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# THE TEACHERS MONTHLY

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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

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# THE TEACHERS MONTHLY

Toronto

March, 1918

Volume XXIV.  
Number 3

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### PUBLISHERS NOTICE

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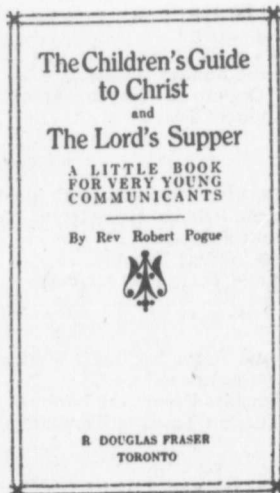
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Alfred Gandier.

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# The Teachers Monthly

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

Vol. XXIV.

Toronto, March, 1918

No. 3

## EDITORIAL

### Our Stricken Sunday Schools in Halifax

Nearly one half of the scholars in one of our Sunday Schools, killed by the terrible explosion of December 6th, and many more injured and in hospital, is typical, in greater or less degree, of the instant and overwhelming disaster that fell on the churches and Sunday Schools and homes of that fair city.

These are courageously gathering themselves together again. Neighboring churches and Sunday School buildings that were not swept away or hopelessly destroyed, opened their doors to the congregations and Schools that were devastated and decimated, thus succoring them in their dire need, and giving them help in the first step to restoration. The stricken ones are putting a brave face to their calamity. They have universal sympathy, and it has been a joy to put out the helping hand to those who have been so eager to help themselves.

### Hail to the Draftee!

The military authorities are making no difference between the fresh recruits and the draftees. They go side by side into the ranks of our "Fifth Hundred Thousand," as it has been called. Mr. Justice Riddell, of the High Court of Ontario, an eminent jurist and keen advocate of the prosecution of the War to a victorious finish, said, at the close of his sittings on appeals for exemption: "I confess that, in common with others, I was disposed to look upon those who claimed exemption as in most part simply slackers. My experience in this court has shown me this: I was wholly wrong—the fact is the diametrically opposite. In practically every case there was reasonable and sensible claim, respectful and quiet presentation, and cheerful acquiescence in the law" (even when the law went against the claimants).

The draftee has come honorably into the Overseas Forces. Let us give him due honor. He will acquit himself well, as our whole Canadian Force has done. He should not be prejudiced in the eyes of the people by the "slackers" whom it required a Conscription law to force into the service, or by any unworthy seekers for exemption. On church and Sunday School and Y.P.S. Honor Rolls, the draftee should have his honorable place.

### The "Improved" Uniform Lessons

There seems to be confusion in the minds of some in regard to the "Improved" Uniform Lessons. We have been asked from many quarters whether we publish the "Improved," as well as the familiar Uniform, Lesson; or whether we have discontinued the latter and publish only the former.

The real state of the case is simple. It is this: The "Improved" Uniform Lesson is just the familiar Uniform Lesson, with its Lesson Title and Golden Text for the whole School, plus additional Lesson Titles, and, frequently, additional Golden Texts, for the various Departments. That is to say, the International Lesson Committee, in addition to selecting the Lessons, as it has done these forty years past, has suggested separate titles, and often separate Golden Texts, for the various Departments. There is still but one Lesson Passage for the whole School, but suggestions are made for the adaptation of its teachings to the several grades in the School.

Now, this grading of the teaching of the Lesson we have been doing all these years in our teachers' and scholars' Lesson Helps. The TEACHERS MONTHLY, under Departmental headings shows how the Lesson may be best adapted to the varying ages. And the QUARTERLIES and LEAFLETS contain the scholars' material for those ages.

This grading, the TEACHERS MONTHLY and the scholars' QUARTERLIES and LEAFLETS will continue to do, utilizing any helpful suggestions that the International Lesson Committee's outlines may afford.

There is in reality only one series of Uniform Lessons. The "improvement" is simply as to the way in which they are to be handled. An examination of any copy of the TEACHERS MONTHLY will show that the needs of each grade are carefully and abundantly provided for.

### Still the Food Question

"Canada to-day is the only country in the world, practically accessible to the Allies under present conditions of shipping shortage, which has an actual exportable surplus of wheat after allowance for normal home requirements. The surplus to-day is not more than 110,000,000 bushels."

"The Allies will require nearly five times that amount before the 1918 harvest."

"The 1917 crop in France was only between one half and one third that of a normal year. The harvest in Italy was far below normal. The United States will require all its available resources for its army overseas. The outlook for the production of food in Europe next year is distinctly unfavorable."

The above are statements made by the Dominion Food Controller at the New Year.

They still hold good.

Canada is the pivotal point, so far as food supplies for the Allies are concerned.

And Canadians, young and older, can and will do these two things, so that the situation may be met:

*They will produce more.* It was for this purpose that farmers' sons and farm workers have been so generally exempted. The "exemptees" should go into greater production with the same vim that the draftee will go into his new war work.

*And Canadians will conserve food,* as well as produce it, especially wheat, beef and bacon. In one household known to us the meat bill has been cut in two, with no hurt to health. The cutting down in public eating places has been enormous. Waste has been largely eliminated.

The Sunday School, as the TEACHERS MONTHLY has frequently pointed out, may and will mightily help in promoting both greater production and more strenuous conservation of food.

### Japanese Schoolmasters at Sunday School

Twelve Japanese school principals have recently been on a tour of educational inspection and inquiry on this continent. They visited, of course, the chief secular educational institutions. In addition, opportunity was given them to meet leading Sunday School workers and to see the Sunday School at work in at least three large cities.

The visitors were especially impressed by the fact that the spiritual is being so strongly stressed, in our commercial, money-making Western continent; and that the grading of the pupils in the Sunday School and the adaptation of the programme to the needs of the varying ages prevails, as in the day schools.



### The Cooperative Idea in the West

The appointment of Rev. J. W. Little, of East Kildonan, Manitoba, as field worker for Saskatchewan and Manitoba is token of the spread, in the West, of the cooperative idea in Sunday School work. Saskatchewan has fully adopted it. Manitoba appears almost ready for it. Co-operation of the various denominations in the betterment of Sunday School work, although not formally organized, is in operation in Alberta and British Columbia. The idea is, that the various denominations, co-operating with one another, under the guidance of their Sunday School leaders, will together, will support their Sunday School course by interdenominational service to the Sunday School.

Mr. C. A. Myers, our church's Secretary, notes a new eagerness on the part of the Christian people where he held conventions in winter, to get the best plans for Christian education of the children and

And he adds: best cooperation in various denominational work, girls' work and Sunday School work. If now present our

plans to all the people continuously, instead of in a convention or institute or visit now and then, our goal would be well in view."



REV. JOHN W. LITTLE, B.D.

Mr. Little is a native of Trenton, Ont. He was graduated from the University of Toronto in 1896 and from Knox College in 1899, and received his degree of B.D. from Manitoba College. After some years experience in Home Mission work, he has held pastorates at Keewatin, Ont., Elgin, Man., Shoal Lake, Man., and East Kildonan, Man. Mr. Little has rendered valuable service as Presbytery and Synod S. S. Convener, and has been especially active in the work of the Manitoba Provincial S. S. Association and in Boys' Work. In accepting the appointment unanimously and cordially offered to him by the Board of S. S. and Y. P. S., Mr. Little regards it as a direct call to a piece of definite service, which he has not been seeking, but for which he is specially well prepared.

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### The Canadian Collegiate Movement

Mr. H. L. Troyer, during some eight years' work as Secretary of this most interesting and important movement, has become a very familiar figure in the Ontario Collegiate Institutes and High Schools, and his work has made him hosts of friends amongst teachers and pupils and trustees.

A main object of the Movement is to help to inspire the Collegiate and High School boys and girls with high ideals; to encourage them to prolong their studies so as to be better



fitted for after life ; to aid them in choosing their life work and to make the very most of themselves in it.

An important feature is the two or three days' High School Conferences, in which parents, pupils, teachers, trustees and the general public take part. A minister, chairman of his town's High School Board, said recently to the Editor that the Conference held not long since in his town was of the utmost interest and value, and, amongst other good things, it brought people of all classes and of all denominations together in a common consideration of the best way of educating their boys and girls for right living and good citizenship.

The Canadian Collegiate Movement should receive a hearty welcome in all Ontario's secondary schools, and its object and methods are worthy of Dominion-wide adoption. When it is mentioned that 60 per cent. of the University men students in Canada have enlisted in the Overseas Forces and 80 per cent. of the older boys in the High Schools and Collegiate Institutes, the urgency is evident of doing everything possible for the younger generation that is coming on.

## WITH OUR CONTRIBUTORS

### Children's Lies

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

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

Much depends, of course, on what we mean by a lie. Conscious falsehoods, told with intent to deceive, are no more natural for children than they ought to be for grown ups. But misstatements, exaggerations, fancies mixed with facts, are both common and natural. In general, these are not to be taken as evidence of moral delinquency or of hereditary taint. They may show simply that the child has not yet succeeded in straightening out his experiences, or that he does not fully understand his obligation to speak the truth.

1. *Imaginative lies.* Many,—perhaps most—of the lies of younger children result from their confusion of imagination and reality. The boundary line between fact and fancy,—to us older folk so clear—is very vague for them. Indeed, they begin with no line at all. There is no intrinsic difference between a bit of imagination and the sensation of which it is the reproduction. The image may be as vivid, clear and coercive as its archetype. Dreams may have every semblance of reality. The difference becomes manifest only in their contexts. The sensation is linked up with other experiences in a consistent and coherent order ; the image is somewhere inconsistent with the experiences that go before and after it. Reality has no breaks ; but dreams are bound somewhere to break with reality, if only when we wake

to find ourselves in bed. Have a dream that links itself in memory with a previous dream or two, and you may find yourself at a loss to know whether you dreamed it or it actually happened.

Now a little child is often in something like this state of confusion. At first, he lacks entirely a basis upon which to mark off imagination from reality. He takes his mental images at face value ; they are as real to him as sensations. He has not had experience enough to discriminate the probable from the improbable, the consistent and coherent from the wild and fanciful. The imagined bear behind the door stirs him to fear as readily and as really as the actual dog that jumps out to bark at him. Only gradually, as knowledge grows and widens, does he come to realize the difference between those experiences that "hang together" and "stay put," hence are real, and those other experiences whose contexts are so shifting and uncertain as to betray their imaginary character. The child's ability to discriminate fact from fancy develops slowly, and depends always upon the amount and kind of experience that he has had. Many a misstatement is honest enough a product of his own lack of clearness at this point.

Mrs. Fisher tells of a little girl who was thrown into a panic of fear at the sight of her father masquerading as a giant, in spite of the fact that he had explained everything to her beforehand and had shown her the costume he was to wear. "I *knew* it was just father," she explained when she recovered. "I *knew* that. But I thought it *might* be a giant."

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2. *Suggested lies.* Imaginative lies are often suggested to children. Sully reports a child who, being asked by his mother who told him something, answered "Dolly." Her question put into his mind the idea that some one had told him, and there was the doll which was his constant playmate—what more natural than that his imagination should seize upon the doll as the source of his information? A child of three, seeing a cough syrup that she liked being administered to another child, asked for some, claiming to be sick, too, and pretending to cough. No grown up who feels like coughing when he hears some one else cough can deny the probability that this was not so much conscious deception as a suggested illusion. L—, aged three, when he hears some one relate an especially interesting experience, is apt forthwith to repeat it as having happened to himself, without the least trace of shame, and with complete disregard of the fact that everybody knows that it did not.

3. *Lies of exaggeration.* Children incline naturally to put things strongly, entirely aside from any ulterior motive to do so. Their narratives of real occurrences are apt to have more of color and contrast than was actually there. They generalize readily and somewhat recklessly. Their speech runs easily to plurals. In all of which, of course, they are not so very unlike many adults.

4. *Play lies.* The lies of which we have thought thus far are believed, or at least more than half believed, by the children who tell them. What may be called play lies are not so believed, though they may be quite as innocent. They include the make believe of dramatic play, where the child is conscious of playing a part; lies told to tease or shock or surprise some one else; and pretended secrets. R—, aged five, from time to time meets his father with some story of his own brave deed or tragic mishap, only to end up

after a little while with: "But I didn't really, daddy; I just wanted to see what you would say."

5. *Lies of self-interest.* More serious are the lies that children tell in self-interest, or for self-protection of self-defence. For them,

as for older persons, the lie may be a means to the gratification of selfish ends, or a ready refuge in time of trouble. It is possible that our very measures of discipline, if too stern and unyielding, may drive them to lie. When I asked R—the other day what was the cause of some trouble in the playroom, he wanted to know whether it would be safe for him to tell the truth: "But, daddy, will you spank me if I tell you what I did?"

6. *Lies of rivalry and boasting.* Hall and Smith, in their study of Showing Off, give many examples of lies of this type. One child boasted that she had had a fever so high that it cracked the doctor's thermometer; another, that he was going to have a thousand dollars to spend on the day when the show would come to town. A little Fresh Air Fund child told her hosts that her father

rode around in a carriage with a span of horses, the truth being that her father drove an ice-wagon. "Oh, that's nothing," retorted one in answer to another's tale of good fortune; "I went to Mexico last summer, and at the place where I was all I had to do was to pick up all the diamonds I could carry. Some of them were blue and some of them were red. I have a blue one home that is as big as a hickory nut."

7. *Privileged lies.* Many children conceive their obligation to speak the truth to depend upon personal relations. The truth is due, they feel, to father and mother, to friends and chums, but not to those to whom they are bound by no such ties of mutual confidence and good-will. It is one's privilege to lie to enemies, strangers or mere acquaintances. When I reproved R— one day for

Pedagogy merely means the *science of teaching*. The word indicates that teaching human beings may be reduced to a science. This implies that results are produced by definite causes in personality and character, just as in physics and chemistry and medicine. The idea is that in education one must know what results are desired and what elements he has to work with, before he can go intelligently about finding a method of work.

All this means that the structure of human personality is not lawless, but is definite and can be discovered by study. It means that character grows and matures in an orderly and natural, rather than in a haphazard, way. It suggests that we may, if we learn how personality grows, use the facts we have discovered about life in such a way as to help insure that it will be sound and right.

teasing a maid, putting it on the ground that he might make her feel badly, he replied, "Well, she doesn't belong to our family."

8. *Lies to do good.* Older children, who have come to understand what truth is, are yet often ready to justify a lie, provided it be told to do good to some one else. In their own practical experience, this generally means a lie told to help some other child escape blame or punishment.

9. *Lies of mental reservation.* Older children will at times appease their conscience when lying by making inaudible reservations, such as "maybe," "in my mind," "over the left," "nit," "don't you think it," "I don't mean it." They ignore the fact that these are not open to the person to whom the lie is told, and regard their duty to the truth as fulfilled by what takes place within their own minds.

Children have odd little oaths of their own, formulas of affirmation which they offer and accept as guarantees of the truth of a statement. Small, in his study on *The Instinct for Certainty*, has collected many of these, such as: "Honest;" "Really and truly;"

"Honor bright;" "Cross my heart;" "Hope to die;" "Sure as you live;" "Honest and true, black and blue, lay me down and cut me in two."

To deal with children's lies requires sympathy and patience. There is no one prescription. Certainly we shall not lie to them in return. A parent who came seeking counsel as to how to deal with his little daughter's falsehoods, reported that he had told her, among other things, that if she did not stop lying a great big dragon fly ("devil's darling needle") would come one day and sting her so that she would die!

We shall first of all diagnose our case. We must understand what sort of lies our child is telling, and try to discover why. And then we shall set to work patiently to train him to observe and describe things as they are, to help him to bound off fact from fancy, to lead him to understand what truth is and why it is the basis of all social relations, and to beget within him the ideal and the habit of sincerity and straightforwardness. Above all, we shall ourselves both tell and live the truth.

Yale University, New Haven, Conn.

## Adapting the Lesson

BY E. A. HARDY, D.P.ED.

At the opposite poles stand the two Departments, the Primary and the Adult. It requires very little experience to discover that the adaptation of the lesson is a very real difficulty, say for a supply teacher, who is in a Primary class to-day and in an Adult class next Sunday. Further examination shows that every Department of the School is a study in adaptation. How, then, shall we work out this adaptation?

The broad and obvious distinction to note first is that the narrative treatment appeals especially to the younger scholars of the School. One might almost say that the story form is absolutely necessary, no matter in what form the lesson material is furnished by the Lesson Committee. Daniel in the lion's den, or Paul's exposition of love in the Thirteenth of First Corinthians, must both be treated in the story form. On the other hand, the story form is not the form for adults. The expositional treatment is the main method for them. The members of the Senior classes have known the Bible stories for years, in many cases before the teacher was born, and, except for a very brief re-statement of the main facts of the story, the teacher must at once pass to exposition and applications.

In the Intermediate classes, there must be a mingling of the story form with the exposi-

tional. If the teacher is skilled in story telling and has thoroughly informed himself as to the local details and can give a vivid narrative, full of little touches fresh to his class, he can spend a fair amount of time in the story and then rapidly make his applications. If he has not this fresh material, he must spend less time on the story and more on the applications.

The second general consideration is that before the teacher can begin to adapt the lesson to his class he must have made such a careful analysis as will reveal the main facts and the leading truths of the lesson. Take, for example, Ezra 1:1-11. This lesson works out as follows:

### I. Outline of thought or story:

The king's resolution or determination, v. 1.

The king's proclamation—permission to return to Jerusalem, vs. 1-4.

Response of the Jewish leaders, v. 5.

Cooperation of the Jewish people, v. 6.

Assistance of the king, vs. 7-11.

### II. Main Thoughts:

Determination—

(a) On the part of the king.

On the part of Jewish leaders.

III.

IV.

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(b) God's part, "whose spirit God stirred up."

Action—

- On the part of the king.
- On the part of the Jewish leaders.

Assistance—

- On the part of the Jewish people.
- On the part of the king.

III. Central Thought: Response to the call of duty.

IV. Secondary Thoughts:

Interrelation in human affairs—how the leaders were dependent on king and people.

Trumpet calls to action—may come from king or may come from peasant.

Unexpected assistance—the king's financial aid.

It is evident that all this material cannot be used in a half hour. What shall be chosen? The Primary or the Junior teacher will use in her story section I, emphasizing, by way of moral, either determination or action. The Intermediate teacher will spend less time on section I. and more of the time on sections II. and III. The Adult class teacher will spend only two or three minutes on section I. but will stress sections II. and III. and use

some thoughts from section IV. This is the general answer to the question of what shall be chosen and what omitted.

But other considerations are of great importance. In your class is a boy who lacks decision, who finds it difficult to make up his mind. Your message to him from this lesson is the value of determination, how it precedes and conditions action and how the Holy Spirit is concerned in his decisions, and thus having decided, how he should act firmly. Another boy is very resolute and decisive, but often fails to think out things before he decides. He needs another phase of the message, the value of thoughtful consideration before action. Another boy needs especially the main thought, namely, the response to the call of duty. Nobody else in the world knows how to adapt this lesson to your boys, except you. If you have a class of girls, you alone can give them just the message each one needs, and so in the Bible Class.

Adapting the lesson, therefore, depends on at least these three factors: first, the mental, moral and spiritual condition of your class; second, a thorough knowledge of the lesson and its available truths; third, an intimate knowledge of your class. Add to these the spirit of daily prayer for your class and you will find it a joy to seek out just the messages you ought to bring.

Toronto

## The Art of Teaching

A BOOK FOR THE MONTH

By REV. J. M. DUNCAN, D.D.

As long ago as 1884, \* The Seven Laws of Teaching was written by Dr. J. M. Gregory, and for a generation it has maintained its place as one of the most useful manuals ever printed for the use of Sunday School teachers who desire to become masters of their art. A new edition of the book, carefully revised, and, in some parts, rewritten by Professors W. C. Bagley and Warren K. Layton, has just been issued.

The number "seven" in the title of Dr. Gregory's book is not chosen arbitrarily. It is arrived at by an analysis of the act of teaching. In this act, it is pointed out, there are "seven distinct elements or factors: (1) two personal factors—a teacher and a learner; (2) two mental factors—a common language or medium of communication; and (3) three functional acts or processes—that of the teacher, that of the learner, and a final

or finishing process to test and fix the result."

This searching and suggestive analysis determines the titles of the seven chapters after the first, which is an introduction to the whole book.

"The Law of the Teacher" is summed up in the pregnant sentence: "The teacher must know that which he would teach," and the chapter dealing with this topic unfolds what is meant by the teacher's knowing his lesson. It would be strange if the reader of this chapter did not discover that knowing a lesson includes a good many things which are frequently lost sight of in the preparation work of many teachers.

"The Law of the Learner" is: "The learner must attend with interest to the material to be learned." The chapter devoted to the discussion of this law grapples effectively with what is perhaps the teacher's greatest problem,—the problem of securing and retaining the interested attention of his scholars. The various kinds of attention

\* The Seven Laws of Teaching, by John Milton Gregory. New Edition Revised by William C. Bagley and Warren K. Layton (The Pilgrim Press, Boston and Chicago, 120 pages, 75c. net).

are clearly defined, and plans are suggested for securing the attention which was described as being "absorbed" in work or study.

This is "The Law of the Language:" "The language used must be common to teacher and learner." This is another way of saying that the teacher must be careful to use language which the scholars will understand,—a pretty obvious rule to be sure, but one which is frequently made, as Dr. Gregory shows.

"The truth to be taught must be learned through truth already known." This is "The Law of the Lesson." It simply means that the teacher, in imparting knowledge, must begin with something which the scholars already understand and lead them on to the acquisition of further knowledge.

"The Law of Teaching" is stated in this truly golden sentence: "Excite and direct self-activities of the pupil, and as a rule tell him nothing that he can learn himself." The work of the teacher is well described as that of one who "stirs the ground and sows the seed. It is the work of the soil, through

its forces, to develop the growth and ripen the grain."

The concise statement of "The Law of the Learning Process" is: "The learner must reproduce in his own mind the truth to be acquired." This suggests to the teacher a test by which he can know that his teaching has been really effective. He has succeeded when the scholar can reproduce the knowledge imparted by the teacher.

The final law is "The Law of Review and Application," which is thus stated: "The completion, test and confirmation of the work of teaching must be made by review and application." The gist of the closing chapter is that the teacher must never be satisfied with anything short of the scholar's complete mastery of the lesson,—a mastery so complete that he can make ready and effective use of its teaching.

The one who masters these seven laws of teaching and makes earnest with them in his actual class work will soon know the joy of the successful teacher,—and sweeter joys than this are rare.

## The Church's First Concern

By Rev. J. McP. Scott, D.D.

[The following article by Dr. Scott has behind it the weight of twenty-eight years' experience as minister of one congregation, that of St. John's Presbyterian Church, Toronto, which has one of the largest and most successful Sunday Schools in the city.—EDITORS.]

Concentrating on the Sunday School is worth while,—it is very much worth while, and the worthwhileness is seen and understood only as some one puts much thought and work into it.

The Sunday School is not incidental to a congregation's life; it is fundamental; it is where the congregation's life can first express itself. It is the field from which the church is reinforced and in which it is blessed.

If home life and training were ideal, the Sunday School might be less of a necessity, but, accepting conditions as they are, in town, city and country, this work is immediately the first care of a congregation.

He is a wise minister and is succeeding in his work if he sees himself and is getting his congregation to realize that the care of the youth is vital to the life and strength of the church and the kingdom of God. He is the minister of the School. He is more than the honorary superintendent, with an official long range interest. It is his affair. He is the children's minister, big brother and friend. They are his flock.

Of course, he would be a foolish man and a poor leader if he ran the School. He is a wise man and is getting on when he secures the help of his best people and, as a fellow worker, is their encourager and leader. Set

out to get definite results.

In our city Schools many come from non-Christian homes and some from irreligious homes and the important chance for them is their period in the Sunday School. What a tragedy it is that boys and girls of this class should go through our hands and out into the world unpledged to Christ. It is much to teach the word of God and add to the Christian knowledge of the School, but we fail greatly if any boy or girl is not at the proper time and way faced by their own teacher with the great issue of personal salvation.

The great problem is, of course, the untrained teacher, but this, like the irreligious and troublesome scholar, but accentuates the importance and difficulties of the work.

The School is and should be the great concern of the congregation, as it is its prolific recruiting ground. The burden of it must be theirs. The School should come to feel that it is part of the church and should, in its spirit and life, reflect its life. No Sunday School succeeds without hard work and the more labor put into it the more gain comes from it. No congregation is free from blame that does not concentrate strongly on the School.

Toronto

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## Missions in the Sunday School

[The following account, by Mrs. E. J. Niven, of a plan for increasing missionary interest in the Sunday School, actually carried out in the School of St. John's Presbyterian Church, Winnipeg, may help, by way of suggestion, other Schools seeking a solution of the same problem.]

In our Sunday School we felt the need of a revival of interest in missions. At a meeting of the teachers, therefore, it was resolved to form a missionary committee, which would undertake to see that missionary work should be kept before the School. This committee arranged that on one Sunday in every month a five minutes' missionary talk should be given by a special speaker; and that on the immediately succeeding Sunday a missionary collection should be taken in a special missionary envelope printed in red.

This programme has been carried out and the results have given great encouragement to those interested in this most valuable portion of the work of the School. Scarcely were the missionary talks started before the School had the privilege of being visited by a lady missionary from the Zenana Missions in India, home on furlough. An appeal was made to the School to adopt a child in a school in India and to become responsible for the cost of educating this child; and the School responded to the appeal by agreeing to support a little girl named Venoo Shantiwan Ghorpade, who is in a mission orphanage. This is in addition to the support of a girl the School was already supporting in the Point-aux-Trembles Schools near Montreal.

There has been a well sustained increase in the missionary giving each month, and individual classes have taken so much interest that they have worked at various things to raise money for the missionary cause. Our minister has asked from time to time missionary questions, which brought out the fact that the children were really learning about the missionaries abroad and their homes and their work.

The speakers have been mostly teachers of our own School, who have cheerfully responded when asked by the missionary committee to give a five minutes' talk. Thus we have had addresses already on India and China, on the Fresh Air work in Gitali, Manitoba and also on Hospital work at home and abroad; besides, we have had talks on the lives of some of the missionary pioneers.

We are hoping for better things yet, some of us even venturing to hope that there may be born in our School the desire on the part of some of our scholars to give themselves to the grand work of the missionary cause, than which there is no work more pleasing to Christ. For it is the most definite response to His command: "Go... and preach the gospel to every creature."

## Rural Boys' Organized Class in Saskatchewan

BY MRS. ELIZABETH ROSS GRACE

In the lonely school district of Last Mountain Valley, Sask., there had existed for years a little Presbyterian Sunday School. There was a summer maximum attendance of 20, and sometimes in winter the attendance dropped to 5. In favorable weather the tiny tots had a separate class. No further grading had been attempted for lack of teachers.

The first real forward step came in the spring of 1916, when two older boys went to the Older Boys' Conference, held that year in Moose Jaw. They returned, eager to teach classes. During that summer there were two boys' classes, one for the teen age, the other for those from 9 to 12. This was a great advance, and the pupils showed their appreciation.

By autumn removals had deprived us of one family of ten sons, and our two first teachers, one of these going to the trenches.

But three delegates went to the Regina Boys' Conference in November and came

back full of enthusiasm over the C.S.E.T. Programme. At once their class was organized, and their mentor registered. At the same time the Boys' Organized Class was also started in the nearby town.

These rural boys had to face several handicaps. First, there were so few to enrol. By including 2 eleven-year-old members, they made up a class of 9. These ranged from 11 to 19 years in age. Besides, they had no leaders with any experience of the C.S.E.T. Programme, nor of the method of charting. Viewed from the standpoint of the ideal, this class could not but be an imperfect affair. Yet it possessed certain vital essentials:

1. There was a young mentor, who made up by faithfulness and enthusiasm what he lacked in training.

2. The boys were there. They were keen to do something,—anything. They were ready, so ready to be led somewhere. The

isolated life of the country offered few counter attractions.

3. There was a congenial meeting place. The home of three of the lads was the natural centre. Here the mid-week meetings were looked upon as the most important events. The mid-week programme was very imperfectly carried out. There were few near by to give the Practical Talks. The chief interests in the meetings were transacting formally the business and in debates. Two delightful inter-class debates were exchanged with the town boys. The first, on the subject, "Resolved: That the Canadian West offers greater opportunities to the teen age boy than the East," was won by the town. The rural class took to heart so well the criticisms offered by the minister and high school teacher, that, in the next debate, they were successful.

Impromptu debates were frequent and were much enjoyed. The boys themselves prepared several programmes, giving recitations and piano solos. Two little art talks, illustrated chiefly by Perry pictures, were given by two of their members on Hoffmann and Holman Hunt.

These meetings, although they might be much improved, just as they were, beginning with a simple prayer and scripture lesson and concluding with light refreshments, were valuable and uplifting.

The mid-week meeting reacted favorably upon the Sunday session. The Graded Lessons on "The Life of the Man Christ Jesus," have been used this year and have increased the interest. Only one member has a perfect record for written home work throughout the year, but the class has invariably met, though with varying attendance. When seeding interrupted the mid-week meeting they still met on Sunday.

During the summer they resumed the mid-week session for a time, but gave it up again until after threshing. While they were seated, we have had boys and men from five different threshing outfits present in the Sunday School. Several big boys, who found no place in adjoining rural Sunday Schools, have come in their motor cars. They felt at home where there were other big boys present.

The growth of the boys' work has meant the expansion of the Sunday School and an increase of church members. This summer the maximum attendance was about 60, and the average has more than doubled. There have been two Communion Services held in the Sunday School,—it is not a preaching station. At the first one in April, 1916, four of the older teen age young people joined the church. Two of these were our first boy teachers, another the first teacher for the

girls' class. In February, 1917, seven more came forward to confess Christ. Five of these were members of the Boys' Organized Class. Strassburg, Sask.

### An Old Testament Teacher

By Rev. A. I. Fraser, B.D.

For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.—Ezra 7 : 10.

We hear a good deal to-day about the qualifications of a Sunday School teacher, and rightly so. Possibly this verse from Ezra's "Memoirs" may be of help.

*First*, he prepared himself—"prepared his heart." Phillips Brooks, in his great Lectures on Preaching, makes much of the preacher preparing himself. Preaching, he says, to be effective must come through personality. Ezra recognized this long ago, and it holds for the Sunday School teacher. He should prepare the heart, cultivate the soul—see that life has quality.

*Second*, he sought the law of the Lord,—informed himself. The law of the Lord is a holy thing, and is not found by intellect alone. Paul says there are things that "eye hath not seen, nor ear heard, neither have entered into the heart of man," but are "revealed" "through the Spirit,"—are "spiritually discerned." The one whose heart is humble, sympathetic, teachable, will find out what the law of the Lord is.

*Third*, he did the law of the Lord himself. He practised the law, let it become operative in his own life, made it the rule of his conduct, was a good man, did not merely talk about goodness. He did not teach one thing and live another.

*Fourth*, he taught in Israel. This came last, and what a teacher he was! How he made them "understand the sense," how he ornamented his "pulpit of wood!"

This is all the soundest pedagogy. There is an old saying that "the heart makes the theologian," and the teacher must begin at the heart. A teacher who incarnates patience, sweetness, humility, sincerity, has weight and leaves an impression.

The teacher, also, needs to inform himself, to know of what he speaks, to explore the Word of God, and the "trackless riches of Christ."

But above all else, like his great prototype, the teacher needs to practise godliness, otherwise he will be but "sounding brass" and his scholars will say: "We cannot hear you; what you are drowns what you say." Teaching is great work, and Ezra's mode of procedure is not yet antiquated.

Smith's Falls, Ont.

## THE DEPARTMENTS

### An Easter Party for Beginners

BY JESSIE E. MOORE

#### The Invitation

Use heavy, white drawing or water-color paper. This pattern may be traced on an oblong card, but it will be more attractive to little children if cut out like a paper doll. For coloring, water colors or crayons may be used. Color the basket and shoes brown, the dress any dainty shade, the eggs in bright colors, and leave the sun-bonnet white. Lastly, line in with black.

The invitation is written on the reverse side.

This little girl invites you to an Easter Party, . . . . . afternoon, March (or April) . . . . at . . . . o'clock. Come and bring mother with you.

#### Games

We must remember that Sunday School children play together as a group only a few times during a year. Consequently, any game with words and music that has to be taught will not be successful. The simple games in which all the children may take part are the best. Of course, the old street favorites most children know.

A large rubber ball or a bean bag with which to amuse early comers is useful.

Circle games with children standing are: "Here we go 'round the mulberry bush," "The farmer in the dell."

Tag: One child "tags" another. They run within the circle.



Marching game: Let all the children march in a circle. When the music stops, they "squat" down on the floor. The last one down is out of the game and must sit in the middle of the ring.

Games with children seated on the floor: Find the ball. Any bright-colored object may be used. One child, seated in the middle of the circle, blinds his eyes. The ball is placed somewhere within sight, not hidden. At the word "Ready!" the blinded child opens his eyes and tries to find it. If five or six children blind their eyes, at the same time, it makes more fun.

Pussy Cat: One child, seated in the middle of the circle, is the cat. Behind him is a dish (a paper plate is good.) He blinds his eyes. One child from the circle quietly tries to take the dish

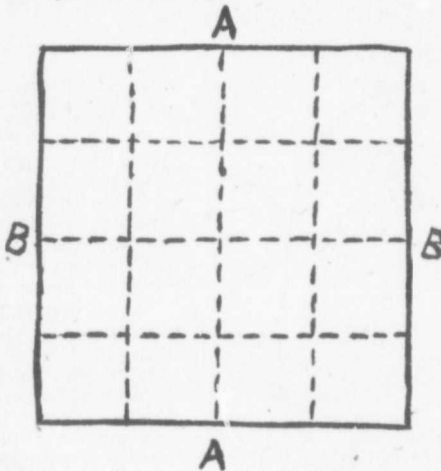
away. If the "cat" hears a sound, he says "meow" and the dish must be put back.

Jack in the box: Place a chair in the middle of the circle and cover it with a coat or table cover so that a child may hide behind it. Have one child blind his eyes at the teacher's knee, while another goes behind the chair. The children then say in concert: "See the Jack in the box pop up! Isn't he queer!" The child behind the chair pops up and down again quietly. The child at the teacher's knee, opening his eyes, guesses the Jack's name.

**Little Miss Muffet :** A little girl sits on a chair in the middle of the circle with paper or tin dish and a spoon. She pretends to eat while the rhyme is repeated by all. A little boy takes the place of the spider and creeps up from behind on his hands and feet. Little Miss Muffet in fright throws down dish and spoon and runs.

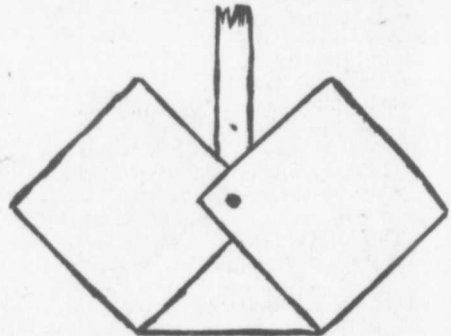
"Daffy-downdilly,"  
"The Story of the Little Crooked Tree." (To be found in In Play Land. Compiled by Frances Weld Danielson.)

"The Little Red Hen,"  
"Another Little Red Hen,"  
"Little Half Chick." (In Stories to Tell to Children, by Sara Cone Bryant.)



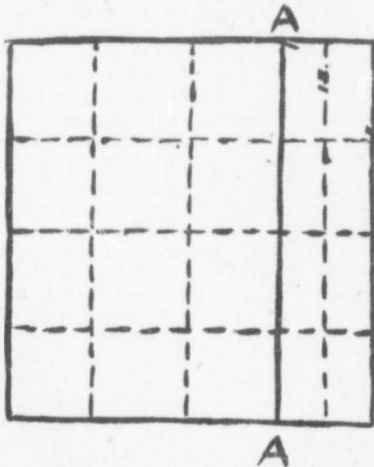
**Favors**

An Easter party would not be complete without an egg hunt. Use small-sized beans. Baskets to gather the eggs in can be



**Stories**

At a week-day gathering such as this there is an opportunity to tell a story which contains a truth which we want the children to have, but for which we cannot spare the



made from heavy paper and lined with shredded paper or straw, which is sold in the stores at Easter time. The eggs may be hidden during the story period, then when the baskets are distributed at its close the hunt begins. An extra supply of eggs should be kept with which to fill the baskets of the children who are not as successful as the larger ones. After the hunt the children may carry their baskets directly to the refreshment table. Or, the empty baskets may be used on the table as favors and the hunt take place after refreshments.

**Directions for Making Basket**

Use heavy green paper. Cut the paper in squares, eight inches at least, and nine or ten inches will not be too large.

- Fold on dotted lines.
- 1. Fold A-A. Then open.
- 2. Fold B-B. Open.

precious moments on Sunday. After one story of this type, another may be told "just for fun." Children in an informal group will enjoy two or three stories, provided the whole story period is not more than fifteen minutes in length. Suitable stories are :



3. Fold the two opposite edges so they meet on line A-A. Open.

4. Fold the other two edges so that they meet on line B-B. Open.

Cut on line A-A.

The long strip, folded in half on dotted line may be used for the handles.

Cut on all heavy lines. The three squares that are cut off are not to be used.

Fasten the three squares A-A-A and one end of the handle all together like diagram.

Then square B-B with other end of handle.

Use Dennison's paper fasteners, bending back the points on the inside of the basket.

#### Refreshments

The motto should be simplicity. It is not

the elaborate thing that pleases little children. We can make no mistake in serving milk, and if the glasses are very tiny, the children will be delighted. Ice cream is always attractive. Jello is less expensive and the children like it because of the pretty color. Sometimes at Easter, crackers in the form of chickens or bunnies may be bought, and if not, the time-honored animal crackers may always be found. With milk, little peanut-butter sandwiches are good.

The blessing should not be forgotten. It is well to pause for a moment and thank the heavenly Father, not only for what we have to eat, but for the happy afternoon. Any song which says "thank you" that the children sing on Sunday will do.

## Teaching in the Primary Department

With young children the story is the most effective means of conveying instruction. In the Primary Department most of the instruction is given by the story method, and to be a good story teller is one of the necessary accomplishments of the Primary teacher.

To read a story may hold the attention of the pupil, but it does not fix it in his mind. The pupil who has heard the lesson story read is rarely able to give it back, or retell it. The pupil who has heard the story told, who has seen it flash from the eyes of his teacher, and has watched the narration, will remember it and will be stirred by the truth taught by means of the story, or the appeal it made.

The purpose of lesson teaching in the Primary Department is not primarily to impart a knowledge of facts. It is to stir religious feeling—to rouse to action and develop Christian character. It is "by doing things for God that the child comes to know God" and to the knowledge of what it is that God would have him do and of what it means to be "God's child." One may teach a child about the duty of being kind to others, but he will now know what kindness is. Tell a story that incites him to do something for some one, let him do a kind act, and he knows what it means to be kind, and can understand you when you tell him that it is the will of God for him to be kind to others.

The duty of kindness is not the sum total of the religious instruction given in the Primary Department, but it is one of the many truths taught. It has been cited because it illustrates one of the methods of teaching and one of the principles of modern Sunday School instruction. This principle is that "the present life of the child is the field

wherein the knowledge that he shall acquire shall function," and that we help him most when we teach and help him to do what is God's will for him as a child with a child's ability to understand truth and to apply and act upon it.

One of the purposes of the instruction given in the Primary Department of the Sunday School is to lead to the performance of religious acts by the child. To this end the exercises of the Department direct the worship and the lesson teaching gives impetus toward action or the performance of those religious and Christian acts of which the child is capable.

Quite frequently the act suggested by the lesson or story is one that may be carried out best by the child in his life at home, or at school, or among his playmates on the playground. Sometimes it is one that may be carried out at Sunday School in the form of some benevolence, of some specific act of kindness or charity, of some special self-denial or effort, or of some special offering for missions. When it is an act that may be carried out in Sunday School under the direction of the teacher, the pupil should be encouraged and helped to carry it out. To make such action possible, every Primary Department should have its plans for benevolences and missionary activities, for service is as important for the child in the Primary as in any other Department of the School. The child of Primary age is "a doer, not a thinker," and to help him do a right and religious deed is to help him feel rightly and to make it possible for him to "think correctly about the ways of God."—Marion Thomas



### A Junior Work Exhibit

Our Junior Department, writes Rev. E. R. McLean, B.D., of Cooke's Church, Kingston, Ont., has been doing notebook work on the lessons during the past year, handing it in at the end of each Quarter for examination by the minister who promised a prize to the class doing the best work.

At the annual Christmas entertainment arrangements were made to have an exhibit of these books. A table was assigned to each class, on which the books were displayed, together with a list of the names of the scholars of each and their teacher.

A large sign, marked **FIRST PRIZE**, was hung beside the table of the class having the best work.

A returned soldier also gave a prize to the boy having the best book and to the girl having the best book.

The Sunday previous the minister announced the exhibit, and invited the parents to come early to see it before the programme commenced. About one hundred did so, and there were many expressions of delight at the work done. Children and parents alike will take a new interest in the work during the coming year.

## Two Ways of Settling Trouble

By MABEL CREWS RINGLAND, B.A.

At the very outset, when I undertook this "hard" class of Junior boys, I picked out two lads in the group who were absolutely unapproachable. No amount of friendly advances on my part could rouse the faintest response from them, and they remained stolid and almost sullen. They were not a disturbing element, in so far as their conduct was concerned, but it distressed me to have two members of my class so evidently unsympathetic and cold.

Failing to relieve the situation, I went to their former teacher for an explanation, and the history of her dealing with these two chaps furnished a clue to the mystery. They had been the two "worst boys" in the class, and as they had grown more and more uncontrollable and every effort on her part had failed to change them, she had resorted to the only sure method known to her, that of reporting to their parents.

In each case the father was very severe and unrelenting, and the punishment meted out had evidently been sufficient to bring the offenders to time, for they had been exemplary scholars ever since.

But the teacher was far from satisfied, for she realized that fear alone was responsible for the change and that down in their hearts both boys hated her for having "told" and brought parental displeasure to bear on them. No doubt they had deserved it, but the method had not produced the desired results, as the lads had not been themselves since the occurrence.

And I did not wonder, for no boy likes to be "told on," especially in a matter which should be settled between himself and the one he had wronged. Every teacher appreciates the advantage of the cooperation of the home, and strives to secure it, but this

sort of thing could hardly be called cooperation when it achieves the estrangement of the pupil from his teacher. It may in very rare cases be necessary, but it is never the best way.

At this period of life the boy and girl give evidences of a dawning spirit of independence, which makes them more anxious to fight their own battles and decide things for themselves; in short, to break away from the ties of authority. While there may be exceptions, observation and study have shown that, in the words of Dr. G. Stanley Hall, "love for the parents is probably at its lowest ebb at this period," from eight to twelve. Regrettable as this may be, this very spirit of independence, if guided into right channels, may be made one of the most effective means of emphasizing the responsibility of right choices and developing a strong character that will do the right because it has become habitual and not through fear of external authority.

It took some little time and tact to get these two boys, who now behaved so well because they were afraid to do otherwise, and who would have stayed away if they had dared, to realize that I considered them old enough to answer for their deeds themselves and settle their own troubles and that I did not mean to carry tales. Gradually their confidence in a teacher returned, and, as they found themselves being treated more like young men than like children, they repaid the trust put in them by acting in a manly fashion. Any further trouble, which occurred very rarely now that we understood one another, was settled between ourselves, which not only made the class atmosphere more congenial, but gave to each boy a deep feeling of his own independent responsibility for his life and conduct.

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## Clean Sport and Team Play for Boys

A professor in Chicago University once remarked that "a boy can get more ethical help from a game of baseball than he can from a Sunday School lesson." That is an extreme statement. The amount of truth in it depends largely on the character of the Sunday School lesson and of the baseball game. If the Sunday School lesson is taught in a listless, prosaic manner, without being linked up vitally with the boy's everyday life, its value fades in comparison with that of the athletic contest; but if the baseball game has its too frequent accompaniments of cheap and filthy talk, "grandstand" play, questionable methods employed for the sake of winning, and wrangling over the umpire's decisions, it exerts a baneful influence.

Inasmuch as some eighty per cent. of the adolescent boy's activities are physical, it is of strategic importance for his teacher or leader in Sunday School to direct and encourage him in his play life. That physical recreation is a powerful factor in character formation is no longer a debatable question. Yet religious leaders have not made the most of group games, athletic contests, camping parties, and the like as means of building Christian character in boys.

"But we have no gymnasium" is the protest of many leaders. Gymnasium work is splendidly worth while, and the equipment which it contains may become one of the most valuable properties of the church School. In the winter season especially games such as volley ball, basketball, and indoor baseball, and tumbling and various apparatus exercises are of great value for boys; but the "gym" is not indispensable in a programme of physical recreation. Even in winter time, a leader can take his boys out of doors, skating and hockey being among the most enjoyable and healthful of sports. It is on the athletic field, on the hike, on the cinder path, on the tennis court, that the boy will come more quickly to know what it means to engage in clean sport and team play.

Sportsmanship in play shows itself in habitual adherence to the rules of the game despite illegal playing by opponents. It is a real victory when a team of boys, defeated in a fair contest, can show themselves good losers and cheer the winning side. It is better than capturing a trophy if boys can learn to accept the decisions of an umpire or referee without baiting, calling names, or quitting. It is something that the leader may be proud of when a team of boys learn to treat visiting players as guests of honor and give them the advantage of position in a contest. And opportunities for such conduct occur in almost every outdoor game.

The habit of being honest is easily learned on the athletic field; but the habit of cheating is just as likely to be acquired. When it is considered that the boy who has learned to be honest in his play will likely be honest also in business, it is highly important that the leader of boys in group games should not only keep his eyes open for evidences of unfair play, but strive incessantly to instil ideas of fair play and clean sport into each member of the group. In his talks with boys he may set forth his ideals by telling stories of fair play on the athletic field, but his greatest opportunity lies in setting an example in actually playing and coaching the boys in outdoor games.

One of the best ways of achieving clean sport is through team play. A boy would rather belong to an athletic team than exercise in the finest gymnasium in the world. Therefore, he will be likely to have a higher thought in regard to the honor of the team than he would have about his individual conduct. Play is democratic. Only the possession of genuine ability and a willingness to subordinate one's will to the good of all win for one a place on a permanent athletic team.

There are, to be sure, many more valuable results of directed athletics for boys, not the least of which is clean habits of living. If clean sport and team play are encouraged among boys, there is little likelihood of the use among them of cigarettes, demoralizing habits and unclean speech.

Even where the use of an athletic field is impossible—and in most cases permission to use ground space for baseball and similar games can be obtained at slight expense—the worker with boys can take them out on hikes, in camping parties, swimming in summer, hunting and exploring in the fall, and skating and coasting in winter. In each of these pastimes, as well as in organized athletics, the leader can train in habits of clean sport and team play the boys whom he serves.—Lyndon Phifer, in the Graded Sunday School Magazine

### Handling the Bible

Careless handling of the Bible in a girls' class was thus dealt with by a wise teacher. She told the girls how proud and careful she was of some autographed books she possessed, and how infinitely more precious was the Word of God. There was little need after that to reprove a pupil for carelessly tossing her Bible on a chair.—The Australian Sunday School Teacher

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

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

### How the Board Helps Individual Workers

In this Department last month, an outline was given of how the Board does its work. The following illustrations will show how this help actually reaches the individual leaders in every congregation.

In Boys' Work, first a very thorough study extending over several years was made by the Board through its secretaries and others. Following this, a plan and programme were worked out in detail embodying the most assured results. Now in cooperation with all other denominations and organizations promoting Boys' Work through the churches, series of conferences for boys and leaders are being held each year all over Canada, to which all who are interested in boys' work are invited, and at which the principles and methods are fully explained, with practical plans which can be put into actual operation wherever there are a group of boys and a leader willing to undertake the work. Provision has also been made so that any leaders who feel that they are not fully qualified for this work, may receive a helpful course of training.

In such ways as these the Board constantly seeks to place itself and all its resources beside every leader and group of boys in every congregation of our church, with practical, helpful plans for increasing the efficiency of their work.

Similar study and plans have been made for Girls' Work and arrangements are being carried out for placing this help within the reach of every individual leader in girls' work in every congregation.

The complete programme for Juniors and for Young People, both for Sunday and through-the-week meetings, the Outline Curriculum of Christian Education for all the years, and the new Teacher Training Course, are also being placed in the hands of the leaders in every congregation, and all will be found of practical value in helping to reach the ideal of "more and better" in every department of our work.

It should also be added that the latch string is always on the outside of the door at the office of the Board, for every worker who

is seeking for any help which is within the power of the secretaries to provide.

### The Home Department

An interesting and thoughtful article on Bible study in the home, by Rev. H. Carmichael, Scarboro, Ont., appeared in a recent number of *The Presbyterian*. After showing very clearly the great need of more Bible study in the home he gave this practical suggestion as to one effective way in which it could be encouraged: "The Sabbath School officers should seek to enlist those who withdraw from the other departments of the school into membership in the Home Department. Here a systematic course of study is provided, with oversight and record of work done. If carefully introduced and followed up with persistence and prayer, it will eventually result in a post-graduate class of Bible students alert to hear what the Spirit says unto the churches."

Mr. Carmichael has a right to speak with assurance, as he himself has always had a very successful Home Department in each of the three congregations of which he has been minister, and he is enthusiastic in his conviction that it has greatly increased the reading and study of the Bible in the homes.

A message to the same effect from an entirely different constituency has come from one of our veteran laymen, Mr. W. R. Sutherland, Yorkton, Sask., who, for nearly a score of years, has devoted all his limited spare time and means to the promotion of Home Department work in the very scattered districts in the Presbytery of Yorkton, where the people are too far away to attend regularly either church service or Sunday School.

In a recent letter to the General Secretary he writes as follows: "We have supplied about two hundred and fifty families in this Presbytery for home study. We add a few names each week. But think of it. There will be in this Presbytery, hundreds of parents, hundreds of young people and hundreds of tender children without a pastoral call or gospel message during all the long, cold winter months, unless we bring the same to them by means of the Home Department.

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We are planning to improve and extend our work, but have been hindered through illness. Am improving. Hitherto these families have been neglected and no one has tried to care for them. I am not complaining, I am only sorry."

In another letter just received, in answer to an expression of appreciation on behalf of the Board for the splendid work he was doing, Mr. Sutherland adds: "Let me correct one misconception. Many seem to think that we are actually doing a great work. Truly we are engaged in a splendid work, but as yet little has been accomplished. The great difficulty is to find visitors. The pastors are too busy in their own congregations, and there seems to be almost no willing workers among the scattered settlers. There are hundreds of families in this Presbytery who have not received a pastoral call for years, and the best I can do is to visit them by letter."

### Can Your Scholars Repeat the Lord's Prayer?

The General Secretary will welcome definite information from Sunday School superintendents or others who will make careful

tests as to the accuracy of their pupils' knowledge of the Lord's Prayer. This might profitably be followed up by similar tests on the Twenty-third Psalm or the Ten Commandments, or one or two of the psalms or hymns most frequently used in the Sunday School and church services. A summary of reports received will be given later on in these pages.

A city Sunday School recently held a written examination on its work for the year 1917. One question asked of the Junior Department was to write out accurately the Lord's Prayer. This was intended to be an easy question, as the Lord's Prayer had been repeated by the School in concert practically every Sunday of the year. Only one or two of the pupils, however, were able to meet this test, and many of the answers indicated a startling ignorance both of the words and the meaning of the prayer.

A minister who heard of this experiment resolved to make the test in the public school in his village, where, in addition to the work done by the Sunday School, the Lord's Prayer was repeated every morning as part of the opening exercises of the public school. To the dismay of the teacher and the minister, not one of the pupils wrote out the prayer accurately, and some of the mistakes were of an amazing character.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FOR DECEMBER, 1917

### I. FIRST STANDARD COURSE

Corbetton, Ont.—Rev. George W. Rose, Minister. *The School*; Velda Hammond. **Diploma**—Velda Hammond.

Gorrie, Ont.—Rev. A. Laing, Minister. *The New Testament*; Minnie A. Campbell, B. M. Butchart, Nellie M. Hutchison, Janet McClement.

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

## HOW THE WORK GOES ON

There were eleven hundred boys and men at the Alberta Boys' Work Conferences at Lethbridge and Edmonton in November last.

Rev. C. A. Myers is the authority for the statement that the average age of the girl

delegates in the great Girls' Work Conferences in Saskatchewan was 18.2 years. The attendance reached a full thousand.

Rev. Dr. J. C. Robertson, our General Secretary of Sunday Schools, emphasizes



strongly the explaining of the Catechism Questions to the children as they learn these from Sunday to Sunday.

The federation of Sunday School forces in Saskatchewan has been so successful that a motion was adopted at the recent Sunday School Federation Council recommending that steps should be taken to form a Dominion-wide Council for cooperation in Sunday School work.

The Committee on Systematic Giving of the Presbytery of Montreal prepared a lesson on the Missionary Budget for use in the Sunday Schools of the Presbytery on Dec. 2, 1917. The title of the lesson was The Church's Mission, and in it the needs and claims of the church's work were set forth in a clear and convincing fashion.

The Curriculum on Religious Education, issued by our General Assembly's Sabbath School and Y.P.S. Board, is remarkably worth while reading, and, better still, worth working out. It is not claimed at all that the Curriculum is a perfect one, but any congregation which will seek to work it out in all its parts will wonder greatly at two things, namely, first, how many points they have

overlooked in their scheme of training of the young, and secondly, how greatly this training may be bettered by faithfully working on the lines of the new Curriculum.

Rev. Robert Pogue, Peterborough, Ont., writes to the Editors as follows: "I have just been looking through the INTERMEDIATE TEACHER'S QUARTERLY. It is the best thing in teacher's help that I have ever seen. 'The Teacher's Aim in This Lesson' is a fine feature. It will help to give 'point' to many a lesson that otherwise might be aimless. The SCHOLAR'S QUARTERLY is just as good. I am delighted with the INTERMEDIATE QUARTERLIES."

The Presbytery of Chatham, Ont., is working out its promotion programme magnificently. Beginning with last fall up to December 18, 1917, 14 Institutes on Religious Education had been held within the Presbytery. It was planned, writes Rev. Wm. H. Burgess, the Presbytery Convener, "to touch every congregation in the Presbytery with an Institute this year." The Institutes have been very successful. Ministers of the Presbytery have taken the main addresses, and a large number of laymen and women have taken subordinate parts, with credit to themselves and to the work.

## A WORD FROM THE BUSINESS MANAGER

### DUPLEX ENVELOPES IN THE SUNDAY SCHOOL

Is your Sunday School getting an offering from every scholar every Sunday, or is the collection bag passed around from scholar to scholar, to receive the chance coppers or five cent pieces which the scholars may happen to have brought?

Many Sunday Schools find themselves unable to meet even current expenses, for the reason that they do not get an offering from every scholar regularly. On the other hand, many Schools which were formerly in the unenviable position of not paying expenses, have, by introducing DUPLEX ENVELOPES, placed their finances on a strong basis and have, in addition, contributed handsomely for missionary purposes.

Apart from the very important part DUPLEX ENVELOPES play in increasing the revenue of the Sunday School, there is its even more important service of inculcating in the lives of the scholars, the habit of giving systematically for the maintenance of the church and its missions. The importance of this cannot be over estimated, as the Sunday School scholars of to-day will be the church members of the future, and must learn early that systematic giving is a vital necessity in the church.

DUPLEX ENVELOPES in the Sunday School are not an experiment. They are being used successfully in more and more Sunday Schools every year, and Schools, having once tried them, would not care to go back to the less satisfactory methods of raising money.

The initial cost of giving each scholar a package of DUPLEX ENVELOPES is far more than offset by increased offerings which are sure to result from their use. Write PRESBYTERIAN PUBLICATIONS, Church & Gerrard Sts., Toronto, for full particulars as to the cost, etc., of putting Duplex Envelopes into your Sunday School.

And remember that, if you so desire, we provide *pink* DUPLEX ENVELOPES for the Sunday School scholars, so that the gifts of the Sunday School are kept separate count of, with the least possible trouble.

### Our Publications Abroad

Sir Colin G. Macrae, W.S., Edinburgh, Scotland, for many years a member of the Church of Scotland's Committee on Youth, in acknowledging the receipt of some of our Publications, sent to him, writes as follows:



"It was with the greatest pleasure that I received your very handsome gift of publications of the Presbyterian Church in Canada, and I now write to say how very grateful I am for your kindness in sending them.

"The large budget of papers and periodicals are a fresh example of the success your Board have attained in this most useful branch of work among the young. For systematic teaching and sound organization I should think they are unequalled in any part of the world. They are so attractive to the youth and so serviceable for teachers that they are an example to other churches and I am bringing them before our Youth Committee at our quarterly meeting this month in the hope that we may be able, as I am sure they will desire, to derive valuable suggestions for our imitation.

"It is not only the teachers and the children who will benefit from the perusal of them, but parents into whose houses they find their way must enjoy and use profitably much of what they contain."

"This last is one of the things we are most concerned about at present. For we recog-

nize that the success of the Sunday School more than ever depends on the interest of the parent. It is too much the fashion in these days for parents to hand over the religious education of their children to the Sunday School and think no more about the matter. This, I am glad to observe, you realize and have made some excellent provision for.

"Nothing strikes me more than the care you have given to provide for every age and standard of child and adolescent life. With such opportunities no young person from infancy to manhood or womanhood should be without a competent knowledge of God's Word and the doctrines of our faith. The lessons and instructions are beautifully graded and admirably adapted for each of the various ages of the scholars.

"I am specially obliged to you for the Children's Guide to Christ and the Lord's Supper.\* I have never seen one like it before. I feel sure it is calculated to do much good."

\* The Children's Guide to Christ and the Lord's Supper: A Little Book for Very Young Communicants, by Rev. Robert Pogue (R. Douglas Fraser, Toronto).

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

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

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

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

### UNIFORM SERIES

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

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

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

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

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

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.

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

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

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

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

#### PRIMARY DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

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

#### JUNIOR DEPARTMENT

FOR THE TEACHER:

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

FOR THE SCHOLAR:

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

## INTERMEDIATE DEPARTMENT

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

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

## CLOSELY GRADED LESSONS (Ages 15 and upward)

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

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

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

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

## THE MISSIONARY LESSON

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

## Lesson Calendar : First Quarter

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

## AN ORDER OF SERVICE : First Quarter

## Opening Exercises

## I. SINGING. Hymn 577, Book of Praise.

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

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

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

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

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

*Superintendent.* And every one that heareth these sayings of mine, and doeth them

not, shall be likened unto a foolish man, which built his house upon the sand :

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

## IV. SINGING. Hymn 493, Book of Praise.

Jesus, Saviour, pilot me  
Over life's tempestuous sea ;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal ;  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me !

## V. PRAYER.

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

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

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

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

### Class Work

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

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

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

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

IV. Lesson Study.

### Closing Exercises

I. SINGING. Hymn 508, Book of Praise.

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

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

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

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

IV. SINGING. Hymn 506, Book of Praise.

V. BENEDICTION.

Lesson IX:

## JESUS BRINGING PEACE

March 3, 1918

Mark 4 : 35-41 ; 5 : 15-20. Study Mark 4 : 35 to 5 : 20. \*Scripture Memory Verses.

GOLDEN TEXT—The Lord hath done great things for us; whereof we are glad.—Psalm 126 : 3.

35 And <sup>1</sup> the same day, when <sup>2</sup> even was come, he saith unto them, Let us <sup>3</sup> pass over unto the other side.

36 And <sup>4</sup> when they had sent away the multitude, they took him even as he was in the <sup>5</sup> ship. And <sup>6</sup> there were also with him other little ships.

37 And there <sup>7</sup> arose a great storm of wind, and the waves beat into the <sup>8</sup> ship, so that it was now full.

38 And he <sup>9</sup> was in the <sup>10</sup> hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he <sup>11</sup> arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye <sup>12</sup> so fearful? <sup>13</sup> how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, <sup>14</sup> What manner of man is this, that even the wind and the sea obey him?

Revised Version—<sup>1</sup> on that day; <sup>2</sup> Omit the; <sup>3</sup> go over; <sup>4</sup> leaving the multitude, they take him with them; <sup>5</sup> boat; <sup>6</sup> other boats were with him; <sup>7</sup> ariseth; <sup>8</sup> boat, inasmuch that the boat was now filling; <sup>9</sup> himself; <sup>10</sup> stern, asleep on the cushion; <sup>11</sup> awoke; <sup>12</sup> Omit so; <sup>13</sup> have ye not yet faith; <sup>14</sup> Who then is; <sup>15</sup> behold; <sup>16</sup> devils sitting, clothed; <sup>17</sup> even him that had the legion; <sup>18</sup> declared unto; <sup>19</sup> Omit to; <sup>20</sup> devils; <sup>21</sup> Omit also; <sup>22</sup> beseech; <sup>23</sup> from their borders; <sup>24</sup> as; <sup>25</sup> entering into the boat; <sup>26</sup> devils besought him; <sup>27</sup> And he; <sup>28</sup> to thy house unto; <sup>29</sup> how he had mercy; <sup>30</sup> went his way.

### LESSON PLAN

I. A Great Storm, 35-38.

II. A Great Miracle, 39-41.

III. A Great Missionary, ch. 5 : 15-20.

### HOME DAILY BIBLE READINGS

M.—Peace to a troubled sea, Mark 4 : 35-41. T.—Peace to a troubled mind, Mark 5 : 1-15. W.—Peace in thy borders, Ps. 147 : 1-5, 14-18. Th.—Publishing

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

peace, and the results, Mark 5 : 18-20 ; 7 : 31-37. F.—Peace that passeth understanding, Phil. 4 : 4-9. S.—When there is no peace, Jer. 6 : 11-16 ; Isa. 57 : 20, 21. S.—The reign of the Prince of Peace, Isa. 9 : 1-7.

**Primary Catechism**—Ques. 76. *Why should we go to a place of worship on the Lord's day?* A. Because God's Word tells us that we should, and because it helps us to be good.

**Shorter Catechism**—Ques. 8. *How doth God execute his decrees?* A. God executeth his decrees in the works of creation and providence.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 500, 494, 162, 493.

**Special Scripture Reading**—Ps. 147 : 1-5, 14-18. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1668, Destruction of the Gadarene Swine. For Question on Missions, H. M. 530, Group of Boys—All Foreigners. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

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

**Connecting Links**—At the close of the day on which Jesus uttered the parables by the sea shore, he directed his disciples to go with him to the other side of the lake. As they were preparing to go, Jesus held a conversation with a scribe and with one of his disciples about following him.

### I. A Great Storm, 35-38.

V. 35. *The same day* ; the day of the parable discourses. *When the even was come* ; late in the afternoon. *Unto them* ; the disciples who were with him in the boat. (See v. 1.) *Let us pass over* ; to avoid the crowd and obtain rest. *The other side* ; the eastern side of the lake. Jesus' frequent crossing to this side was due to its being less thickly populated and to his being less known there, so that it afforded opportunities of rest from the wearing ministries of the more populous western shore and also, sometimes, of escape from his enemies.

V. 36. *Leaving the multitude* (Rev. Ver.) ; not dismissing them. *They took him* ; carried him off. *As he was* ; without any preparation for the journey : the only escape from the crowd. They thronged the shore. He was in the boat, and they started. *Other little ships*. Only Mark notes this fact. It shows that even seawards escape from the crowd was difficult. To hear the speaker, some of the people got into boats, and they had set out in eagerness to follow him.

V. 37. *A great storm of wind*. Mark uses a Greek word for "storm" which means a storm marked by great gusts of wind. The

word used by Matthew strictly means "earthquake" (see Matt. 8 : 24), and in this place denotes the turbulence of the storm. *Beat into* ; were dashing against and into. *Was now full* ; Rev. Ver., "was now filling." It was in danger of being swamped in the middle of the lake.

V. 38. *Hinder part* ; the stern—for rest, out of the way of those handling the boat. *Asleep* ; tired out after his hard day's work and unconscious of the storm. *On a pillow* ; the leather cushion of the steersman, the low bench at the stern on which the steersman sometimes sits, and the captain sometimes rests his head to sleep. *Awake him* ; in their fear of the tempest. Misery loves company. *Master* ; Teacher, Rabbi. *Carrest thou not . . . ?* an appeal with a touch of reproach in it.

### II. A Great Miracle, 39-41.

V. 39. *Rebuked the wind* ; as a master rebukes his slave for disobedience. *Peace* ; "Silence !" "Hush !" *Be still* ; literally, "be muzzled," as if the sea were possessed of a demon. The same word as in ch. 1 : 25. *Wind ceased*. The Greek means "grew weary," tired of its fruitless struggle. "The sea sank to rest as if exhausted by its own beating." This miracle shows our Lord's twofold nature. As a man he was weary and needed rest ; as God he was able to calm the wind and the sea.

V. 40. *Fearful* ; cowardly. *Have ye not yet faith* (Rev. Ver.) ? after all this period of discipleship. Faith in whom ? God, who was taking care of them. (See ch. 5 : 36 ; 9 : 23 ; 11 : 22.) This is the real lesson : faith in God the Father.



V. 41. *Feared*; stood in awe of Jesus: no suggestion of the cowardice of v. 40—different Greek words. *Who then is this...?* (Rev. Ver.). They conclude that they do not really know their master. He was a greater being than they had taken him to be. They had seen Jesus' power over diseases and demons; now they see the very elements obeying him. This made them realize more vividly the power of Jesus and helped them to see in him the Son of God.

When Jesus and the Twelve landed in the Gadarene country, a demoniac met them, whose dwelling place was amongst the caves or rock-hewn recesses which served as tombs. Here he wandered naked, defying all efforts to bind him with chains and fetters. When he saw Jesus he knelt before the Saviour in worship, feeling at once the charm of his personality, but begged our Lord to leave him alone, fearing the coming cure, so completely was his personality merged in that of the demons. In answer to Jesus' question, the demoniac declared that he was possessed by a legion of evil spirits and asked that, if they were driven out, they might be allowed to enter into a herd of swine feeding near by. The permission was granted and the swine, rushing down a steep place, were drowned in the sea. Hearing of this wonderful happening, the people of the neighborhood flocked to the spot, some drawn by curiosity and some because their interests were in danger.

### III. A Great Missionary, Ch. 5: 15-20.

Vs. 15, 16. *Sitting*; quiet, not restless as before. *Clothed*; implying previous nakedness, Luke 8:27. *Right mind*; implying previous madness. A complete transformation. *Afraid*; of the power that had wrought the change.

Vs. 17-19. *To depart*; in fear of further loss. Pigs were of more value to them than a man. *Might be with him*; become a disciple. The motive was: (1) fear that the demons might return, or (2) sense of indebtedness and gratitude, or (3) both. *Suffered*

*him not*. Jesus had a higher mission for the man. *Tell them*. Contrast Matt. 8:4; Luke 8:56. *The Lord*; God. (Compare Acts 2:22.)

V. 20. *Decapolis*; "The ten cities," east of the Jordan and to the southeast of Galilee, within Gilead and Bashan. This demoniac was the first foreign missionary. *Did marvel*; a momentary wonder,—no record that they became disciples.

### Light from the East

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

MADNESS—In the East there is little distinction between kinds of madness or between degrees of it, though naturally the more violent attract the greater attention. I saw a wild man in the streets of Damascus shouting and talking to himself. He picked up big stones and dashed them to the ground or heaved them along the road. His hair was long and shaggy, and he wore nothing but a loose, ragged mantle, like an overcoat. From time to time he would make a rush and young and old would scatter to keep out of his reach. All looked on him with a certain fear and awe, because they thought him possessed by spiritual powers. That seems to be the way with all insanity; a madman is a sacred person in the eyes of the Oriental. In that way David saved himself at the court of Achish, 1 Sam. 21:13. He changed his behavior, he raged to and fro when they tried to catch hold of him, he scribbled on the doors, he defiled his beard with saliva. When such a man is taken in hand for treatment to-day—as is done in a few cases—it is assumed that it is the devils in him that have to be dealt with. There is a new asylum near Bethlehem, where, I am told, the treatment is given by a stout negro. The patient is bound to a frame and his feet are soundly beaten at frequent intervals to drive the demons out. If the patient shouts or expostulates, the negro is not disturbed; the cries are sure signs that the demons are feeling their punishment.

### THE GEOGRAPHY LESSON

The Sea, or as we should call it, the Lake, of Galilee, a pear-shaped sheet of fresh water, 13 miles long by less than 7 in extreme width

and less than 200 feet deep, lies at the bottom of a deep trench, 680 feet below the Mediterranean level. It is enclosed on the east

and west by high mountain walls. On the eastern coast the high wall of hills forming the edge of the plateau of the Jaulan or Gualanitis, stands back from the water about half a mile, leaving along the shore a broad, level tract, well watered and fertile. Only at the point where the ruins known as Khersa stand, do the hills approach close to the lake. This is therefore generally identified with the Gergesa of the lesson. At the northeast of the lake, the level strip of shore broadens out into the beautiful plain, el-Batiha, and, rounding the head of the lake, we come to the rival plain on its western shore, the rich and fertile Land



of Gennesaret.

Decapolis means "ten cities." It was a league of ten self-governing cities situated for the most part northeast, east and southeast of the Sea of Galilee. Gadara was one of these cities. This league was formed probably about sixty years before the birth of Christ. These cities were inhabited chiefly by Greeks, and in the midst of Eastern surroundings, kept up Greek civilization and culture. It was in this region that the demoniac carried the news of his great recovery by Christ. The ruins of some of these cities have been explored, and show evidences of great magnificence.

### THE LESSON APPLIED

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

1. The lesson lays bare the *disciples' timidity and lack of faith*. Long ago a prophet was sorely troubled over the turn of events in Jerusalem and at the victorious march of the Chaldean army through the breadth of the land. He asked if God was really sovereign of the world. His heart was wrung with anxiety and bewilderment. "O Lord," he cried, "how long shall I cry, and thou wilt not hear," Hab. 1:2. Again and again men have wondered if God really cared when the world was rocking with injustice and wrong. And always when men have had patience they have learned that God was behind all the tumult and storm, bringing peace as fast as it could be done.

2. *Why this lack of faith?* Because we see only the storm near by. We are not high enough up to see God's hand working. Climb a peak of the Rocky Mountains, and you can see the clouds far beneath you. You can see the country for scores of miles about you. So in the midst of life's per-

plexities we must climb to the summits where Jesus himself dwelt, and then we look down on the upheavals of all with undismayed hearts. We see the sun rising; we behold God's purpose, and are at rest.

3. *Some things that make us afraid that God is not caring.* The innocent suffer for the guilty. Yes, this is so. The mother suffers for her wayward boy. Our men in France suffer for us who remain at home, and we all suffer because of the criminality of the "Pot-dam gang." The noblest men and women have courageously faced evil and endured agonies because of others. The heart is strengthened when we reflect that Jesus suffered for us, and he represents the very mind of God to the world.

Then there is death. It has been said, "death as a finality is the supreme sarcasm upon life." Death quenches in one black abyss the treason of Judas and the love of Jesus. We ask, "Does God care?" He

certainly does care. Life will be continued and its rich promises will be fulfilled yonder under the divine guardianship. We must take the long look.

4. *A false peace.* There is the peace that rests on the desolated regions of Europe. There is the peace of ignorance. There is the peace of bondage. There is the peace of death. Just after President Wilson finished speaking at the Capitol, "a boy scout," says a reporter, "rushed past us, cheeks aflame, and eyes sparkling with the excitement of great news. 'What is it?' 'War,' he gasped, 'he asked for war.' 'Thank God,' was the fervent response. Yet here was the peace of a satisfied conscience. At the present time "pacifists" cry "Peace" and demand that the nations lay down their arms. The Bolsheviki in Russia, forgetful of solemn compacts with the sister nations to fight the scourge of mankind to the last, are doing this. To do right is better than to have peace; to die is better than to have

peace on unworthy terms. Jesus thought so. He might have compromised with his opponents and escaped the cross. The idea of doing so never entered his head. No, peace can be purchased at too high a price—the price of fidelity and honor and obligation to God. It is easy to overdo Jesus' words about peace. Let us remember that he declared also that he came to send a "sword" into the world, and to set man against man. The only true peace that can come to the nations is one that comes at the end of the conflict when evil has been overthrown. And the only peace for us as Christians is the feeling of confidence that possesses us when we do our day's work bravely, looking unto our Father in heaven for guidance and strength.

5. Jesus' last bequest to his disciples was peace. To him peace meant unsullied trust in the heavenly Father (see John 14:27). It was the sublime assurance that they were in the Father's gracious keeping. What need of fear?

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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

Remind the class that we have had two lessons dealing with the parables of Jesus which have to do with the kingdom which he came to set up. Now we are to study a section of Mark's Gospel which tells us of four wonderful incidents which occurred as Jesus went about preaching the good news of the kingdom. Recall the words which Jesus applied to his ministry in the synagogue at Nazareth (Luke 4:18, 19), showing how these words suggest such beneficent actions as we are to study in this lesson and the next.

Suggest to the members of the class that they compare the story of the stilling of the tempest as given in Mark's Gospel with the story as told by Matthew (ch. 8:23-27) and as told by Luke (ch. 8:22-25), in order to discover the way in which Mark adds such small details as give a greater vividness to the picture. There are at least six of these details told us by Mark in this story which are omitted by the other two evangelists. Can the class point them out? Our study

of to-day's lesson naturally will fall into two parts:

1. *Jesus brings calm to the troubled sea*, ch. 4:35-41. Point out that Mark places this incident immediately after the series of parables which Jesus has been telling to the multitude. Is it unnatural to suppose that Jesus is wearied with the effort, and desires a short time of respite? Remind the class of how frequent sudden storms were on such a land-locked lake as the Sea of Galilee. Does the class see any significance in the fact that the disciples instinctively seek the aid of Jesus, and even in their rebuke imply that he is interested in their need? Call attention to the wonder of the master that the disciples should be filled with fear. Was it not their Father's world that they were living in? Use this incident as an illustration of how Christ practised what he had preached in the Sermon on the Mount in regard to God's care of his children.

2. *Jesus brings calm to a troubled mind*, ch. 5:15-20. Call attention to some of the characteristics displayed by those who were

the victims of demon possession, such as mental trouble (see John 10:20) and some accompanying physical defect (see Mark 9:17). Have the class suggest reasons why the inhabitants of this region were so anxious to get rid of Jesus. Are we ever anxious to escape a too great experience? Are we sometimes afraid that contact with Christ may

involve too much effort or too much self-denial? Ask why Christ did not grant the cured man's desire to accompany him. Would his testimony be specially valuable in a community where there must have been many Gentiles? Remind the class of the fact that Jesus deals differently with different individuals.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Note that never in the history of the human race did this poor old war-scarred world long for peace as of late. Still many have realized that there is no use crying, "Peace, Peace," when there is no peace, when cruel wrongs must be righted, when the enemy of God and man is not overthrown. Make clear that when we pray for peace we pray that righteousness and peace may kiss each other, that man to man the world o'er may brothers be. Let us not forget that it is the Lord of Hosts who wins the victory on every field of battle, that it is Jesus who brings peace. Note that we have two incidents in the life of Jesus in this lesson in which he brings peace.

1. *A Great Storm*, ch. 4:35-41. Question the class about the storm,—why storms come down so suddenly upon the Sea of Galilee, how Jesus could sleep so peacefully through it all, the anxious complaining question of the disciples, the word of the master, the great calm, the question which Jesus asked, and the fear which took possession of the disciples. Note that storms are ever coming down suddenly upon the sea of life. Sin and sorrow and suffering are disturbing elements which threaten to shipwreck the soul. We pity the poor telegraph messenger boys, who during the War go about delivering their heart-breaking messages. In times of storm and stress no one but the master can speak peace to the soul.

2. *A Wild Life*, ch. 5:15-20. Question the class about this wild maniac of the tombs, who met Jesus on the shore when he landed after the storm. Ask some one to tell this marvelous story which ended so happily for this poor demoniac. Note that nothing is too hard for him who is mighty to save, no life is beyond redemption. Is it easier to speak peace to the wind and the waves, or to a sinful, storm-wracked soul? What effect did this wonderful miracle have upon the people of that country? (V. 17.) Some people to-day are afraid of Christ when his presence interferes with their illegitimate business. Why did Jesus refuse the prayer of the man who was now in his right mind? There was something special for him to do, something which nobody else could do. Make clear that there is something special for each of us to do, and we can find out what it is if we will.

### From the Home Study Quarterly and Leaflet

FOR DISCUSSION

1. Does faith in Jesus remove fear?
2. Is the work of Home Missions more important than that of Foreign Missions?

### Prove from Scripture

That Christ gives abundant life.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Rev. John Mutch, B.D.

The teaching of this lesson may centre about the thought of Christian courage. Begin by referring to what a terrible thing the ocean is to-day and how many lives have

been lost by storm, rock, iceberg, submarine. Ask if men would ever fear it if they could do as they liked with it,—if they ruled it. Tell how the Persian King, Xerxes, had it



beaten with whips because it destroyed some of his bridges. Then tell the story of vs. 35-41. Bring out vividly the details,—evening, the wearied, sleeping Jesus, the sudden wind, great waves breaking over the sides, the boat tossed about, the terror of the disciples, some of whom were expert sailors, Jesus rising and calming the storm. Make clear that the miracle shows that God rules the ocean. He gave Jesus power to calm it. Go on to show that God rules everything—wind, wave, lightning, even war. When he allows something dreadful to happen, it is not too great for him.

It is not enough to know that God controls everything. Bring home the truth that we must trust and serve him. It is then we need never be afraid of anything. That is the faith which is the secret of courage. Show how Peter learned this lesson. For, when he was imprisoned by bloody Herod, and was in danger of death, he went to sleep in the dungeon, Acts, ch. 12. Tell George MacDonald's story of Malcolm, a Scotch lad, living by the great ocean, upon which he often ventured in his boat. One day a stranger, whom Malcolm took for a ride, asked him whether he was never afraid on the great waters. The Scotch lad replied that he had no reason to be afraid. Everybody and everything was in God's hands, and even if he were drowned he would still be with God and it would be all right. Point out that Malcolm could have that courage because he had given himself to God.

Pass to ch. 5: 15-20, which shows something which Jesus did not control. He could calm

a great storm, but he could not make the Gerasenes accept him. That is something which lies in our own hands. Jesus offers himself to us and lets us decide whether we will have him or not.

Ask if the Gerasenes had any right to be afraid of Jesus. Was it not splendid to see the poor, terrible demoniac restored to his right mind, even if it did cost 2,000 pigs? (V. 13.) Show that although Jesus is so mighty we need not fear him, because his might is used to help and heal men.

Point out that Jesus would not let the demoniac go away with him, v. 18. He told him to go home and tell men of the might and goodness of Jesus, v. 19. Show what a brave man the demoniac was to go back to tell of Jesus to the very people who had despised and feared him. Dwell upon the courage it takes to speak and live for Jesus amongst those who know us best.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Where does the psalmist say that the Lord is mightier than the mighty waves of the sea?
2. "He maketh the storm a calm, so that the waves thereof are still." Find this saying.

ANSWERS, Lesson VIII.—(1) 1 Cor. 3 : 9, 6. (2) Isa. 55 : 11.

### Prove from Scripture

That Christ gives abundant life.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Our lesson tells us about Jesus the Mighty Worker stilling a storm.

*Lesson Thought*—Teach the children that Jesus is able to keep them safe through all kinds of danger and troubles. Jesus has power over all things which he has created.

*Approach to the Lesson*—Who can tell me the name of this month? Yes, and we sometimes call March the "windy" month, because there are such heavy wind storms during this month. It is the "breaking up" month

between winter and spring. Has the wind ever blown your hats off? Did you ever see trees that had been blown down by the wind? Were you ever beside the lake or ocean in a wind storm? Show me how the wind tosses the boats about (gesture). Sometimes the wind causes the boats to upset and the people are drowned and the boats are broken in pieces by the big waves. (Show picture of a storm at sea.)

*Lesson*—Our lesson tells us about a storm

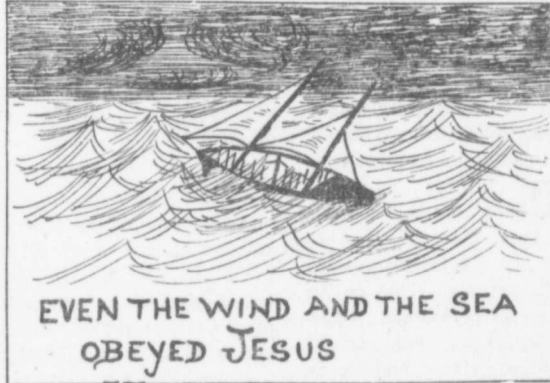
on the Sea of Galilee (map). For several Sundays past we have heard stories (parables) that Jesus was telling the crowds on shore as he sat in a boat quite close to the land, where he could speak to them better than being in amongst them.

Now Jesus is weary and in need of rest. Night came on. Jesus said to his disciples, "Let us go over to the other side." He wanted to get to a quiet place where he could rest and pray. Here is a brown paper boat and a white paper

sail (place a board on a wall or screen). On the board make some strokes to represent the water under the boat. Picture Jesus as he lay sleeping, with his long, dark cloak wrapped around him, and his head on a leather covered pillow.

*The Storm*—Soon the wind began to blow and blow and the little boat was tossing on the waves. As the storm grew worse, the disciples became very frightened. They were sure the boat would be upset and they would all be drowned. They called to Jesus, "Master, do you know the danger we are in? Do you not care if we drown?" Perhaps you wonder how they could be afraid with

Jesus in the boat. But they were only beginning to know his power. They had seen his power over wicked spirits and over disease, but they did not know his power over the wind and waves.



Tell the rest of the story (show a picture). Picture the scene as Jesus rises and stretches out his hand over the angry waters and says, "Peace! be still!" Jesus felt sorry that his disciples had so little faith in him. Imagine their surprise

when the wind and the sea obeyed him! "What kind of a man can this be?" they said. "Even the wind and sea obey him."

*Jesus Takes Care of Us*—Shall we not trust Jesus to take care of us always and never fear? Jesus is able to take care of us just as he took care of his disciples on the Sea of Galilee.

*Golden Text*—God's people long ago said the words of our Golden Text (print and repeat). Let us clap our hands to show our gladness.

*Our Motto*—"We will be workers" and tell others what great things Jesus has done.

*What the Lesson Teaches Me*—JESUS TAKES CARE OF ME.

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Point out that, in the lesson, we have two wonderful stories about JESUS (Print). In the first, as the scholars will tell you, in answer to well directed questions, Jesus, with his disciples, was on THE SEA (Print). Bring out the story of the storm,—the danger and terror of the disciples, the quiet confidence of Jesus asleep in the stern of the boat, the appeal of the

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Twelve, the word of command and the result,—“a great calm.” In this first story, then, we see Jesus CALMING (Print) the sea. Next, take up the story of the healing of the Gadarene demoniac, bring out the details by questioning. Ask the scholars where the “storm” was in this case, bringing out that it was in the SOUL (Print) of the man, so that, in the second story, we have Jesus calming the soul. The lesson to impress is that of Jesus' power, which, surely, could only be that of the Son of God.

## Lesson X.

## JESUS RESTORING LIFE AND HEALTH March 10, 1918

Mark 5 : 21-23, 35-43. Study Mark 5 : 21-43. Scripture Memory Verses.

GOLDEN TEXT—Himself took our infirmities, and bare our diseases.—Matthew 8 : 17 (Rev. Ver.).

21 And when Je'sus<sup>1</sup> was passed over again<sup>2</sup> by ship unto the other side,<sup>3</sup> much people gathered unto him: and he was<sup>4</sup> nigh unto the sea.

22 And,<sup>5</sup> behold, there cometh one of the rulers of the synagogue, Jai'rus by name; and<sup>6</sup> when he saw him, he fell at his feet.

23 And<sup>7</sup> besought him greatly, saying, My little daughter<sup>8</sup> lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be<sup>9</sup> healed; and she shall live.

35 While he yet spake,<sup>11</sup> there came from the ruler of the synagogue's house<sup>12</sup> certain which said, Thy daughter is dead: why troublest thou the Master any further?

36<sup>13</sup> As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue,<sup>14</sup> Be not afraid, only believe.

37 And he suffered no man to follow<sup>15</sup> him, save Pe'ter, and James, and John the brother of James.

**Revised Version**—<sup>1</sup> had crossed; <sup>2</sup> in the boat; <sup>3</sup> a great multitude was; <sup>4</sup> by the sea; <sup>5</sup> Omit behold; <sup>6</sup> seeing him, he falleth; <sup>7</sup> beseecheth him much; <sup>8</sup> is; <sup>9</sup> that thou come; <sup>10</sup> made whole; and live; <sup>11</sup> they come; <sup>12</sup> saying; <sup>13</sup> But Jesus, not heeding the word spoken, saith; <sup>14</sup> Fear not; <sup>15</sup> with him; <sup>16</sup> he beholdeth a umult, and many weeping and wailing greatly; <sup>17</sup> entered in; <sup>18</sup> a tumult; <sup>19</sup> child; <sup>20</sup> he, having put; <sup>21</sup> forth, taketh; <sup>22</sup> of the child and her mother; <sup>23</sup> goeth in; <sup>24</sup> child; <sup>25</sup> Omit lying; <sup>26</sup> taking the child; <sup>27</sup> he saith; <sup>28</sup> Arise; <sup>29</sup> rose up; <sup>30</sup> twelve years old; <sup>31</sup> amazed straightway; <sup>32</sup> amazement; <sup>33</sup> much that; <sup>34</sup> this; <sup>35</sup> he.

## LESSON PLAN

- I. The Saviour Entreated, 21-23, 35, 36.
- II. The Saviour Scorned, 37-40a.
- III. The Saviour Triumphant, 40b-43.

## HOME DAILY BIBLE READINGS

M.—Jesus restoring an only daughter, Mark 5 : 21-23, 35-43. T.—Jesus restoring an only son, Luke 7 : 11-18. W.—Jesus restoring an only brother, John 11 : 35-45. Th.—In him is life, John 5 : 24-29, 39, 40. F.—The Good Shepherd giving his life, John 10 : 10-18, 8.—The prince of life, Acts 3 : 11-19. S.—Life through the Spirit, John 3 : 1-16.

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

38 And<sup>11</sup> he cometh to the house of the ruler of the synagogue, and<sup>12</sup> seeth the tumult, and them that wept and wailed greatly.

39 And when he was<sup>17</sup> come in, he saith unto them, Why make ye<sup>18</sup> this ado, and weep? the<sup>19</sup> damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But<sup>20</sup> when he had put them all<sup>21</sup> out, he taketh the father<sup>22</sup> and the mother of the damsel, and them that were with him, and<sup>23</sup> entereth in where the<sup>24</sup> damsel was<sup>25</sup> lying.

41 And<sup>26</sup> he took the damsel by the hand,<sup>27</sup> said unto her, Tal'itha cu'mi; which is,<sup>28</sup> being interpreted, Damsel, I say unto thee,<sup>29</sup> arise.

42 And straightway the damsel<sup>30</sup> arose, and walked; for she was<sup>31</sup> of the age of twelve years. And they were<sup>32</sup> astonished with a great<sup>33</sup> astonishment.

43 And he charged them<sup>34</sup> straitly that no man should know<sup>35</sup> it; and<sup>36</sup> commanded that something should be given her to eat.

78. *For what purpose do we go to the house of God?* A. We go to worship God with His people.

**Shorter Catechism**—Ques. 9. *What is the work of creation?* A. The work of creation is, God's making all things of nothing, by the word of His power, in the space of six days, and all very good. Ques. 10. *How did God create man?* A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 71, 105, 553, 215.

**Special Scripture Reading**—Ps. 103 : 1-14. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 728, “Thy Faith Hath Made Thee Whole.” For Question on Missions, H. M. 535, Ruthenian Sunday School at Mission House, Ethelbert. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Autumn, A.D. 28 ; soon after the healing of the demoniac ; Capernaum.

**Connecting Links**—Jesus returned to Capernaum from the eastern side of the Sea of Galilee, where he had left the restored demoniac to tell the story of his cure throughout that region. The crowds who, for several days, had been following him, were eagerly awaiting his return, and now gladly welcomed him from across the lake.

## I. The Saviour Entreated, 21-23, 35, 36.

V. 21. *Passed over again* ; after the stilling of the storm and the healing of the demoniac recorded in last lesson, ch. 4 : 35 ; 5 : 15-20. *The other side* ; the side on which was situated Capernaum, “his own city” (Matt. 9 : 1), that is, the western side. *Much people gathered*. Luke says (Luke 8 : 40) that “they were all waiting for him,” eagerly expectant of his coming. *Nigh unto the sea* ; here and there along the seaside.

Vs. 22, 23. *Rulers of the synagogue.* There were several synagogues in Capernaum. The ruler or president of a synagogue had charge of the conduct of public worship in its various parts of prayer, reading of scripture and exhortation. *Jairus*; a name corresponding to "Jair" in the Old Testament (see Num. 32:41; Deut. 3:14; Judg. 10:3; 1 Chron. 20:5; Esth. 2:5). *Fell at his feet*; dropping upon his knees and bringing his forehead to the ground, the Oriental method of reverence and worship. *My little daughter*; his "one only daughter" (see Luke 8:42). The Greek for "daughter" is a diminutive of affection. Luke gives the little girl's age, twelve years. *At the point of death.* Matthew says, "is even now dead" (Matt. 9:18), and Luke, "she lay a dying." *Lay thy hands on her.* This usage in healing is also mentioned in chs. 6:5; 7:32; 8:23, 25; 16:18; Acts 9:17; 28:8.

While Jesus was on his way to the ruler's house, a woman with a disease of twelve years' standing, came behind him in the crowd and touched his garment, in the hope of being thus cured. Her hope was realized, and she was completely healed. The woman had sought to be cured secretly, but she could not escape the notice of Jesus. When she had fallen down before him and confessed the truth, he assured her that her cure had resulted from her faith and sent her away in peace of soul as well as health of body. Vs. 24-34.

V. 35. *While he yet spoke*; words of pardon and healing to the woman who had touched the hem of his garment. *From the ruler*; that is, from his house. He had been with Jesus all the time. *Thy daughter is dead.* This seemed to settle the matter. Only one instance of raising the dead, so far as we know, had taken place before this, and that not in the neighborhood of Capernaum (see Luke 7:11-16). *Troublest.* The word originally means to harass or worry so as to fatigue.

V. 36. *Jesus heard* ("overheard") *the word*; Rev. Ver., "not heeding." The Greek word perhaps means here, "overhearing and disregarding." Jesus heard what was said and yet went straight on, acting contrary to the

implied suggestion. *Be not afraid.* Jesus encourages the faith in the father's heart. "Fear and faith are coupled together here by Christ, and the faith is to cast out the fear." *Believe*; present tense,—continue in a believing mood, even in the presence of death.

## II. The Saviour Scorned, 37-40a.

Vs. 37, 38. *Peter, and James, and John*; the intimate disciples. This is the first time we see that there is an inner and an outer circle of disciples. The same selection happened also at the Transfiguration (Matt. 17:1) and in Gethsemane, Matt. 26:37. *Seeth the tumult.* What was going on in the house appealed to both ear and eye. *Wept and wailed*; the noisy lamentations of professional mourners. (See 2 Chron. 35:25; Eccles. 12:5; Jer. 9:17; Amos 5:16.) Oriental grief is unrestrained. Moreover, professional mourners were hired, the poorest Israelite providing two flutes and a wailer. Matthew mentions the flute players or minstrels, Matt. 9:23.

Vs. 39, 40a. *This ado.* Formal mourning, like formal religion, was distasteful to Jesus. *Not dead, but*; not that the maiden was not dead, but that, by the power of Jesus, she would be recalled from death, as a sleeper from sleep. *Sleepeth.* The mourners took his words literally. (See John 11:11.) *Laughed him to scorn.* Their wailing became derision.

## III. The Saviour Triumphant, 40b-43.

Vs. 40b-42. *Put them all out*; ejected them against their will. *Father . . . mother . . . and them . . . with him* (the three disciples); the former as parents, the latter as witnesses. *By the hand*; as at the healing of Peter's mother-in-law, and the paralytic, chs. 1:31; 3:5. *Talitha cumi*; the original Aramaic words, Aramaic being the language akin to Hebrew, spoken by the common people. The words mean: "My little maiden, arise." Jesus spoke both Greek and Aramaic. *Being interpreted.* Mark was writing for Roman readers, and so explains. *Arise.* He calls on her to make an effort.

V. 43. *No man should know it*; that she had been brought back from death. The clamoring for cures was already too taxing. Our Lord. it is true, commanded the Gadar-



ene demoniac, when he was cured, to publish abroad what had been done for him; but that was in a remote district. *Something . . . to eat.* This might easily be overlooked in the excitement of the time. But Jesus, with his thoughtful love, remembers that the little girl must be hungry.

### Light from the East

**MOURNING CUSTOMS**—When some one died in the household, the old Hebrews rent their garments; in time the tear in the mantle was limited to a hand's breadth. Instead of ordinary clothing, people put on a sackcloth garment. It was a great long shirt somewhat like the ichram which the Arab pilgrims put on when they reach the holy precincts of Mecca. Mourners either went bareheaded and barefooted (like Arab pilgrims), or they covered their head with a beard. They sat in dust and ashes and sprinkled their heads with these. Men fasted for the dead till sunset, and then broke their fast with a funeral feast. Food was at one time placed

on the grave, probably because the people thought the dead needed food in the place where he had gone. The lament for the dead was very important. The women of the household would sit weeping on the ground and from time to time would lift up their voice in shrill cries; and, in addition, a number of professional weepers were hired to sing dirges.

It is thought that funeral customs in general originated in the desire to protect the living against the uncanny activities of the spirit of the dead. You did not know what he might do. It would be wise to do everything that might possibly please—or appease—him, and it would be wise for the living to make themselves unrecognizable to the dead. But, if that was their origin, such an origin was forgotten before Jehovah came to figure in Israel's life. Though jealous of any recognition of any spiritual being besides himself, he prescribed little that Israel had known in the way of mourning customs, Lev. 21 : 5.

### SYNAGOGUE OFFICIALS

In a large synagogue a numerous staff might be employed, the principal officials being duplicate<sup>d</sup>, and a variety of teachers and interpreters added. But no synagogue would be without two officers. The duty of *the ruler of the synagogue* was not to conduct the service himself, but to choose and invite competent persons for the purpose (compare Acts 13 : 15), and to check any indecorum or disorder, Luke 13 : 14. In all probability he was responsible also for the maintenance of the synagogue in good repair, and for the safe keeping of its property. He might or might not be, but probably generally was, one of the elders, who occupied with him the chief seats, and formed together the governing body of the community. The other indispensable official was *the attendant* (Luke 4 : 20), whose duties were varied and, whenever possible, distributed. He had to prepare the building for the public services, and

to announce with a thrice repeated trumpet-blast from the roof the advent of the Sabbaths and other festivals. In the course of the services he presented the sacred roll to the reader, and in due course replaced it ceremoniously in the ark. In small congregations he had to read the lesson himself and to lead the prayers. Besides all this, he had to teach the children and to scourge such culprits as the synagogue, when acting as a court of law, condemned to that punishment. For the faithful discharge of these manifold duties he was treated with special respect, and classed in rank with one of the grades of scribes. Other officials, where the synagogue was large enough to need them, comprised the administrators and collectors of alms, and the translators of the scripture lessons from Hebrew into the vernacular of the congregation.—R. W. Moss, in *Hastings' Bible Dictionary*.

### THE LESSON APPLIED

*Can Christ heal the diseases of the world, the whole world, to-day as he healed the infirmities of individuals long ago? The faith of*

*the Christian church is that Christ is still, and will continue to be, the physician of all nations. A generation or two ago the cause*

of missions attracted only a few devout people. Now it is the main business, the crying concern of the whole church.

We have entered on a new era for the spread of the gospel. The War is teaching us that no nation can live to itself, regardless of the fate of others. Britain could not keep out of the struggle when Belgium and France were to be crushed. The United States attempted for a long time to play the role of neutral, and from a safe distance to watch the struggle. It is impossible for the church to be neutral any longer, or to be indifferent to the prevalence of low superstitions and darkness in any part of the globe. Therefore, we are bound to go to the rescue of every section of our race, hard-pressed by ignorance and sin. We cannot withhold our help. Only so can the life of the Christian church be saved.

The important question is not: "Is Christ able to save men still?" but "*Are we able and willing to introduce other men to Christ?*" His touch has still its ancient power. Mr. Sherwood Eddy conducted a series of meetings in China in 1914, and more than 10,600 men signed cards promising to study Christianity and to follow the truth when convinced by it. Nearly 8,000 were subsequently enrolled in Bible Classes. In one year 30,000 people became Christians in Korea. The gospel makes just as powerful appeal to the pagan mind as it did in the days of Paul. The important matter is to have the Pauline enthusiasm and faith.

*The effect of Christ's contact with a dead world is to give it new life.* The cannibals of Fiji Islands and the New Hebrides have been transformed into civilized human beings. Missions have helped to abolish slavery and have taught converts to care for orphans, the blind, the deaf, insane and lepers. There are in existence 675 missionary hospitals and 963 dispensaries. Wherever the Christian missionary has gone, there, too, has sprung up the desire for education, and there is an enrolment of one million and a half in Christian schools and colleges.

*What stimulus is there to-day for missionary activity?* As pointed out by Mr. Sherwood Eddy, in his book, *The New Era*, the out-

standing fact is the decadence of the old pagan faiths. He quotes a scholarly missionary from Japan as saying: "Have it clearly in your mind that the issue in Japan to-day is no longer between Christianity and Buddhism, but between Christianity and nothing. The census of the Imperial University, Tokio, showed 6 Confucianists, 60 Christians, 300 Buddhists, 1,000 atheists, 3,600 agnostics. Mr. Eddy tells us that the temples in China are being turned into school houses, while the idols have been thrown into the street.

*Is there any difference between home and foreign missions?* None in spirit, for both are simply the practising of the spirit of Jesus. Some people say that they "do not believe in missions." Well, the very meaning of Christianity is that it is the best, the noblest religious faith for all men. On our banners is inscribed the legend, "The World for Christ." We believe that Christ is great enough to subdue the world to himself, and that he alone knows the remedy for the sorest evils of the race. How can we retire into our isolated churches and refuse our help? Long ago we know that Deborah cursed very bitterly the tribes that did not go to the help of the Lord against the mighty. Shall we not respond to the shout of our captain as he volunteers to lead us in the conflict? But beside preaching the gospel, modern missionary effort includes a programme of medical missions. We have several hospitals in the Western provinces. For example, there is one at Grand Prairie in the Peace River country. Here the late Mrs. Forbes, wife of our missionary, spent the last part of her beautiful life in ministering to the sick and needy.

She was like Dorcas, and when she slipped away a few weeks ago, a great host of people in this West land were filled with sorrow, for she has been an angel of mercy in Fort Saskatchewan and the Peace River country for twenty-two years.

The Rockefeller Foundation is coming to the help of the medical missionary enterprise in China because its usefulness is so evident. Indeed, the healer of the body should go along with the spiritual guide everywhere.

### FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

While the story of the cure of the woman in the street of Capernaum (vs. 25-34) is not included in our lesson passage, it might be well to touch upon it, as one of the series of four wonders which Mark groups together here. Encourage the class to picture the delay while Jesus cures this woman and carries on his conversation with her, a delay which must have been most trying to the anxious Jairus. Is it a good thing for us to realize sometimes even in the midst of our own trouble that we are not the only ones who are afflicted? The study of the lesson passage may be taken up under three heads:

1. *A father's trouble*, vs. 21-23. Here we are introduced to the crowd again. Jesus had left a multitude when he went across the sea to Decapolis. His cure of the man possessed with demons had gathered a crowd together there. Now, when he returns, he is faced with the crowd again. Impress upon the class the busy nature of Jesus' life during his public ministry. The fact that Jairus belonged to the official class would naturally prejudice him against Jesus. Was he broader-minded than the others, or did his need get the better of his prejudices? It has been suggested that possibly he was one of those who had appealed to Jesus on behalf of the centurion's servant (Luke 7:3), and his experience then encouraged him now. Call

attention to the importunity of his plea to Jesus,—“besought him greatly,”—and point out that trouble may not be altogether an evil if it drives us to the divine helper.

2. *The stricken home*, vs. 35-40. Speak of the hopeless message which is brought to the anxious father. It was natural that those who sent the message should think that the case was taken out of Jesus' hands by death. Remind the class that, although Jesus had cured so many sick ones, he had never yet raised the dead to life. What demand did Jesus make of the ruler of the synagogue? Emphasize the place of faith in the miracles of Jesus. Have some one read v. 34 of this chapter, and some one else ch. 6:5, 6. Can the class suggest any reason why Jesus should take only three of his disciples with him, and why he should take these particular three? Draw attention to the scene of confused mourning. Why does Jesus rebuke it? What is suggested here as to Jesus' view of death?

3. *Life and health restored*, vs. 41-43. Point out that this was not a case of slow recovery. Point out, also, the sympathetic interest of Jesus in the little girl in ordering that she be given nourishment. Following the suggestion of the lesson, say something about the place of medical missions in opening up the way for the gospel.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Tell about the pastor of a large city church who said that he was afraid to hear the 'phone ring, for it so often brought him word that some one was dead or dying. Wherever Christ went he found himself face to face with sorrow or suffering. In this lesson we have Jesus in the presence of a great sorrow.

1. *A Broken-hearted Father's Appeal*, vs. 21-23. Question the class about this man,—who he was, and what trouble had come to his home and why he appealed to Jesus for help. Remind the class that this was an only daughter. So many only sons have fallen in the War that some one has called

it a war of only sons. Is it harder to bear sorrow when it is an only daughter or an only son? Note how Jesus responded to this cry for help at once. What necessitated a brief delay? (Vs. 25-34.)

2. *The Master's Comforting Words*, vs. 35, 36. What message came to the sorrowing father while Jesus was speaking to the sick woman? Hope must have died out in his heart till Jesus spoke to him words of encouragement and comfort. A father tells how sick at heart he was when his only daughter was lying so critically ill that the doctor could give him no hope, when these

words, "Be not afraid, only believe," came to him as if Jesus himself had spoken to his heart. He threw off the awful burden and took courage again, and was soon rejoicing over his child's recovery. Note that these are comforting words even when there is no restoration to health. There is nothing to be afraid of in sickness and death when Christ is speaking comfort to our hearts.

3. *A Great Miracle Wrought*, vs. 37-43. Question out the particulars of this miracle. Why does Jesus not always restore our loved ones when we cry to him? Tell the story of two loving sisters who were missionaries of the Presbyterian Church in the United States. While home on furlough one of them took ill. Her sister cried day and night to God to restore her to health, but God did not answer her prayer in her way. When death came

her faith failed her for a time, but soon the light dawned again, and she realized that God knew better than she what was best.

A missionary application of this subject may be made by taking this man in his distress as representative of the whole world, which, consciously or unconsciously, is crying to Jesus for help. The master's response is always comforting and life-giving.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Why did Jesus require faith in cases of healing?
2. Ought Christians to have faith when their loved ones die?

#### Prove from Scripture

That Jesus is compassionate.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Begin by referring to the approach of spring when all the trees and flowers and grain, which seem dead at present, will be given new life. The following verse may be read by a scholar:

"O little bulb uncouth,  
Ragged and rusty brown,  
Have you some dew of youth?  
Have you a rusty gown?  
Plant me and see  
What I shall be—  
God's fine surprise  
Before your eyes!"

Then ask the scholars if we have any reason to believe that those who die will come to life again, just as the flowers do. Tell them that this lesson shows that we have, and get one of them to read vs. 21-23, 35-43. Ask whether we need be afraid for those whom we love when they die. Ask why we need not be afraid when we die ourselves. Because Jesus is lord over death, the person who is trusting and loving him need not fear it.

Centre the teaching of this lesson about the thought that Jesus is the giver of life. After indicating that he has been given power, by God, to bring the seeds to life, to bring the dead into a glorious life beyond, ask if it is possible to be dead now and not know it. In the far north of India, when a little boy is

born, his mother swings him backward and forward over a hole in the wall and says to him, "Be a thief, be a thief." He is trained from the first to become a thief. But when such a boy comes into the missionary's school and gets to know and love Jesus he gets a new life. By obeying Jesus we get the best, strongest and fullest life.

Ask if Jesus can give any one new life without the person himself doing something. Ask if he raised the little 12-year-old girl of Jairus without her own help. Get one to read vs. 41, 42. Make clear that they distinctly show that in response to the call of Jesus, she rose herself. If we are to experience the splendid, fresh life Jesus has for each of us, we must make an effort to get it. Ask what efforts we should make, and bring out, in this connection, the value of reading about what Jesus wants, praying to him for help, doing whatever we can for him day by day.

Refer to the last part of v. 43. Show that this means Jesus cared for the body. Ask how we may improve our physical health,—fresh air, good food, lots of sleep, play, abstinence from bad habits. End by showing that people with strong bodies have the best chance to do much for the world and that if we obey Christ, he will keep our bodies strong.



### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Long after the raising of Jairus' daughter, Peter raised a good woman from the dead. She lived at Joppa. What was her name? Where is the story found?

2. Where are we told that the risen Jesus has become the firstfruits of them that slept? ANSWERS, Lesson IX.—(1) Ps. 93 : 4. (2) Ps. 107 : 29.

#### Prove from Scripture

That Jesus is compassionate.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

*A Look Forward*—Our lesson tells us about Jesus bringing back a little girl to life.

*Lesson Thought*—Teach the children that Jesus has power over death. He can make the dead live again. He can give life and health.

*Approach to the Lesson*—Recall last Sunday's lesson.

*Lesson*—The little storm-tossed boat arrived safely at the sea shore near the city of Capernaum. The news has quickly spread that the "mighty healer," the "great

doctor," Jesus, has come back again. Crowds hurry down to the shore from the city and from the whole country round about. They gather around Jesus. See that man in rich clothing pushing his way through the crowd to get near Jesus. It is Jairus, a ruler in the synagogue and a great rich man. He is kneeling at Jesus' feet. What can he want?

*A Little Sick Girl*—His little daughter had been taken very sick. Her mother and father and servants did everything they could for her, but they saw she was getting worse. The father hears that the "great healer" has come back to Capernaum. "If we can only get him to come, he can cure her," the father says, and he hurries away. Tell Jairus' request and Jesus' answer. Ah, here comes a servant from Jairus' home with sad news. (What is it?)

Let us leave them and hurry away to the rich man's home. Describe the scene. Tell

about the mourning customs, the wailing women, the flute player (see Light from the East). Now the "great healer" is beside the little girl's bed (show a picture).

Tell the rest of the wonderful story, making

it very real.

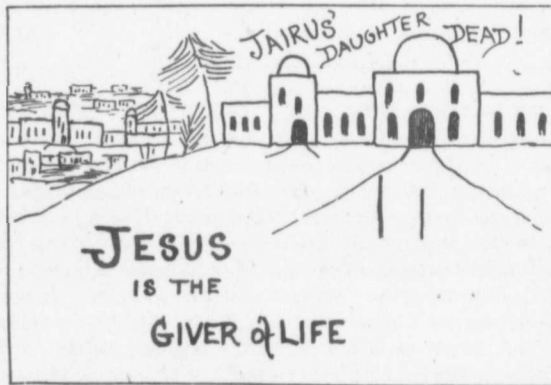
How do you think the father and mother would feel when Jesus raised their little one from the dead? Tell of Jesus' thoughtfulness in telling them to give the child some food to strengthen her.

*Golden Text*—Repeat. Can

you remember any others whom Jesus cured? Jesus spent so much of his time in healing sick ones, and he wants his workers to heal the sick for his sake. He told his disciples to heal the sick and preach the gospel (Matt. 10 : 7, 8) and that is what our missionary doctors are doing now.

*Useless Doctors*—Tell of some of the foolish practices of heathen "doctors" in India, China, etc. Tell of the hospitals, etc., which our church has established in heathen countries and in our own country, where the people may bring their sick ones to be cured by the missionary doctors who tell them about Jesus.

*The Great Doctor*—The "great doctor" can cure them of "evil spirits" and save their souls. Perhaps some of the boys and girls in your class may some day be "missionary doctors!" If possible, show pictures of some of our missionary hospitals and homes.



(Cut these out and paste on larger pieces of paper to be passed around.)

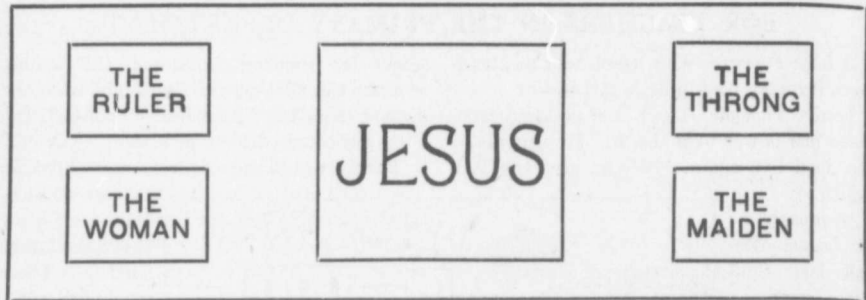
*A Word of Warning*—Jesus takes care of us, but he wants us to take care of ourselves also for his sake and our own. He wants us

to keep our bodies strong and well.

Ask Jesus to help you to keep your body well and strong.

*What the Lesson Teaches Me*—JESUS MAKES THE DEAD LIVE AGAIN.

### FROM THE PLATFORM



Draw on the blackboard five frames, a larger one in the centre, with four smaller ones surrounding it. Ask : Who is the central person in our lesson to-day ? JESUS (Print in the central frame), the scholars will at once answer. Remind the scholars that Jesus is the central person in the whole gospel story, as he ought to be in our lives. Next, ask the scholars to name the people in the lesson who came into contact with Jesus. First, comes THE RULER (Print in one of the smaller frames). What was there in him which made Jesus able to help him ? His faith. There is, secondly, THE WOMAN (Print in another of the smaller frames). Why was Jesus able to help her ? Again, because of her faith. Who else came into contact with Jesus ? THE THRONG (Print in a third of the smaller frames). Ask the scholars to think of those in the crowd, who, although they were close to Jesus, received no help from him. Why ? Because they lacked faith. Lastly, comes THE MAIDEN (Print in the last of the smaller frames). Why was Jesus able to help her ? Because of her father's faith. Can we help others by our faith ?

### Lesson XI. JESUS SENDING FORTH THE TWELVE March 17, 1918

Mark 6 : 7-13, 30. Study Mark 6 : 1-31. Scripture Memory Verses.

**GOLDEN TEXT**—Freely ye received, freely give.—Matthew 10 : 8 (Rev. Ver.).

7 And he called *unto him* the twelve, and began to send them forth by two and two ; and <sup>1</sup> gave them <sup>2</sup> power over <sup>3</sup> unclean spirits ;

8 And <sup>4</sup> commanded them that they should take nothing for *their* journey, save a staff only ; no <sup>5</sup> scrip, no <sup>6</sup> bread, no money in *their* purse :

9 But <sup>7</sup> be shod with sandals ; <sup>8</sup> and not put on two coats.

10 And he said unto them, <sup>9</sup> In what place soever ye enter into <sup>10</sup> an house, there abide till ye depart <sup>11</sup> from that place.

**Revised Version**—<sup>1</sup> he ; <sup>2</sup> authority ; <sup>3</sup> the ; <sup>4</sup> he charged ; <sup>5</sup> bread ; <sup>6</sup> wallet ; <sup>7</sup> to go shod ; <sup>8</sup> and, said he, put not on ; <sup>9</sup> Wheresoever ; <sup>10</sup> a ; <sup>11</sup> thence ; <sup>12</sup> whatsoever place ; <sup>13</sup> and they hear you not, as ye go forth thence ; <sup>14</sup> that is ; <sup>15</sup> unto ; <sup>16</sup> *Omit rest of verse* ; <sup>17</sup> gather ; <sup>18</sup> they ; <sup>19</sup> whatsoever.

#### LESSON PLAN

- I. The Disciples' Commission, 7.
- II. The Disciples' Equipment, 8-11.
- III. The Disciples' Success, 12, 13, 30.

#### HOME DAILY BIBLE READINGS

M.—Jesus sending forth the Twelve, Mark 6 : 7-13,

11 And <sup>12</sup> whosoever shall not receive you, <sup>13</sup> nor hear you, when ye depart thence, shake off the dust <sup>14</sup> under your feet, for a testimony <sup>15</sup> against them. <sup>16</sup> Verily I say unto you, It shall be more tolerable for Sod'om and Gomor'ra in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

30 And the apostles <sup>17</sup> gathered themselves together unto Je'sus, and <sup>18</sup> told him all things, <sup>19</sup> both what they had done, and <sup>20</sup> what they had taught.

30. T.—Called to service, Luke 5 : 1-11. W.—Commissioned to serve, Matt. 28 : 16-20. Th.—Anointed for service, Acts 1 : 6-8 ; 2 : 1-4. F.—The message of the servants, Romans 10 : 6-15. S.—A faithful servant, Luke 14 : 16-24. S.—Show forth his salvation, Ps. 96 : 1-13.

**Primary Catechism**—*Ques. 79. How do we worship God when we go to His house ?* A. We worship God by praise, prayer, the reading and preaching of God's

Word, and by our offerings.

**Shorter Catechism**—*Ques. 11. What are God's works of providence?* A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 434, 447, 459, 439.

**Special Scripture Reading**—Rom. 10 : 13-15 ; Isa.

40 : 3-9. (To be read responsively or in concert by the whole school.)

**Lantern Slides**—For Lesson, B. 669, "When Ye Come into an House, Salute It." For Question on Missions, H.M. 1285, First Ruthenian Teacher Graduated at Teulon. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—Winter, A.D. 29 ; Galilee.

**Connecting Links**—The raising of Jairus' daughter was followed by the healing of two blind men and a dumb demor'ac in Capernaum, Matt. 9 : 27-34. The Pharisees again say that Jesus casts out devils through the aid of Satan. From Capernaum, Jesus went, with his disciples, into Lower Galilee, and again (compare Luke 4 : 16-30) visited Nazareth, Matt. 13 : 53-58 ; Mark 6 : 1-6. Here he was rejected for a second time and went about amongst the cities and villages of that district, Matt. 9 : 35 ; Mark 6 : 6. It was during this tour that he sent out the Twelve on their mission of teaching and healing. Matthew tells us (see Matt. 9 : 36-38) that Jesus was "moved with compassion" on the multitude because they seemed to him like shepherdless sheep, weary with long and aimless wandering, footsore and fleece-torn. Or they were like a harvest field, the grain ready for the reaper. Hence he bids the disciples pray the Lord of the harvest to "send forth laborers into his harvest."

### I. The Disciples' Commission, 7.

V. 7. *Called* ; to a special work those who were already disciples. *The twelve* ; called "apostles" in Matt. 10 : 2. The word "apostle," literally "one sent," had a wider application. It was used of pioneer missionaries, for example, Paul and Barnabas (see Rom. 16 : 7). Matthew (see Matt. 10 : 2-4) gives their names as follows : *Peter* ; the Greek form of the Aramaic Cephas—a detached piece of "rock." *Ananias* ; "manly." *James* ; a form of Jacob, meaning "supplanter." *John* ; "Jehovah hath been gracious." *Philip* ; "lover of horses." *Bartholomew* ; "son of Talmi ;" commonly identified with Nathanael, John 1 : 46. *Thomas* ; "a twin," Greek, "Didymus." *Matthew* ; Levi of ch. 2 : 14. *Son of Alphaeus* ; so called to distinguish him from the son of

Zebedee. Alphaeus is perhaps the Cleophas of John 19 : 25. *Lebbæus* ; in Luke given as Judas, brother of James (see Jude 1). *Cananaite* ; Rev. Ver., "Cananaean." Not a native of Cana, but a "Zealot," Luke 6 : 15. The Zealots were fanatics for the strict observance of the Jewish law. Perhaps, like "Peter the rock-like," Simon the "zealous" for the good and true. *Iscaiot* ; a native of Kerioth in Judea. *Began to send them forth* ; carrying out at length the purpose which he had had from the beginning. *Two and two* ; a human arrangement : one could help and encourage the other ; a wise arrangement, also, since one would supplement the other. *Power over unclean spirits* ; to cast them out. Only Mark mentions this.

### II. The Disciples' Equipment, 8-11.

Vs. 8, 9. *Take nothing*. They were not to make the usual provision for their journey. *Save a staff*. Even this they were not to "seek" for this journey (Matt. 10 : 10), but were to take it only if they happened to have it by them. *No scrip* ; a wallet or small bag (compare 1 Sam. 17 : 40), so called, perhaps, because it was meant to hold scraps, trifling articles, things scraped off, so to speak, from something larger. *No bread* ; no food. They were to depend for food on the people amongst whom they labored. *Purse* ; a belt, sometimes made double for a foot and a half from the buckle, in which coins and gems might be stowed safely. *Shod with sandals* ; not with shoes, which were more costly. *Not . . . two coats*. The "coats" were the tunics or undergarments, and to wear two was deemed needless luxury.

V. 10. *Enter into an house*. In Matthew's account (see Matt. 10 : 11), the apostles, when they arrived at a village, were to inquire carefully who in it was morally "worthy" to be selected as a host. This care was to be exercised so that the mission might not be prejudiced. *There abide* ; not moving about

to seek better lodgings, which would hurt the feelings of the host and give the impression of self-seeking. *Depart*; leave that village.

V. 11. *Shall not receive*. Jesus anticipated hostility. *Shake off*; in sadness, not in anger,—a symbol that the inhabitants are responsible for the result. *A testimony against them*. It would testify to the people who rejected the messages, that the preachers of the kingdom shook off all association with them as defiling. *Sodom and Gomorrhah*; a byword for great iniquity and awful doom. *Day of judgment*. (See Matt. 11 : 22-24 ; Luke 10 : 12.)

### III. The Disciples' Success, 12, 13, 30.

Vs. 12, 13. *Preached*; declared to others the message which they themselves had received from Jesus. *Men (people) should repent*. All their preaching had for its aim the awakening to conviction of sin, sorrow for sin and the showing of that sorrow by forsaking sin and honestly striving after new obedience,—the aim of all true preaching. *Cast out many devils*; undoing the work of Satan. *Anointed with oil*. This was a common practice amongst Jewish physicians.

Vs. 14-29 gives an account of the death of John the Baptist and Herod's opinion of Jesus.

V. 30. *The apostles*; a title for the Twelve here used by Mark for the first and only time. *Gathered*. John's disciples came to Jesus at the same time, Matt. 14 : 12. The murder of their master would remind him of his own, which was rapidly approaching. We do not know where the apostles came to Jesus or how long they had been absent or what he had been doing the while. *Whatever . . . done . . . taught* (Rev. Ver.). The words suggest that they had great things to tell.

V. 31 tells us that Jesus, seeing that the Twelve were greatly in need of quiet and rest

and feeling the same need himself, proposed that they should go away to a lonely place.

### Light from the East

TRAVELING IN PALESTINE—In modern times there have been several ways of getting about in Palestine. Before the War you might go by train from Jaffa (or Joppa) to Jerusalem, or from Haifa (on the Bay of Acre) across the Jordan and north to Damascus. The War will bequeath several more lines of railway to the land. Or you might travel by carriage over a good road from Jaffa to Jerusalem and on down to Jericho, or from Haifa across the hills of lower Galilee to Tiberias, or along the watershed of Western Palestine all the way from Hebron to Nazareth. Before the War, the land had these two bits of railway and these three carriage roads. All other travel was by bridle-paths, rough and stony and uncared for, generally full of stones. "Why don't the people turn out and clear the paths near their village?" I asked a native. "They could do it all in half a day." He answered characteristically, "The paths were so in our fathers' time. Are we any better than our fathers?" Along these paths men, women and children make their slow way, sometimes on horseback, oftener on donkeys, oftenest of all on foot. In our Lord's time it was on donkeys or usually on foot that people traveled from place to place. If you go on foot and carry nothing but a staff or club, you pass unmolested. But if you have a donkey or horse, wallet or other possessions, you may expect to be set upon and robbed, unless it is evident you have firearms to defend yourself. Our Lord's disciples went out as very poor men or as very indifferent about this world's goods; they went about freely and were perfectly safe.

### AN ORIENTAL SCRIP

"The scrip was a bag made of partially tanned kid-skin, bound by a strap round the waist, or slung from the shoulder. In it the shepherd carries his supply of provisions when going with the flock to distant pasture. The coarse loaves of the country, olives, and dried fruit form the staple diet, with an

occasional lump of cheese. The wallet, however, serves the purpose of the boy's pocket among ourselves, and often contains a curious assortment of articles. 'Scrip' appears in our literature with the same meaning. Milton (Comus, line 626) speaks of the shepherd's 'leathern scrip' in which are carried



'simples of a thousand names.' Setting out on a journey, the Syrian peasant carries a wallet well furnished, which he opens for refreshment as he rests by the way, or in the shelter of the khan at nightfall." It was in

his scrip that David the shepherd boy carried the five smooth stones taken from the brook, with which he went forth in the name of the God of Israel and slew the boastful Philistine giant, Goliath.

### THE LESSON APPLIED

Thus early, even before a church was organized, *Jesus sent out his disciples as missionaries.* It is a proof that Jesus felt that Christian faith flourishes best when it is active.

An interesting story is told of the first missionaries sent out by the Korean church in January, 1908. A large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid the missionary and his wife farewell, and wish them Godspeed. They were to go to Quelpart, an island south of Korea. Mr. Kil, the pastor of the church, spoke and said that Mr. Yi Ki Pung, the missionary elect, must not be discouraged if the people to whom he went should throw rocks at him, "for," he said, "remember how you threw rocks at the first missionaries." Tears came in the eyes of the young man going out to the foreign field. The next morning he and his wife left for their future field.

2. *Notice the equipment.* The disciples were to be very lightly clad. Clearly they were not to be long away, just a few days. Their chief equipment was their own faith and power over demons. It does not follow that missionaries to-day should go to their life work with no money or even a change of underclothing. Our missionaries should be supported by proper salaries so that they may be free to give their whole time to their work. We must equip our needy fields with hospitals.

In addition, notice that the disciples were theological students. They listened daily to Jesus' exposition of the gospel, and he sent them out to gain experience. So the men and women who teach others religiously cannot have too much training. Paul was a trained theological student. So were Lutner, Calvin and Wesley.

3. Whatever the casting out of demons was in olden times, *we are to use every scientific means to overthrow disease and pain to-day.* Mr. Trull tells us that Dr. Charles Lewis, of

Paotingfu, China, was engaged in the attempt to stop the dreadful pneumonic pestilence that raged in 1911. As Dr. Lewis says: "Thrown right into contact with such a deadly thing as this makes one keep close to God, and it has caused me, besides observing every one of his laws I knew of disinfection, also to commit to memory the 91st Psalm, etc." Note that Dr. Lewis observed the laws of disinfection. He did not say: "If God wants me to live, he will miraculously preserve me anyway."

4. *The perpetual obligation.* If I have food and my neighbor is starving, I must share my food with him and do it gladly. If humanity needs the gospel and I have that priceless treasure in my possession, should I keep it to myself? A Sioux Indian said to the missionary, "How long have the white men known this?" Obtaining the answer, he went on, "Why did you not tell us before? The Great Spirit will not punish us for our ignorance, but you for your neglect." P. T. Forsyth has called missions "the colonial policy of the kingdom of Christ." Only the church that embarks on this policy will live.

5. *The missionary enterprise saves our Christianity from inward decay.* All who are interested in missions receive as much benefit as the poor people to whom the message of life goes. There is an old illustration that is applicable here. A man was dying in the snow when he saw another worse off than himself. With one bound he rushed towards the second man, and the exercise of rubbing him to life actually saved both lives. The church that loses its life for the sake of the world will find its life. The bread cast on the waters will come back after many days.

6. *The disciples reported results with joy.* The statistics of modern missionary movement are encouraging. The number of missionaries is over 24,000. Organized churches reach 26,000, while communicants have gone up to two and a half millions.

### FOR TEACHERS IN SENIOR AND ADULT DEPARTMENTS

In introducing the lesson, point out that the passage in Matthew which tells of the mission of the Twelve goes into the matter at much greater length than does the account in Mark. It would be well to call attention to the way in which Matthew begins his account. Have some one read Matt. 9 : 36 to 10 : 1. What connection is there between Jesus' compassion for the "shepherdless sheep" and the sending out of the Twelve? We have at least a hint here as to why Jesus sent them out. What effect would this mission be likely to have upon the Twelve themselves? Was it part of their education for the work that awaited them when Jesus would leave them in bodily form? They were being in a sense thrown on their own resources while he was still with them. The lesson may be divided into three parts :

1. *The Twelve sent forth.* v. 7. Refer briefly to the lesson for February 10 and remind the class of the outstanding characteristics of these men whom Jesus was sending out to represent him. Does Mark's expression, "began to send them forth," suggest that this was a new method of evangelism which Jesus was to use more than once? Is there any significance in the fact that the apostles were sent out two by two? Mark emphasizes the authority given them over unclean spirits. Point out that Matthew tells us of two other aspects of the work which they were to do. They were to heal the sick and

to preach. (See Matt. 10 : 1, 7, and compare v. 12 of our lesson passage.) Call attention to the simple nature of their preaching,—the kingdom is at hand. That was about all they could say as yet, for they hardly understood the true character of the kingdom.

2. *Their instructions,* vs. 8-11. Try to make the class see that the spirit underlying these instructions is more important than the details which they contain. Indeed, if we compare the accounts we see that the evangelists differ about the details. What is the spirit underlying the instructions? Is it not a trustful dependence upon God such as Jesus recommended in the Sermon on the Mount, together with a recognition of the urgency of their task? How would this help to prepare them for what awaited them after Jesus left them? Show, however, that Jesus anticipates that provision will be made for the needs of the apostles through those whose hearts are interested in the work of God. And yet the apostles must be prepared for rebuffs.

3. *Their mission,* vs. 12, 13, 30. What were the apostles enabled to accomplish when they followed the instructions of Jesus? Picture their return and the presentation of their reports. In how far are we to regard ourselves as commissioned by Christ to bear witness of him to others? What is necessary for success in such a task?

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

What college did the Twelve attend to fit them for their great life work? In what did their training consist? Bring out that no life is fitted for work of any kind, it matters not how many years spent in college, that has not learned a good deal from Jesus. Note that the time had come for them to go forth on their great mission.

1. *The Charge to the Twelve,* vs. 7-11. Refer to graduation exercises, when an address full of good advice is given to those who are going out to do their life work; or refer to the charge delivered to a minister at his

ordination or induction. Note that here we have Christ's charge to the Twelve before sending them out. Question the class about what Christ had to say to the apostles that day. How much of the charge deals with local and temporary matters, and how much with suggestions for all times? Why is it that Jesus deals with so many little matters relating to dress and etiquette, instead of with the great spiritual subjects of preaching and praying? Many a man's usefulness is destroyed by neglecting little matters of dress and such like. He is too careless and thought-

less or too fastidious. Note that Christ first endowed them with power and then instructed them how to act while exercising that power.

2. *The Mission of the Twelve*, vs. 12, 13. What was the great mission of the Twelve? What kind of sermons did they preach? Note that the War has revived the preaching of repentance, which had gone largely out of fashion. Why this revival? There were many things in our national life which were a shame and a sin. Luxury and vice and intemperance in many forms were sapping manhood and womanhood. There was much need of the gospel of repentance. Has the condition of things improved? What wonderful works did the Twelve do? Have the apostles any successors?

3. *The Return of the Twelve*, v. 30. What kind of a report had they to give of their mission? When we come to the master,

what kind of a report have we to give of the kind of work which we are doing and the kind of influence which our life is exercising? One who was largely endowed intellectually, but who never made much of his gifts, said, when dying, that he was ashamed to meet the master, for he had made so little of himself. It is a great thing to have something worth while to tell Jesus when we see him.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Should the Christian deny himself the comforts and luxuries of life?
2. Discuss, "Judgment is according to light, talent and opportunity."

#### Prove from Scripture

That Jesus reigns in heaven.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Tell of the Canadian missionary who persuaded a Chinese governor of 30,000,000 people to give himself to Jesus. The governor gathered 30 of the leading rulers of his city, the police magistrate, the general of the army, etc., into a study class, which met regularly and read the New Testament. Thus the governor became a messenger for Jesus.

Ask who were the first messengers sent out by Jesus. Recall the lesson of February 10 and get one of the scholars to read Mark 3:7-9. Refer to v. 7 of this lesson and question why Jesus sent them out two by two,—to advise, cheer, and help one another. If we are to be messengers of Jesus much will depend on our chums. Evil comrades will keep us from Jesus while good companions help us to do well.

Ask a scholar to read vs. 8, 9, and tell you why Jesus forbade his messengers to take more baggage than was necessary for their work. Refer to the military rules which forbid a soldier to carry needless articles because they hamper his efficiency. Get a scholar to read 2 Timothy 2:2, 3. Ask how we may hamper ourselves in serving Jesus,—love of ease, comfort, clothes, money, etc. The more heroic you make the Christian life

appear to the boys and girls, the closer you will get to them.

Have one of the scholars read v. 11. Point out that the disciples were to leave those who would not listen to them and go to those who would. Let another read Acts 14:19, 20 as an illustration of this method. Emphasize the thought that when we are not willing to listen to what is good and right we are the losers.

Enquire as to what sort of work these messengers of Jesus did, vs. 12, 13. Show how missionaries are messengers who both heal and preach. Show that when we pray for them, and study about them, and send them money, we, too, are messengers with them. Then come to ways in which we can be messengers by words and deeds amongst our chums and families.

Ask a scholar to read v. 30 and tell you why Jesus wanted the disciples to be alone with him. Last Sunday we saw that Jesus wanted people to take care of their bodies and here we find the same care manifested in wanting his messengers to rest after their hard work. But he also wanted to hear what they had been saying and doing, so that he could correct any false ideas and help them to be better messengers. Bring out

how valuable Sunday School and church are as means of learning more clearly what Jesus wants so that we can be better messengers day by day.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. Find the verse where Jesus tells his

followers to go into all the world to preach the gospel to all peoples.

2. Where does Jesus say: "The labourer is worthy of his hire?"

ANSWERS, Lesson X.—(1) Tabitha or Dorcas; Acts 9:36-41. (2) 1 Cor. 15:20.

#### Prove from Scripture

That Jesus reigns in heaven.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

*A Look Forward*—We are going to listen to Jesus' words to his twelve disciples, as he tells them how they are to go about the work he has given them to do.

*Lesson Thought*—Teach the children that Jesus wants each one of them to be a worker for him.

*Approach to the Lesson*—Speak of the school life of the children. How many have been "promoted" from Kindergarten to First Reader, etc.? Our lesson tells us about some

learners who were "promoted" into the very highest class. Do you remember how many learners (or disciples) Jesus called to be with him, so that he might teach them and make them ready to be "promoted," so that some day they might become teachers themselves? Can you remember their names?

*Lesson*—Jesus saw that they were ready to be "promoted," so one day he called them around him to tell them that they were now to go into a higher class. They would now become "messengers" (apostles) and go out to teach others what they had learned about Jesus. Here we see them (strokes) with Jesus in the centre of the circle.

*The Need of Messengers*—Jesus thought of all the people he could not reach himself, for when he was a man he could only do the work of one man. So many were needing him.

He must send those learners out to be messengers for him. He must give them power to do the things he did, in his name, for the people who would never see Jesus himself on earth, for he was soon going back to heaven.

They must carry on his work.

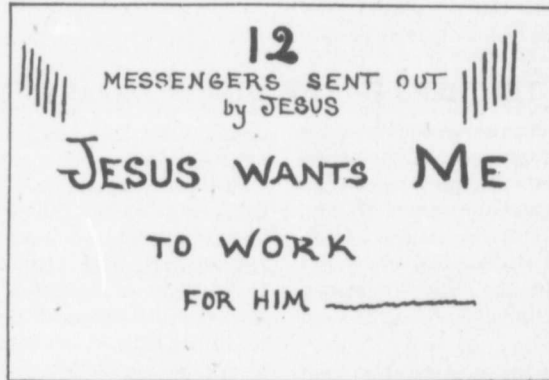
Jesus' messengers must go out in a simple, trustful spirit. They were not to carry a "food bag," nor any money, v. 8. People where they went would give them food and lodging without charge, as was the custom in

that land. They were to go plainly dressed. They were to wear common sandals (explain), not the soft shoes worn by the rich people. They must be ready to be "workers" now.

If people were unkind to them and would not receive them, leave these alone,—"shake off the dust off their feet,"—and go on to tell others. God will punish all who are unkind to his messengers.

They start off, two and two, going here and there, telling everybody to "repent" and get ready for Jesus' kingdom. And they told of the mighty works which Jesus did.

Here we see Jesus and his messengers again together. What stories of success and failure they will have to tell. How glad he will be to hear their good news. This was the first missionary journey. Since then hundreds of messengers have gone all over the world, but





still there are not enough to carry the message to all who need it.

*Our Motto*—"We will be workers."

*Messengers*—Show a map of the world. Point out the countries where many people have not yet heard of Jesus. How can we

help to send "messengers" to them? Speak of the work of your own Mission Band and urge the children to make "sacrifices" in order to give money for Jesus' work.

*What the Lesson Teaches Me*—JESUS WANTS ME TO WORK FOR HIM.

### FROM THE PLATFORM

## 12 Missionaries THEIR POWER PLAN REACHING

Ask the scholars, as a starter, what we call men and women who are sent to carry the gospel to the newer parts of Canada and to heathen lands. They will readily answer, "Missionaries." Next, get them to tell you how many men Jesus sent forth to preach. When you have got the answer, write on the blackboard, *12 Missionaries*. Point out that the lesson tells us three things about these missionaries. First, **THEIR POWER** (Print). Bring out that this power was given to them by Jesus. It all came from him. Ask what this power would enable the missionaries to do,—to cast out evil spirits (v. 7) and to heal the sick, v. 13. Second, the **PLAN** (Fill in). Bring out the details of the plan which the disciples were to follow,—the provision which they were to make for their journey, how they were to act in the places to which they went. Third, their **PREACHING** (Print). Question about the subject of the preaching. The teaching to enforce, in closing, is that each of us in his own place and way is to be a missionary.

### Lesson XII. JESUS MINISTERING TO THE MULTITUDE March 24, 1918

Mark 6 : 32-44. Study Mark 6 : 32-56. Scripture Memory Verses.

**GOLDEN TEXT**—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20 : 28.

32 And they <sup>1</sup> departed into a desert place <sup>2</sup> by ship privately.

33 And the people saw them <sup>3</sup> departing, and many knew <sup>4</sup> him, and <sup>5</sup> ran afoot thither out of all cities, and outwent them, <sup>6</sup> and came together unto him.

34 And <sup>7</sup> Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, <sup>8</sup> This is a desert place, and now the time <sup>9</sup> is far passed :

36 Send them away, that they may go into the country <sup>10</sup> round about, and into the villages, and buy themselves <sup>11</sup> bread : for they have nothing to eat.

37 <sup>11</sup> He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

**Revised Version**—<sup>1</sup> went away in the boat to ; <sup>2</sup> apart ; <sup>3</sup> going ; <sup>4</sup> them ; <sup>5</sup> they ran there together on foot from all the cities ; <sup>6</sup> *Omit rest of verse* ; <sup>7</sup> he came forth and saw a great multitude, and he had compassion on them ; <sup>8</sup> The place is desert, and the day is now far spent ; <sup>9</sup> and villages round about ; <sup>10</sup> somewhat to eat ; <sup>11</sup> But he ; <sup>12</sup> And he ; <sup>13</sup> that all should sit ; <sup>14</sup> he took ; <sup>15</sup> and looking ; <sup>16</sup> he ; <sup>17</sup> he gave to the disciples ; <sup>18</sup> broken pieces ; twelve basketful, and also of the fishes ; <sup>19</sup> ate the loaves ; <sup>20</sup> *Omit* about.

#### LESSON PLAN

- I. The Shepherdless Multitude, 32-34.
- II. The Breadless Multitude, 35-38.
- III. The Satisfied Multitude, 39-44.

#### HOME DAILY BIBLE READINGS

- M.—Jesus ministering to the multitude, Mark 6 : 35, 44. T.—Not to be ministered unto, Mark 10 : 35-42. W.—Bread in the wilderness, Ex. 16 : 14-24. Th.—

The bread of life, John 6 : 27-39. F.—A brother indeed, 1 John 3 : 14-24. S.—Ministering to the needy, Matt. 25 : 31-40. S.—Jesus rewarding the faithful, Matt. 25 : 14-23.

**Primary Catechism**—*Ques. 80. What promise has Jesus given to those who meet for His worship? A. Jesus has promised to be wherever two or three meet in His name.*

**Shorter Catechism**—Review Questions 8-11.

**Lesson Hymns**—Book of Praise : Memory Hymn—Primary, 26 ; Junior, 24, 147, 138, 513, 136.

**Special Scripture Reading**—John 6 : 35-40. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 630, Miracle of the Loaves and Fishes. For Question on Missions, H.M. 863, Matron and Staff at Vegreville. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—April, A.D. 29 ; the northern shore of the Sea of Galilee, east of the Jordan.

**Connecting Links**—Matthew, Mark and Luke all give an account of the lesson miracle, and place it immediately after the Galilean ministry of Jesus, which stirred Herod's guilty conscience. The miracle is recorded also in John.

### I. The Shepherdless Multitude, 32-34.

V. 32. *Departed* ; towards the northeast shore of the lake. *By ship* ; in a boat which was in readiness for them (see ch. 3 : 9). *Privately* ; with Jesus only in the boat with the Twelve and without other boats accompanying them. Their aim was to escape from the crowd for a brief holiday.

V. 33. *Many knew him* ; omit "him." They knew not only who the group was that was sailing away, but why they were going, and, from their steering, where they were going. *Ran* ; Rev. Ver., "ran . . . together," an excited and exciting crowd. *Afoot* ; by land round the end of the lake. *Out of all cities*. Every town and village on the way from Capernaum to Bethsaida helped to swell the crowd. The ultimate result was a congregation of 5,000. *Outwent* ; anticipated. *Came together unto him* ; five thousand people. This represents the height of Jesus' popularity.

\* V. 34. *Came out* ; of the boat. *Saw much people*. His expectation of quiet was defeated. It is just possible, however, that Jesus spent some time with his disciples before the crowd arrived (see John 6 : 3). *Compassion*. He forgets his disappointment and thinks only of the people's need. *Sheep not having a shepherd*. Sheep are never left alone in Palestine ; the shepherd must search out pasture for them and see that it contains no poisonous weeds, snake holes, or wild

beast lairs. He keeps them from breaking into gardens, where, if the owner found them, he could kill them and sell their flesh. He must draw water for them from deep wells. He watches them all day, leaning on his staff, and examines them one by one as they enter the fold at night, rubs olive oil on insect bites and coal tar on cuts and bruises. He sleeps beside them all night, with his nail-studded club in his hand, ready to die in their defence. *Began to teach* ; weary as he was of work and popularity.

### II. The Breadless Multitude, 35-38.

Vs. 35-37. *Far spent* ; shortly before sunset. *Disciples . . . said* ; prompted by the solicitous question of Jesus, John 6 : 5. A *desert place* ; and so there is no place here where food can be secured. *Two hundred pennyworth* ; loaves costing 200 denarii, about \$35 of our money. Possibly the sum mentioned was the whole amount they had among them. The Roman conquest of Judea introduced Roman coins, which circulated freely in all secular transactions. The most common coin was the silver penny, about the size of our ten cent piece, but twice as thick, and worth as bullion about twenty cents. But if we take a man's labor for a day as the unchanging standard of value and judge the purchasing power of money by it, a penny then was equal to a dollar now. Two hundred dollars' worth divided among five thousand would allow four cents' worth to each person.

V. 38. *How many loaves have ye?* Jesus requires the disciples to make their contribution before he gives his help. *When they knew* ; and this was not the case until they had investigated and found the lad with the food (see John 6 : 8, 9). *Five*. These were round, flat cakes like large crackers, and made of barley (John), the food of the poorest

people. Likely the lad had brought them for his own lunch, or, possibly, to find a market for them. *Two fishes.* John says, "small fishes." They were the small and generally dried or pickled fish eaten with bread like our sardines. Such fish were caught by millions in the lake. Both salting and pickling them were regular industries amongst its fishermen.

### III. The Satisfied Multitude, 39-44.

Vs. 39, 40. *By companies*; an orderly grouping of the crowd. *Green grass*; on which they could recline at ease. An example of Mark's love for detail. "During the greater part of the year," says Morison, "there is not such a thing as a blade of green grass to be seen on the slopes that ascend from the eastern shore of the Sea of Tiberias (or Galilee); all the grass that remains is burned and scorched. But, as we learn from John (see John 6 : 4), it was now spring time, just before the Passover." *Ranks*; literally, "garden beds," a regular, rectangular arrangement in groups of *hundreds* and *fifties*,—"in garden flower plots or squares," writes Dr. A. B. Bruce, "picturesque in fact and description, bespeaking an eye witness of an impressionable nature like Peter," from whom mainly Mark learned the facts recorded in his Gospel. "As they sat in those orderly groups upon the grass, the gay red and blue and yellow colors which the poorest Orientals wear, called up in the imagination of St. Peter a multitude of flower beds in some well cultivated garden." Farrar.

Vs. 41, 42. *He took* (Rev. Ver.); acting as host. *Looking up to heaven* (Rev. Ver.); in the attitude of prayer. *Blessed*; gave thanks. *Were filled*; satisfied. The language suggests the institution of the Lord's Supper, and John (ch. 6 : 26-58) gives the eucharistic discourse in connection with this miracle.

Vs. 43, 44. *Baskets*; the common wicker baskets carried by the Jews for holding their provisions, so as to avoid pollution. The Romans called the Jews basket carriers.

*Full of the fragments, and . . . fishes.* These were gathered at the command of Jesus. Although he could multiply the loaves and fishes at pleasure, he would have no waste. He sets us an example of conserving food, which we ought to follow in these days when food is so important a factor in the winning of the War. *Five thousand men.* Matthew adds, "beside women and children," who would sit or stand apart.

### Light from the East

**LOAVES**—To make bread in very early times the women crushed the wheat between two flat stones, and got a very coarse meal. In time they learned to beat or grind the corn with a pestle in a mortar. But a finer, smoother meal was obtained when the hand-mill was invented. This consisted of a broad bowl-like lower stone with an upper one fitting closely into it, the upper one having a hole in the centre into which the grain was poured. It was turned by a handle and the meal came out around the edge.

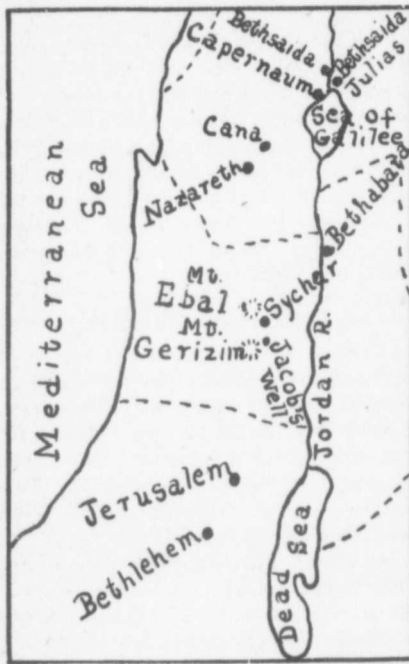
This simplest kind of bread—common today among the Arabs—was made by mixing the meal with water, kneading it soft and baking. But the Hebrews commonly used fermented bread. When you baked one day you laid aside a piece of the fermented dough. When you baked again you softened this piece with water and mixed it in with the fresh dough and kneaded it together and set it aside "till the whole was leavened."

The Arabs would bake their bread (or thin cakes) on hot stones, or on a thin iron plate, as I saw them do it, over an open fire. But the Hebrews generally baked in ovens, like great earthenware jars with the fire at the bottom. It is not certain whether they plastered the bread as thin cakes on the outside (like the Egyptians) or on the inside of the jars (like the modern Syrians). In any case, the bread was baked in the shape of broad, thin scones. It was never cut with a knife, but was broken or torn with the fingers.

### THE GEOGRAPHY LESSON

Bethsaida Julias has usually been identified with et-Tell, a considerable ruin situated east of the Jordan, just where the river leaves

the hills of northern Galilee and enters the plain of el-Batiha. It seems likely, however, that the city was much nearer the lake.



### THE LESSON APPLIED

1. This lesson follows appropriately on the last one. In this one we learn that the *Christian spirit is to be shown in the service of others*. Jesus taught this doctrine directly when he said that the disciples were not to be like pagan monarchs whose delight was to receive the homage of their subjects. The ancient Assyrian monuments show how the conquerors of that far-away time compelled vanquished kings to bow before them in homage to the very earth. But the Christian spirit is this,—he that is least among you shall be greatest of all.

2. *Jesus reverses the standards of the world*. The world acclaims the victor. The people of Germany made an immense image of Hindenberg in Berlin. But Christ teaches us that the noblest manhood is not that which smites the rest of humanity and brings it to its knees, but that which inspires, guides, loves and even unto death. The world delights to honor brute force, howitzers, frightfulness, victories, hacking one's way to success by any means at one's disposal. But Christ's way leads us to hold the water-bottle

Close to the shore, at the point where the river enters the lake, there is an ancient site, where the city probably stood. Bethsaida ("Fisher Home") was a village, which Philip the tetrarch, to whose dominions it belonged, advanced to the dignity of a city, and called it by the name of "Julias," the name borne by the daughter of the Roman Emperor Augustus. Behind it the abounding grass covers the rich plain, and runs up like a wave of emerald over the eastern hills. Hence, John, in his account of the miracle of feeding the 5,000, remarks, "Now there was much grass in the place." Matthew's "desert place" points to the wild grazing lands surrounding the town. Later Jesus passes through it on his way to Cæsarea Philippi and heals a blind man belonging to this city. The situation of Bethsaida is disputed, and, indeed, authorities differ as to whether or not there were two places of the same name, one east, one west of the Jordan. The latest writers, however, think that there was only one Bethsaida.

to the lips of an enemy, as has happened on the battle fields of France.

Jesus made social service the test of loyalty to himself. In the great 25th chapter of Matthew he declares that the king will welcome those on his right side in these words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

3. *Sometimes the ministering spirit of Jesus has been quite overlooked*. Hermits lived in caves solitary and alone, endeavoring to attain salvation. Men retired into monasteries in large numbers and shut themselves out from the business and the social joys of the world. Others have shut themselves up in their own denomination or sect, and despised all others. To be a Christian is to serve humanity with Christ's loving spirit, and with his faith in the loving Father above us all. **How can the ministering spirit display itself?**

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(a) The individual Christian, as we have seen, must study to promote the happiness and welfare of other people. He must sympathize with them in their griefs and ease their load of sorrow, and relieve their needs, if they have any. He should also be ready to help the organized philanthropies of the nation, for example, the Red Cross, Y.M.C.A., the Blue Cross for wounded horses and dogs, etc.

(b) The nation must feel itself bound by the same high law of service to weaker nations of the earth. No nation can stand off and say: "The destruction of a gallant people by a merciless and perjured foe is no concern of ours." We are our brother's keepers in the wider sense of national as well as individual responsibility.

(c) The Christian church must think less about ecclesiastical polity, or formal doctrine,

and more about its obligation to make the gospel an inspiration to the outcast, the hardened, the hopeless children of men.

4. *The joy of service.* How is it possible to secure a richer happiness than that which comes from relieving want? Von Bissing's plan was to starve Belgium. The plan of the Allies and of the United States was to feed. Which has the Christian plan? It has been said that Christianity is the "worship of sorrow." That is only a half truth. Jesus rejoiced in life and in his fellowship with God. He imparted a courage and joy to his disciples that no hardship could extinguish. How Paul's letters ring with exclamations of joy that he has been counted worthy to suffer and toil for men. The missionary's heart is glad when he sees those for whom he has travelled turn to Christ.

### FOR TEACHERS IN SENIOR AND ADULT DEPARTMENTS

Begin by asking for suggestions as to why Jesus and his disciples withdrew to a desert place. There seem to have been two reasons. One was the recent death of John the Baptist. Have some one read Matt. 14 : 12, 13. Did Jesus see in the fate of John an indication of what was likely to happen to himself? The other reason for this withdrawal is suggested in the verses preceding our lesson passage. Is it likely that the apostles were somewhat wearied by their evangelistic tour in Galilee? Did Jesus wish to consult with them about the work they had done,—to point out mistakes, etc.? In any case, point out the solicitude of Jesus for those who were at work for him. Call the attention of the class to the vivid nature of Mark's account of the feeding of the five thousand.

1. *A great congregation*, vs. 32-34. Here we have what seems to have been the high-water mark of Jesus' popularity in Galilee. The eagerness of the people to be with him is most noteworthy. "Jesus was the idol of the hour; they could not endure his absence; they could not see enough of his work, nor hear enough of his teaching." Show how the eagerness of the people made it necessary for Jesus to change his plans. His own comfort and that of his disciples had to give way

before the manifest need of the multitude. Is there a lesson here for ourselves? Must the need of others call us often from our own purposes and plans?

2. *The disciples' perplexity*, vs. 35-37. Suggest to the class that this must have been a most interested audience when they were held so long beyond their usual time for eating. The anxiety of the disciples was quite natural. Perhaps they have been learning from Jesus to care for the needs of others. Point out that their plan must have seemed to them a very practical one. Why did Jesus make the suggestion in v. 37? Remember the comment in John 6 : 6. Does the class think that the disciples were slow in learning to depend upon the power of Jesus? What about ourselves? Point out that the disciples did give to the multitude to eat,—after Jesus had done his part. Point out, too, that while Jesus held that man cannot live by bread alone, he recognized its important place in human life.

3. *The master's solution*, vs. 38-44. Seek to have the class picture the scene as the crowd sits down according to the command of Jesus. Call attention to the satisfying nature of the miracle. None was left out,

and there was even a surplus. When Jesus does things, he does them well,—there is enough and to spare. Sum up the lesson of

the passage by emphasizing how often we forget the all-important factor of the divine power.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Is the poet right in saying that man was made to mourn? Bring out that man was made to work. There is work of some kind for each of us to do. In order to be in good health physically, mentally, morally and spiritually man must work. Note that we were also made to rest. Work is a necessity, but rest is also a necessity for which God has made provision in the night and in the Sabbath. When we overtax ourselves we need more rest than these afford us. In this lesson Jesus recognizes this necessity.

1. *Seeking Rest*, v. 32. Note that Jesus planned a little vacation for his disciples after the trying experience through which they had passed. Remind the class that Jesus cares for the body as well as for the soul, that he who feeds the sparrows, and clothes the grass, is not unmindful of our physical wants. Jesus took the tired disciples away from the busy scenes of their labors to the quiet and solitude of the desert. The presence of Jesus made the conditions ideal. The presence of Jesus with us makes our vacations worth while. Those who leave their religion at home when they take a vacation do not have much to leave, and do not get the best out of their rest and recreations.

2. *Moved with Compassion*, vs. 33, 34. Question the class about how the vacation which Jesus had planned was interrupted. What was it that stirred the compassionate heart of Jesus when he landed? The people had no one to care for them, no one to lead them in the right way, no one to shield them

from danger. Jesus could not enjoy a vacation with this expectant, shepherdless multitude in view. How did he spend the day? Tell about a tired Christian worker who went to spend a vacation in a restful country place where he found the people in woeful need of some one to do Christian work amongst them. His heart was so deeply moved that he forgot all about being tired. Every Sunday he gathered the people together and talked to them about Jesus. His name will never be forgotten during the present generation in that countryside.

3. *Feeding the Multitude*, vs. 35-44. Question the class about this miracle, how the compassionate heart of Jesus thought about the physical as well as the spiritual wants of the multitude. Note how the Christian heart of the world has gone out to the poor Belgians and Poles and Armenians. Make clear that we cannot be followers of Christ if we see others suffering physically and do nothing to relieve them.

### From the Home Study Quarterly and Leaflet

#### FOR DISCUSSION

1. Is it the business of the church to feed the hungry?
2. Discuss the why and the how of food conservation.

#### Prove from Scripture

That Jesus cares for our bodies.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

If the teacher centres this lesson about the thought of helping the needy, he may proceed by the following steps:

1. *The needy*. Ask what people in the world need our help. Ask if Jesus only taught people to do right, and show that much of his time was spent taking care of men's bodies. Some one has said that if the ac-

counts of the healings of Jesus were taken out of the New Testament, there would not be a great deal left. Ask if the scholars know of any poor or sick, and if Jesus does not expect us to help such in any way we can. Jesus thought it worth while to provide bread and fish for the people. Picture the great throng, weary and hungry after a trying day,

a long way from home, and how Jesus fed them, vs. 32-44. Refer to the need of food in Britain, France and Italy. Ask if it would be Christ-like to do something to relieve it.

2. *Our responsibility.* Ask if the disciples were right in asking Jesus to send away that crowd, vs. 36, 37. While excuses may be made for them, bring out the fact that Jesus thought they should do something themselves. Get a scholar to read James 2 : 15 and 16. Show that being sorry for the needy is not enough. A number of boys in a Presbyterian Church, down East, got together and shingled the roof of a house in which lived a poor, old lady. Those boys felt responsible for that need. Ask if it is enough to *hope* or even *pray* that our soldiers and allies get along all right, while we ourselves do nothing to help them.

3. *All together.* Question as to what the disciples did,—they secured some bread and fish (v. 38), helped to arrange the people in order (vs. 39, 40), distributed the food (v. 41), and collected the waste, v. 43. The people themselves helped by arranging themselves in companies. A boy who was present took a very important part, John 6 : 9. Everybody took a hold. Because many took part in the Victory Loan it was a huge success. Ask what each can do this summer in supplying more food.

"I am but one, but I am one ;  
I cannot do much, but I can do something.  
What I can do I ought to do  
And, God helping me, I will do."

4. *Save the waste for the needy.* Get a scholar to read v. 43. Refer to the saving of waste by business concerns. Point out how scraps left over on one's plate would sometimes feed a hungry person. Our Food Controller has asked us to substitute brown flour and vegetables and fruit and cereals as far as possible for white flour and beef and bacon. Bring out clearly that this means a greater amount of food for export and that each who saves what he can is taking an actual part in winning the War.

### From the Intermediate Quarterly and Leaflet

#### SOMETHING TO LOOK UP

1. "If any man thirst, let him come unto me, and drink," said Jesus. Where are the words found ?

2. In a later chapter, Mark tells how Jesus fed 4,000 with seven loaves and a few small fishes. Find and read the story.

ANSWERS, Lesson XI.—(1) Mark 16 : 15.  
(2) Luke 10 : 7.

### Prove from Scripture

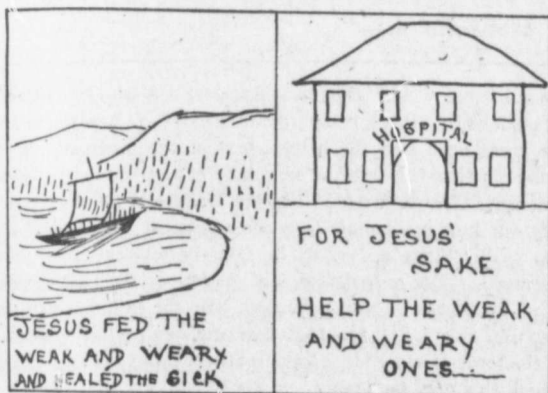
That Jesus cares for our bodies.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

*A Look Forward*—Our lesson tells us about Jesus the Mighty Worker feeding the hungry.

*Lesson Thought*—Teach the children that Jesus is able to supply all their needs, and he wants them to help the weak and weary and needy ones around them.

*Lesson*—One day Jesus and his twelve "messengers" planned to spend a quiet day of rest in a beautiful spot across the lake from Capernaum. Jesus was weary, for the crowds of sick and anxious ones were always around him, and he needed rest. And the "messengers," too, needed a rest after their journey. They wanted a quiet time for prayer and to talk over what they had done. (Do you remember what





they had been doing? Recall last lesson.)

"Let us go across the lake in the little boat and we can have a quiet rest and talk and pray and be ready for more work again," Jesus said to them.

*A Busy Day*—Here we see them starting off (sketch), but the crowds saw them going, and they were so selfish they begrudged Jesus and his workers this little rest. And away the crowd went around the end of the lake by land to the place where Jesus was going. Sick ones dragged themselves along, hoping to get near the "great doctor." All sorts of people for all sorts of reasons rushed along that road, till they came to the place where the little boat would soon be landing.

The disciples rowed slowly. They were enjoying the change and telling Jesus many stories about things that had happened and people they met on their missionary journey.

Imagine their surprise when the boat went around a point of land and there, on the shore and up on the hillside they saw thousands of people waiting for them. (Outline hill and shore.) Their happy rest time is spoiled! Will Jesus send these people away? No, indeed! He looked at them and his heart

was filled with pity for them. "They are like sheep without a shepherd to take care of them. They need me and I'll help them all I can," Jesus said. So he went about amongst them healing and teaching and helping, forgetting his need of rest.

*Feeding the Hungry*—Now the sun is setting. Describe the scene (show picture), but still the people are eager to listen to him. His kind heart is full of pity for them. He knew how long they had been there without food and how weary they must be. Tell the rest of the story.

*What Can We Do for Hungry and Sick Ones?*—Speak of the hungry children in the war stricken countries. How can the children in your class help them? Do you know any place where they take care of needy children, or of old people? Get the children interested in saving up their pennies and in working and praying for these.

*Our Motto*—Jesus hears your promise, "We will be workers." He will give you work to do for him, and help you to do it if you ask him.

*What the Lesson Teaches Me*—I SHOULD HELP THE WEAK AND WEARY.

### FROM THE PLATFORM

"Send them away"

"Give ye them to eat"

"The five loaves and the two fishes"

"They did all eat"

"Twelve baskets full of the fragments"

"About five thousand men"

Write on the blackboard the words from v. 36, "Send them away." Ask who spoke them, and about whom. Follow these questions by others, bringing out the story of how the multitudes gathered about Jesus, their great need and the helplessness of the disciples. Next, write, "Give ye them to eat," and bring out that this was the command of Jesus to the disciples. Make clear what a great task this was. Third, write, "The five loaves and the two fishes." Ask how these were got, and bring out how inadequate they were to meet the needs of the great crowd. In the fourth place, write, "They did all eat." Get the scholars to tell how this wonderful result was accomplished. "Twelve baskets full of the fragments." Call attention to this phrase as showing the abundance of the provision. In the last place, write, after questioning about the number who were fed, "About five thousand men." The gathering up of the fragments may be made the basis of some talk to the scholars about the importance of conserving food and ways in which this may be done.



### Lesson XIII. REVIEW—JESUS OUR EXAMPLE IN SERVICE March 31, 1918

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 65-80), Shorter Catechism (Questions 1-11), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—Have this mind in you, which was also in Christ Jesus.—Philippians 2: 5 (Rev. Ver.).

Read Philippians 2: 1-11.

#### HOME DAILY BIBLE READINGS

- M.—Jesus our Example in service, Phil. 2: 1-11. Th.—Jesus chooses the Twelve, Mark 3: 7-35.  
 T.—John prepares the way for Jesus, Mark 1: 1-11; F.—Jesus teaching by parables—four kinds of ground, Jesus begins his work, Mark 1: 12-20. Mark 4: 1-20; Jesus teaching by parables—the growth of the kingdom, Mark 4: 21-34.  
 W.—Jesus at work, Mark 1: 21-45; Jesus forgiving sin, Mark 2: 1-12; Jesus Lord of the Sabbath, Mark 2: 13 to 3: 6. S.—Jesus bringing peace, Mark 4: 35 to 5: 20; Jesus restoring life and death, Mark 5: 21-43.  
 S.—Jesus sending forth the Twelve, Mark 6: 1-31; Jesus ministering to the multitude, Mark 6: 32-56.

**Prove from Scripture**—*That we should not hold spite.*

**Lesson Hymns**—Book of Praise: Memory Hymn—Primary, 26; Junior, 24, 61, 58, 584, 60.

**Special Scripture Reading**—Matt. 20: 20-28. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—Use all the slides for the Quarter. For Lesson, B. 883, The Consoling Christ. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

#### REVIEW CHART—FIRST QUARTER

STUDIES IN MARK	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 1: 1-11.	John Prepares the Way for Jesus.	Behold the Lamb of God.—John 1: 29.	1. The messenger. 2. The message. 3. The Messiah.
II.—Mark 1: 12-20.	Jesus Begins His Work.	Repent ye.—Mark 1: 15.	1. Jesus tempted. 2. Jesus preaching. 3. Jesus calling.
III.—Mark 1: 21-34.	Jesus at Work.	We must work.—John 9: 4.	1. In the synagogue. 2. In the house. 3. At the door.
IV.—Mark 2: 1-12.	Jesus Forgiving Sin.	The Son of man hath power.—Mark 2: 10.	1. Faith. 2. Forgiveness. 3. Healing.
V.—Mark 2: 23 to 3: 5.	Jesus Lord of the Sabbath.	The Son of man is lord.—Mark 2: 28.	1. A grave charge. 2. A strong defence. 3. An unanswered question.
VI.—Mark 3: 7-19a.	Jesus Chooses the Twelve.	He appointed twelve.—Mark 3: 14.	1. Retreating from the city. 2. Healing by the seaside. 3. Ordaining on the mountain.
VII.—Mark 4: 1-8, 14-20.	Jesus Teaching by Parables—Four Kinds of Ground.	Take heed.—Luke 8: 18.	1. The teacher. 2. The parable. 3. The explanation.
VIII.—Mark 4: 21-34.	Jesus Teaching by Parables—The Growth of the Kingdom.	The earth shall be full.—Isa. 11: 9.	1. The lamp. 2. The seed. 3. The mustard plant.
IX.—Mark 4: 35-41; 5: 15-20.	Jesus Bringing Peace.	The Lord hath done.—Ps. 126: 3.	1. A great storm. 2. A great miracle. 3. A great missionary.
X.—Mark 5: 21-23, 35-43.	Jesus Restoring Life and Health.	Himself took our infirmities.—Matt. 8: 17.	1. The Saviour entreated. 2. The Saviour scorned. 3. The Saviour triumphant.
XI.—Mark 6: 7-13, 30.	Jesus Sending Forth the Twelve.	Freely ye received.—Matt. 10: 8.	1. The disciples' commission. 2. The disciples' equipment. 3. The disciples' success.
XII.—Mark 6: 32-44.	Jesus Ministering to the Multitude.	The Son of man came not.—Matt. 20: 28.	1. The shepherdless multitude. 2. The breadless multitude. 3. The satisfied multitude.

#### THE QUARTERLY REVIEW

##### FOR THE SENIOR AND ADULT DEPARTMENT: Jesus and Men.

The lessons of the Quarter have shown us Jesus in relation with certain individuals and with certain groups of individuals, and the Review may be made to centre about that fact. It might be well, too, for the teacher to draw attention to the two tendencies evident throughout the narrative,—on the one hand, the growing popularity of Jesus with the multitude reaching its culmination in our last lesson, and, on the other, the growing opposition to Jesus on the part of the religious authorities.

Lesson I. *Jesus and John.* What sort of person was John the Baptist? What link

does he form with the Old Testament? In what way does he come into touch with Jesus? Suggest ways in which we can all prepare the "paths" for Jesus.

Lessons II., VI., XI. *Jesus and the Twelve.* In the account of the calling of the first four disciples, point out the hint which we have as to what Jesus expects of his followers. They are to take over into his service the talents which have brought them success in their daily calling. Were the Twelve extraordinary men, or just ordinary men who had received an extraordinary vision of the kingdom? What were some of the methods used by Jesus in their training? Illustrate by reference to the mission upon which Jesus sent them through Galilee. In what ways does Jesus seek to train us for service?

Lessons III., IX., X. *Jesus and Needy Individuals.* Say something about the miracles of Jesus as the natural outcome of his deep sympathy with those who were in need of help. In how far do the miracles of Jesus provide us with an example for service in spite of the fact that we do not possess the ability to do such miracles as Jesus performed? Remind the class of the symptoms of demon-possession already noticed during the Quarter, and seek to have the class appreciate what it meant to the victims to be restored to their right minds. Does the religion of Jesus still make for peace of mind? How did the miracles of Jesus help on his mission of bringing in the kingdom? How did they make his work more difficult?

Lessons IV., V. *Jesus and His Enemies.* The scribes and Pharisees were those whom we might have expected to give the warmest welcome to the work of Jesus. Instead of that, what happened? Trace the beginnings of their hostility. What was it that aroused their opposition in the case of the man with the palsy? In how far were they sincere in their attitude? What was it that aroused their opposition in Jesus' attitude toward the Sabbath law? Ask the class to sum up the teaching of Jesus in regard to the Sabbath. Is it true that religious people are at times the worst enemies of religion? In how far is it our duty to keep our minds open toward new interpretations of the religious life?

Lessons VII., VIII. *Jesus and His Pupils.* Call attention to the large place of teaching in the ministry of Jesus. What was one of the most characteristic forms which that teaching took? Remind the class of the reasons why Jesus employed the parable so freely. To whom were the parables only stories? To whom were they the channels of precious truth? Is it a fact that, generally speaking, we have to look below the surface of things to get at the truth? Briefly characterize the parables of the kingdom which we studied in these two lessons.

Lesson XII. *Jesus and the Multitude.* This is not the only lesson in the Quarter which tells of the crowds that came to Jesus. Recall other instances. But in this lesson we have put very clearly the emotion with which Jesus looked upon these crowds. What was it about them which appealed to him? Show that Christ ministered to men's bodies as well as to their souls.

### THE QUARTERLY REVIEW

#### FOR THE INTERMEDIATE AND JUNIOR DEPARTMENTS: Two Wonderful Years

Note that the lessons of the Quarter cover over two years of Christ's public ministry, and bring out how many wonderful things are condensed into these six chapters which one can read in a few minutes.

I. *The Beginning of Christ's Public Ministry, Lessons I. and II.* What preparation was made for the beginning of Christ's work? What kind of a preacher was John? Why was he so popular? Where was the first public appearance of Jesus? Why did he come to be baptized by John? Where did Jesus go after his baptism? How can the temptations of life be resisted? "Temptations lose their power when Christ is nigh." What was the subject of Christ's first sermon? What kind of sermons do you like best? Some one has said that a Christian is known by the kind of sermons he likes best.

2. *The Miracles Wrought, Lessons III., IV., V., IX. and X.* Note what a large place miracles occupy in these lessons. Mark makes prominent the power of Jesus over all the unclean things of life, as well as over sickness and death. What miracles bring out his power

to save from evil spirits? (Lessons III. and IX.) How do unclean spirits manifest their power to-day? What miracle brings out his power to cure both body and soul? (Lesson IV.) What is the relation between sin and suffering? Can a man sin and not suffer? Can he suffer without sinning? What miracle brings out Christ's power over nature? (Lesson IX.) Which is greater, his power over a storm-troubled sea, or over a sin-troubled soul?

3. *The Parables Spoken*, Lessons VII. and VIII. How many parables are included in these lessons? What are they called? Bring out that the four kinds of ground indicate four kinds of people,—the unimpressionable, the emotional, the worldly-minded, and the good. Note that there are three bad for one good sort. Is this an answer to the question, Are there few that be saved? How can every life be made as receptive as the good ground? How do the two parables which deal with the growth of the kingdom differ? In one it is the gradual secret growth which is brought out; in the other the wonderful development from a small beginning. Show how this is illustrated in the development of the Christian church.

4. *The Twelve*, Lessons VI. and XI. How many can name the Twelve? Who were the leading men of this little company? Who always comes last? Why was this? Why were they chosen, and what kind of work did they do when they were sent out? In what sense is it impossible for them to have any successors? In what sense should every Christian be a successor?

5. *A Vacation*, Lesson XII. Who proposed this vacation? How was it interrupted? When is a vacation a necessity? Note that some people need more than one vacation a year, and that some do not need any. It depends upon the person's physical and nervous make-up, and upon the amount and quality of the work he does. What is necessary to a bright and helpful vacation? In packing up, we must not forget to take our religion with us, and we must not forget to practise it when we get away.

## THE QUARTERLY REVIEW

### FOR THE PRIMARY DEPARTMENT: Jesus the Mighty Worker

*A Look Backward*—We have had twelve lessons about Jesus, the Mighty Worker and his wonderful works. Let us recall what he did in each lesson.

*Golden Text for the Quarter*—"Have this mind in you, which was also in Christ Jesus," Phil. 2 : 5.

*Thought for the Quarter*—I should follow Jesus' example. Print, SOME WONDERFUL WORKS OF JESUS. Underneath this outline twelve squares. In each square print a word that will suggest the lesson.

Lesson I. COMING. Who was coming? Who told the people that he was coming to begin his wonderful works? What did God say about this wonderful worker? *Jesus takes away my sin.*

Lesson II. FISHERMEN. Whom did Jesus call to follow him and help him in his work? *I should help Jesus.*

Lesson III. HEALING. What man did Jesus heal in the synagogue one Sabbath day? What woman sick of a fever did he heal? *I should thank Jesus for keeping me well.*

Lesson IV. FORGIVING. Who was let down through a hole in the roof so that he might get near Jesus? What did Jesus do for him? *I should be loving.*

Lesson V. SABBATH. Where did Jesus and his disciples walk one Sabbath day? What did the disciples do? Who found fault? What good work did Jesus do that same day? *I should love God's day.*

Lesson VI. TWELVE. Name the twelve men whom Jesus chose to be disciples or learners. Why did he want them? *I should learn of Jesus.*

Lesson VII. GROUND. How many kinds of ground did Jesus tell his disciples about? What did he mean by this parable? *I should pay attention to Jesus' words.*

Lesson VIII. GROWING. What did Jesus say would grow and spread in the world? What did Jesus say it was like in its great growth? Who will help it to grow? *I should be careful about little things.*

SOME WONDERFUL WORKS OF JESUS			
COMING	FISHERMEN	HEALING	FORGIVING
SABBATH	TWELVE	GROUND	GROWING
STORM	DAUGHTER	WORKERS	FEEDING
WE WILL BE WORKERS FOR -JESUS-			

Lesson IX. STORM. Where was the little boat in the storm? Who were in it? What did Jesus do and say? *Jesus takes care of me.*

Lesson X. DAUGHTER. Why did the father come to Jesus? What message did the servant bring? What did Jesus do? *Jesus makes the dead live again.*

Lesson XI. WORKERS. What workers did Jesus send out to teach and heal? Why are workers needed now? *Jesus wants me to work for him.*

Lesson XII. FEEDING. Why were the people weary and hungry? How did Jesus feed them? *I should help the weak and weary.*

*Our Motto—WE WILL BE WORKERS.*

### EASTER LESSON—AN ALTERNATIVE LESSON

1 CORINTHIANS 15 : 50-58.

GOLDEN TEXT—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

#### THE LESSON EXPLAINED

**Time and Place**—About A.D. 57; Corinth.

**Connecting Links**—Paul had heard that some of the Corinthian converts were expressing doubts about the resurrection; and so he deals with the matter in the chapter of First Corinthians from which the lesson is taken.

#### I. The Necessity of the Resurrection, 50.

V. 50. *Now this I say*; "but this I affirm." Paul has been arguing (vs. 35-49) that a spiritual body is conceivable; he now proceeds to show that it is indispensable. *Flesh and blood*; the material of the human body, which must decay and therefore cannot be the organ of the spirit in the world to come.

*Inherit the kingdom of God*; the future kingdom of glory. "Inherit" points to the kingdom as the right of the sons of God (see Rom. 8: 17, etc., and compare Matt. 25: 34). *Corruption*. The earthly body decays. An imperishable body is needed.

#### II. The Certainty of the Resurrection, 51-53.

Vs. 51-53. *Behold*. Paul directs earnest attention to the momentous revelation about to be made. *A mystery*; "something which is hidden from the natural man, but made known to Paul as taught of Christ." (See Rom. 16: 25, 26.) *Not all sleep*. Sleep is the beautiful Christian name for death. Some, Paul teaches, will be alive at Christ's

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coming. *All . . . changed.* All Christians, dead or living, will acquire new bodies. *In a moment,* etc. The first two clauses of this verse describe the instantaneousness of the change. It will not be a slow, painful process. *The last trump*; identified in 1 Thess. 4:16, with "the voice of the archangel." It is the signal for the change and indicates its finality. *We*; those still living. *Put on*; as one puts on clothing.

### III. The Glory of the Resurrection, 54-58.

Vs. 54-56. *Written*; in Isa. 25:8. *Death is swallowed up in victory.* All the apparent results of death,—decay and extinction—are frustrated. The soul gains, not loses, by death. *Where is thy sting?* The horror and anguish of death are likened to the sting of a poisonous serpent. But this sting, for the Christian, is removed. *Where is thy victory?* The victory of death is not over life, but for the attainment of a new and nobler life. (For the quotation in v. 55 see Hos. 13:14.) *Sting . . . is sin.* It is sin that gives to death its chief terror. *Power . . . the law* (Rev. Ver.). The law gives sin its power to sting because

sin is disobedience to law.

Vs. 57, 58. *Thanks be to God*; an exclamation of heartfelt gratitude. *Giveth us the victory.* The victory is not won by ourselves; it is bestowed by grace. In ourselves we are powerless before death, sin and the law. The victory is so certain that it is spoken of as already given. *Through our Lord Jesus Christ.* The victory of believers lies in deliverance through Christ's death, "from the condemnation of the Law and thereby from 'the power of Sin,' and thereby from the bitterness of death. Law, Sin and Death were bound into a firm chain, only dissoluble by 'the word of the cross—God's power to the saved.'" *Wherefore* (Rev. Ver.); since you have obtained this great deliverance. *Stedfast, unmoveable*; unshaken in your confidence in the resurrection. *Always abounding*; overflowing. *In the work of the Lord*; the work which the Lord has given you to do, whatever it may be. *Not in vain*; as it would be were there no resurrection (see vs. 16-19). *In the Lord*; "in the sphere of his authority, wrought under his headship."

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

Do you all like fairy stories? Listen, and you shall hear a story more wonderful than any fairy story ever told.

Did you ever wonder where all the little bugs and all the little worms and all the butterflies and flowers went when the winter frost and snow came? All the little bugs and all the little worms went to sleep in the lap of Mother Earth, and there they lay sleeping and sleeping till just about this time of the year. Now they are beginning to squirm about, and what a commotion there will soon be in Mother Earth's house, for they are all getting ready to hop out. Just as soon as the warm spring sunshine lifts the blanket of snow, they will all come out to enjoy the sunshine once more, and to begin again to work, work, work, for they are all busy workers.

And the pretty flowers that drooped their heads and withered and died and have their roots lying safe and warm in Mother Earth's house, will all poke up their pretty faces to smile at the sunshine. All the little

caterpillars that crawled around during the summer and curled themselves up in the autumn in their little brown cradles that swing from the branches of the trees all winter long—they, too, will squirm about till they burst the little brown cradles and they will fly with their pretty new bodies to float around in the sunshine again,—the beautiful butterflies we love to see.

The joy of spring is in the air, and everything tells of new life and beauty and usefulness. This is the message Easter brings to us. "We shall all sleep some day in the lap of Mother Earth, but God will take care of us and some day we shall all rise again with new bodies to live in the sunshine of Jesus' love,—to awaken to a new life of growth and beauty and usefulness!" Because Jesus died and lives again, he tells us all who love him shall live again with him.

*Golden Text*—(Repeat.) "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15:57.

## 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 E. Douglas Fraser, Presbyterian Publications, Toronto.

Amidst the stream of War literature flowing during the last three years from privates in the ranks, infantry and medical corps officers, and nurses, one has looked in vain for a book from an army chaplain. At last, such a volume, **The Cross at the Front**, by Thomas Tiplady (Fleming H. Revell Co., New York, S. B. Gundy, Toronto, 191 pages, \$1.00), is at hand. For many months the author has been a chaplain with the 56th Division London Territorials who have been through much of the heavy fighting. Many incidents of humor, pathos and courage, all in the day's work of the soldier, are disclosed as in any other War book. But in such a book the reader naturally looks for an intimate insight into the soldiers' religion and he is by no means disappointed. In the face of all the injustice and horror, the heart of the author fairly radiates faith, hope and charity. Such, one concludes, could hardly be the case if the lives of the men amongst whom Captain Tiplady serves were out of tune with his. The author gives us ample reason for believing that he speaks for them, as he unfolds incident after incident in which one sees the viewpoint of the soldier towards religion. Besides showing the profound respect in the army for things sacred, and besides stoutly defending the morality of the army, the author provides Christians with food for thought as to whether the emphasis of the church has, in the past, been too much upon non-essentials.

**A Treasury of War Poetry**, edited by George Herbert Clarke (Houghton, Mifflin Co., Boston and New York; Thos. Allen, Toronto, 261 pages, \$1.25), is a collection of British and American War poetry. The volume contains 130 poems, by 107 writers, and includes the recent poems by Kipling, Galsworthy, Masefield, Henry Van Dyke, Alfred Noyes, Alan Seeger, Rupert Brooke, and many others. The editor is a well known Canadian, and is professor of English in the University of Tennessee. His editorial judgment, while hospitable, has gathered many poems that are genuine works of art, as well as some, written at the front, which, while slight in technical merit, are true presentations of personal experience. Some of these poems will be permanent accessions to English and American literature, expressing, as they do, the best the War has given us.

When one learns that some 80,000 volumes of the War novel **Tommy** have already been sold, he naturally concludes that it has been a popular success. In **Tommy and the Maid of Athens**, by Joseph Hocking (Hodder and Stoughton, Toronto, 187 pages, 50c.), we accompany Tommy in further stirring adventures, this time in Saloniki and Athens. John Penrose is commissioned by the leaders of the allied forces in Greece to discover the astute and powerful person who is leading Constantine and Greece to the side of Germany and is blocking the aims of the Allies. For a trusty henchman Penrose selects Tommy, and both immediately become involved in a thrilling plot. Not the least of the mystery, by any means, is the unknown "Maid of Athens." How the two Britishers frustrated Germany's plot and how Penrose came under the spell of the mysterious maid, holds the interest of the reader from start to finish.

A new novel by Hugh Walpole, **The Green Mirror: A Quiet Story** (McClelland, Goodchild and Stewart, Toronto, 416 pages, \$1.50 net), takes its title from a drawing room mirror which reflected the life of an English family moving on, year after year, in the same channel, keeping its own customs and holding its own tradition. But change found its way, at last, into this seemingly impregnable fortress. The disturbing element was love and the entrance into the family circle of lives not molded after its pattern. The love story of Philip Marz and Katherine Trenchard is colored by the determination of Mrs. Trenchard, the embodiment of the family spirit, that this life should conform to the Trenchard ideal. How at last the lovers broke loose from the thralldom of the family to live their own life, an emancipation symbolized by the shattering of the mirror, is the theme of a gripping tale.

**Living Messages for Soldiers and Sailors** is a series of tracts by prominent writers (Presbyterian Board of Publication, Philadelphia, 25c.). These pamphlets were written especially for lads at the front or in training camps and are admirably fitted to help soldiers with their spiritual problems. The following mention of the titles and authors of two in this series may serve to indicate the

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high order of the whole: An Englishman Prays, by Donald Hankey, author of *A Student in Arms*; and, *Presbyterian Churches Versus Autocracy*, by William H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church in U.S.A. Most of these tracts may be obtained at 2c. each or \$1.50 per hundred.

Two books of more than ordinary interest and value to Sunday School workers may be noticed together. The first is *The Seven Laws of Teaching*, by John Milton Gregory: New Edition Revised by William C. Bagley and Warren K. Layton (129 pages, 75c. net). It is no small tribute to a book, issued for the first time in 1884, should, more than thirty years later, be deemed worthy of re-publication. The reason why Dr. Gregory's book, which has been used with profit by a whole generation, has proved itself worth of this distinction, is not far to seek. It lies in the fact that the "seven rules" are drawn from a careful analysis of the act of teaching, which discovers in that act seven elements out of which the rules naturally spring, and in the further fact that Dr. Gregory had the true teacher's art of clear and convincing statement. It is no wonder, then, that this book, with sufficient revision to bring it abreast of present day psychology and pedagogy, should still hold its place as a guide in the art of teaching. The names of the revisers are a guarantee not to be questioned that the revision has been thoroughly and efficiently done. *The Use of Motives in Teaching Religion and Morals*, by Thomas Walton Galloway, Ph.D., Litt.D., Professor of Zoology, Beloit College (187 pages, \$1.25 net), starts out by establishing the position that "we may, if we learn how personality grows, use the facts we have discovered about life in such a way as to help insure that it will be sound and right." From this point of departure, the writer proceeds to discuss the various elements of personality,—bodily, mental, social, moral and religious, including impulses, instincts, desires, appetites, satisfactions, habits, intellect, standards, ideals, purposes, choice, will and conduct, to point out the motives which appeal to the various parts of this complex personality and to show how these motives may be so utilized as to promote the development of that personality in the right direction. The application to the actual work of teaching is skilfully made. If a teacher wants to secure attention, he must supply motives to attention suited to his particular class. If he wants to get expressional work of any kind done, he must so present it to the scholar, that the scholar will desire to do. In short, the business of the teacher is to "motivate" his materials of instruction and training, that is so present

them that they will appeal as desirable to the scholar at his particular stage of development" "Motivation is the natural complement of grading the instruction to the child's intelligence. It is grading the purposes and the whole approach to meet the development of his instincts and emotions." A sane, helpful discussion of fundamental problems and methods from a fresh and stimulating viewpoint, Professor Galloway's book should be read by all teachers. Both the above books are published by The Pilgrim Press, Boston and Chicago.

The Abingdon Press, New York and Cincinnati, is issuing a series of Manuals of Religious Education for Parents and Teachers. *Missionary Education in Home and School*, by Ralph E. Diffendorfer (407 pages, \$1.50 net), is a recent valuable addition to the volumes already published in this series. Mr. Diffendorfer holds that, in view of the tasks confronting the modern church, missionary education, instead of being "something in addition to the regular requirements of religious education in the home and church school," is an "essential part of all religious education." This position he establishes in an opening chapter. The main part of the book consists, first, of a statement of the principles underlying missionary education, and, secondly, of an application of these principles to the missionary education of the various age groups as commonly recognized by workers in the field of religious education. There has long been a pressing need for such a manual, and the present volume will be welcomed especially by those who have been endeavoring to promote missionary education amongst children and young people.

There are numberless books which deal with Sunday School organization and methods. Amongst these there is room for one which directs the attention of the Sunday School worker to the source of the power without which the most skilfully contrived machinery and the most carefully laid plans will be wholly ineffective. Such a book is *The Devotional Life of the Sunday School*, by Charles W. Brewbaker, Ph.D., General Secretary Sunday Schools United Brethren in Christ (Fleming H. Revell Company, New York, 93 pages, 50c. net.) Every chapter of this little book brings the reader into the attitude of waiting upon God, which is the supreme secret of real effectiveness in all religious work.

Many up-to-date Sunday School workers have been clamoring for concise and inexpensive publications of practical Sunday School work. In response to such a demand, The Westminster Press, Philadelphia, has



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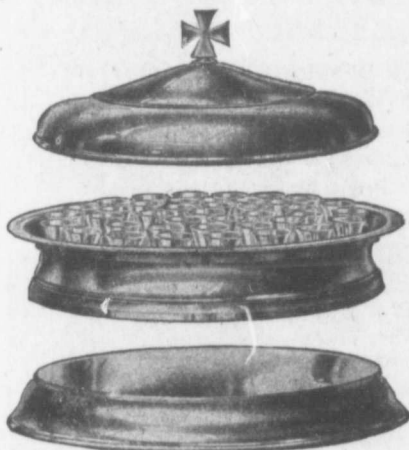
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just published three serviceable handbooks. *Children's Devotions*, by Gerritt Verkuyl (59 pages, 25c.), contains selections for private and united children's prayers and suggestions for memory verses and suitable books. *Problems of the Intermediate and Senior Teachers*, by Eugene C. Foster (68 pages, 40c.), is a book of 12 chapters dealing with questions that are constantly before the teachers of these grades. *The Adult Department: Its Scope and Opportunity*, by Ida S. Blick (91 pages, 40c.), is a real textbook of essential Bible Class methods. These three books should make a welcome addition to the Teachers' Library.

*Studies in the Four Gospels: The Master Books of the World*, by Henry T. Sell, D.D. (Fleming H. Revell Company, New York, 157 pages, paper 35c., cloth 50c. net), is a useful guide for classes and individual students, who wish to gain a comprehensive knowledge of the four wonderful books which stand at the beginning of the New Testament. The special viewpoint and the main teaching of each Gospel and the relation of each to the others are set forth in a clear and interesting fashion.

*The Youth and the Nation: A Guide to Service*, by Harry H. Moore, author of *Keeping in Condition*, with an Introduction by Samuel McCune Lindsay, Ph.D., LL.D.,

Professor of Social Legislation in Columbia University (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 168 pages, \$1.25), brings together a collection of the experiences of some leaders in the fight for better social conditions. The aim of the book, which it is well fitted to accomplish, is to stir up in young men and boys an ambition to take some worthy part in the unceasing war against the disease and vice and injustice which are the bane of modern society. It is shown that, in this warfare, there are abundant opportunities for the same heroic courage and noble self-sacrifice which are being shown in the trenches in Europe.

It is worth while recalling "the days of old," especially in the face of present day conditions and problems. The well-known Dr. Charles E. Jefferson, minister of Broadway Tabernacle Church, New York City, does this to good purpose in his *Forefather's Day Sermons* (The Pilgrim Press, Boston, 290 pages, \$1.60 net). "Forefather's Day," commemorates the landing of the Pilgrim Fathers on the bleak shores of Massachusetts. Dr. Jefferson recalls their sturdy virtues, and is not afraid to touch upon their weaknesses. The Puritans made New England. New England has given a backbone to the principles and institutions of the whole United States. The

discussion of these is, therefore, profitable. Dr. Jefferson, with his straightaway style, has made it interesting as well.

**The Progress of Church Federation**, by Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America (Fleming H. Revell Co., New York, 191 pages, \$1.00). In 1908 the leading Protestant denominations in America organized a Federal Council, the purpose of which was to promote the great Christian activities which were held in common. This council has no authority over the constituent members. Its province is limited to an expression of counsel in regard to matters of common interest amongst the negotiating churches. To satisfy this interest the author has written this book.

"Welcome, O Wind!  
All hail, O Pain  
One little reed—one little reed,  
To fill the Piper's far refrain,  
Is broken till its body bleed;"

These closing lines from the opening poem,—which gives its title to the volume—**The Piper and the Reed**, by Robert Norwood (McClelland, Goodchild & Stewart, Toronto, 113 pages, \$1.25 net), may serve as a fair specimen of Mr. Norwood's lyric verse. Lovers of poetry will find no little charm in this little book.

**Stories for Any Day**, by Carolyn Sherwin Bailey (The Pilgrim Press, Boston and Chicago, 163 pages, \$1.00 net), is a book for boys and girls from 6 to 13, and a very delightful lot of stories,—over thirty in all—it contains for mothers to read to the younger children and for the older ones to read for themselves. The book is written, with the boys and girls of the United States in view, as the stories about George Washington and the Fourth of July show, but most of the tales are quite well adapted to children of other countries.

To all that has been written about Billy Sunday, there is now added a book written by Sunday himself,—**Love Stories of the Bible**, by Billy Sunday (G. P. Putman's Sons, New York and London; McClelland, Goodchild and Stewart, Toronto, 329 pages, \$1.50). These stories of man's love for woman are gathered from the Old Testament; in fact they cover the period from Adam and Eve to Esther, ten stories in all. Sunday aims at bringing such characters into modern life as it is known by those whom he urges to accept the gospel. There is the same vividness and force about his writing as there is about his speaking. Those who have not heard him, have a good opportunity of knowing him through this, his first book.

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