

Men are realizing this every day, as they pay the price exacted, and the old question is still being asked: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

Why should it be so? Why is the heart of man so restless, so unsatisfied even in the midst of realized ambitions?

It is just because it was so made. And it was so made with a divine purpose. "Thou hast made us for Thyself, O God, and the heart is restless and ill at ease, until it find rest and peace in Thee."

The inarticulate longing of the soul that is so elusive, so hard to understand, is the cry of the soul for God. All the disappointing experiences of life are intended toward this end, to drive the soul back to Him. It is the last word of wisdom. "There be many that say, who will show us the good? Lord, lift Thou up the light of Thy countenance upon us."

Huntingdon, Que.

The Fruitless Vine

By Rev. John A. Cormie, B.A.

"Shall wood be taken thereof," Ezekiel suggestively asks regarding the vine, "to do any work? or will men take a pin of it to hang any vessel thereon?" The wood of the vine is useless. If it is not good for bearing fruit, it is not good for anything.

The fruitless vine of Ezekiel's question pictures the inefficient Christian of our day, found, it must be admitted, in every corner of the vineyard. He may be one who simply bears no fruit. He has leaves, and gives the appearance of life, but when his history is followed year by year, he is found to produce nothing but leaves. No great sin can be charged against him. He belongs to the class of people who are not bad, against whom no great wickedness can be charged, but who cannot be said to be good for anything in particular. At least, they are not positively good.

There are branches and vines that are fruitless because they are dead. Not only do they not contribute their fair share to the products of the vineyard, but they disfigure it with ill-appearing, bare, dead, leafless

branches. When there is added to the failure in positive service the disfigurement of an inconsistent life, the condition is created which was in our Lord's mind when He said: "It is thenceforth good for nothing, but to be cast out."

What is the cause of the vine's fruitlessness? "He that abideth in Me, and I in him, the same bringeth forth much fruit." Where there is the living bond with Christ, fruit-bearing is assured. When the vitality of the bond is impaired, fruitfulness is lessened and gradually lost.

Le Pas, Man.

Learning by Doing

By Rev. A. J. Wm. Myers, Ph.D.

II. OUTSIDE THE CLASS

A pupil can be educated only through his own activity or response to situations. Religion is as broad as life and is for every day living. From these two axiomatic truths, it follows that religious education cannot be limited to a lecture or any other activity of the teacher, nor to a single hour on Sunday. It must touch the social, intellectual, recreative and industrial life of the pupil if it is truly religious. The pupil must experience that religion (including his Sunday School work), and the various activities of life are indissoluble.

The pupils who meet on Sunday should have ways provided so that through the week they can put what they have learned into wider practice, just as students in the laboratory, the engineering school, the business college are led to do.

But how can this be done? Each class must work according to the local needs and opportunities. The following suggestions are merely given to make the principle clear.

The Primary Department study, for example, God's Protecting Care, and through the week they meet to carry on activities, such as Mission Band work, to help Him care for the little children of other lands.

The Juniors are studying the Heroes of the Old Testament, and through the week they meet and do work usually done in a club or Junior C.E., being clean in sport and true to companions.