond of this Christian society.

A practical expression of friendship. Picture to the class Paul's condition as he wrote this letter to the Philippians. He was a prisoner, and even before this imprisonment of two years at Rome, the aged apostle was ready, "to die for the unity of Christ's church and the glory of his name." Certain privileges, however, were accorded the prisoner, Acts 28:30. "Although a prisoner, chained by the wrist to a Roman soldier, who was one of his guard, he was allowed to live in his own lodgings, and his friends were suffered freely to visit him."

Sir William Ramsay has put forth the theory that such privileges were made possible by a legacy received shortly before his imprisonment. We know that hard toil at his trade of tentmaker had formerly been necessary to enable him to carry on his missionary labors. But although apparently not in financial need at this time, the contributions from Philippi sent through Epaphroditus (v. 18) are very gratefully received as an expression of real sympathy. Note the beautiful sentiment expressed in v. 17. Ask the pupils to suggest an opportunity for emulating the Philippian example. Be prepared to give in-

formation about the place of the Aged and Infirm Ministers' Fund in the Forward Movement.

A condition of friendship's permanence. Have the class name conditions of a permanent friendship. What place has appreciation of favors and its grateful expression? Emphasize the selfishness that frequently attends the receiving of gifts. Note the large-hearted courtesy that makes the apostle forget about his own condition, and overflows in this gracious note of thanks. Paul's gratitude is more beautiful because he has a sturdy independence, v. 11. Ask the pupils to point out the several phrases which show the depth of Paul's appreciation. There are the good intention of v. 10, and the unique former act of v. 15 (see 2 Cor. 11:7-9) and the repeated generosity of v. 16. Would not this friendship be stronger after the Philippians' generosity, and Paul's gratitude so beautifully expressed?

The basis of this beautiful friendship. Test the pupils to see whether they understand why the apostle "rejoiced in the Lord" when the Philippians showed their generous spirit. With the heart of a true pastor his joy consists in seeing this fruitage of a Christian spirit, v. 17. It is even a sacrifice of religious significance, v. 18. How can the apostle repay them? In v. 19 he merely hints at commending them to God. The Philippians' generosity and the apostle's gratitude alike are based on a Christian life. (See Golden Text.) Ask to see the Notebook plans for increased friendliness.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Begin this lesson by referring to the sufferings of some of our soldiers in German prisons during the course of the great War, and to how people in all the allied countries sent parcels of food and other comforts to them. Ask why we all felt that no matter what sacrifices we made in order to send these gifts, we can never repay the debt we owe to the men for whom they were intended. Bring

out the idea that these prisoners were there in our behalf and that our liberties, and perhaps our lives, are safe because they risked theirs to protect us. By questioning the class on the knowledge gained from their Quarterly, develop the fact that this week's lesson is part of an epistle or letter to the Philippian Christians by Paul from a Roman prison, and the cause and length of his im-

prisonment. Impress on the class that these Philippian Christians were even more indebted to Paul than we are to our brave soldiers.

Ask how the Philippians proved their gratitude to Paul. Make clear (by means of a map, if possible) the hardships and extent of the journey Epaphroditus undertook and picture some of the difficulties he would be likely to experience in gaining access to a prisoner in Rome. Ask what any one should do upon receiving a letter and valuable present from a friend who lives a long distance away. What did Paul do? What would you expect his letter to contain? From what part of Paul's letter is this week's lesson taken?

Now take up the study of the lesson passage. Because many words and phrases as used here are difficult for pupils of this age to understand, it is advisable to take each verse separately. Either read it yourself or have the class read it, and question closely on the meaning, explaining difficult parts.

Some points to be noted are :

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

PRIMARY TOPIC—Loving Jesus and one another.

AIM OF THE LESSON. To show that following Jesus' rules is the foundation of Christian fellowship.

INTRODUCTION. Alex sat up in the haymow and there was a big scowl on his face. A robin outside sang : "Cheerup ! Cheerup!" but Alex wouldn't cheer up a bit. He kept pushing strands of hay back and forth, as he thought how, just a few minutes before, he had jumped up from the breakfast table exclaiming : "I hate you, Fred Gould, and I'm going to ask father to take me home tomorrow."

Now, as he sat there all alone, he thought of himself as the most ill-used boy in the world. Nobody liked him. Fred, his cousin, and all the neighbor boys tried to leave him out of their good times. Indeed Fred had just told him uncomfortably : "I don't believe you'll want to go fishing. Tod Martin's coming along." Alex kicked impatiently at the pile of hay by the ladder.

"Why, Alex boy, are you trying to bury

1. *Paul's wonderful cheerfulness and contentment, under trials and privations that would crush most people*, vs. 10-12. Ask the class to draw lessons from this.

2. *The source of that cheerfulness and contentment*. Dwell on the point that with the same help, we also can do all right things.

3. *Paul's gratitude to the Philippians for their repeated remembrances, and the strength and encouragement derived from his fellowship with them*, v. 17. Bring out the fact that our religion should affect our lives. Remind the scholars of Lesson X. of last Quarter, Matt. 7 : 16-29. See who can repeat any verse from that lesson bearing on this point, Matt. 7 : 16-20. God out of his exhaustless riches, will reward all who minister to his servants, v. 18, 19.

Dwell on the expression, *my God*. Make plain to the class that Paul felt that although he himself was unable to reward the Philippians, he could promise them all needed blessings from his God. Point out the use of the word *need*,—not *want*.

me?" called Aunt Cora's laughing voice as she climbed up the ladder. "I thought you must be hungry and I saved a muffin for you." Alex's face cleared a little as he muttered, "Thank you, Aunt Cora."

Aunt Cora saw that something was wrong with eight-year-old Alex, and she longed to set her little nephew straight in his boy's world. So she laid her hand on his arm and said gently : "You haven't had a very happy vacation so far. Don't you like the good times that come on a farm?"

"Yes-s, I did," answered the boy slowly, "till all the boys got so hateful. Aunt Cora, they act just as if they didn't want me along. I can't bear it and I'm going home."

"I'm so sorry," said Aunt Cora. "Why, I thought you and Fred were going to be the best of friends. Didn't you tell me something like that last week?"

"Well, I did like Fred first-rate, until we went fishing and Tod Martin came. You know he has the raggedest clothes, and I just said I didn't want to go anywhere with a beggar—and then—of course they were mad,

and Rodney said Fred had better take his tony cousin away. So Fred acted 'shamed and we came off alone and quarreled over the fishing rods. Ever since the boys won't come near me, and now Fred's gone with them," ended Alex, miserably near to tears even if he was eight years old.

"That's too bad, and you haven't had a bit happy week," comforted Auntie. "But, Alex, let me tell you about another boy who does not have many good times. His mother has been sick all summer and he has to be 'man of the house' for his father, not like your daddy, didn't come back from 'over there.' We people around here think it's pretty fine of this soldier's boy to earn money for his sick mother by catching and selling fish and picking berries. We don't look at his ragged clothes; we're so busy thinking about the fine boy who is inside of them and his name is"—

"Tod Martin!" exclaimed Alex. "O auntie, why didn't Fred tell me? To think I've been so mean. But it's too late now," he added. "I'd better go home, and not make any more trouble."

"Wait, Alex. What do you think would be your mother's way of making the wrong right?"

"Why-ee, mother always said to go by the Golden Rule," and the boy repeated softly its words. Luke 6 : 31.

"Yes, that was your mother's way and it won her many friends, Alex boy—true friends who don't forget her memory and who want to help her little son to be the right kind of man."

"I know what I'm going to do now, Aunt Cora," cried Alex. "I'm going straight down to where the boys are fishing together and I'm going to tell Tod Martin I'm sorry and I'm going to try to win him for my friend." Alex was off like a shot, and that day he learned that following Jesus' rule is the way to make friends.

LESSON TAUGHT. Three Sundays ago our story was about how Jesus' friends used to gather together, talk about Jesus, sing hymns and pray. (Recall last week's lesson.) Just a little picture is given to us of how these Christians—Jesus' followers who tried to carry on his work after he went to heaven—lived day by day. (Read, or paraphrase simply, Acts 2 : 42, 46, 47.)

The teacher may give as a closing the picture Paul draws in Phil. 4 : 10-20, of the generous Philippians who remembered their friend.

FROM THE PLATFORM

<p>Paul ROME</p>	<p>Christians PHILIPPI</p>
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Begin by asking where Paul was when he wrote the letter from which to-day's lesson is taken (Print **ROME** on the blackboard), and above the name of the city print **PAUL**. Follow this question by asking to what city the letter was written (Print **PHILIPPI**). Ask, also, to whom the letter was written. The scholars will readily answer that it was written to the **CHRISTIANS** at Philippi. Now, turn the conversation to what Paul had done for the Philippian Christians. Recall the story of his visit to Philippi, his preaching of the gospel there and the sufferings which he and Silas had to undergo. Next, talk about what the Philippians had done for Paul at Thessalonica (v. 16), and later at Rome. The thought to bring out is that Paul did for the Philippians what they needed and what he was able to do, while, in like manner, they did for him what he needed and they could do. Emphasize, in closing, the Christian duty of helpfulness.

AMONG THE BOOKS

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

The Beloved Sinner, by Rachel Swete Macnamara (G. P. Putnam's Sons, New York and London, Frederick D. Goodchild, Toronto, 343 pages, \$1.50 net) is a tale of the triumph of true love over misunderstanding which threatened its wreckage. The misunderstanding had its root in sin,—a sin against the honesty and truthfulness which the upright soul sets at so high a price. But the judges of the sinner were those who loved her, and their love was great enough to forgive even the sin which they hated with so implacable a hatred. The forgiveness was all the fuller and sweeter to the sinner because it left unchanged the hatred of the sin. The story of it all is told with rare skill and charm, and the characters are drawn to the life by the sure and steady hand of a real artist.

In **Cornelia: The Story of a Benevolent Despot**, by Lucy Fitch Perkins (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 202 pages, \$1.25 net), the author presents a heroine, who will achieve instant and universal popularity. "Cornelia" is a lanky, long legged child, with a scornful indifference to personal neatness and beauty, overflowing with fiery energy, utterly original in character and talk. Her activities to further the welfare of those about her, always well intentioned, not infrequently worked out as to have the appearance of mere mischief. But her efforts after the betterment of the objects of her benevolence were often worth while, as for example, when she set herself to improve the circumstances of a neighboring poor family, and took a hand in bringing about the defeat of an objectionable mayoralty candidate. Than Cornelia there are few more amusing characters in fiction, and the story of her doings will be immensely entertaining alike to young and old.

A right good yarn is **Wooden Spoil**, by Victor Rousseau (George H. Doran, New York, McClelland & Stewart, Toronto, 312 pages, \$1.50 net). The hero, Hilary Askew, suddenly finds himself the heir to a tract of Canadian timber land ten miles square, left him by his uncle, Jonas Askew, who had sunk a fortune in the purchase. Hilary starts in to take possession, but finds Lamartine, an unscrupulous Quebec notary, with Broussard and Morris in a conspiracy to rob him of his

rights. The story of his contest with these crafty opponents, men who would stick at nothing to accomplish their ends, is full of excitement and adventure. The Seigneur Rosny and his daughter Madeleine also come into the story. It is in a world of rough lumbermen, old French traditions and greed for gain, that the young owner battles for his own. It was a clean, honorable fight that he put up, and he won out by dint of sheer courage and determination which will win the admiration of every reader.

•An English literary man and a collector of ferns, "the emblems of fidelity," writes to an American author, asking for information as to where he may get some Kentucky ferns. The American undertakes to send them, and sets about securing them from, and having them shipped, by florists, but soon becomes entangled in all sorts of difficulties and misunderstandings. The amusing and provoking situations which develop before friendly relations are restored between the two writers, are brought out in letters of various correspondents, which make up the charming tale, **Emblems of Fidelity: A Comedy in Letters**, by James Lane Allen (McClelland and Stewart, Toronto, 219 pages, \$1.25 net).

Deer Godchild, by Marguerite Bernard and Edith Sewell (Charles Scribner's Sons, New York, Frederick Goodchild, Toronto, 88 pages, \$1.00 net), in a style which is a frank imitation of *Deer Mable*, contains the correspondence between an American boy and a French child, whom he has adopted as his godchild and to whose maintenance he contributes out of his earnings. The book is as amusing, in its own way, as its prototype and will make an appeal, no doubt, to as large a circle of readers.

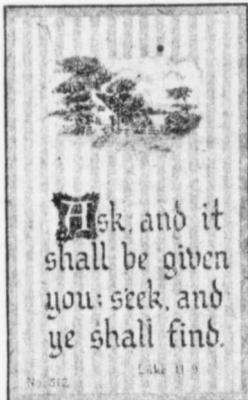
Three Times and Out, is the story told by himself and written by Nellie L. McClung, of Private Simmons' three attempts to escape from a German prison, the first two of which resulted in recapture, while the third was successful. Private Simmons knows how to tell a story, and it does not need to be said that Mrs. McClung knows how to write one. The joint product is a tale which every lover of adventure will read with eager interest. (Houghton Mifflin Company, Boston and

A HINT TO TEACHERS

TEACHERS will do well to consider these Mottoes as awards to the scholars, or as a little remembrance on some occasion.

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1. If ye keep my commandments, ye shall abide in my love.
2. Ask, and it shall be given you; seek, and ye shall find.
3. The Lord is very pitiful, and of tender mercy.
4. Wait on the Lord; be of good courage and he shall, etc.
5. Watch and pray, that ye enter not into temptation.



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Texts

1. The Lord is my shepherd, I shall not want.
2. Show me thy ways, O Lord; teach me thy paths.
3. If ye love me, keep my commandments.
4. The fear of the Lord is the beginning of wisdom.
5. God is love; and he that dwelleth in love, dwelleth in God.

See 1919 Catalogue for Complete Line

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CHURCH AND GERRARD STREETS, TORONTO

New York, Thomas Allen, Toronto, 247 pages, \$1.50 net.)

At the chateau where she spent the summer of 1918, with her four children, Helen Davenport Gibbons always had a warm welcome for the American soldiers who came to her gate. It is about these soldiers that she tells in her book, *A Little Gray Home in France* (The Century Company, New York, McClelland and Stewart, Toronto, 258 pages, \$1.50 net). How she got the stories, Mrs. Gibbons explains in the Foreword. "In the study of my Little Gray Home in France is an old Brittany wardrobe. The boys toast their toes at the fireplace beside it. When they stop for a breathing space, they tell me what they think and what they see. On a shelf are paper and pencil, and when I go there to get out chocolate or a new pair of woolen socks, I scratch down hastily what my boys have said." She writes with a graphic and sympathetic pen of the thoughts and feelings of many different types of men.

"Shan't" is the nickname of a small girl with whom the readers of *Oranges and Lemons*, by Mary C. E. Wemyss (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 296 pages, \$1.50 net), are sure to be delighted, for she is much more captivating and less perverse than her name, which is short for "Shan't-if-I-don't-want-to," would suggest. She has a grown-up sister, Diana, a very charming and interesting young lady, who is just "out." It is little wonder that the presence of these two is found equally desirable in the London house of their bachelor uncle, on their mother's side, and in the pretty country home of their unmarried aunt, on their father's side. The endeavors of each to keep the charming nieces, and the experiences of the mischievous Diana with her numerous suitors, among whom are a poet and a curate, are very amusing. One grows very well acquainted with the various characters, as the story makes its leisurely way to an amicable solution of the problem.

Little did Mr. Arthur Mackwayte, a London vaudeville actor, dream, when an unexpected telephone call summoned him to replace, in the largest theatre of the metropolis, an artist who had unfortunately broken his ankle, that he was plunging into the very middle of a maze of plots and counterplots such as might well dizzy the steadiest brain. The murder of this harmless victim during the very night of the engagement from which he and his daughter had hoped much, formed a link in one of the strangest series of happenings in one of the most elaborate espionage schemes ever contrived by the German Intel-

ligence Department. The story of this plot is told in *Okewood of the Secret Service*, by Valentine Williams (Robert McBride and Company, New York, McClelland and Stewart, Toronto, 374 pages, \$1.50 net), and the tale is crowded with the most exciting adventure, while the plot is well worked out as to hold the tense interest of the reader to the close.

The Adventures of Bob White (117 pages) and *The Adventures of Ol' Mistah Buzzard* (119 pages), by Thornton W. Burgess (Little, Brown & Co., Boston, McClelland & Stewart, Toronto, 50c. each), are two recent issues in the author's Bed Time Story Books. Each of the twenty books in this series is devoted to the adventures of some bird or animal, such as "Reddy Fox," "Jerry Muskrat," or, as in these last two, to "Bob White" and "Ol' Mistah Buzzard." These two birds are endowed with speech, wear clothes and made to live and act in their world in a way that attracts children. Enemies and friends, joys and troubles of the birds are intimately portrayed. Each book contains six illustrations. While particularly adapted to the use of parents for an evening story to the little ones, any teacher of little ones will find them of service.

Courage, by Jeanette Marks (The Woman's Press, New York, 140 pages, \$1.25). "Let's go in smiling," the words of an officer in France to his men as they were about to charge the enemy, have been chosen by the author as the keynote of this book. This is the spirit Miss Marks would have us carry into office and shop, home and hospital. *Courage* "gives mastery over self," "holds our heads above water," "gives power to face the day's work," "backs up conscience in choosing between right and wrong," "carries us over the rough road," "is the essence of the art of living." In twelve chapters the author suggests how such an art may be cultivated. Each chapter is in the form of a bright essay, with an introductory selected poem which lends the chapter its title.

Readers of Mr. W. P. Livingstone's wonderful biography of Mary Slessor of Calabar, will open, with highest expectations, a new book by the same author, *Christina Forsyth of Fingoland: The Story of the Loneliest Woman in Africa* (Holder and Stoughton, London and Toronto, 236 pages), and such expectations will be more than realized. The sphere in which Mrs. Forsyth labored for thirty years was very different from that of Miss Slessor. The pioneer in Calabar "was a worker on a large stage and touched thousands of lives. Eager for territorial expansion she thought in terms of towns and districts. Mrs. Forsyth was an intensive worker, thinking in

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terms of individuals. "To use her own words, she was 'a watcher for souls.'" But both these truly remarkable women were marked by the same utter devotion to their chosen work, and the one who never "moved outside a radius of twenty miles from her humble mission-house" found scope for the same qualities which appear in the other who was constantly traveling about from tribe to tribe. No missionary library should lack a copy of this story of a marvelous life told by one who brings to the task of a biography rare discernment and the fullest sympathy.

A valuable textbook for social workers is **Social Work : Essays on the Meeting-Ground of Doctor and Social Worker**, by Richard C. Cabot, M.D. (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 188 pages, \$1.50 net). In this book there is a full recognition of the invaluable aid which the social worker can render to the doctor: for example, in obtaining the knowledge of the patient's home and industrial surroundings, his history from a medical point of view, in seeing that the conditions surrounding the patients are as hygienic as possible and in performing simple offices which minister to the patient's comfort and well-being. No social worker, whose mission it is to go in and out of the homes of the poor, can read Dr. Cabot's book, without obtaining from it a

higher conception of the importance of her work and instruction of priceless value as to how it may be done most effectively.

The Edge of the Age by Rev. J. D. Freeman, D.D. (Hodder and Stoughton, London and Toronto, 288 pages, \$1.50). The significance of the title of this book is explained by the author in a foreword. This is an iron age, ground by the War to the keenness of a razor, severing old ties and cutting down old conditions. Dr. Freeman's purpose in this book is to bring, at such a time, consolation to stricken hearts, courage and guidance for reconstruction's high tasks. Among the five passages in this book one may be selected for special mention—the last chapter, on *Since the Boy Went Home*. The boy is the author's son, to whose memory the book is dedicated, Lance-Corporal William Dakin Freeman, killed in France. A father's delight in his splendid boy, the spirit of a brave, true and Christian boy who joyfully took his duty as he found it, the refusal to give up belief in immortality and the conviction that "I will go to him," and the wistfulness caused by the cessation in the letters which had been so regular—all these give the chapter a peculiar heart interest. While a small portion of the book is devoted to two or three telling stories, the major part consists of essays on various

spiritual subjects, including *The Fitness of Things*, *Pulpit Dynamics*, *Lads and Their Dads*, and *Poets and Preachers*.

"Being in the majority, the responsibilities of rulership may yet come to the wage earner. And if he should interpret his new power as the triumph of his kind rather than as an investment for the common welfare, his blunder will be as great as that which has been overthrown." This quotation from *The Tragedy of Labor: A Monograph in Folk Philosophy*, by William Riley Halstead (The Abingdon Press, New York and Cincinnati, 107 pages, 50c.), indicates the spirit and purpose of this little book. Beginning, in a very interesting fashion, with a story about his bees and his mare, the author treats of Appropriation, Private Property and the Wage, The Opportunity to Make a Living, The Community and the Classes, The Economic Side of Socialism, and the Soil,—these being the headings of his six chapters. The attitude of the book is sane and constructive, and it should prove helpful in these pregnant times of social reconstruction.

A strong, sane, scholarly, concise and well written treatment of the question of war is

given in *The War and the Bible*, by H. E. Enelow, D.D. (The Macmillan Co., New York, The Macmillan Co. of Canada, Toronto 115 pages, 60c.). Towards the solution of some of the spiritual problems arising out of the War, the author gives an analysis of the beliefs and a summary of the attitude of the Bible. In a chapter on *The Attitude of the Bible Toward War*, he writes: "Yet one thing is remarkable, and particularly to be noted to-day. Nowhere in the Bible do we find condemnation of war per se. There are injunctions as to the avoidance of war, there are indications of the horrors of war, reminders of the primitive character of war: there is, in fine, the glorious prophetic vision of an ultimate universal peace. But nowhere in the Bible do we find a positive condemnation or prohibition of war as such, as contrary to the ethical law of the religious spirit." Other chapters deal with *Some Great Wars of the Bible*, *Heroes of War in the Bible*, *War Prayers in the Bible*, *Parallels to the War in the Bible*, and *The Peace Ideals of the Bible*. How far morality, the laws of righteousness prevailing in peace, are to be recognized in actual war—a question to which the German answer is notorious—forms the interesting theme of another chapter on *The Ethics of War in the Bible*.



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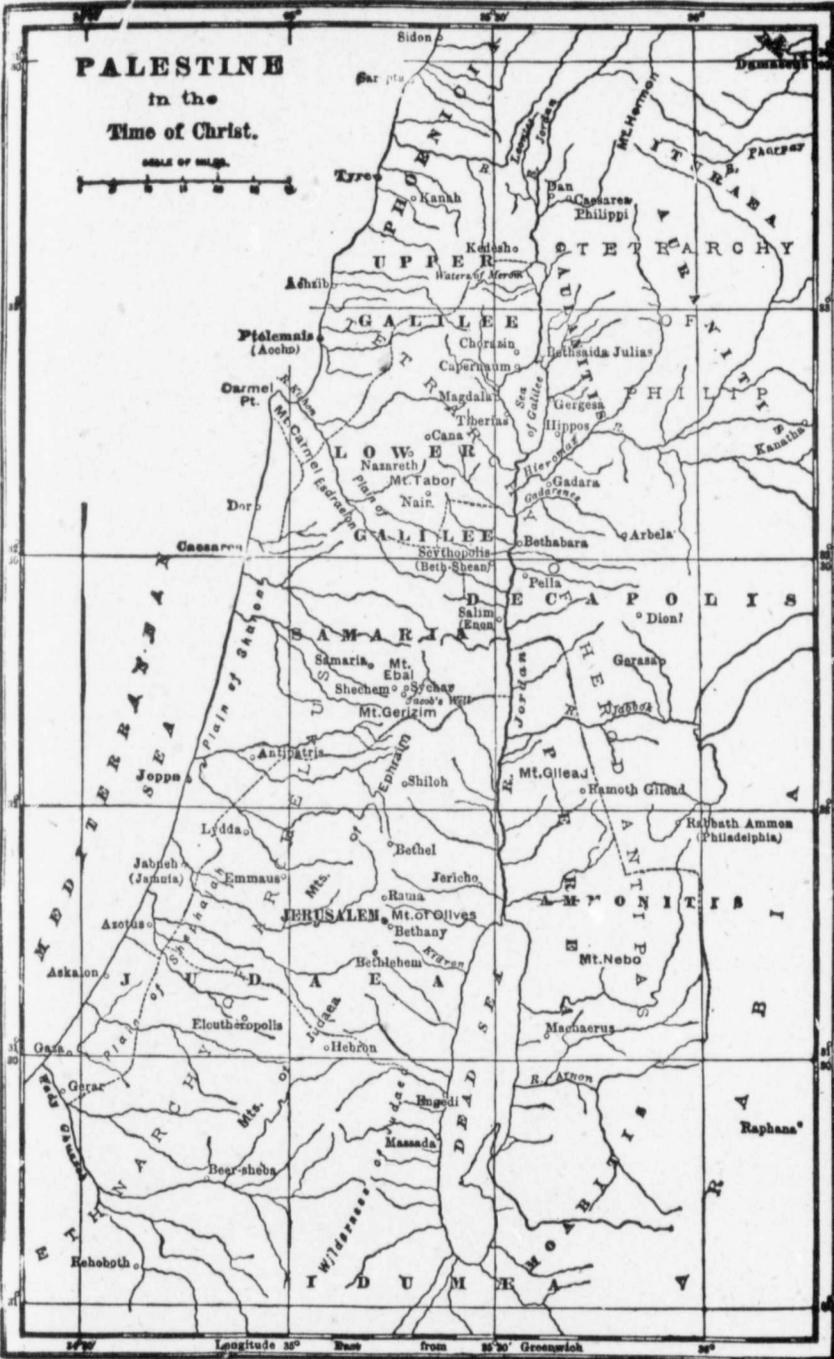
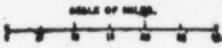
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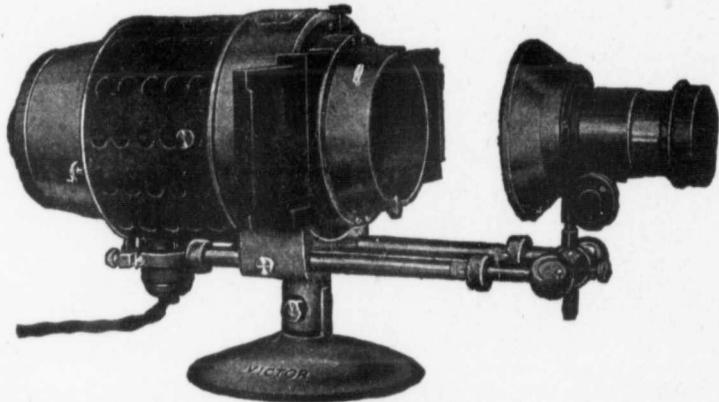
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