

TORONTO

October, 1920

Vol. XXVI., No. 10

# THE TEACHERS MONTHLY

The  
Home Study  
Series

Presbyterian Publications

\* Presbyterian Church in Canada \*

Church & Gerrard Sts., Toronto.

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### PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Board of Publication of the Presbyterian Church in Canada. Single copies, 80 cents a year, 20 cents a Quarter; School subscriptions, two or more copies to one address, 72 cents a year, 18 cents a Quarter.

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# The Teachers Monthly

J. M. Duncan, Editor

Vol. XXVI.

Toronto, October, 1920

No. 10

## EDITORIAL

### After Rally Day

Rally Day, with its special services, is over. Teachers and officers and scholars have been fired with enthusiasm by the trumpet call: BRING THEM ALL IN. Many resolves have been made to go after all those who, for one reason or another, are outside the Sunday School,—of whom, in every community, there are far too many—and to bring them under the influences for which the school stands.

But all sensible people will know the goal set up in the Rally Day service is not to be reached by a sudden spurt. After all, "it's dogged as does it." There must be steady persistent, united effort during the weeks and months to come, if the purpose is to be made good that all those are in the Sunday School who ought to be there.

Rally Day is not an end; it is only a beginning. It is not the winning post, the race over and the prize won, but a new starting point for fresh and more resolute endeavor. It is a summons bidding every worker to brace himself to put every ounce of his energy into the task before him. But, under the leader who handles the great host of Sunday School workers, the call to effort is at the same time the assurance of success.

### The Home and the Forward Movement

During October the emphasis in the Forward Movement is being put on the home. Upon our home depends our happiness, welfare, and worth as a community, a church and a nation. In the homes lie the very springs of a people's character.

No more vital impetus can be given this part of the Forward Movement than that which may come from the Sunday School. No one will be more favorably received in the home and more kindly heard than the Sunday School teacher of the parents' children.

Special meetings by teachers and officers ought to be held this month to discuss and promote ways of developing the opportunities, which lie in the lap of every Sunday School, for cultivating better homes.

One of these will be the visitation by the Sunday School teachers of the scholars in their classes. This visitation may be the means of starting family worship by getting the parents interested in the Sunday School lessons with their daily Bible readings.

### The Easter Ingathering

There is one feature of the Forward Movement programme which all Sunday School workers should keep steadily and constantly before them. It is the great Easter Ingathering. It is the earnest desire of the leaders in the Movement, that the next anniversary of our Blessed Lord's resurrection shall be marked by the coming into full membership in the Church of a great host of Sunday School scholars.

It will be a splendid climax to the planning and working of many months if this purpose is accomplished. No greater cause of rejoicing in earth and heaven could be imagined than the sight of thousands of young lives definitely and openly consecrated to the service of Christ and his Church.

It is none too soon for superintendents and teachers to begin laying their plans for the expected ingathering. All through the intervening months the matter of their personal relationship to Jesus Christ should be kept before the minds of the scholars. It should not be possible for a single boy or girl of suitable age to say next Easter, that he or she has not been besought face to face, lovingly and persuasively, with the responsibility of making a definite choice of Jesus Christ as Saviour, Teacher and Lord.

This is a matter, of course, in which the sympathy and cooperation of the home should be specially enlisted. The advice and help of the minister, also should be sought for, as it will be most gladly given.

Parents, ministers and teachers all working together earnestly, prayerfully, wisely,—with such a co-ordination of forces, it may confidently be hoped that Easter Sunday of 1921 will witness such an addition of Sunday School scholars to the membership of the church as has never been witnessed.

### Reality in Teaching

The gospel of Jesus Christ is so everlastingly simple and vital that it can be explained in boy and girl terminology. It should be. A professor of logic used to say, "Any man who really has an idea can put it into words." With equal truth it may be said, "Any teacher who has grasped the ideas of the gospel can put them into living words that convey their meaning."

Some religious phrases have become technical. They are understood by the theological student and the well informed Sunday School teacher,—but not by the boy and girl. It is the business of the teacher to understand them. It is equally his business to put them in the language of his scholars. Whenever they are used before the scholar it should only be when the teacher knows that the scholar has been educated in their meaning.

Donald Hankey was right when he said, "The crying need at present is for the Church to realize the reasonableness and simplicity of the gospel, and not to be afraid of explaining it to boys and girls and men and women in a simple and practical way. We want fewer long words, less philosophy, less mystery, more simple statement of vital and practical truth."

### The Teacher's Reading

No teacher can fill up the measure of his effectiveness or reach the highest summit of success who is not a reader of books. The wider the range of his reading, the better teacher he will be and the deeper satisfaction he will have in his work.

The teacher's reading should include, of course, such commentaries, Bible dictionaries and the like, as will help him to understand the Book from which his materials of instruction must always be mainly drawn.

It is equally important that the teacher should read books dealing with the characteristics and needs of the scholars whom he teaches. This is necessary in order that the teaching materials may be adapted to those who receive instruction.

In the teacher's reading, further, should be embraced books on methods. A large part of success in teaching depends upon a knowledge of how to present the lesson and skill in the management of the class. In the acquirement of this knowledge and skill, books are of great service.

The teacher's reading will be defective unless it has a place for books on the history, achievements and aims of the Sunday School. It should be remembered that the organized Sunday School is a mighty institution, the chief agent in the religious education of millions upon millions of the boys and girls and young people of all lands. The individual teacher is a soldier in a mighty army, and he will do his particular bit of work with all the more zeal and intelligence if he knows what the whole army is doing and what the objectives are.

No amount of other reading will make up for the neglect of careful and constant study of the Book. If the teacher cannot read many books, let him, at least, be the master of the one Book, and it will be strange if he fails in his work.

### **"The Gospel of the Kingdom"**

No feature of the teaching of Jesus has been demanding more attention in recent years than "the kingdom of God" or "the kingdom of heaven." Several causes have led to this modern interest in the kingdom. One has been the recognition of the frequency of its occurrence in Jesus' teaching. That alone ought to justify a most careful search as to what he meant. It was one of his chief concerns. Another has been the modern "social gospel." Christians have become seized with the fact that the present world, the home, the factory and shop should be Christianized. Part of Jesus' teaching about the kingdom has to do with the establishment and promotion of the kingdom in this world. This present aspect of the kingdom coincides with the modern demand for a Christian social order.

With October the International Uniform Sunday School lessons begin a six months' course on the gospel of the kingdom as it is found in Matthew's Gospel. The teacher will do well to read this Gospel through and through, over and over again, in preparation for the teaching of the next two Quarters. What Jesus has to say about the kingdom, what it is, how and when it comes, its laws, its purposes, its conditions and its consummation should be carefully noted. Only in this way will the best be taken, by both the teacher and scholars, out of the studies for the next six months. The commentaries in the Cambridge Bible and the Century Bible on Matthew will be found helpful.

### **The Sunday School and Missions**

The meeting of the World's Sunday School Association this month in Tokyo, Japan, should give a great impetus to missionary interest in the Sunday Schools of all Christian lands.

Many of the delegates to the Convention will take the opportunity of visiting the mission fields of the Orient, and will return with a fund of first-hand information and an enthusiasm kindled by actual personal touch with foreign mission work, which will enable them to present the character and claims of this work to their home schools with a new freshness and force.

The Presbyterian Church in Canada is to be congratulated on having as its special representation to the Tokyo Convention the General Secretary of the Board of Sabbath Schools and Young People's Societies, Rev. Dr. J. C. Robertson. Dr. Robertson is so deeply impressed with the need of missionary instruction in our Canadian schools and is so keen and discriminating an observer, that his visit to the East should result in a great advance in all our schools in this particular.

The interest of PRESBYTERIAN PUBLICATIONS in missionary education is well known to readers of THE TEACHERS MONTHLY. For a full decade and a half in our various Lesson Helps, material for missionary instruction has been provided, while our illustrated papers have always made a special feature of missionary articles.

It is of interest to note, in connection with the Tokyo pilgrimage from North America to Japan, that the topic of the Lesson on Missions for the Quarter, October to December, deals with our Mission to South China. This mission was started in response to the request of Chinese in Canada who all came from that district. These immigrants come from China to Canada. Canada sent its missionaries to them,—and now our representatives will visit that Oriental mission field. What a picture of how the East and the West are being brought together by the great unifying power of Christianity!

### **New Topic Cards**

Teachers of Juniors, Intermediate and Senior boys and girls ought to secure at once, if they have not already done so, the new topic cards which have been issued for the ensuing year by the Board of Sabbath Schools and Young People's Societies. There is a Topic Card for each of these three grades. Each Topic Card gives a mid-week programme for the year and valuable suggestions for the instruction and training of the scholars of its particular department.

## WITH OUR CONTRIBUTORS

### Why Boys Should Have a Man Teacher

*By E. A. Hardy, D. Paed.*

This question of the man teacher for the boys' class is a perennial. That does not make it less important to-day than it was last year or ten years ago. As a matter of fact, it is more important to-day than ever before. The needs of our day are the greatest in our history, and the need of Christian leadership for the next half century is beyond computation. If, therefore, the man teacher with the boys' class is a factor in producing the Christian leadership, it is evidently a matter of the highest importance.

There seem to be two outstanding reasons for the man teacher with the boys. The first might be stated as manly knowledge. The man was a boy, and that simple statement is a summary of many complex experiences. It means that the boys' hopes and fears, failures and triumphs, joys and pains, have all been his. He has fished and gone swimming, played basel ball and hockey, eaten green apples, and other forbidden fruits, with the boys of his generation. He has been one of the gang, and had his rough and tumble experiences with the other fellows. Mother has kissed his bruises, and dad has helped him out of hard places.

He has had a boy's temptations, and that is saying a good deal.

These have been temptations to lie, to cheat, to steal, in fact to break practically every one of the Ten Commandments. The pressure to yield to sin has often been great, and he has had to face it.

He has had his black hours, when all his boyish plans and hopes went flat, and it has been said with much truth that no tragedy is so great as the tragedies in youth, for youth fails to take disappointment into account, when laying its plans. But through all these experiences, happy or tragic, right or wrong, he has won his way and he is now a man, honest, upright, and with the stamp of Christ upon him. Is he not the leader who should be with boys? Can any other experience than that of the one who has passed through all the stages of boyhood be of equal value in the preparation of a teacher for boys?

The second reason is the manly ideal. Boys are hero-worshippers, and their thoughts are long thoughts. They have their own ambitions, which they hold with tenacity. More than once boys have run away from home to realize these ambitions. Frequently these ambitions are of a vigorous, physical character, and centre around some hero of the baseball diamond, or some strong-armed citizen successful in winning their regard. A boy's highest ambition may be to play the drum in the band,

### WHY CONTINUE TO TEACH?

The Church School teacher has no salary; her service is gratuitous, and at any moment she feels free to give it up. She knows that no one has the right to demand it of her—unless she has heard the call.

If she has heard that, one thing decides her action—the needs of her class and the School. She will then cooperate; she will sacrifice her own preference; she will conscientiously study the course, frankly discuss it, and attempt to teach it.

If she finds that she simply cannot give the time to it, cannot teach its spirit and truly teach it, she will look over the whole Church constituency and find some one who will take her place, while she serves in some other capacity.

She knows that, being a Christian and having come into the Church, she is in the employ of God Almighty, and her pay, though not in money, is of the sort that demands the highest service.

She cannot resign because she does not like the new superintendent, her course of study, the age at which her children are promoted. She resigns for reasons which she can conscientiously, on her knees, give to her employer. There are thousands of teachers in the Church Schools to-day whose attitude is just this, and they are the greatest asset of the Church of God.—Margaret Slattery



or to be an engine driver; it is rarely something of the gentle type, even though the boy himself may be physically weak. Suppose then that into their class comes an alert, successful young man with every mark of the type the boys admire. And suppose further that he not only teaches the class on Sunday, but enters into the boys' lives during the week, and puts zest and plan into their mid-week meeting activities. Then your conclusion is not hard to draw; that young man is an ideal teacher for his boys. Their hero-worship embraces him; their long, long thoughts paint pictures of themselves as alert, successful young men of affairs when their turn comes. The personality of the teacher has done its work, and nothing else in the world can ever do the same kind of thing.

But note, however, that simply the man and the class is not the whole story. The man must have knowledge of, and sympathy with boy life, that enables him to enter their present, everyday problems. He must have a knowledge of the Word of God that he is to teach from Sunday to Sunday. He must have some skill in teaching and take some pains in preparing his message each time, that it may be the right message put in the right way. He must be prepared to take his part in the mid-week activities of the class. He must play his part in the whole organization of the Sunday School in its local and community phases. Then, and then only, is he exactly the man for the class.

Toronto

## Letters from a Sunday School Worker

### II. HAVE WE A VISION OF THE REAL TASK?

To the Editor:

SIR—

I recently had the privilege in your columns of drawing attention to the tendency in our Schools to strive for numbers rather than quality of work. I further endeavored to make clear how inadequate is the present effort to meet the situation. I closed with a wish that I might be allowed to discuss further what might be done to meet the need which is admittedly serious.

I may say at once that I am convinced that we must focus our effort in the direction of getting "better" Schools as distinguished from "bigger" Schools. It is a case of where the emphasis should be. Never was there a time when we could more fittingly press for better Schools. The Forward Movement, if it means anything in the Sunday School work, means better Schools, better Schools and still better Schools.

"Yes," many will say, "it is all very well to talk about better Schools but how are you going to get them?" That's a fair question and I am willing to give my own views on the matter if space is permitted me.

First and foremost, let me state it as my firm conviction that the outstanding need is a real grasp of the immense importance of the task we have in hand and with that a vivid realization of the inadequacy of our present efforts to cope with it. In other words, what is needed is "vision," in its deepest sense, and courage to face the issue. The situation we are facing is serious in that it is absolutely a fact that children get little or no religious education these days, and of those who are supposed to be getting it few

are being adequately instructed or trained. May I lay emphasis on the word adequately? What is needed first of all, then, is a clear grasp of the significant facts as they are revealed by the actual conditions in any community. A vague and indefinite statement of conditions is not as effective. The clearer and more specific it is the better. We need a very clear, definite vision of a very specific task to stir us to action.

It is our ignorance of actual conditions and actual needs that permit us to remain relatively satisfied with things as they are. Some will say, "Vision in this sense does not come by merely desiring." True! So we must look to someone whose specific business it is to know conditions as they actually are and to make the vision of the need clear to others. Without hesitation I say that there is one at least in every church to whom we have a right to look for such a knowledge of the situation and of the impelling need, that he can give vision and inspiration to his workers. I refer to the minister. On him finally must rest the great responsibility of bringing home to the hearts of his congregation and especially of his workers in the Sunday School, not only the inadequacy of the present efforts, but also the steps that should be taken to cope with the situation.

But supposing the minister himself lacks the knowledge and also the vision, what then? We might well cry, "Woe is me, for we are undone." Nothing can fully compensate for such a lack. When the leader of an organization does not lead, there is bound to be a certain slackness. Fortunate indeed will that congregation be if there may be found amongst its members at least one man or

woman who, in spite of the handicap, has the vision and the necessary courage to go ahead.

Even yet, Mr. Editor, I have not been able to complete my attempt to indicate the direction in which it seems to me must be the solution of the problem set forth in my

first letter. I have, I hope, got one step further and established beyond doubt the need of vision for, "where there is no vision the people perish."

I am, sir,

Yours for better Schools,

A SUNDAY SCHOOL WORKER

## THE DEPARTMENTS

### Making the Meaning Plain

*By Rae Furlands*

To bring the teaching within the comprehension of the Beginners, there is an order of procedure which it is well to bear in mind, that the lessons may truly benefit the young hearers.

1. *Create a right atmosphere.* A little child may jump from one thing to another, mentally or otherwise, several times in a minute, providing the jumps are in obedience to his own impulse; but he cannot make a sudden jump of another's volition, therefore a teacher on introducing any new thought must plan for a careful leading up to it. There must be harmony and adjustment, to get the right feeling on the child's part toward it.

2. *Begin with what the child already knows.* The children only know what they have actually lived, so facts common to the experience of childhood must be the basis to build upon—those to which the new truth must be related.

3. *Compare the new with the old (or known).* For example, are you speaking of lions and your children have had no opportunity of seeing one? Say, "a lion is something like a very large dog only much stronger and very fierce." "A sheepfold is like a big yard with a wall all round and a shed at the back."

4. *Let the story method predominate.* If you tell cold, bare facts, if they find lodgment at all, they will only be isolated things. A story gives them a setting and makes them live.

5. *Use illustration (picture and gesture) and where possible the real thing, for example, real wheat is much better than a picture of wheat.*

6. *Use simple, child-like, but good language in telling the story.*

If these rules are followed, the children will rarely need to have words explained in the lesson or the talk.

In the memory work and hymns, there will probably be occasional unfamiliar words, but even in these, if the verse or text has been approached with the rules in mind, there will not be much difficulty, for if the children have caught the right spirit or thought contained, one or two misunderstood words would not be a very serious matter.

Still, it is better that they should know each word because they might of themselves supply some known word of similar sound that would change the meaning. This, if continued, would in time cause the child to lose the right thought which he had gained at the time of teaching. So at each repetition it is well to speak of the meaning of the verse or portion of it, as well as of the new word. Also make opportunity to use the word in another connection, occasionally, until it becomes familiar.

One thing to remember is that too much explanation is as apt to confuse as too little. Another, that though a little child cannot always tell it, it does not, in every case prove that he does not know or feel the truth taught.



### Before the Class Session

*By Miss B. C. Johnston*

What is our aim as Sunday School teachers? Is it merely to instruct? Rather do we aim to help the child live the best life possible at each stage of his development. This aim cannot be realized unless we understand the child's difficulties, his pleasures and his interests. Jesus has become the great helper, teacher and friend, because he came into our world. He understands our every thought and experience, our abilities, our physical weakness and other difficulties. Let us then follow the Master Teacher and enter into the child's world.

Nothing can take the place of direct personal relationship. One opportunity for

this relationship is during the fifteen minutes or more which we may have before the Sunday School session starts. During this time we may easily learn the reason for Tommy's restlessness or Fred's irregularity. We may find the little shy, self-conscious child, whom we scarcely notice in the class hour, very appreciative of this opportunity to get acquainted and we may be amazed at the character we see budding.

This period also permits us to learn of the children's interests during the week and of their special joys and sorrows. Indeed the results of this short time for fellowship are far-reaching. Both teacher and pupil are helped because of the feeling of companionship which arises and teacher will be greatly helped in the preparation of her lesson. She will know just what these children need and will use this knowledge in her preparation.

The atmosphere of reverence which we so desire to have during the Sunday School session is much easier to obtain, when the teachers and officers are in their places, well before the appointed hour. The activities of the early comers, among the children, may be properly directed so that there is no opportunity for them to become irreverent. This is important, for irreverence becomes a habit, just as much as reverence does. There is also plenty of time to attend to the many necessary details of routine, and for the children to tell their teacher of the little things which have occurred since they last met, so that when the signal for opening is given, both teacher and pupils are in a quiet, calm state of mind, ready to obey the call and to take part in the worship service. The result of the proper use of the pre-session period is felt throughout the session and many problems of discipline may be eliminated through it.

The Sunday School which begins on time

and finishes promptly is usually the one in which the teachers and officers are present ahead of time. The Secretary will have time to have her supplies distributed, and the pianist or organist will have song books ready and the selected hymns located. Then, because of this habit of the teachers and officers, the children, too, learn to come in good time and the percentage of late-comers is small. A teacher who herself is late or who, at best, arrives just on time, can scarcely expect more from her pupils.

The teacher who arrives early at the school almost invariably teaches a better lesson than she who comes late, one reason being that there is plenty of time to arrange any teaching material such as pictures, objects, or sand-table, ready for use. Then, too, the teacher is not hurried in manner and this gives her confidence in herself and inspires it in the minds of the children.

Many teachers like to use this quarter hour before the session begins for the purpose of giving assistance in special memory work. This may be done particularly with the older children, while those younger might spend the time in handwork,—this being a review of the previous Sunday's lesson. It might be possible also to discuss any special missionary interest which the children have, to read letters which may have come from some missionary whom they know, or to have an occasional missionary story.

Fifteen minutes is a very short time, yet it is a golden opportunity. It may give us the key to the heart of some child. It will help the child to form habits of reverence and punctuality. It permits additional instruction. It is the proper setting for a successful programme. It assists the teacher in her teaching and it helps to form a strong bond of fellowship between teacher and pupil.

Toronto

## Missionary Handwork for Juniors

By MRS. MABEL CREWS RINGLAND, B.A.

It is difficult for one to say anything on the subject of handwork for Juniors without taking a little time to emphasize its importance and great value in religious education, and to urge every teacher to make more use of it in his or her class. Did you ever notice how much easier it is for a boy or girl of Junior age to do something than it is just to sit still and listen? Watch them at play and you will see that they are forever making something with their hands, not so much for the sake of the finished article as for the sheer enjoyment of the doing.

This desire to use the fingers is peculiar to the child at this period of his development

and is what makes him so adept at various kinds of manual work. Our day schools have introduced this type of work with wonderful success, and there is no good reason why the Sunday Schools should not increase their efficiency and double their attractiveness in dealing with Junior boys and girls by so doing.

In no branch of the work will the teacher find handwork a greater help than in missionary instruction, which to most of us is a constant problem. The task of making vital and fascinating to the growing boy and girl the life and needs of far-away countries and strange peoples is not an easy one, but with

the aid of handwork it is changed from a tiresome duty into an instructive enjoyment. Until we can make our scholars feel the reality and the interest of the work our missionaries are doing and visualize it before their eyes, we cannot expect to arouse their interest in or stir their emotions into active missionary endeavor. Mere words are very colorless to Juniors, and make little impression, but the brain pictures which are formed while the hands are at work are real and vivid, and far more lasting.

The most simple type of handwork, and one in which any class can engage, no matter what its limitations may be, is the making of missionary scrapbooks. This can be done at home and a period of the session devoted to discussion and criticism. The scholars collect pictures of the particular country being studied from all available sources, and compile them, together with any interesting information they can obtain, in notebooks of their own choosing. Or they may decide to make a Picture Life of some missionary, such as Livingston, for example, when they will put in the book the story of his life written in their own words and illustrated with maps and any pictures of life in Africa. This work is always a delight to Juniors and needs only a little encouragement and occasional advice on the part of the teacher.

A little more effort is required to have a Curio Collection, but it is well worth it. If a cabinet is provided and a few interesting articles procured as a nucleus, it will not be long before you will have a splendid assortment which will supply many an object lesson for a little missionary talk, and which will keep the youngsters constantly on the look-out for material. The next step of course is the making of models for the collection, out of paper, raffia, wood, plasticine and clay, which will impress on the minds of the young makers all the interesting details of the life of the land they are studying. These will represent the type of homes, the

sort of furniture used in them, the modes of living and other forms of local color which lend life and reality to the study.

Then, if space permits, you can allow the children to actually construct a scene in the life of a boy or girl of the country they are learning to know. If you have a wall blackboard, it will provide the background of the picture, while a shelf attached in front of it will be for the arrangement of the scene, but where this cannot be done, a table is all that is needed. As you tell the story, or better still, as one of them tells it, let them arrange the articles as they would be grouped in real life, illustrating its different phases. Excellent sets of this sort can be obtained all ready for class use, with stories describing the various objects. There is a Japanese garden, an African village, an Indian camp, and each one contains models of the objects which would comprise such a scene. They are called Missionary Object Lessons and may be obtained from the denominational publishing houses at about two dollars each.

The Juniors might copy these models in construction paper or in wood, or construct other objects to add to the scene. In *Handwork In Religious Education* by Addie Grace Wardle, a most helpful and practical little book, there are pictures which show quite a variety of models of this sort which may be made by Juniors, and also pulp maps and clay-modeling which are described in detail. There is really no limit to the variety which this work affords, but it of course requires a little study and planning beforehand.

The one thing which must be guarded against in carrying on handwork among Juniors is having it so well prepared that the scholar merely falls in line and does no original work of his own planning. The Junior likes to work out his own schemes and ideas, and will eagerly do this if he is guided in the right direction.

Toronto

## Using the Older Scholars in the Sunday School

By REV. W. R. McINTOSH, B. D.

In the Sunday School of King Street Church, London, Ont., we seek to make the Sunday session for the older scholars a training school, as well as an hour of worship and instruction.

The Seniors (15-17) and the young people (18-24) consisting of eight organized graded classes, five of girls and three of boys, occupy the auditorium of the church.

For the sake of training and esprit de corps these 75 young folk are organized apart as the Young People's Department of the

Church School. They are self-governing in every particular, electing their own officers, conducting all the worship and business of the Sunday session and carrying out, through their Executive, all the activities of the young people in connection with the congregation, the city and the Presbytery.

The Executive consists of the usual officers, together with the President or Secretary and the teacher of each class, who control the finances of the Department and order all

supplies required for its work.

Each class is a committee of the Department and takes turns in conducting the worship of the School, while all social and other activities are assigned to classes to be carried out in the same way.

There is no superintendent and the teachers practically take no part except the actual teaching. The young folk themselves preside, pray, read the scriptures, play the piano, sing solos, give missionary talks, make announcements of their through-the-week activities, elect delegates, hear reports, attend to subscriptions for benevolent and missionary work and every other necessary activity.

During the past year, for example, they conducted a Young People's Congregational Rally, took part in the Gypsy Smith campaign, entertained the young People's Presbyterian Convention, subscribed \$1,000 to

the Peace Thankoffering, helped to carry out an Interdenominational Missionary Institute for the city and joined in a union picnic of Presbyterian young folk in June.

In order to preserve the unity of the School, this Department sends delegates with financial and other reports to the monthly meeting of the Sunday School workers, and joins in mass meetings of the entire School on special occasions.

This plan of using the scholars while specially fitted to the needs of older classes, may also be used with advantage among the younger ones and, as a matter of fact, within certain degrees is so used in our Junior and Intermediate Departments which are housed together and taught and trained under one management.

London, Ont.

## 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.*

### Our Forward Movement Continuation Policy for the Sunday School

In the programme now before the Church in connection with the Forward Movement, the Sunday School must play a very important part. In most of the vital problems under discussion this year there can be little hope of solution without the cooperation of the Sunday School forces. This has been recognized by the General Board, as it has given instructions to its Forward Movement Committee to carry on this year's work in conference with the Assembly's Board of Sabbath Schools and Young People's Societies.

This cooperation must be maintained throughout Synods, Presbyteries and congregations if we are to get the best results and realize our hopes regarding the important spiritual objectives before us.

While keeping always in mind that the best way for the Sunday School to help the Church is by maintaining an up-to-standard efficiency in all her regular programme, the attention of Sunday School workers is specially directed to the following Next Steps approved by the General Assembly and recommended for special emphasis and effort during the present year.

If these very important but very urgent enterprises are to be pushed with wisdom and zeal by the Sunday Schools it will call for well-planned monthly conferences on the part of all the Sunday School workers in the local schools, close cooperation with the Forward Movement Committees of the local congregations, and hearty support of all cooperative effort put forth by the Presbyteries and by Township, County and City Religious Education Councils.

#### 1. ALL HOMES HOLDING FAMILY WORSHIP

In the fore-front of the things needing attention to-day is the effort to re-enforce the religious life of the home, which, there is reason to fear, is not what it ought to be nor what it once was, owing to modern business demands and the pressure of outside activities and attractions. The Sunday School holds the key to a multitude of homes because of the children, who are for many the only tie binding the home to the Church and to religion.

The Sunday School, through the holding of quarterly conferences with parents at the beginning of each quarter's lessons or by personal visit to the homes by the teachers, has a most excellent opportunity of encouraging the holding of family worship. The Bible stories for the little children, the Daily

Readings of the lessons for the older scholars and of the PATHFINDER furnish a good starting point for the commencement of family worship and daily material for carrying on the same. "Home Religion in every home in every congregation" is the slogan of this movement. The Sunday Schools should take it up. If the slogan were realized, the Sunday School's own difficulties would be cut in the middle.

#### 2. ALL BABIES ON CRADLE AND BAPTISMAL ROLLS

If the Sunday Schools through strengthening their Cradle Roll departments could double this year the number of babies and little children below Sunday School age secured for their Cradle Rolls and presented for public or even private baptism, what an impetus this one achievement would be towards creating religious interest in the home and attaching parents and families to the Christian Church!

#### 3. ALL CHILDREN ATTENDING CHURCH WORSHIP

Nothing that is before the Sunday Schools of to-day to be done, is more feasible or fraught with bigger religious promise than an intelligent and determined campaign to increase the attendance of the children at the regular Church services from the present low estimate of 25% to at least three times that number. This is the biggest and most fruitful form of evangelistic effort—educational and preventative evangelism. Send for The Children and Church Attendance literature.

#### 4. ALL OLDER BOYS AND GIRLS BROUGHT INTO FULL CHURCH MEMBERSHIP

If this is to be done the Sunday Schools must first of all set themselves to interesting and holding these older scholars. The success that has followed wherever fairly tried, the introduction of the C.S.E.T. and C.G.I.T. programmes for Older Boys and Older Girls respectively, gives reason to hope that the deplorable teen-age leakage can be almost entirely stopped. And how important that this should be done seeing that this is the critical age for character and destiny, that at this time probably nine-tenths of all big life-decisions are made including the all-important decision for Christ and Church-membership.

#### 5. ALL SCHOOLS FOLLOWING THE CHURCH'S PROGRAMME OF INSTRUCTION, WORSHIP AND TRAINING

If we are to give the children the complete religious education which they ought to have in order to play their part creditably as Church members and citizens of the future something more than a lesson once a week is required. We must train their souls in worship, their minds in instruction of truth,

and their wills in practical service. Our own Church has provided a complete course or curriculum for each grade in the School. All teachers who are Forward Movement enthusiasts ought to send for the leaflet setting forth this curriculum for their particular grade, and after consultation with the parents proceed to carry it out.

#### 6. ALL TEEN AGE AND YOUNG PEOPLE ORGANIZED FOR TRAINING

All the classes for these ages should be organized and self-governing with through-the-week meetings specially for training. This is the secret of both holding the interest of the young folks themselves and of furnishing the Church with a trained army for the services of to-morrow. Programmes that have been tested are now provided for the doing of this thing. Attractive topic cards outlining this training course are provided for Juniors, for Older Boys, for Older Girls, and for Young People.

#### 7. ALL CHILDREN AND YOUTH RECEIVING ADEQUATE MISSIONARY INSTRUCTION AND CHALLENGED TO DEFINITE CHRISTIAN SERVICE

Among the important things the Church has felt compelled to undertake at this time is a Life Service Campaign to secure recruits for the ministry and for all the other varied Christian life-callings now making an appeal for young men and women.

The cooperation of the Sunday School and the personal work of the teachers are essential to the success of such a campaign. And one of the best ways of securing recruits is by setting before the young a winsome and aggressive missionary programme. It contains the heroic appeal that has never failed in its challenge to youth. Life Service pamphlets for older boys and young men and for older girls and young women are available for reading and distribution.

#### 8. 1,000 NEW SUNDAY SCHOOLS

The Peace Thank-Offering has furnished the money required for Sunday School Extension. It is for us now to go up and possess the land. Is there not some neglected community within reach where your Sunday School could undertake to start one of these 1,000 new and needed schools? Many of these would become centres of religious interest and the foundation of flourishing churches in days to come.

#### 9. 100,000 NEW SUNDAY SCHOOL SCHOLARS

Here is both evangelism and extension right at our door. A survey or census should be made in every community of all the un-Sunday-schooled folk in whom afterwards the Sunday School should take a pastoral and parish interest until they are regularly installed as members of the School and of the Church.

## 10. 20,000 NEW TEACHERS IN TRAINING

If we are to give the children a complete religious education that will approach the Day Schools in point of thoroughness we must have trained teachers. Why not have in connection with your Sunday School a normal class of young people who will take up for a couple of years the new Teacher Training Handbooks instead of the regular lessons on Sunday and graduate regularly by passing the prescribed examinations and receiving a diploma? How many of the required 20,000 new teachers in training will your School enroll?

## 11. 1,000 RECRUITS FOR LIFE SERVICE

They are wanted not only for the Ministry but as Deaconesses, Religious Education Experts, Leaders for Older Boys and for Older Girls in the larger congregations of the Church, for Teachers, Catechists, Nurses, Physicians, among the non-Anglo-Saxons of our Home Fields and as Evangelists, Teachers, Professors, Builders, Agriculturists, Nurses, Doctors in our great Foreign Fields. How many will your Sunday School succeed in interesting and enlisting of its most promising boys and girls during the present campaign?

## 12. ONE-TENTH OF CONGREGATION'S SHARE OF THE BUDGET

This is twice blessed. It interests and

trains the children and eases the load of the congregation.

Why not when securing the envelopes for the congregation, order pink ones for the children and blue for the young people and challenge them to take their share with the older people at the beginning of the year. It would add to the interest if some definite objective in the way of a particular field or other special support were assigned to the Sunday School, on their own selection.

Such a list of definite missionary objectives can be secured from the Church offices.

## 13. 20% INCREASE EACH YEAR IN OFFERING TO RALLY DAY FUND

This is almost the entire source of revenue with which the Assembly's Board of Schools and Young People's Societies has to meet all its financial obligations, continually increasing because of expanding operations.

The Assembly has requested that an average annual increase of 20% be made in all budget moneys during the next five years in order that the Maintenance Funds may be sufficient to keep pace with the extension operations made possible by the Peace Thank-Offering.

The Board confidently expects its constituency to measure up to this reasonable increase.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

JULY, 1920

## I. NEW STANDARD TEACHER TRAINING COURSE

*Stratford, Ont.*—Rev. Finlay Matheson, Minister. *The Pupil*: Wilhelmina J. Craig, Annie MacDonald, Violet V. MacLennan.

*Roebuck, Ont.*—Rev. A. W. Drysdale, Minister. *The Life of Christ*: Elmer Hunter, Grace Kelso.

*Windsor, N.S.*—Rev. R. W. Anglin, Minister. *The Pupil*: Annie Knowles, Katherine Cochrane, Agnes B. Scott, Mrs. C. A. Curry.

*Moncton, N.B.*—Rev. J. A. Ramsay, Minister. *The Teacher*: Marie Rae, Elsie Blakney, Jeanie G. Grant, Beulah J. Gibson.

*Kelowna, B.C.*—Rev. E. D. Braden, Minister. Emma M. Ball, A. Ivy Laws, Dorothy Morrison.

*Owen Sound, Ont.*—*The Teacher*: Edythe R. Hopper, Grace R. Elliott, Wilhelmina MacQuaig, Jean Fraser, Violet MacQuaker, Mary Somerville Telford, Alice M. Smith, Pearl McKee, Ella M. Park, May Henry.

*Estevan, Sask.*—Rev. W. J. McIvor, Minister. *The School*: Ruby E. Gleiser, Reta Bradley, Ethel Taylor, Isabel MacKay, Margaret McGregor, Amy Stevens.

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

## A WORD FROM THE BUSINESS MANAGER

## 1921 ILLUSTRATED CATALOGUE

Sunday School workers all over the Dominion will be interested in the announcement that as usual our ILLUSTRATED CATALOGUE for 1921 will be ready for mailing this month.

We have a large list of names to whom we mail a copy each year and we have been told over and over again that our Catalogue is a big help to those responsible for carrying on a Sunday School. If you are interested, write

us and we will gladly add your name to our mailing list. Just send a postcard saying, "Send me a copy of your Catalogue."

#### DUPLEX ENVELOPES

It is not too early to place your order for Church or Sunday School Duplex Envelopes. Each year sees more and more of our churches and Sunday Schools using Duplex Envelopes and of course we are called on to print them. If churches and Sunday Schools would anticipate their requirements early and send in their orders this month it would greatly assist us in taking care of the orders that for some very good reason are not sent in until later in the year. Your cooperation would be appreciated.

#### PRICES

Greatly increased printing costs and the still increasing cost of paper make it necessary

to increase prices of some of our periodicals and supplies. We have delayed putting these into effect for some time, in hope that costs had reached the peak. We feel sure that our Sunday Schools will realize the necessity for the increases and accept their share of the additional burden cheerfully.

#### ORDER EARLY

If every Sunday School ordered their supplies for next year in October we would be literally swamped with orders but every Sunday School would get their supplies in good time. Now of course we know that every Sunday School won't be able to order as early as October, but to those who are, our advice is, "order right away." Send the order as usual to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

## OUR LIST OF PERIODICALS

### ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 50c. per year. Five or more to one address, 40c. per year, 10c. per quarter. (May begin with any month.)

JEWELS. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

### MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

### UNIFORM SERIES

TEACHERS MONTHLY. 80c. per year. Two or more to one address, 72c. per year, 18c. per quarter.

PATHFINDER (A Monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. Two or more to one address, 50c. per year, 13c. per quarter.

HOME STUDY QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

INTERMEDIATE QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

JUNIOR QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

PRIMARY QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

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

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

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

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

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

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

#### PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 48c. per year, 12c. per quarter.

#### JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 48c. per year, 12c. per quarter.



### INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars). 80c. per year, 20c. per quarter.

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

### SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars). 80c. per year, 20c. per quarter.

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

### YOUNG PEOPLE'S ELECTIVES (Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

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

TEACHER'S MANUAL (any one of the Courses), 80c. one year, 20c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

### Lesson Calendar : Fourth Quarter

1. October 3... Birth and Childhood of Jesus. Matt. 2 : 1-15.
2. October 10... Baptism and Temptation of Jesus. Matt. 3 : 13 to 4 : 11.
3. October 17... Jesus Begins His Ministry. Matt. 4 : 12-25.
4. October 24... What the King Requires. Matt. 5 : 1-10, 43-48.
5. October 31... Hew Down the Corrupt Tree. Matt. 7 : 15-27.
6. November 7... Principles of Christian Living. Matt. 6 : 19-34.
7. November 14... The Power and Authority of Jesus. Matt. 8 : 5-13 ; 9 : 35-38.
8. November 21... The Twelve Sent Forth. Matt. 10 : 5-8, 29-31, 37-42.
9. November 28... How Jesus Was Received. Matt. 11 : 1-6, 16-19, 25-30 ; 12 : 14.
10. December 5... The Growth of the Kingdom. Matt. 13 : 24-33.
11. December 12... What the Kingdom of Heaven is Like. Matt. 13 : 44-58.
12. December 19... Jesus Feeds the Multitudes. Matt. 14 : 13-23.
13. December 26... Review—The Kingdom of Heaven on Earth. Read Isa. 25 : 1-8.

### \* AN ORDER OF SERVICE

#### Opening Exercises

I. SILENCE.

II. SINGING. Hymn 105 (282), Book of Praise.

Spirit Divine ! attend our prayers,  
And make this house Thy home ;  
Descend with all Thy gracious powers ;  
O come, great Spirit, come !

III. OPENING SENTENCES.

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

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

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

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

For the Lord is good ; his mercy is everlasting ; and his truth endureth to all generations.

IV. PRAYER.

V. SINGING. Hymn 434 (374), Book of Praise.

Jesus shall reign where'er the sun  
Does His successive journeys run ;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

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

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

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

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

### Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

### Closing Exercises

I. SINGING. Hymn 575 (767), Book of Praise.

Saviour, teach me, day by day,  
Love's sweet lesson,—to obey;  
Sweeter lesson cannot be,  
Loving Him Who first loved me.

II. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items; Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this

has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

### III. CLOSING SENTENCES.

Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field.

The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

IV. SINGING. Hymn 608 (333), Book of Praise.

Saviour, again to Thy dear name we raise  
With one accord our parting hymn of praise;  
We stand to bless Thee ere our worship cease,  
Then, lowly kneeling, wait Thy word of peace.

V. CLOSING PRAYER AND BENEDICTION.

Lesson I.

## BIRTH AND CHILDHOOD OF JESUS

October 3, 1920

Matt. 2 : 1-15.

**GOLDEN TEXT**—Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1 : 21 (Rev. Ver.).

1 Now when Je'sus was born in Beth'lehem of Judæ'a in the days of Her'od the king, behold, there came wise men from the east to Jeru'salem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Her'od the king had heard these things, he was troubled, and all Jeru'salem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth'lehem of Judæ'a: for thus it is written by the prophet,

6 And thou Beth'lehem, in the land of Ju'da, art not the least among the princes of Ju'da: for out of thee shall come a Governor, that shall rule my people Is'rael.

7 Then Her'od, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Beth'lehem, and said, Go and search diligently for the young child; and when ye

have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mar'y his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word: for Her'od will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into E'gypt :

15 And was there until the death of Her'od : that

it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of E'gypt have I called my son.

#### THE LESSON PLAN

- I. The Guiding Star, 1, 2.
- II. The Troubled King, 3-8.
- III. The Infant Saviour, 9-12.
- IV. The Sudden Flight, 13-15.

#### HOME DAILY BIBLE READINGS

M.—The infant Jesus honored, Matt. 2 : 1-12. T.—The promised child, Isaiah 9 : 1-7. W.—The virgin mother, Matt. 1 : 18-25. T.—The innocents slain, Matt. 2 : 13-18. F.—Jesus at Nazareth, Matt. 2 : 19-23. S.—The boy Jesus in the temple, Luke 2 : 41-52. S.—The coming kingdom, Isa. 60 : 11-22.

**Primary Catechism**—*Ques.* 116. *What is meant by the gospel?* A. The gospel is the good news that Jesus Christ came into the world to save sinners.

**Shorter Catechism**—*Ques.* 101. *What do we pray for in the first petition?* A. In the first petition (which is, *Hallowed be Thy name*) we pray, That God would

enable us and others to glorify him in all that whereby he maketh himself known ; and that he would dispose all things to his own glory.

**Lesson Hymns**—Book of Praise : 390 (314), 45 (180), 538 (735), 33 (178), 535 (779), 31 (177). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa. 9 : 1-7. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 1553, *Worship of the Wise Men*. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

**Time and Place**—About B.C. 5 ; Jerusalem and Bethany.

**Lesson Setting**—The lessons for the next six months are "Studies in Matthew." This Gospel was written for Jewish Christians, as appears from the frequency of Old Testament quotations and from the absence of explanations of Jewish customs. It was meant to depict Jesus as the Messiah, the Anointed of God to fulfil the divine purpose among men, the king for whom Israel had been taught to long. Matthew's Gospel fittingly stands first among the New Testament books, not because it was the earliest of them to be written, but because it contains the completion of the Old Testament revelation.

The "Studies" begin with the visit of the Wise Men. It seems probable that this visit should be placed after the circumcision of Jesus and his presentation in the temple recorded in Luke 2 : 21-38.

### I. The Guiding Star, 1, 2.

V. 1. *Jesus was born.* See ch. 1 : 18-24 and compare Luke 2 : 1-20. *Bethlehem of Judaea*; now Beit Lahm, 5 miles south of Jerusalem. There was another Bethlehem in Galilee, which is identified with Beit Lahm, 7 miles northwest of Nazareth. Judea in Matthew's Gospel always means the southernmost division of Palestine, while elsewhere (see Luke 23 : 5 ; Acts 10 : 37 ; 26 : 10), it is

used to denote the whole of Western Palestine. The special mention of Judea here is intended by Matthew to emphasize the fact that Jesus, as the Messiah, was born in the territory of the tribe of Judah (compare Heb. 7 : 14 ; Rev. 5 : 5). *Herod the king.* Herod I., called "the Great," (B.C. 37 to B.C. 4, Hastings' One Volume Bible Dictionary) a foreign usurper from Idumea, a country south of Judea, who got the Romans to appoint him king of Judea. A man of wonderful power, who murdered any rival, however closely related to him. He enlarged the kingdom, but introduced many heathen practices, and was hated by the Jews on this account, and because of his great cruelty. Matthew apparently wishes to contrast the birth of the true king of Israel with the power of the false king who has usurped the Jewish throne. *Wise men*; literally, "Magi." These were astrologers, who believed that the appearance of a brilliant new star in the sky pointed to the birth of a great man. The legend that they were kings probably goes back to Isa. 60 : 3. That they were three in number would be suggested by their triple offering. The legend gives to them the names, Caspar, Melchior and Balthasar. *From the east*; probably from Babylon, where astrology had been cultivated from a very early period. *To Jerusalem*; for this was the Jewish capital, where the new king would be supposed to be born.

V. 2. *King of the Jews*. The expectation of the coming of a great king was widespread over the world sometime before the birth of Jesus. The Magi doubtless learned of him from the sacred writings of the Jews, who, for several centuries, had been scattered throughout the East, of the Jewish anticipations of a coming Messiah, and this knowledge may have directed them to Judea in search of the expected king. *His star*; the star which their astronomical calculations had led them to connect with the birth of the looked for king. "Just so, on the birth night of Alexander, Magi prophesied from a brilliant constellation, that the destroyer of Asia was born." *In the east*. Probably the correct translation is "at its rising," and the reference is to the first appearance of the star. *To worship*. It does not mean that they were going to pay him divine honors, but the homage due to a divinely appointed king. They were the first Gentiles to recognize the kingship of Christ and it is significant that their visit is recorded in the Gospel which was written specially for the Jews.

## II. The Troubled King, 3-8.

Vs. 3, 4. *Herod the king . . . troubled*. His throne, he thought, was in danger if a new king of the Jews were born. *All Jerusalem*. The visit and purpose of the Magi would be widely reported through the city. Knowing the character of Herod, the people would fear some fresh outbreak of cruelty as the result of his wrath at the idea of a new king who should take his throne from him. They may have feared, also, that the new king would bring them into conflict with the terrible power of Rome, and further that he would interfere with the sinful pleasures and wicked schemes for gain so common amongst them. *Chief priests* (who had charge of the temple services) *and scribes* (teachers of the Old Testament). Herod consulted these religious authorities, who might be supposed to know the expectations of the Jews better than himself, who was a foreigner (see on v. 1). It is a feature of Matthew's Gospel that it condemns the religious and national leaders of the Jews. This condemnation is implied here, for these leaders are represented as taking no trouble to find out whether the

wonderful message about a coming king is true or false.

Vs. 5, 6. *Thus it is written*; an example of Matthew's fondness for showing that the life of Jesus the Messiah was a fulfilment of prophecy. *Bethlehem of Judaea*. Scripture proof that Messiah's birthplace was Bethlehem is drawn from Micah 5 : 2. *Shepherd of my people Israel* (Rev. Ver.); in contrast to thieves and robbers who plundered the sheep (see Micah 5 : 4, and compare 2 Sam. 5 : 2 ; 7 : 8 ; Jer. 23 : 2). All the evil associations connected with kingship are stripped off by the use of the word "shepherd."

Vs. 7, 8. *Privily*; secretly, lest there should be any interference with his evil designs. *Enquired . . . diligently*; "learned of them exactly." (See v. 16 for Herod's purpose.) *What time, etc.*; so that he might know how old the child probably was. *Sent them to Bethlehem*. The wise men seem not to have met the priests and scribes by themselves. Herod kept everything in his own hands. *Go and search diligently*. A very sly schemer was Herod, and a hypocrite withal. Other agents might have alarmed the town, and he could not have got the information he wished. *Bring me word . . . worship him*. Herod covered up his real motive of murderous hate with a pretended motive of great piety. It was like the kiss of Judas, Luke 23 : 47, 48.

## III. The Infant Saviour, 9-12.

Vs. 9, 10. *They heard the king*; and may have had a suspicion of his unholy purpose, but said nothing (see v. 12). Shrewd men of the world, familiar with courts, they could read character well. *Lo, the star*. Having got information in Jerusalem, the star confirmed their knowledge, appearing brightly before them till they came to Bethlehem. "Like the rainbow pursued by a child, the star advanced as they advanced and stopped when they stopped" (Professor David Smith). *Saw . . . rejoiced*; because it was a sign to them from heaven that their mission was to be successful.

V. 11. *Into the house*. Matthew does not tell us, as Luke does, that Jesus was born in a stable (see Luke 2 : 7). All that Matthew wishes to emphasize is that Jesus was born in Bethlehem a town of Judea, not at Nazareth in Galilee (see on v. 1). There is a tradition

that, on the sixth day after the birth of Jesus, the Holy Family had left the stable and found lodgings in Bethlehem. *The young child with Mary*; a humble woman of the laboring class with nothing royal about her, and yet they had faith to believe that this babe was to be the long looked for king. *Fell down . . . worshipped*; gave him royal homage. *Opened their treasures*; for they were men of great wealth, and were able to give very different expression to their worship than that of the poor shepherds. *Offered* (Rev. Ver.); a reverent act. Orientals never approached a king without presents. *Gold . . . frankincense* (a fragrant resin from the bark of an India tree) . . . *myrrh* (an aromatic gum used in perfumes); offerings which were commonly made to princes. "The gold," says an early Christian writer, "is a symbol of kingship, for subjects pay tribute of gold to their kings; and the frankincense of deity, for frankincense was burned unto God; and the myrrh of mortification, for herewith the ancients anointed their dead." They tell nothing about the home of the Magi. *Warned in a dream*. The Magi acted under divine guidance, and this guidance is represented as being given by means of a dream.

#### IV. The Sudden Flight, 13-15.

*The angel*; (Rev. Ver.); "an angel," a divine messenger. *To Joseph in a dream*. Compare ch. 1: 20. *Take the young child*; mentioned first, as the most exposed to danger. *Flee into Egypt*; "at all times the readiest place of refuge for the Israelite., whether from famine or from political oppression." Matthew had a double interest in giving prominence to the flight into Egypt: (1) he sees in it a fulfilment of prophecy; (2) it suggests to him the parallel between the king of the Jews and the Jewish nation itself; both left Palestine and took refuge in Egypt and returned to Palestine again. *Until the death of Herod*; a period of a few months only, since Jesus was born in B.C. 5 and Herod died in B.C. 4. *Fulfilled . . . spoken . . . by*

*the prophet*. See Hbs. 11: 1. The prophet spoke of the Israelitish nation and the exodus (going out) from Egypt. Matthew applies the words to the bringing back of the holy child from Egypt.

#### Light from the East

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

"GOLD, AND FRANKINCENSE, AND MYRRH" (v. 11)—Two thousand years ago there were two spheres of travel and trade, the Mediterranean world and the great world of Asia to the East. The men of Tyre were the traders of the Mediterranean world; it was trade by water. Tyre was the London of those days,—the greatest seaport of the world and the chief emporium of international trade. The men of Tyre navigated all the waters as far as the Atlantic and handled most of the merchandise. Ezekiel (ch. 27) describes the trade of Tyre in eloquent detail. You see the full ships unloading their treasures from Egypt and Morocco, from Spain and Gaul and Italy and Greece and the coasts of Asia Minor—silver and iron, tin and lead, cloth and ebony and ivory. Armenia sends in her horses and mules; the far East sends car-buncles, purple, embroidery, fine linen, pearls and jasper; Damascus sends across the Lebanon her wine and her wool; Israel, the fruits of nature, wheat and honey and oil; and Arabia, cassia and spices, precious stones and gold. What the remoter parts of Asia contribute to the wealth of this proud "merchant of the peoples" is what can be easily transported great distances on land—not grain nor iron; these are too heavy and bulky to be carried on the backs of camels across the waterless deserts. The land trade of Asia consisted of the precious metals, precious stones, precious spices, and rich linen laces and rugs,—what was very valuable per pound or per cubic foot. These men from the far East bought their gifts, "gold, and frankincense, and myrrh," what they had.

#### THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

V. 1. Why was Jesus born in Bethlehem? In order that he might be born again in each one of us as the hope of eternal life here and hereafter. If we have not in us the spirit of

Christ, we are none of his. The tumult and the turmoil of these last years make it plain beyond any peradventure, that the supreme need of the world is a revival of the mind of Christ, that men and women and children everywhere should begin to think as he thought, to feel as he felt, to purpose as he purposed in the days of his flesh. Oh for a Bethlehem, a Nazareth, a Capernaum in every heart!

V. 2. Who were the first to seek the Christ child? Pagan Wise Men emerging from the Orient. Already the words of the Master were being fulfilled, many that are first shall be last and the last shall be first—last in opportunity, but first in service. In this day we hear voices from unsuspected quarters avowing the necessity of a change of heart in our civilization,—bankers, heads of great corporations and others. Roger Robson, the celebrated statistician of the United States says that there are spiritual values behind all the stocks and bonds of the country,—spiritual values upon which all material values in the last analysis depend, and that for this reason, if for no other, every business man should make the church one of his main institutions. The wise men of business to-day are going even unto Bethlehem.

V. 3. Meantime what were the children of the kingdom doing? The scribes and pharisees were agitated, read the scriptures even, but joined themselves to no forward movement unto Bethlehem. So still, while it is possible to have the birth of a new spirit, a revival such as took place after the Napoleonic wars—church members are quite content to "sit up and sit" in agitation and amazement. Let us too go even into the centre of things. Let us go beyond the prayer, God be merciful to all the other sinners of our day. An ardent desire for a revival in the life of others is not enough. There will be no great movement of the human spirit God-ward until we have the cry of each, "God be merciful to me a sinner."

Vs. 7, 8. Did any one oppose the coming of Jesus? Yes, Herod the king who feared that his vested interests might be threatened by the advent of another king of the Jews.

Evil institutions know instinctively that anything in the way of a revival is their enemy. The increased immodesty of our time, the energy with which the purveyors of harmful things push their commodities upon the markets of the world, and many other symptoms show that when the forces that start a forward movement to Bethlehem begin to operate it is not long before the devil sets in motion a backward movement to Sodom and Gomorrah.

V. 9. What guidance had these pagan sages? They were started to the place where they would be. In the inner firmament of the spirit there shines to-day as sure a light—the light of conscience kindled from God's holy word. Let us hitch every forward movement of the soul and of society to that brilliant star.

"O young mariner,  
Down to the haven  
Call your companions.  
Launch your vessel  
And crowd your canvas,  
And, ere it vanishes  
Over the margin  
After it, follow it,  
Follow the gleam."

Vs. 11, 12. What did these Wise Men do when they discovered the coming king? They bowed down and worshiped. To him every knee should bow. The ex-Moderator of the General Assembly, Dr. Pringle, tells us that though he has met many men who find fault with the Church, he has yet to meet the man who finds fault with Jesus Christ. Not to find fault with him is something, but to surrender ourselves to him, as subjects to a king, is the full duty of every one. Let us now adore him and give ourselves wholly to him.

They also gave him gifts. All that we have, as well as all that we are, belong to him. If the Christian world gave anything like what should be given for the spread of the kingdom of God, there would be no need of "financial spasms" to catch up. Let us, according to our ability, bring our gifts to his house. The Lord has need of them.

Vs. 13, 14, 15. Man proposes and plots, but God disposes and overrules for good.

He who took such good care of the good seed of the kingdom will now watch over it though grown up to be a tree in which the birds of the air find shelter, Golden Text, Matt. 1 : 21.

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Begin to-day by pointing out that we are commencing a series of studies in the first Gospel, with particular reference to what that Gospel has to tell us about the kingdom of God. It may be of advantage to call the attention of the class to certain outstanding characteristics of Matthew's Gospel. (a) Matthew arranges his material according to subject matter rather than in a chronological way. The parables of the kingdom in ch. 13 will serve as a good illustration. (b) The Gospel was written with a special view to Jewish Christian readers. An illustration of this is the frequent reference to Old Testament prophecy. (c) Emphasis is laid upon Jesus as the Messiah of the Jews. (d) "The Messiah's kingdom is the most frequent topic in this Gospel." Discuss to-day's lesson in four parts:

1. *Seekers from the east*, vs. 1, 2. Remind the class that at the time of our lesson, Messianic expectations were current amongst the Jews, that there were many Jewish synagogues outside Palestine, and that there is, therefore, little difficulty in supposing that the Magi had heard of these expectations, and connected the appearance of the star with them. Speak of the Magi as typical of those who, in all ages, have not been satisfied until they had found the best that it was possible for them to find. Show how great is the debt that the world owes to such seekers. Do we belong to their company?

2. *Herod and the wise men*, vs. 3-8. This Herod was Herod the Great, a man "clever, able, but unscrupulous and ambitious." During the last years of his life he showed himself capable of great cruelty. He had little interest in religion, but he was deeply interested in preserving the royal power for himself and his family. Point out that it was from this direction that his concern arose in the visit of the Magi. Had a rival been born who would dispute the right of his family to the throne? What steps does he take to secure information about the birth-place of a possible Messiah? How does he conceal from the wise men the real source of his anxiety?

3. *The wise men and the infant king*, vs. 9-12. Point out that the wise men were evidently satisfied that they had found the one whom they sought. Indicate the prophecy which is suggested by this incident. It was these strangers from afar rather than Herod or the Jews, who hastened to pay reverence to the infant Christ. Why did they not return to Herod?

4. *The flight into Egypt*, vs. 13-15. What warning was given to Joseph? Show how Matthew, in accordance with his usual custom, links this flight with a passage from the Old Testament. Remind the class that the slaughter of the innocents was quite in keeping with what we know of the character of Herod.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

Remind the scholars that, during last Quarter, their studies had to do with the lives of the first three kings of Israel. Now, for six months, they are to study the life of the true king of God's people. The studies

are to be from Matthew's Gospel. For the characteristics of this, the first of the four Gospels, see Lesson Setting. The topic for this week in the Senior Department is THE KING COMES AS A LITTLE CHILD. The

following outline may be followed :

1. *The King's Star*, vs. 1, 2. Take up, first, the birthplace of the new king, "Bethlehem of Judea." Bring out all available information about this place (see Lesson Explained). What fact did Matthew wish to emphasize by the special mention of Judea ?

The birth of Jesus is related to the world history of his time. It took place "in the days of Herod the king." For information about this ruler, see Lesson Explained. Did Matthew have in mind the contrast between the true king of Israel and Herod the usurper?

Who were the Wise Men ? How had they learned of the Jewish expectation of a Messiah ? Where was "the east ?" What is meant by "his star ?" In what sense did the Wise Men "worship" Jesus ? What significance is there in the mention of the coming of those Gentiles, in a Gospel written specially for the Jews ? For material for the discussion of these questions, see Lesson Explained.

Discuss the testimony of these two opening verses to the true kingship of the little child born at Bethlehem. The appearance of the star and the visit of the Wise Men,—did not these, on any explanation, point to Jesus as a king, even though he was, for the time, a helpless child ?

2. *The King's Foe*, vs. 3-8. "Herod the king . . . was troubled." Discuss why this was so, and why "all Jerusalem" shared in the king's

anxiety and dread. Follow out Herod's scheme for getting the infant Jesus into his power. Bring out, in passing, the features of Matthew's Gospel, that it condemns the national and religious leaders of the Jews, while it shows that the life of Jesus the Messiah was a fulfilment of prophecy.

Is there any evidence of Jesus' kingship in this disturbance which his birth made amongst the Jewish authorities and people? Does it not show, at any rate, that he was no ordinary person, but one who was to fill a large place amongst God's chosen people and in the world ?

3. *The King's Worshipers*, vs. 11, 12. The teacher should have all the details of the Wise Men's actual visit to Bethlehem at his fingers' ends (see Lesson Explained and HOME STUDY QUARTERLY or LEAFLET), so as to be able to guide the discussion. Bring out clearly the recognition by the visitors from the East, of the kingship of the infant Jesus.

4. *The King's Deliverance*, vs. 13-15. Dwell briefly on the flight to Egypt, dwelling upon the evidence it gives of the fact that Jesus was under special divine care,—another indication that he was some great one. Who could he be if he were not the Messiah, God's anointed king ?

Do not miss the personal application. If Jesus is King, he is our king, and, as such, he should receive the obedience and service of our lives.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

At the beginning of this six-months' course of studies in the life of Christ, it may be well to recall our spiritual aim : "To create a permanent interest in heroic and holy living, and to arouse a moral impulse to reproduce in life the truth taught." These lessons will present the opportunity for doing this in a superlative degree.

*Looking for a New King*, vs. 1, 2. The incident quoted from Plutarch in the INTERMEDIATE QUARTERLY or LEAFLET, sheds light upon religious conditions in the pagan world. The quest of the wise men shows

how the Jewish expectation of a deliverer had reached and moved those outside Israel. Question the class to bring out these facts concerning the situation when Jesus was born. Refer to the prophecy of the coming Messiah in the Daily Readings. Picture features of Roman rule which served to heighten the desire for the new king.

*The New King Meets with Enemies*, vs. 3-8. Ask pupils to tell what they know about Herod. Note the significance of the Jews' request at the time of his death that another king should not be appointed. Why was he



so disturbed by the report of a new king at Jerusalem? It is interesting to see Herod, who was little concerned with Israel's prophecies, ready enough to use them when it suits his selfish and cruel end. Have a pupil read the prophecy that directed the search to Bethlehem. Ask the reason for Herod's question concerning the time the star appeared. The duplicity of his character is made clear in v. 8.

*Worshipping the New King*, vs. 8-12. Our pupils want to see the reason for things, and the theory of an astronomer of the standing of Kepler should be of interest to them. Kepler calculated that a conjunction of Jupiter and Saturn occurred in B.C. 7, and later it has been declared that three conjunctions of these planets took place between May and December of that year. Whether this "star" guided the Magi to Bethlehem we cannot say.

Evidently these men, who made a special study of the heavens, were directed by some astronomical appearance, and their story is "simply adopted without comment in the Gospel." How would their experiences prepare them to worship the Christ child? The symbolism of these gifts, as understood by early commentators, is suggestive: gold for kingship, frankincense for deity, and myrrh in view of the coming crucifixion.

*The New King in Exile*, vs. 13-15. Emphasize the providential escape into Egypt. The fact that Herod died in B.C. 4 provides a date for calculating the time of Jesus' birth. But more important than the exact date is the fact that his birth soon became the watershed of history. The Golden Text should be dwelt upon for it indicates the real work of the new king.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

Because we are beginning a six months' course of Studies in Matthew, it would be well to preface the lesson proper with a short talk about the four Gospels and the men who wrote them. Explain that they were all written some years after the events recorded in them occurred, and that each writer told the story of Christ's life in his own way and as he remembered it.

St. Matthew's Gospel was written for Jews, that is for those who believed in the Old Testament, and were thoroughly instructed in its teachings. The writer's object was to prove to his fellow countrymen that all the promises and prophecies of the Jewish scriptures were fulfilled in Jesus, that he was the Messiah for whom they had been waiting so long. Ask your pupils to notice how often in these lessons, passages from the Old Testament are quoted by the author.

Be sure that your pupils know enough about the political situation of Palestine to understand in some degree the feeling the Jews entertained for their Roman conquerors. The policy followed by Rome in governing subject provinces possessed a certain element

of justice, but it was always harsh, and frequently it was cruel. Herod's government of Judea was marked by excessive cruelty.

Draw from your pupils their ideas as to why the Jews expected a deliverer, the name by which that deliverer was known and what the Jews expected him to do. Tell them that the names Messiah and Christ mean "Anointed." Both words might be applied to any king or prophet anointed with holy oil. Have the Golden Text repeated. Explain that the name Jesus means, "Jehovah will save" and that these words were spoken by an angel before Jesus was born. Lead them to see the difference between the deliverance that Jesus came to achieve, and the deliverance that the Jews expected him to achieve.

Develop and discuss the lesson story, incident by incident. Ask what other name the QUARTERLY gives to the Wise Men and what the pupils know about these Magi. Refer to the Queen of Sheba's visit to Solomon (see Lesson XI., last Quarter) and contrast the surroundings of the two kings. In connection with Herod's scheme to destroy

a possible rival, bring out the story told in vs. 16-18. Impress the truth that man is powerless to injure those whom God protects. The prophet (v. 5) is Micah, although the wording is altered slightly (see Mic. 5 : 2), as is also the wording in v. 15 (See Hos. 11 : 1).

Have other incidents in the childhood of Jesus told by different pupils and assign each incident to the Gospel in which it is related. Close by reading Luke 2 : 51, 52 in unison. These verses describe the life all children should take as their model.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**AIM OF THE LESSON.** To teach the children to know and love Jesus the holy baby and the growing boy, that they will know and love Jesus their Lord and Saviour.

**INTRODUCTION.** A part of this story of the birth of Christ is familiar to almost every child—the stable, the star and the angels, the Wise Men and the shepherds—in a sort of misty way, but you will be surprised to find how much of it is new to them.

A help in fastening in their minds the stories, and of making irregular and careless pupils try to be present every Sunday, may be found in the simple poster suggested in the PRIMARY QUARTERLY. Perhaps on this first Sunday there will be only time to give out the paper for the posters and write the children's names on theirs. This may be done before the regular session begins, or it may be done in a few minutes after it closes if the hour is full.

A new song, "A Christmas Story," written to be used both with the lesson for to-day and the Christmas lesson, will be found in the PRIMARY QUARTERLY. The teacher may sing it as a part of the closing exercises. This will give the children one more reason for taking care of their Quarterlies.

**THE STORY.** When David, the shepherd boy, was chosen to be king over Israel, his home was in the town of Bethlehem. Many times you will hear Bethlehem called the "city of David."

God had promised that a great blessing should come to the world through the family of David. It was now many, many years since David had lived and died. His sons and their sons and their sons had lived to be old, old men and had died. Then in one of the families of these "descendants" of

David, as we call them, a baby boy was born and they called him Joseph.

Joseph's people lived in Nazareth, and there he grew up to be a good man. He was a carpenter. By and by he married a sweet and beautiful young woman named Mary.

One day word came from the king that the men must go to their own family town to pay their taxes, so that meant that Joseph must go to Bethlehem, and he took Mary with him. The roads were crowded with many, many people, and by the time Joseph and Mary reached Bethlehem, every house was full and there was no place for them to stay. They were very tired, for in those days there were no trains and they had gone all those long, dusty miles either walking or riding on a little donkey's back.

Night was coming and they did not know what to do. But at last the hotel keeper told them that they might sleep out in the deep cave cut in the hillside where the cows and donkeys were kept. So there they slept, and in the night the little baby Jesus was born.

The shepherds who were out with their sheep on the hillsides near Bethlehem, saw a wonderful light in the sky, and as they looked in fear they saw shining angels who sang about the Saviour that was born, and who told the shepherds not to be afraid.

For many years the wisest men of the land had been studying the sayings of the old prophets, and this night three of these Wise Men saw a strange, new star in the sky, and they knew that the Saviour was born, so they hurried away to find him.

They followed the star to Jerusalem, and they said to King Herod, "Where is the baby

King?" Now King Herod was very wicked and cruel, and he did not want any other king because he thought that would mean that he could not be ruler any more. So he asked the Wise Men all about the star, and told them to come back and tell him when they found Jesus. But God told the Wise Men not to go back, so when they had found the baby Jesus and had given him the rich gifts which they had brought, they went to their own country another way.

God knew that King Herod would try to find the Baby, so in a dream he told Joseph to take Mary and Jesus and go away down into

Egypt. How their friends in Nazareth must have wondered about them, but they dared not come back from Egypt for many months—not until God told them that the wicked Herod was dead.

At last they were free to go back to Nazareth. There the little Jesus grew as the other Jewish boys did, helping take care of the younger brothers and sisters when they came; working in the carpenter shop with his father, and going to school. The school was in the church, and only boys went to it, and the one book they studied was the part of the Bible which we call the Old Testament.

### FROM THE PLATFORM

## GOD'S GIFTs TO US OUR GOD

Begin with a little talk about the gifts which the Wise Men brought to Jesus. The scholars will explain what these were. Refer to the Eastern custom of bringing gifts to a king. Turn to 1 Cor. 16 : 2, to see what Paul says about giving (it should be regular and in proportion to our ability). Print OUR GIFTs TO GOD. Now turn to 2 Cor. 9: 15 (Read). Who is the "unspeakable Gift?" Of course it is Jesus Christ, God's own Son, and our blessed Saviour. Print GOD's GIFT TO US. Why did God bestow this gift upon us (Recall John 3: 16)? Impress the greatness of God's love and his eager desire to save us all. What shall we do with God's gift? Two things, surely. First, accept it with grateful hearts, and secondly, allow it to influence us so that out of gratitude we shall work and give willingly for God's cause.

Lesson II.

## BAPTISM AND TEMPTATION OF JESUS October 10, 1920

Matt. 3 : 13 to 4 : 11.

**GOLDEN TEXT**—This is my beloved Son, in whom I am well pleased.—Matt. 3 : 17.

13 Then cometh Je'sus from Gal'ilee to Jor'dan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Je'sus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Je'sus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ch. 4 : 1 Then was Je'sus led up of the Spirit into

the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in their hands they

shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

### THE LESSON PLAN

I. The Baptism, 13-17.

II. The Temptation, ch. 4 : 1-11.

### HOME DAILY BIBLE READINGS

M.—Baptism and temptation of Jesus, Matt. 3 : 13-4 : 11. T.—The Spirit on Jesus, Isa. 11 : 1-10. W.—John the Baptist baptizing, Matt. 3 : 1-12. T.—Enduring temptation, Jas. 1 : 12-18. F.—Example of warning, 1 Cor. 10 : 1-12. S.—Able to help, Heb. 2 : 9-18. S.—Tempted and tried, Heb. 4 : 1-16.

**Primary Catechism**—Ques. 117. *What command did Jesus give about the gospel before He left the world?* A. Jesus told His disciples to go and preach the gospel to all the world.

**Shorter Catechism**—Ques. 102. *What do we pray for in the second petition?* A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed ; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it ; and that the kingdom of glory may be hastened.

**Lesson Hymns**—Book of Praise : 103 (278), 278 (531), 287 (506), 276 (529), 530 (770), 116 (280). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Deut. 6 : 4-16. (To be read responsively or in concert by the whole School.)  
**Lantern Slide**—For Lesson, B. 171, The Baptism of Christ. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—A.D. 26 or 27 (Sunday); the river Jordan near its entrance into the Dead Sea ; the scene of the Temptation is not known.

#### I. The Baptism, 13-17.

Vs. 13, 14. *Then* ; Matthew's favorite way of beginning a narrative. It means during the time that John was preaching and baptizing, ch. 3 : 1-12. How long this was we do not know. There is no evidence that Jesus and John had ever met before. *From Galilee* ; where he had lived from childhood. *To be baptized*. Jesus came with this definite purpose in view. Matthew "has in mind the fulfilment of the divine purpose in the life of the Messiah." *John forbid him* ; (Rev. Ver.) ; "would have hindered him," or perhaps a better translation would be, "endeavored to hinder him." John examined each candidate and administered the rite of baptism only after confession of sin. But he found in Jesus one who had no sins to confess, and was, therefore, infinitely his moral superior. It would be far more fitting that he should confess his sin to Jesus and be baptized of him, the only sinless one.

V. 15. *Suffer it to be so now*. "Jesus knows, far better than John himself, his own superiority, but he also knows that what both of them have to do is to fulfil what God has willed" (Plummer). It was the divine will that Israel should enter into the kingdom

through baptism and the Son of God would claim no freedom from this obligation. Sinless himself, he came to bear the sins of others (1 Pet. 2 : 24), and, at the very beginning of his ministry, he would express his sympathy with the sin-burdened by submitting, like them, to the baptism of John. *To fulfil all righteousness*. In submitting to baptism, he took his place alongside the sinners whom he came to save (see Heb. 2 : 17).

V. 16. *He saw*. John 1 : 32 says that John was also a witness of this vision, and that it was to him the sign by which he identified the Messiah. *Spirit of God . . . like a dove*. The dove was a Jewish emblem of the Spirit, and in assuming this form, he would at once be recognized by John. It is not meant that the Spirit now came upon Jesus for the first time, or that its coming made any change in his nature. But the new gift of the Spirit may have "made him more fully aware of his relations to God and man" (Plummer). For Jesus it marked the beginning of his public career as the Messiah, like the anointing of a king, while for John it was the warrant for saying that the one who was to come, had actually appeared.

V. 17. *A voice from heaven*. Three times is this voice reported in the Gospels to have come to Jesus. The other two occasions are the Transfiguration (ch. 17 : 5), and during

the week of the Passion, John 12 : 28. *My beloved Son*. A better translation is "my Son, the Beloved." "Beloved" is a separate title, indicating the Messiah. The Father declares the Messiahship of Jesus.

## II. The Temptation, ch. 4 : 1-11.

V. 1. *Led up of the Spirit* (Rev. Ver.). Mark says, "the Spirit driveth him," Mark 1 : 12 (Rev. Ver.). The Baptism was, for Jesus, an occasion of special spiritual exaltation and endowment; it was followed by a season of special temptation. In all this, he became a sharer in a universal human experience. He went into the wilderness, knowing what awaited him there. The purpose of his going was to meditate on the work given to him of God and which must be done according to God's will. That work was "to destroy the works of the devil," and, therefore, involved conflict with the evil one from start to finish. *To be tempted*. Temptation involves : (1) trial or testing, and (2) solicitation to evil. *Of the evil* ; not by his own heart, not by a human tempter, but by one of superhuman power and cunning. It is specially to be noted that the temptations of Jesus came to him from the outside ; they were not, as many of our temptations are, the result of previous sin.

V. 2. *When he had fasted*. He was so engrossed in his Messianic mission that he had no desire for food. *Forty days and forty nights*. Compare Ex. 34 : 28 and 1 Kgs. 19 : 8. Mark and Luke say that Jesus was tempted throughout the forty days. Apparently the temptations here recorded were the culmination of Satan's attacks.

Vs. 3, 4. *The tempter came*. It is not necessary to think that the tempter came in visible form, seen by the eye and heard by the ear. Our own temptations might be described in a similar way. *Command . . . stones be made bread*. It was expected that the Messiah would work miracles. The temptation was that Jesus should prove his Messiahship by a miracle. Why, it would be suggested by the tempter, should the Son of God perish of hunger in the wilderness, when he has power to turn stones,—those loaf-like lumps of lime stone that littered the ground,—into bread ? *It is written* ; in Deut. 8 : 3. *Not . . . bread alone . . . every word*. The point of Jesus' reply is, "that food will not keep

a man alive, unless God says that he is to live ; and if God says that he is to live, he will live, whether he has food or not" (Plummer). His answer holds good, not only for himself, but for every believer in God's providential care.

Vs. 5, 6. *Taketh him up*. It is not to be imagined that Satan had control over the person of Jesus and took him through the air from place to place, but, rather, his thoughts are directed to this or that. *The holy city ; Jerusalem. A pinnacle of the temple* ; literally, "a little wing," a wing-like projection of the temple, overlooking the valley of the Kidron. *Cast thyself down*. It is assumed by some that there would be a crowd of priests and people in the temple area. The point of the second temptation is then taken to be that Jesus, who had refused to work a miracle to save himself from starvation and at the same time prove his Messiahship, would let God prove him to be the Messiah by saving him from being dashed to pieces. Others see in this temptation merely a proposal to test God by rushing into danger. *It is written* ; in Ps. 91 : 11, 12. The devil misquotes the passage, omitting the words "to keep thee in all thy ways." The psalmist refers to God's safeguarding the righteous in their journeys. Satan uses the scripture to suggest the temptation of God by needless risk. It has been said that throwing oneself from a height is not going "in one's ways," but out of them.

V. 7. *It is written again* ; in Deut. 6 : 16. The reference is to the incident at Rephidim (Ex. 17 : 1-7) when the people charged God with bringing them out of Egypt to perish with thirst. They tempted God with murmuring, "Is the Lord among us, or not ?" *Thou shalt not tempt, etc.* In the face of the first temptation, Jesus had declared that he would trust God ; to the second he answers, in effect, that to put God to the test is not to trust him.

Vs. 8, 9. *An exceeding high mountain*. The language symbolizes a spiritual experience. This mountain is "not to be sought for in terrestrial geography" (De Wette). It may be that Matthew had in mind a contrast between the mountain on which Jesus refused Messianic power and the mountain

on which (ch. 28 : 18), he claimed all power in heaven and upon earth. *All the kingdoms of the world.* The temptation was "to grasp at once and by one act the Messianic sovereignty of the world which his consciousness of Messiahship led him to expect in the future" (Allen). *Worship me.* This was to be the condition of receiving from Satan world-wide rule. It was a temptation to win power by compromise with evil.

Vs. 10, 11. *Get thee hence*; a passionate, peremptory, absolute refusal. *It is written*; in Deut. 6 : 13. No one, as Jesus afterwards taught, can serve two masters. It is impossible, for a loyal servant of God can have no dealings with God's enemy. Nor will Jesus give the least countenance to the view that the end sanctifies the means. *The devil leaveth him*; not merely "departed from him" (Luke 4 : 13), but "left him alone, ceased for a time to trouble him" or "let him go, released him." Luke adds "for a season" (Luke 4 : 14), not permanently. All through Jesus' ministry, he was again and again tempted "to adopt . . . (1) a selfish Messiahship, (2) a spectacular Messiahship, (3) a secular Messiahship" (Professor David Smith). *Behold, angels.* Mark seems to imply that the ministry of the angels went on during the whole period of temptation. Luke has the last two temptations in reverse order. Matthew's order may be due to his

regarding the offer of a universal monarchy as a fitting climax to the series.

### Light from the East

RELIGIOUS WASHINGS—What John did was not in itself a new ceremony. Washings of the person and washings of religious utensils have always been part of worship in the East. The Jews built even their synagogues, if possible, beside a spring or stream, and every Mohammedan mosque to-day has a basin or fountain in the court. John used the strange, lonely Jordan river for his strange washings, an austere man like the austere desert where he preached. There Jesus was baptized and there Christians of all the centuries since have gone to be plunged beneath the abundant waters and have their sins washed away, or to carry away a jar of it.

It is still an event at Easter time in Jerusalem when the pilgrims flock over 20 miles of barren hills to the Jordan,—Russian pilgrims by the thousand. Turkish soldiers escorted them before the War lest many simple folk should fall among thieves. They go down on the Monday and spend the night on a bare space near the modern Jericho. On the Tuesday morning, a great while before day, the kettle drum rouses the great throng and they make their way through the gloom to the dark river for the ceremonial plunge.

### THE LESSON APPLIED

Ch. 3 : 11, 12. John the Baptist was one of the greatest men who ever lived, and yet he counted himself unworthy to unloose the latchet of his Master's shoes. True greatness is always reverent. The daughter of a newly rich millionaire of Chicago was lately traveling in Europe and was conducted by a guide to a room where stood the piano of the ever famous Liszt. She sat down and played indifferently one of the author's famous compositions and then turning to the guide she said, "I suppose a great many famous musicians turn in here to play on this piano?" He said, "Not many. The last visitor to come in here was Paderewski and we asked him to play, but he said: 'I am not worthy.'" In some such spirit let us discount self and

exalt the Master to the highest place.

V. 13. John and Jesus were very different. John called upon all and sundry to be baptized, but he was not baptized himself. Jesus came for baptism although he did no sin. He proposed to lead by following, to help from among instead of from above. A woman in a London slum said once to a visitor: "Why don't you come and live among us? It is easy for you to come from your nice home and visit us, but would you live day by day in our midst?" That challenge Jesus accepted and that test he stood.

V. 14. John and Jesus differed somewhat in their conception of the kingdom. John looked forward to a drastic use of the axe and

fan and fire. His keynote was the destruction of evil powers. Jesus said, "I am come to destroy the works of the devil." But his keynote was construction. The kingdom of heaven was to be dominated by the spirit of the dove, the gentle dove, rather than by the spirit of the great flood which destroyed the world. We need to-day, after the deluge of war, this dove-like reign of peace. Oh may the healing of his seamless dress be by our individual beds of pain and at our national tables of peace.

"Come Holy Spirit, Heavenly Dove,  
Our sinful maladies remove."

Ch. 4 : 1. After the high hour of baptism and consecration the low thoughts come. In that period of relaxation which follows some lonely meeting, some communion service, the devil finds his best opportunity. Bunyan put one of the gates of hell nigh to the door of heaven and through that gate poor Ignorance was thrust just when he thought to hear beneath his feet the ring of the rock celestial. Let us not be ignorant of the wiles of Satan. Let us watch and pray lest we enter into temptation.

V. 3. Our Lord was tempted to misuse his powers, to dedicate to the service of the bodily and the material, those divine powers which should only be the ministers of the spiritual. Man cannot live by material progress alone, but by that Pilgrim's Progress of the soul both individual and national which God intends. "Unless above himself he can erect himself how poor a thing is man." "A man must live," say some, and because a man must live, they do things that are sharp and shady and sharky. This is to prostitute the spiritual to the use of the material. It is to live for bread alone.

V. 4. Our Lord was tempted to presume

upon the loving providence of God. We are to fear God and take good care of ourselves unless indeed there is some worthwhile reason why we should expose our lives to danger. It is not Christian deliberately to break the laws of health and then pray God to give his angels a charge concerning us. Neither should we run into temptation and at the same time expect God to keep us from falling. Presumption may look like the exercise of a very great faith, but it is nothing less than a very great sin.

V. 8. Our Lord was tempted to compromise to attain his good end by a bad means, which would in the last analysis vitiate the whole purpose and process. We should never do evil that good may come. The end should be good and the means should be good. Otherwise we surrender to Satan at the start. We are like the Trojan soldiers who dragged within their walls the wooden horse only to find that they had brought in the enemy unawares.

Golden Text, Matt. 3 : 17. One time a young man accosted a clergyman in a patronizing tone with the question, "Surely, sir, you don't believe in the devil." "Thank God I do sir," said the preacher, "for otherwise I should have to believe myself to be the devil." Our Lord was tempted in all points just as we are, yet without sin, and that made him sure of what he knew already—that there is a devil and that he himself was the son of God and that the heavenly Father was pleased with his moral and spiritual triumph. The soul hath her victories no less than the body, and when Jesus Christ reveals his conquest of sin in us, then the heavens open and a voice descends like bells at eventide. "This is my beloved Son, in whom I am well pleased."

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

Discuss the lesson to-day under the four following divisions :

1. *The baptism of Christ*, ch. 3 : 13-17. Begin by speaking of the hesitation of John to make Jesus a subject for baptism. Question the class as to reasons for this hesitation. Does it mean that John recognized already

that Jesus was the Messiah? It must at least mean that John recognized in Jesus one who was spiritually superior to himself. What argument does Jesus use in order to persuade John to do his bidding? What is the meaning of that argument? What light is thrown upon the question by Gal. 4 :

4, 5? What was the special significance of the baptism to Jesus himself? Suggest that it may have been regarded by him as a definite act of consecration to the new work which awaited him in his public ministry.

2. *The first temptation*, ch. 4 : 1-4. If we take the view that the baptism of Jesus marks his definite consecration to the work of his public ministry, it will help us to understand the significance of these temptations which immediately follow. What methods is Jesus to employ in carrying out his great mission? What methods is he to reject? Point out that the first temptation is one to abuse his miraculous powers. Why should he remain hungry when he had the power to feed himself in the way suggested? What bearing upon the situation has this quotation? : "In the life of Jesus there is not a single example of a miracle worked for his own advantage. In every case his miraculous power was used for the good of others." We do not possess miraculous power, but is there any lesson for us in Jesus' words in v. 4?

2. *The second temptation*, ch. 4 : 5-7. Indicate that this was a temptation to try to secure a recognition of Jesus' authority by giving to the crowd who might witness it a "sign from heaven." It was the same sort of thing that the Pharisees asked for later on in his ministry, Matt. 12 : 38. Why did Jesus refuse in both these cases? Call attention to his words in Matt. 12 : 39-42. Make it clear that Jesus would appeal to men through his teaching and his character rather than through any external authority.

3. *The third temptation*, ch. 4 : 8-11. Possibly this was the severest temptation of the three. Jesus had come to be a king. Now he is tempted to compromise with evil in order to gain his purpose. He is tempted to do evil that good may come. Call attention to Jesus' answer to the tempter, and ask someone to read Matt. 6 : 24. Then go on to remind the class that while so much does not depend upon us as upon Jesus, we are tempted again and again to enter into a like compromise with evil.

## FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Baptism and the Temptation were closely linked experiences in the life of Jesus. In his baptism, Jesus received his special consecration to his ministry; in his temptation, he was called upon to face the question as to how he should carry out his work.

In teaching the lesson, the details of the Baptism should be fully and clearly brought out (see *Lesson Explained* and *HOME STUDY QUARTERLY* or *LEAFLET*). But the main thing, in classes of Seniors, is to have a thorough-going discussion of just what the Baptism meant to Jesus.

Did it not mean, that he was definitely set apart to the great work of the Messiah, that he received a special endowment of the Holy Spirit to fit him for this work and a definite assurance of the Father's approval and blessing as he entered upon it?

After the Baptism came the Temptation. The second was just as necessary a part of Jesus' preparation for his work as the first;

unless he had himself met and overcome temptation, Jesus would not have been a Saviour for the tempted. (See Heb. 4 : 15.)

The three temptations should be taken up, one by one, and their inner meaning should be brought out.

1. *The First Temptation*, ch. 4 : 1-3. Was this merely a temptation to appetite, to satisfy hunger, after long fasting, in an improper way? Or was it a temptation to prove his Messiahship, not by a life of patient, self-sacrificing service, but, once for all, by a miracle that would put it beyond question. At any rate, Jesus saw in what he was asked to do, distrust of God and of that he would not be guilty. Bring out the point of his reply to the tempter (see quotation from *Plummer* in *Lesson Explained*).

2. *The Second Temptation*, vs. 5-7. Was the meaning of this temptation, that Jesus, who had so strongly declared his trust in God, should prove the reality of that trust by letting God save him from being dashed



to pieces in a fall from a pinnacle of the temple? Call attention to the misquotation of the Psalm by the omission of "to keep thee in all thy ways." It is a promise of God's care for those on a journey, not for those who run needless risks.

3. *The Third Temptation*, vs. 8-11. Jesus knew that he was sent to be the Messiah. Why, then, Satan suggests, should he not

seize upon the power of the Messiah in one act, instead of waiting patiently to acquire it through toil and suffering and death.

Hold up Jesus as our example in overcoming temptation. Point out that he met every temptation by quoting a passage of scripture. In the same way God's word is to be our great weapon in our conflicts with the tempter.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

As the biographical interest is strong with Intermediates, the connection of these various studies in the life of Christ is important. A few references to "the silent years" from the Gospels and other sources should prove interesting, and will show the unfolding of our Saviour's character up to the beginning of his public career. The class may use its imagination profitably to picture the main course of Jesus' thoughts.

Jesus publicly dedicates his life to the kingdom, vs. 13-17. Ask pupils to describe the work of John the Baptist. Have them liken it to any similar historical movement. What did John's baptism mean to the earnest young Hebrews who received it? Why could it not mean exactly the same to Jesus? Question the class about the meaning of John's hesitation, and how it was overcome. It should be made clear that John's ministry was a work of preparation for the kingdom Jesus came to establish, and in his baptism, Jesus is publicly dedicating himself to this kingdom. The readiness of the Master to share obligations rather than to claim special privileges, gives a fine lesson to youth. What would the "voice from heaven," and the descent of the spirit mean to Jesus? Invite the relating of any experience somewhat similar in the lives of the pupils.

*How the King Will Get His Subjects*, vs. 1-10.

Describe the kind of "wilderness" Jesus chose for prayer and meditation, following immediately the Baptism. Ask the pupils to tell what would be uppermost just then in his mind. Show how each temptation was the suggestion of an unworthy method of winning subjects, establishing the kingdom. Likely in the first temptation the use of supernatural power for personal ends, providing bread for his own hunger, was also in mind. Get the class to suggest how the kingdom of Christ would have been different, if anyone of these temptations had succeeded. A higher type of citizen is secured for the kingdom by Jesus' strict adherence to spiritual methods. It has been pointed out that this scene depicts the typical temptations of adolescence. How will they use their new powers, is the dominant thought. Will this lesson help your pupils to set aside unworthy appeals in motive or method?

*Victory and Satisfaction*, v. 11. The satisfaction that has followed some hard-won victory over temptation will enable each individual to understand v. 11. In the paragraph entitled Jesus' Sword in the pupils' lesson material, we have endeavored to show how the knowledge of scripture helped Jesus to gain his victory. This lesson affords an excellent opportunity to naturally introduce and magnify the Morning Watch.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Read Mark 1: 1-13; Luke 3: 21, 22; John 1: 29-34.

Begin this lesson by referring to the kind of

boy Jesus was. (See Luke 2: 51, 52.) Have someone read Mark 6: 3. Explain that this verse furnishes the only glimpse

that the Bible gives of the early manhood of Jesus. There is a tradition that Joseph died shortly after the visit to Jerusalem recorded in Luke 2 : 42-52, and that Jesus worked, not only to earn his own living, but also to help to support Mary and her younger children. Ask for your pupils' opinions about the quality of the work that was done during those years of labor and impress the importance of faithfulness in small things. G. Campbell Morgan says, "Sometimes we have overshadowed the carpenter's shop with Calvary's cross. We have no right to do it. We have come to forget the fidelity of the Son of God in the little details of life, as we have gazed upon his magnificent triumphs in the places of passion and conflict."

Have the Golden Text repeated. Ask who spoke these words, to whom they were spoken, and when they were spoken. Have the story of Jesus' baptism told. Question to find out how much the pupils know about John the Baptist, and the conditions on which he baptized those who came to him. Why did he object to baptizing Jesus? v. 14. What does Jesus' reply in v. 15 mean? Why was Jesus baptized? Impress the truth that in all things Jesus is our example. Baptism signifies repentance of and cleansing from sin. Jesus has commanded that all

who become members of his church shall be baptized, and although he needed neither repentance nor cleansing, in this as in all other things, he did what he desires his followers to do. Ask who saw and heard the wonderful revelation. Read John 1 : 32-34 and lead your pupils to understand that anointing with sacred oil signified that a king was set apart for office, so the descent of the spirit signified that Jesus' public life was about to begin, and that John was confirmed in his belief that the Messiah had come.

*The Temptation.* Have v. 1 read. Note the connecting word, then. Explain that from his baptism, Jesus went into the wilderness. He knew everything that he was to do and suffer before his life on earth would end, and he went away where he could think it all out alone with God. Remind your pupils of how sin entered into the world and that Jesus came to free men from sin's power. Tell them that Satan tried to hinder him by tempting him to take some easier way of establishing his kingdom on earth.

Have the story of each temptation read and explain the Old Testament quotations. For full notes, see *The Lesson Explained*. Close by having Heb. 2 : 18 read or repeated several times in unison.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To show how Jesus obeyed and pleased the heavenly Father.

**INTRODUCTION.** I wonder how many of you have cousins that you sometimes visit? Jesus had a cousin named John, six months older than he was, and perhaps these boy cousins paid visits to each other and played together when they were little boys. But they did not live in the same town, so it is not likely that they were often together. The long years passed quickly, and when we come to to-day's story, Jesus and John were both grown-up men.

John knew that Jesus was the holy Saviour, God's Son, who had come to save the world. So John left his home and went out into the quiet country beside the beautiful Jordan River and began to preach. Over and over

he said, "Be ready, for the Lord has come," and day after day he begged people to be ready for the words that Jesus would say to them.

**THE STORY.** One day as John stood beside the river preaching to a great crowd of people that had come from far and near to listen, Jesus himself came quietly among them. John saw him and said, "Beho'd, the Lamb of God, that taketh away the sin of the world."

Sometimes perhaps in church you have seen the minister baptize babies. He would put a little bit of water on their head and make a prayer, and perhaps you wondered why he did it. It was to show that if Jesus is our Saviour, we are going to let his goodness and holiness come into our lives

and make them pure and clean from wrong thoughts and wrong deeds just as pure water makes our bodies clean. It is our way of showing that we belong to God.

Jesus had no sins to be taken away, but he came to John and asked John to baptize him. John said: "Why do you come to me? It is I that should be baptized by you." But Jesus always wanted to do what God's people ought to do, and one command of the Bible is for everyone to be baptized, so John allowed him to have his wish.

Suddenly a wonderful thing happened. A beautiful dove came down from heaven and rested on Jesus to show that God's Holy Spirit was with him. And God's voice spoke so that all the people heard it saying, "This is my beloved Son, in whom I am well pleased."

Jesus had now come to the time to begin his wonderful work as minister and teacher, and after his baptism he went away to a lonely place among the mountains, and there he stayed alone for forty days and forty nights, with no house to stay in, and no food to eat, and no water to drink. It was the time to prove that he was brave and could do right no matter how hard it was.

Wicked thoughts come into your heart and mine, even when we are trying hardest

to be good. Sometimes we want to do things that we know we ought not to do (like going some place on Sunday which we know is not right on God's day) and sometimes we are not strong enough to say "no."

Then out into the wild, lonely mountain country came the angels to take care of Jesus. All the time they may have been near. Perhaps the first thing that they did was to bring food for him to eat and water to drink.

If you will look at the picture at the end of your lesson in the pupil's edition of the PRIMARY QUARTERLY, you will think of a kind of temptation that sometimes comes to boys and girls in school, or even in Sunday School. It was the thought of the heavenly Father and his love for him that made Jesus strong, and that is what will make us brave and strong, too.

Last Christmas the teachers of a Primary Department rejected a Bible story-book when they found in it a picture of the temptation, showing Satan in all the hideousness of red and horns. Wise critics seem to agree that Satan is to be feared most when he comes as an "angel of light," and that he did not appear to Jesus in his true guise. We do not wish to fill children's minds with ugly pictures, but we do want to prepare them to resist evil.

#### FROM THE PLATFORM

A VISION  
VOICE  
VICTORY

Print on the blackboard, A VISION, VOICE, VICTORY. The vision in the lesson, who saw it, and where and when, what it was, and what it meant,—let these points be brought out by brisk questioning, regarding the dove-like descent of the Spirit upon Jesus. The voice—question in like manner about whose it was, whence it came and of whom it spoke and what it said. Such questions will bring out the facts regarding God's declaration that Jesus is his own Son. The Victory,—the questions under this head should follow Jesus into the wilderness, touch lightly on each of the temptations, the meeting of each with scripture, and the complete triumph won over the tempter. Now have the Golden Text repeated in concert. Emphasize two points in connection with it,—namely, Jesus' sympathy with us, as a fellow sufferer, and his power to help us in our temptations as shown by his victory over his own.

## Lesson III.

## JESUS BEGINS HIS MINISTRY

October 17, 1920

Matt. 4 : 12-25.

**GOLDEN TEXT**—Repent ye ; for the kingdom of heaven is at hand.—Matt. 4 : 17 (Rev. Ver.).

12 Now when Je'sus had heard that John was cast into prison, he departed into Gal'ilee ;

13 And leaving Naz'areth, he came and dwelt in Capernaum, which is upon the sea coast in the borders of Zabu'lon and Neph'thalim :

14 That it might be fulfilled which was spoken by Esai'as the prophet, saying,

15 The land of Zabu'lon, and the land of Neph'thalim, by the way of the sea, beyond Jor'dan, Gal'ilee of the Gen'tiles ;

16 The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Je'sus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

18 And Je'sus, walking by the sea of Gal'ilee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea : for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of Zeb'edee*, and John his brother, in a ship with Zeb'edee their father, mending their nets ; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Je'sus went about all Gal'ilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syr'ia : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people from Gal'ilee, and from Decap'olis, and from Jeru'salem, and from Jud'e'a, and from beyond Jor'dan.

**THE LESSON PLAN**

- I. Appearance in Galilee, 12-17.
- II. Four Disciples Called, 18-22.
- III. Teaching and Working, 23-25.

**HOME DAILY BIBLE READINGS**

M.—Teaching, preaching, healing, Matt. 4 : 12-25  
 T.—The draught of fishes, Luke 5 : 1-11. W.—A new teaching, Mark 1 : 21-28. T.—Follow me, Mark 10 : 17-22. F.—Partakers of the divine nature, 2 Peter 1 : 1-11. S.—A life of service, 1 Thes. 5 : 12-24. S.—Faith and works, James 2 : 14-26.

**Primary Catechism**—*Ques.* 118. *Has this command been completely fulfilled?* A. No ; there are still many people in the world who have never heard of

Jesus, and who worship idols.

**Shorter Catechism**—*Ques.* 103. *What do we pray for in the third petition?* A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

**Lesson Hymns**—Book of Praise : 105 (282), 233 (661), 278 (531), 242 (553), 534 (766), 42 (187). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa. 61. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 617, *The Calling of the Fishermen*. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—About Pentecost (April May), A.D. 26 or 27 ; Galilee.

**Connecting Links**—Matthew, in to-day's lesson, begins his account of what Sunday calls the "first active or constructive period" of our Lord's ministry, "the founding of the kingdom." The scene of this period was mainly in Galilee, but also partly in Jerusalem. It extended from about Pentecost, A.D. 26 or 27 to shortly before Passover, A.D. 28 or 29. This period was preceded by a "preliminary period : from the Baptism to the call of the leading Apostles," an account of which is given in John 1 : 6 to 4 : 54, with references to it in Matt. 3 : to 4 : 11 ; Mark 1-13 ; Luke 3 : 1 to 4 : 13.

**I. Appearance in Galilee, 12-17.**

V. 12. *Having heard* ; not by supernatural knowledge, but by common report. Jesus

did not employ miracles when ordinary means would be sufficient. *Cast into prison* ; Rev. Ver., "was delivered up," that is, betrayed, probably by the Jewish authorities, into the hands of Herod Antipas, ruler of Perea and Galilee. For the cause of John's imprisonment, see ch. 14 : 3, 4 ; Luke 3 : 19, 20. *Departed into Galilee* ; not immediately after the Temptation, but at the close of the Judean ministry (see Connecting Links). In Galilee our Lord would be in a more remote part of the territories of Herod Antipas and therefore safer from the cruel treachery to which John had fallen a victim.

V. 13. *Nazareth . . Capernaum*. Jesus first paid a visit to his old home ; but when his townsmen rejected him and tried to kill him (Luke 4 : 16-31), he came to settle in Capernaum.

naum on the northwest shore of the Sea of Galilee, in the fertile plain of Gennesaret. The town of Capernaum is no longer in existence, and its exact site is not certain. *Zebulun and Naphtali* (Rev. Ver.); two tribes of Israel, whose territory lay far to the north.

Vs. 14, 15. *That it might be fulfilled.* Jesus chose Capernaum as his residence because it was a suitable centre for his work; but in doing so, he fulfilled, in the thought of Matthew, the prophecy of Isa. 8 : 22 ; 9 : 1. *By the way of the sea* ; seaward (the Sea of Galilee is meant). *Beyond Jordan* ; Perea, part of the dominions of Herod Antipas, the ruler of Galilee, lying east of the Jordan. Matthew includes this region, as well as "Galilee of the Gentiles," because it is mentioned in the passage quoted from Isaiah along with the other places. *Galilee of the Gentiles* ; upper Galilee, in the neighborhood of Phenicia, inhabited by a mixed population of heathens and Jews. The mention of the "Gentiles," like the account of the visit of the Magi (Lesson I., Matt. 2 : 1-15) "is an intimation that the salvation brought by the Messiah to the Jews does not belong to them exclusively, but is to extend to the heathen" (Plummer).

Vs. 16, 17. *Darkness.* In Isaiah's time this region was in deep darkness because of a threatened invasion by the Assyrians from the north. *Great light.* It was from the far deeper spiritual darkness of ignorance and misery caused by sin, that Jesus came to deliver. *To preach.* The same word is used as of John's ministry in ch. 3 : 1. The message, too, is the same. Jesus took up, and continued, the arrested ministry of the Baptist. "As the Baptist's activity had been made to cease, there was all the more reason for the Messiah to begin to preach ; and the best centre for him to choose was the thick and mixed population on the west shore of the Lake." This verse gives us the substance of his preaching, not its exact form.

**II. Four Disciples Called, 18-22.**

V. 18. *Simon called Peter.* Simon is a common Greek name substituted for the Hebrew Symeon. Peter is also a Greek name, which was given to Simon by Jesus, ch. 16 : 17 ; Mark 3 : 16. *Andrew his*

*brother.* Andrew is a not uncommon Greek name. In John 1 : 35-42, we learn that he was a disciple of John the Baptist, and that Bethsaida, a town on the Sea of Galilee, was the home of Andrew and Simon. *Fishers.* Fishing was the chief industry of this locality.

Vs. 19, 20. *A net* ; a casting net. *Follow me . . . fishers of men.* This is the first recorded saying of Jesus' Galilean ministry in Matthew or Mark. The earthly calling of these fishermen was a parable of their spiritual vocation. The patience, perseverance and courage which they had developed in their toilsome, uncertain and perilous work on the lake, would be needed in their new task. Compare Moses and David, called from keeping their flocks to be shepherds of Israel. *Straightway.* Their prompt response shows that Jesus was right in thinking them likely men for disciples. Apparently Simon and Andrew left their net in the lake, not waiting to draw it in. Their readiness is all the more notable that they do not seem, like the sons of Zebedee, to have had any one to leave in charge of their nets and boat, which were their means of livelihood.

Vs. 21, 22. *Other two brethren, etc.* Zebedee and his sons were also fishermen, but evidently in a large way, having "hired servants" (Mark 1 : 20), and were partners of Simon and Andrew, Luke 5 : 10. *Left . . . their father.* Mark removes any appearance of filial neglect by adding, "in the boat (Rev. Ver.) with the hired servants." Jesus had already won these four disciples at Bethany (John 1 : 35-42), but he had permitted them, meanwhile, to return to their old occupation. Now he attaches them to himself as comrades, to be with him constantly. In calling them thus he begins the formation of the apostle band.

### III. Teaching and Working, 23-25.

The Galilean ministry included : (1) teaching, (2) preaching, (3) healing. Matthew, in vs. 23-25, gives an introductory sketch of our Lord's activity, of which he afterwards fills in the details.

V. 23. *Went about all Galilee.* The Messiah sought the people in contrast with John the Baptist, who required them to come to him in the wilderness. *Teaching.* Not many of the Galileans had heard of John ; none are

mentioned in ch. 3 : 5. They were still "sitting in darkness." *In their synagogues.* Three services a week were held in these, on the Sabbath, and on the second and fifth days. Jesus took advantage of such opportunities. The synagogue in a Jewish village combined the church, the law court and the school house. *Healing.* So numerous were the cases that Chrysostom describes them as "snow showers of signs." *Preaching the gospel;* the "good tidings," a designation used first in the New Testament of the preaching of Jesus. It suggests that his message was less stern and more gracious than that of John.

V. 24. *His fame;* caused by his authority as a teacher and his power as a healer. *Syria.* The fame of Jesus spread to the north and east rather than to the south. The trade connections of Galilee were with Damascus more than with Jerusalem. *Divers diseases and torments.* Two classes of patients are referred to, those who were afflicted (1) with "divers" (various) diseases, such as fever, leprosy, blindness; and (2) with divers torments, that is, diseases of a tormenting nature, diseases which rack and agonize the limbs with torture. Of this second class, three types are mentioned: (a) demoniacs, (b) lunatics, (c) paralytics. The "and" after "torments" in the Authorized Version should be omitted. *Possessed with devils;* literally, "demonized persons." The phenomenon they showed of a double consciousness led to the belief that they were possessed with demons or evil spirits. This is kept distinct from ordinary diseases in New Testament usage. The exact nature of the ailment is obscure. *Lunatick;* insane persons and perhaps epileptics, so called because their seizures were supposed to be influenced by the changes of the moon (Latin, "luna"). *Decapolis;* literally, "a group of ten cities." They lay to the east and south of the Sea of Galilee.

### Light from the East

"THE KINGDOM OF HEAVEN" (v. 17).—The old Hebrews knew that God intervened, on occasions, in the affairs of men. Of course, all that happened was in his hands, but some of his acts were particularly arresting and impressive. He came down and burnt the cities of the plain; he came down and divided the Red Sea; he came down in fire and smoke and spake the thundering words of the Law from Mount Sinai. They expected him to intervene at any time of great need. If their enemies pressed them hard, they looked to God to overwhelm their enemies. He was their mightiest champion, Ex. 14 : 14 ; 15 : 3. He fought as no human warrior could fight, for he wielded the most terrible weapons. He had all the forces of nature at his disposal. His was the scorching east wind; his the fire that swept over the dry grass, the very vipers fleeing before it (Matt. 3 : 7); his the terror of earthquake and volcano; his the storm and the thunder and the lightning. Many a time he came to help his own on the storm cloud, "the wings of the wind," Ps. 18 : 10. In time of oppression and cruelty they cried to God to come,—to come with all these terrors of nature and confound their enemies and his; to confound his enemies even if they were in Israel itself. Prophet after prophet assured the people that the "day of his coming" was just at hand, that deliverance was near. When times were dark and troublous, when the kingdoms of the world seemed to be under Satan's hand, many quiet souls were waiting for the "consolation of Israel," Luke 2 : 25. John the Baptist and Jesus both announced that the new era was just at hand, Matt. 3 : 2 ; 4 : 17. And in a mood of strained expectancy the early Christians passed their days. It would not have been surprising if at any moment the new age had broken in on them.

### THE LESSON APPLIED

V. 12. When the voice of John the Baptist was stifled, our Lord took up the proclamation. When the lawgiver of Israel was taken, the word of the Lord came to Joshua

saying, "Moses my servant is dead; now therefore arise." When McKenzie of Korea died at his post, others, fired by that sad news, gave themselves to the work of missions.

"To you from falling hands, we throw  
Thé torch. Be yours to hold it high."

V. 13. Our Lord took up his home in a new centre,—Capernaum, because that city on the great roadway to the sea was a better coign of vantage from which to do his work. Good business methods and sound strategy are as necessary in the kingdom of God as in the affairs of this world. Better to establish a mission centre in the midst of India's or China's teeming millions, than on some lonely island of the Pacific. Paul always went from one great centre of civilization to another, not because human souls at the great centres were any more precious in the sight of God than the souls at the fringes, but because God can make the psychology of the crowd to praise him.

V. 14. Galilee of the Gentiles was the Belgium of the ancient world,—the cockpit of western Asia, where the big nations fought out their differences. For ages that land sighed wearily for the light of security and liberty. Prophets foretold a better day—the coming of a light that never was on sea or land. This light is still the only hope of Europe, shaken to the roots, the only hope of all the world.

"Light of the lonely pilgrim's heart,  
Star of the coming day,  
Arise, and with Thy morning beams  
Chase all our griefs away."

V. 18. Our Lord, walking along the shore of Galilee, must have been a sight to see. That he loved nature, we know from the frequency with which he chose his figures of speech from that first book of God. If those who claim to worship in that temple which is the face of day would only walk with Christ as he walked with his Father, that day by Galilee, there would not be so much fault to find with Sunday sauntering; but they don't, though they could if they tried.

"There is a pleasure in the pathless woods ;  
There is a rapture on the lonely shore ;  
There is society, where none intrudes,  
By the deep sea, and music in its roar:  
I love not man the less, but Nature more,  
From there our interviews in which I steal  
From all I may be or have been before  
To mingle with the universe and feel

What I can ne'er express, yet cannot all  
conceal."

V. 19. Our Lord became his own herald, but he wanted others to join him in the public ministry of preaching the truth. He still calls over the tumult. Every young man and woman should be sure of two things,—What is my best? What kind of service does the world now stand most in need of? There is a shortage of men for the ministry. Have we the bent that would make us efficient preachers of the word? General William Booth tells of his choice of service. "I hungered for hell. I pushed into the midst of it—the east side of London. For days I stood on the seething streets drinking it in and loving it all. I went home one night to my wife and said to her: 'Darling, I have given myself, I have given you and our children to the service of these souls.'" That was the first meeting of the Salvation Army.

V. 22. They left all. With the giving up of one's self to Jesus there must be the giving up of many things for his service. There was once a man by the name of Benjamin Waugh, who was enjoying all the delights of a studious life and a secluded ministry. He heard the wail of neglected children and went out to take their part and thereby encountered a tempest of antagonism on every side. Even the police and the chief constables of the country opposed him. Now, as a result, we have, everywhere, our popular Children's Aid Societies. But we should not have had them did not this man say, "I choose to be one with the ill-used children rather than to enjoy the pleasures of luxurious seclusion even for a season."

V. 23. His fame spread. While Jesus suffered and toiled for others, he was famous and popular. This is sometimes called the Galilean springtide. Just as soon as he began to ask others to toil and suffer with him, there was a great falling away. That cross which God would reveal in us—that is to say through our own experience—is not popular. Human nature does not like self-denial, but it is very fond of loaves and fishes, of faith cures at a word and without a drop of ugly medicine.

"Repent ye ; for the kingdom of heaven is at hand." Matt. 4 : 17 (Golden Text).

If, after this great War, there is to be a revival like that which followed the wars of Napoleon, we should get ready for it. Repentance, individual repentance, is the order of the hour. Specially encouraging in this day is the almost universal awakening to the "service ideal" of life. But we must go

deeper than that. The roots of all true spiritual progress of the future must strike down into that divine discontent which cries, "I have sinned." There must be a change of mind. That mind which was in Christ Jesus must take the place of our own selfish outlook.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

To-day we are to study the beginning of the first period of the Galilean ministry of Jesus. Before doing so, it may be well for the teacher to remind the class that after the Temptation of Jesus, and before the beginning of his work in Galilee, there is a period for which we must go to the fourth Gospel for our information. During that period, we have Jesus' first meeting with Peter, Andrew, John, Philip and Nathanael; an early ministry in Judea, and a short ministry in Samaria. John's Gospel suggests one reason for Jesus' decision to return from Judea to Galilee. Have some one read John 4: 1-3. Now discuss:

1. *Jesus enters upon his Galilean ministry*, vs. 12-17. Is the statement of v. 12 to be understood as a reason for Jesus' return to Galilee? Point out that, in any case, Galilee was a more suitable scene than Judea for the purpose of his ministry. The people of Galilee were less conservative, and they were less under the control of the scribes and Pharisees. Would the fact that there was a considerable Gentile population in Galilee have anything to do with the matter? Why did Jesus choose Capernaum rather than Nazareth as the centre for his activity in Galilee? Does Luke 4: 16 help to answer that question? Use the map to indicate the supposed site of Capernaum, and remind the class that it was then a busy place with a custom house and a Roman garrison. Call

attention to the subject matter of Jesus' preaching. What relation did it bear to the previous preaching of John the Baptist?

2. *The Master's call*, vs. 18-22. We have already seen that Peter, Andrew, and John had met with Jesus before the incident related here. It is not unlikely that from the time of that first meeting, these three men had regarded themselves as actual disciples. But now Jesus calls them to a more definite following, and to a life of practical service, indicated in v. 19. Question the class as to the idea underlying the figure which Jesus employs here,—"fishers of men." Refer to the suggestive remark of St. Augustine, that these disciples did not lay aside their nets so much as changed them.

Emphasize the fact that Jesus always enlarges the lives of those who become his followers, and show how he expects us to consecrate to his service whatever special skill or ability is ours.

3. *A tour of Galilee*, vs. 23-25. Point out that such a tour through Galilee must have taken considerable time, possibly several months. Call attention to the three lines of activity followed by Jesus: (a) Preaching the good news of the kingdom; (b) teaching in the Jewish synagogues, and (c) healing the sick. How are these related to one another? Speak of how these same three lines of activity are followed by our foreign missionaries to-day.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Call attention to Dr. Sanday's description of the period of Jesus' ministry to which the lesson belongs as the "first active or con-

structive period," which was preceded, he tells us, by a "preliminary period, from the Baptism to the call of the leading apostles."



(See Connecting Links.). In the lesson we see Jesus entering upon his mission, which was "the founding of the kingdom."

There is, first of all, in v. 12, an interesting note of time. "Jesus heard that John had been cast into prison." For the cause of John's imprisonment, see ch. 14 : 34 and Luke 3 : 19, 20. Jesus, if he remained in Judea (see Lesson Explained), would be in danger from the same cruel treachery, which had brought John to a prison dungeon. For safety, he went away to a remote part of Herod's (this was Herod Antipas) dominions.

Attention should be called, also, to the place in Galilee which Jesus chose for his abode,—Capernaum, v. 13. This town became the centre of his activities.

Bring out, also, Matthew's fondness (see vs. 14-16) for using Old Testament quotations and seeing a fulfilment of prophecy in the incidents of our Lord's ministry.

How did Jesus enter upon his mission? It was by preaching. And the substance of his preaching (v. 17) was that people should "repent." The scholars will recognize the similarity of this message to that of John, ch. 3 : 2. Dwell upon the reason given for repentance,—"for the kingdom of heaven is at hand." Jesus had come to establish a

kingdom, but only those could enter into it who truly turned away from their sins. Dwell upon the nature of true repentance,—the actual giving up of sin.

But it was not Jesus' plan to carry on his mission alone. At once he associated with himself disciples ("learners", that is) to be with him and to be trained as his helpers. Vs. 18-22 tell about the calling of the first four disciples. The details of these verses should be fully and clearly brought out. Emphasize the promptness of these four men in giving up their boats and their fishing to follow Jesus,—and doing it at once. Follow out, briefly, the comparison between fishing and the work to which the disciples were called, as "fishers of men."

The lesson goes on to give an account of the way in which Jesus carried out his work, vs. 23-25. Call attention to the three divisions of his work,—teaching, preaching and healing. Discuss the various diseases and ailments which Jesus cured. The scholars will want to discuss whether Jesus heals diseases still as he did while upon earth.

The point to emphasize in closing is, that each one of us has responsibilities in connection with Christ's kingdom,—first, to enter it himself by repentance and faith and second, to bring others into it, until all shall be included among its subjects.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The beginning of Jesus' ministry, as recorded in this lesson, was doubtless several months after the scenes studied last week. In John's account, we have an intervening Judean ministry, during which some of the Baptist's followers had become loosely attached disciples of Jesus.

*Choosing a Strategic Centre*, vs. 12-16. The reason for Jesus transferring his ministry to Galilee can be easily understood without questioning the courage of the Master. The time was not ripe for an open rupture with the Pharisees. Note the pains taken by Matthew to explain the reason for making Galilee the centre. He is eager to present Jesus as the Jewish Messiah. In Luke 4 : 29 we also see a reason for the removal to

Capernaum. In the overruling purposes of God, this town becomes a strategic centre for the spread of Jesus' influence. Have the class note on the map its situation in the thickly populated area of Galilee. We are also told that it was the commercial centre of Northern Palestine, where all nations mingled in its business life.

*The Earliest Comrades in the Work*, vs. 18-22. Question the class about the earlier connection of these disciples with Jesus, John 1 : 35-42. Now their attachment is to be complete and permanent. Discuss the fitness of these fishermen for discipleship. Point out that the promise of Jesus, (v. 19) indicates that every natural and acquired

gift would be utilized in their new vocation. They are still to be fishermen, but seeking a more valuable "catch." Get the explanations of the pupils for the readiness of these men to leave everything at Jesus' call.

*The Nature of Jesus' Work*, vs. 17, 23. Have the class note how the message of Jesus fits in with that of the Baptist. In both, the call to repentance is prominent, but Jesus has a new message of the love of the Father for straying and wearied children. Point out the significance of the word "gospel." Ask the pupils to describe the three aspects

of Jesus' work referred to here. Compare the ministry of the Christian church to-day.

*The Popularity of Jesus*, vs. 24, 25. Trace on your map how the fame of Jesus spread. Observe that he was immensely popular with the people of the "ten cities," chiefly Gentile. Picture the sick people being brought to him, and what their coming meant to them. It is noteworthy that a Christian civilization is marked by the care of the sick and unfortunate to-day. Question the pupils concerning what Jesus does in modern times for those who come to him.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Bring to the class a map of Palestine, of your own sketching, on a which you have indicated but not named Samaria, Jerusalem and all the places mentioned in this week's lesson.

Use the lesson title as a starting point. Show that ministry means service and impress the truth that Jesus' life was a life of service. Ask where his ministry began. Print the name Judea on the map. Who knows the name of the most important city in Judea? Locate Jerusalem and print the name. What have the pupils learned from v. 12 and from their QUARTERLIES about Jesus' reason for leaving Judea? Where did he go? Print Galilee. Ask if any pupil knows the name of the part of Palestine lying between Judea and Galilee. Print Samaria and tell the story of Jesus' talk with the woman at Jacob's well. (See John 4: 1-30.)

What is the next place mentioned in our lesson? Print Nazareth. What happened there? (See Luke 4: 16-31 and QUARTERLY or LEAFLET.) Where did Jesus go then? What does the QUARTERLY or LEAFLET tell about the location of Capernaum? Print the name. Explain that when Canaan was divided among the Israelites the tribes of Zabulon and Naphtali (Nephtalim) settled in the country north and west of the Sea of Galilee. What characteristics of St. Matthew's Gospel do we find in vs. 14-16? (See Lesson I.) Who are the Gentiles? What is meant by Galilee of the Gentiles?

In what way was this prophecy fulfilled? What did Jesus say to these people? v. 17. Have some pupil read ch. 3: 1, 2 and compare the two preachers and their sermons. The subject of this Quarter's lessons is, The Kingdom of Heaven, and in this verse we meet the name for the first time. Discuss its meaning. Tell your pupils that elsewhere in the Bible the title, The Kingdom of God is used and lead them to understand that love of God and obedience to his commands are what he requires of those who belong to his kingdom.

Bring out the story told in vs. 18-22. How could they fish for men? Note that the four disciples were busy when Jesus called them. He wants no idlers. Note also their prompt response. Explain that these men had been disciples or scholars of Jesus for nearly a year (see John 1: 35-42) but now he asked them to forsake their homes and occupations and become his helpers.

Have vs. 23-25 read in urison, and locate the places mentioned. Explain that in every Jewish village, one of the elders was chosen to be ruler of the synagogue. One of the ruler's duties was to decide who might or might not speak or teach at any service. Explain also the Jewish belief that insanity and all forms of nervous diseases were caused by devils taking possession of the afflicted persons. Ask what evil spirits seek to take possession of people to-day and how they can be cast out. Close with the Golden Text.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach that Jesus is here to-day, needing loyal helpers as truly as in the long ago.

**INTRODUCTION.** We learned last week that the time had come for Jesus to begin his great work as teacher and Saviour. We learned how John the Baptist became his first great helper; but there must be many helpers if the message of love and peace is to be carried to all the world.

**THE STORY.** It was now about a year since John had baptized Jesus in the River Jordan, and the king had grown angry at John's plain preaching, which taught the king that he was a wicked man, so he had put John into prison. Jesus was sad about this, but every helper of Jesus knew that he would be in danger of having trouble. Even to-day it is not easy to be a faithful follower of Jesus, but we can bear hard things in this world when we know that forever and forever we shall be safe and happy with Jesus in heaven afterwards.

Do you remember about Peter and John who began to want to be disciples of Jesus that day in John the Baptist's meeting? You had that story a year ago, and now we are to hear again about these same men. They had not forgotten Jesus, but during the year they had kept on with their business of fishing.

One day Jesus had been preaching near the sea-shore, and the crowd grew so large that the people on its outer edges could neither see him nor hear him. Near the shore was a boat that belonged to Simon Peter and his brother Andrew and they were mending their nets and getting ready for the next night's work (for the best time to fish there was at night). Jesus stepped into the boat, and when it was pushed out a little way from the shore, the people could all see and hear him, so he preached to them from the boat.

Peter and Andrew were troubled that day, for they had worked hard all the night before and had not caught any fish. Before Jesus had heard from them about their trouble he said to them, "Go out where the water is deep and let down your net now, instead of waiting till night." They thought he did

not understand, so they explained that they could not catch any, but because they loved Jesus very much they obeyed him.

They let down the great net, and in a few minutes they were calling to their partners, James and John, to come and help them, for the net was so full of fish that they could not get it to shore without breaking it. They were filled with wonder, and they knew that Jesus, by his power, had done this.

And then Jesus said, "Come after me, and I will make you fishers of men." These fish would sell for much money. Could they leave all this chance in business and go away with this poor man? Could they give up home and everything that they had? But someone must help Jesus tell the people how to be saved, just as someone must help him now; and precious souls are worth so much more than money or home or comfort! So Peter and Andrew said that they would go, and right then and there they left their nets and went away with Jesus.

James and John had gone back to their boat and were with their father, mending their nets. Jesus called to them as he had to Peter and Andrew, and James and John left their boat and went with Jesus. The old father could not go, but he let his two boys go, and in that way he gave Jesus the most precious thing that he had. If you and I cannot go as missionaries, we can help to send someone else.

Jesus and his helpers now left Capernaum, and began going from city to city. In that land there were no learned doctors, so when word came to a place that a great healer was coming, a man who could make sick people well and blind people see, all the sick and lame and deaf and blind who could get out at all gathered with hundreds of friends and curious people to wait for him. And that was how the "fishers of men" spent the busy days.

Even if the children are not making the poster for this quarter, let them copy the boat in the PRIMARY QUARTERLY and write a missionary text on it. They may trace and cut out the boat while the teacher tells the story if time is limited.

## FROM THE PLATFORM

# THE LIGHT LEARNERS LABOR

Begin by asking how many of the scholars have seen Holman Hunt's great picture, *The Light of the World*. Get from the scholars or give yourself some description of this picture. Now call for the verse in the lesson in which Jesus is called a "light" (print *THE LIGHT*). Next ask who, in the lesson, became followers of Jesus. Having brought out the names of the four fishermen, ask what they were afterwards called. You will readily get the term "disciples." Ask for the meaning of disciples. The scholars will give you the word *LEARNERS* (print). Question about Jesus' ministry in Galilee after the calling of the four. Bring out that it was a life full of *LABOR* (print). Impress the teaching that we should follow the Light, be learners of Jesus and labor for Him.

Lesson IV.

## WHAT THE KING REQUIRES

October 24, 1920

Matt. 5 : 1-10, 43-48.

**GOLDEN TEXT**—Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5: 48 (Rev. Ver.).

1 And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit : for theirs is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peacemakers : for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye ? do not even the publicans the same ?

47 And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

## THE LESSON PLAN

- I. The Kingdom's Law of Blessedness, 1-10.
- II. The Kingdom's Law of Love, 43-48.

## HOME DAILY BIBLE READINGS

M.—Who are truly happy? Matt. 5: 1-10, 43-48. T.—The humble and contrite, Isa. 57 : 14-21. W.—Whole-hearted seeking, Psalm 119 : 1-8. T.—Rejoicing in the Lord, Phil. 4 : 1-13. F.—Forgiven much, Luke 7 : 36-50. S.—Living water, John 4 : 1-14 ; 7 : 37-39. S.—True blessedness, Luke 6 : 20-38.

**Primary Catechism**—Ques. 119. *What does God's word tell us about the spread of the gospel?* A. God's

Word tells us that the gospel shall be preached in all the world before the end comes.

**Shorter Catechism**—Ques. 104. *What do we pray for in the fourth petition?* A. In the fourth petition (which is, *Give us this day our daily bread*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

**Lesson Hymns**—Book of Praise : 196 (437), 313 (525), 219 (482), 41 (184), 575 (767), 405 (429). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Luke 6 : 27-38. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 290, Christ's Sermon on the Mount. (Slides are obtained from Pres-

BYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—A.D. 28; according to tradition, the Horns of Hattin, two high peaks, closely resembling an Oriental saddle, on the west side of the Lake of Galilee. Many, however, hold that no special hill is meant, but merely the high land west of the Lake.

**Connecting Links**—The lesson for last Sunday belonged to the beginning of our Lord's ministry; to-day's lesson takes us on to about the middle of it. The interval was filled with ceaseless activity on the part of Jesus. His teaching and miracles had caused his fame to spread far and wide, and he gained a considerable following. Ch. 4 : 23-25 must be considered as a summary of months of work.

#### I. The Kingdom's Law of Blessedness, 1-10.

Vs. 1, 2. *The multitudes . . . a mountain.* Jesus ascended a hill to escape the crowd, and to teach the disciples without distraction. *When he was set*; having sat down, the usual position of a Jewish teacher. "To sit," in the Talmud, is nearly synonymous with "to teach." *His disciples.* "This may be regarded as the beginning of the Christian church" (Cambridge Bible). *Opened his mouth*; a formal introductory clause commonly used in scripture before an important statement.

V. 3. *Blessed*; or happy. This word was translated "beati" in the Vulgate or ordinary Latin Version of the Bible, hence the name "Beatitude." *Poor*; those who, because they try to lead pious lives of obedience to God, are oppressed and down-trodden by ungodly people, and so are in need of God. *In spirit.* Not only are they needy, but they also feel their need. *Theirs is the kingdom of heaven*; that is, they are worthy members of that kingdom and true subjects of its king. Knowing that they are needy and helpless, they put their trust in God, and wherever there is a believing heart, there the kingdom of God is. Poverty of spirit is the root quality in disciple character; the

beatitudes are true only of those who possess it. The kingdom is often spoken of as in the future, but here as a present possession. It is within those who are humble and receptive in their attitude to Christ. "A rich man, who is able to despise in himself whatsoever there is in him by which pride can be puffed up, is God's poor man" (Augustine).

V. 4. *Those who mourn*; primarily those who sorrow over their own shortcomings and sins, but also all who bear grief of any sort in the right spirit. *Shall be comforted*; not only in the future, but also, in large measure, here and now.

V. 5. *The meek* (compare Ps. 37 : 11); the humble-minded, those who bow at once to the will of God. *Inherit the earth.* As the kingdom grows, the proud and ungodly will be weeded out of the earth, and the meek will be left to inherit it.

V. 6. *Hunger and thirst*; those who spend their lives in the endeavor to obey God's law and thus obtain his righteousness. *Filled*; the desire for God's will cannot fail to be gratified.

V. 7. *The merciful . . . obtain mercy.* The rule holds good on the whole, though with many exceptions, in men's dealings with one another, that the merciful are treated mercifully, and the unmerciful get no mercy. But the chief meaning of this Beatitude is, that those who are merciful to their fellow men, will themselves find mercy in the day of judgment.

V. 8. *The pure in heart*; "innocent of all evil, not only in fact, but in intention; his eye is single (ch. 6 : 22), he has, as Augustine says, a cor simplex, a heart without folds; he has no desire to offend God or men" (Plummer). *Shall see God*; perfectly when the kingdom is realized, but also, to a large extent, in the present. Like a mirror kept clean and bright, the mind of the pure in heart reflects the working of God's providence and thus sees God in his works, and he is most frequently conscious of God's presence.

V. 9. *The peacemakers*; those who have peace in their own souls, and who promote peace in a world of strife. *Shall be called*, etc.; called so by God himself and his Son. The sons of God promote peace most effectively when they try to reconcile contending parties to God before trying to reconcile them to one another.

V. 10. *Persecuted for righteousness' sake*; a beatitude dealing with men's attitude towards the Christian, as the preceding ones deal with the Christian's attitude towards God and towards men. Persecution is an additional opportunity for the Christian to prove his sonship and fitness for the kingdom.

Vs. 11, 12 repeat and apply to the disciples the Beatitude of v. 10. These verses are regarded by many as forming another Beatitude, making the whole number nine instead of eight. In vs. 13-16, the nature of discipleship is illustrated by the two metaphors of the salt and the light, while vs. 17-38 set forth the contrast between the Christian life with the Jewish ideal by means of six illustrations.

## II. The Kingdom's Law of Love, 43-48.

Vs. 43-45. Here we have the sixth illustration showing the contrast of Jesus' teaching with that of the Jews. *Love thy neighbour*; Lev. 19: 18. In the original law, neighbour meant an Israelite. *Hate thine enemy*. This is not in Leviticus. It was an inference wrongly drawn by the scribes. "Enemy" refers to a Gentile. No Gentile was regarded as a neighbor. *Love . . . bless . . . pray for*. "The supreme mark of affection—love and loving prayer, is to be given to the most noxious of opponents—religious persecutors" (Plummer). *Children of your Father*. Jesus had laid down a severe test of loyalty,—loving one's enemies; he justifies it by the example of God. Christians are God's children; they must prove their parentage by likeness to him.

Vs. 46-48. *The publicans*. This word should be rendered "toll collectors." The

publicans were really Roman knights of the order known as equestrians, who contracted for collecting the state revenues. They, in turn, farmed out the taxes of Palestine to the persons called "publicans" in the New Testament. These were the tax-gatherers of the lower class. Their exactions were often cruel and oppressive. As a rule, they were unpatriotic and irreligious, and were cordially despised by the orthodox Jews. *Perfect . . . as your Father . . . is perfect*. Love as God loves,—that is the goal of moral perfection. Only with Christ's help can we reach it, but that help is all sufficient.

## Light from the East

"PERSECUTED" (v. 10)—The Jews and their kinsfolk, the Arabs, have always been good at persecuting any "new way" in religion. When Mohammed, permitted no longer to speak within the city of Mecca, preached repentance and judgment to come to the crowds outside at fair-time, his steps were dogged by Abu Lahab, his uncle, who made sport of the eager prophet. When the persecution became intolerable, the prophet turned on him with a fierce curse, which, finding a place in the Koran, holds Abu Lahab up to execration as the Gospels brand Judas. (Mohammed's curse is fiercer than Psalms 69 and 109.)

When the religion of Mohammed got the upper hand, it was just as intolerant as its persecutors had been. "Throughout the land there shall be no second creed," was the prophet's behest on his death bed. And the early Moslems went forth in a religious frenzy offering to all: "Islam, Exile, or the Sword." To Abu Bekr, the mildest of the prophet's successors, even Moslems complained of the severity of Khalid, who bore the surname "The Sword of Allah." "The sword of Khalid," they said, "dipped in violence and outrage, must be sheathed." Nay," replied Abu Bekr, "the sword which the Lord hath made bare, against the unbelievers, shall I sheathe the same? That be far from me."

## THE LESSON APPLIED

V. 3. The king requires of us that we have a due sense of our own shortcoming. Pride

disqualifies. "One time not far from Rome a nun appeared who laid claim to special

gifts of inspiration and prophecy and the Pope scarcely knew what to make of it. He sent St. Philip Neri to investigate. That astute man hastened through mud and mire to the convent and besought the abess to summon the nun without delay. When she appeared he stretched out his foot, all bespattered with mud, and desired her to draw off his boots. The young nun, who had been much made of, drew back in anger and refused. Philip ran out, mounted and returned instantly to the Pope and said, "Give yourself no uneasiness. Here is no miracle for here is no humility."

V. 4. The king requires of us that we sorrow because of this shortcoming. "Many years ago there was a striking picture in one of the galleries of Paris. It was the dead Christ. On the left side was a child holding in its two tiny hands, the pale, worn, strained hand of the Saviour. The child had been gazing on the dark wound in the centre of the palm and the face was grieved with anguish, the eyes were full of tears and the lips quivered." The sorrow of the cross will make us sorrow for our sin.

V. 5. The king requires that we be patient under provocation. When he himself was reviled he reviled not again. His greatest followers have followed his example. Viscount Bryce, speaking of Gladstone,—a man who passed through a tempest of misrepresentation, in his time—saw that there stood against this truly great man no record of one malignant word or one vindictive act. That is meekness.

V. 6. The king requires of us that we be righteous—wholly desirous of being right with man and right with God. A big brother was upbraiding his little brother because he left his homework undone, thus breaking a promise made to his mother. The little brother retorted, "I wanted to get along in my 'rithmetic as much as she wanted me to." "You wanted to," sniffed the inexorable mentor, "you might as well not have wanted to. You didn't want to enough." There is a fund of philosophy in that terse expression. Moody used to be fond of saying that every man was just as good as he wanted to be. If he wasn't good, it was because he didn't want to enough.

V. 7. The king requires of us that we become passionate. The cry of a needy world should not fall upon unheeding ears. "Is your father at home?" said someone to the little son of one of those men who habitually think about others. "No sir, he's out," was the answer. "Where can I find him?" "Well," said the little fellow, "guess you'd better look for some place where folks are sick or hurt. I don't just know where he is but he's helping somewhere."

V. 8. The king requires of us sincerity. There must be a disinterested love of truth and a hearty hatred of all evil for its own sake. We must seek truth with a scientific mind and avoid sin with a spiritual passion. Into such a mind and heart the truth eternal will pour as inevitably as the tide goes up the Bay of Fundy. "Blessed are the pure in heart" was the last text of Dean Stanley in Westminster Abbey. What a fitting text just before the beatific vision!

V. 9. The king requires that we say and do those things which make for peace. First righteousness, then peace. In a world like this, shaken to the foundation by all kinds of antagonism,—personal, economic, national,—how great a boon it would be to have peace. Our Lord came to this world to establish peace and good will among men. He does this through the activities of individual hearts. He needs us to make peace.

V. 10. The king requires of us endurance. He that endureth to the end shall be saved. "When Richard Baxter was told that he would have a glorious reward because he had suffered so much in the cause of Christ he said that he didn't want any reward other than a little more persecution. He gloried in a tribulation like St. Paul, being perfectly assured that no foe could work anything upon him other than the will of God desired." Before such a mood the most of us must throw up our hands and say, "It is too high for me, I cannot attain unto it."

Matt. 5: 48 (Golden Text). The king requires of us that we shall be like God. God is love and love is the fulfilling of the law. We must cease from foolish dislikes and bitter hatreds. We must cultivate that love which suffereth long and is kind. "Do you love your enemies?" asked a recent

convert from heathenism who taught a class of children. If the answer were no, she said, "then you are not a Christian, stand here." If the answer were yes, then she

said, "You are a Christian, stand on the other side." By that same standard will God divide the sheep from the goats at the great assize.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

The lesson for to-day may be discussed as follows :

1. *A great sermon*, vs. 1, 2. Point out that, in spite of a number of differences this sermon, reported by Matthew, is almost certainly the same sermon as Luke reports in ch. 6 : 20-49 of his Gospel. Suggest that the members of the class make a comparison of these two accounts as part of their private study. Suggest, also, that Luke is probably right in connecting this great sermon with the appointment of the twelve apostles. It has been called an "ordination sermon" Ask for the opinion of the class as to the appropriateness of such a title for it. This sermon has also been called a "sort of autobiography." Is that a suitable description of it? Can we say that in it Jesus was setting forth the principles by which he himself lived? Point out the exceptional value of this sermon in enabling us to understand the real nature of the kingdom which Jesus came to establish amongst men. Indicate the inner and spiritual view of that kingdom which is here emphasized.

2. *Qualifications for membership in Christ's kingdom*, vs. 3-10. Not only are these qualifications indicated, but also the true happiness of those who possess these qualifications, together with reasons for their happiness. Are the virtues here described by Jesus the ones which are generally regarded in the world as being sources for happiness? Have the class think a little

bit about this question before answering it. Discuss this division of the Beatitudes, suggested by The Teachers' Commentary: "V. 3 brings out a fundamental condition out of which the others grow; vs. 4, 6, 8 bring out qualities which have to do especially with the relation of the inner life toward God; vs. 5, 7, 9, 10 bring out qualities which have to do especially with the outward manifestations of this inner life toward our fellowmen. Remind the class of how consistently Jesus emphasized the necessity of humility,—the possession of the poor in spirit,—on the part of any who would seek entrance into his kingdom. Seek to show how this spirit of humility really underlies all the other beatitudes."

3. *The supreme virtue*, vs. 43-48. We have seen the place of humility as a necessity for the Christian, and now in these verses, Jesus brings out the place of love as the supreme and crowning virtue of the Christian life. Give some time to finding out what is involved in Christian love. Make it clear that love in the Christian sense is something more than mere good feeling. It is something which seeks the highest good of those who are its objects. Make it clear, also, that the perfection enjoined in v. 48 is the perfection of love, the supreme virtue in both God and man. Ask someone to read Luke 6 : 36. What light does it throw upon this point?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

After discussing briefly the setting of the lesson (see Time and Place and Connecting Links), the Lesson Plan may be followed. In discussing the Beatitudes, the form in which Luke gives some of them (Luke 6 :

20-22) should be kept in view.

#### I. THE BEATITUDES, VS. 1-10.

*First Beatitude*, v. 3. Bring out the meaning of "beatitude." Is it true that the "poor" are "happy?" Luke says so. Is



light thrown upon the case by the Lesson Explained? The "poor" whom Luke had in mind were such as are there described. Why did Matthew add "in spirit"? Did he feel the difficulty which we feel in Luke's statement? Does it meet the case to explain that it is the needy who feel their need who are blessed? In what does the blessedness consist? Why does this beatitude come first? Is it the root virtue in Christian character?

*Second Beatitude*, v. 4. "Those who mourn." Luke says, "who weep now." What kind of mourning is referred to,—sorrow of any sort, or sorrow over sins and shortcomings? Or is all grief borne in the right spirit included? Is the "now" in Luke to be emphasized? Is there a contrast between present and future? If so, what is the future referred to? When is the "comfort" received?

*Third Beatitude*, v. 5. Who are the "meek"? Is the "meek" person to be charged with weakness? Or does it require special strength of character to be meek? Are we to think of meekness as a passive virtue or as an active one? Would it be right to say that the truly meek person is one full of fire and force and power, who yet has perfect control of himself? What about the meek inheriting the earth? Is this a description of what happens now or of what will happen as the kingdom of God grows and is established?

*Fourth Beatitude*, v. 6. What is meant by righteousness? Would it be right to say that it consists in the doing of God's will?

What is meant here by "hunger and thirst"? How will this longing be satisfied?

*Fifth Beatitude*, v. 7. Does this rule hold in men's dealings with one another? Does the Beatitude refer to this? Or, is the mercy which is received, mercy from heaven? And is showing mercy to others the condition of receiving divine mercy?

*Sixth Beatitude*, v. 8. Does the phrase "pure in heart" describe a condition of perfection? Or does it simply denote sincerity? In what sense do the "pure in heart" see God?

*Seventh Beatitude*, v. 9. What is the most effective way of bringing about universal peace? Does this verse justify pacifism? Could this beatitude be enjoyed by a soldier?

*Eighth Beatitude*, v. 10. Does persecution fall to the lot of the ordinary Christian? Is it wrong for a Christian to seek popularity?

## II. LOVING ONE'S NEIGHBOR, vs. 43-45.

Point out the place of this illustration of the contrast between the Christian life and the Jewish ideal (see Lesson Explained).

Discuss the quotation in v. 43. What was meant by "neighbor" in Leviticus? What addition had been made to the law from Leviticus? Who is meant by "enemy"? How does Jesus broaden the meaning of the Levitical law? What is the standard of loving set before the Christian?

Close by asking if the character which Christ requires is possible of attainment. Press home the truth that the possibility of it depends upon his sufficient grace which is freely promised.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Ask the class why the section including this lesson has been called an Ordination Sermon. The position in Jesus' ministry, according to Luke 6: 13-20, suggests the significance of the title. It must have been important both for the apostles and the disciples generally, to have the principles of the kingdom clearly placed before them.

*The Kingdom's Subjects*, vs. 1-10. The pupils may be interested in the traditional site of this sermon's delivery. Discuss the

statement, "this mountain has become to the civilized world, what Sinai was to Israel." What is the purpose of the kingdom as indicated by its laws? Ask the pupils to state which of the Beatitudes seem the more reasonable. From these statements you will find indirectly which are difficult to accept, and explanations may be made. It is important that the manliness required to measure up to Christ's standard should be emphasized. Where any beatitude seems to

be misunderstood, the scholars might be asked for illustrations. Each member of the class should know these laws of the kingdom by heart. The plan of the Korean Christian (INTERMEDIATE QUARTERLY or LEAFLET) for making the verses "stick" is worthy of high commendation.

*New and More Exacting Laws*, vs. 43, 44. Have a pupil read the command, "Love thy neighbour," Lev. 19:18. Where was the authority for, "Hate thine enemy?" Show that giving "neighbor" a broad interpretation would have made impossible this attitude to an enemy. The contrast between the Jewish and the Christian outlook is clearly seen here. Love is the great law of the kingdom, and to love all men is the Christian's primary duty. Have the class

point out how this love will make possible the fulfilment of all the commands in this chapter.

*Aids to Our Loyalty*, vs. 45-48. The Golden Text contains an appeal for loyalty, even when the demands of the kingdom are exacting. The traditions of the family should provide a motive to Christian living. Becoming like God the Father, is a practical duty as well as an ideal. Consider the similar appeal of Jesus in Luke 22:27, "I am among you." Christians are expected to be like the Elder Brother, and even like the Father in heaven. The record of Luke 6:12 shows that the night previous to this teaching was spent in prayer. Emphasize its importance to one who would have the stimulating fellowship of the Master.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Question about the church service preceding the Sunday School session or any service that the majority of the members of your class has attended. Ask different pupils to tell one thought which was expressed in the sermon and if possible apply it to the everyday life of your scholars. Then ask the name of the sermon from which our lesson passage is taken, who preached the sermon, to whom it was preached, where it was preached, the circumstances under which it was preached, where the whole of it may be found, and why it is of interest to us who live so many years after it was preached.

Explain that in St. Luke's Gospel the same sermon is given in much shorter form. (See Luke 6:20-49.) Refer to last week's lesson and bring out the connection between vs. 23-25 of chapter 4 and vs. 1, 2 of this week's lesson. (See *Time and Place and Connecting Links in The Lesson Explained.*)

Ask what name is given to the first part of the Sermon on the Mount, what the word Beatitude means, and why these verses were so named. Have the Beatitudes read one by one in unison. Be sure that every word is thoroughly understood and endeavor to so direct the discussion of each Beatitude that your pupils will realize that

the blessing promised is the natural result of the exercise of the virtue named. Compare v. 7 with ch. 6:12. Emphasize purity of heart and life, v. 8. Refer to David's prayer, Ps. 51:10. Remind your scholars that God's image is in each of them, but impure thoughts and acts deface that image. Only those whose hearts are clean can understand God. In discussing v. 9, read Isa. 9:6. Call for the Golden Text, and impress the truth that the subjects of the Prince of Peace should try to be like him.

Before passing to the second part of the lesson, test your scholars to see how many of the Beatitudes they can repeat and urge them to memorize all of them.

Explain that in the verses between the two parts of the lesson passage, some differences between Christ's teaching and the teaching of the Jewish priests are mentioned and that vs. 43-48 tell of another difference. Ask your scholars to read these verses silently and try to find out what this difference is. Whom did the Jews regard as neighbors? As enemies? What did the Jewish leaders say about how each should be treated? v. 43. Show from Lev. 19:48, that this teaching is not in accordance with the law of Moses.

In which verse do we find what Jesus

taught about the treatment of our enemies? V. 44. Have this verse read in unison and explain the meaning of "despitefully." Can any scholar name anyone who obeyed this command? What reason did Jesus give

for expecting his followers to be kind to their enemies? Vs. 45-48. Just as children who truly love and honor their parents try to do the things those parents do, so God's children should make him their example.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach love and loyalty as the foundation principles of discipleship.

**THE STORY.** When Jesus came to the world there was a great deal of law in the religion of the people, but there was very little love. They were taught to pay a great deal of attention to the way they wore their clothes and washed their bodies and paid their church dues; they went through all sorts of forms of worship that was worship to be seen and not real heart worship.

As a very little boy Jesus heard the stories of Joseph and of David and of Moses and of all the great men that we read about in the Old Testament. Perhaps if to-day we had only the precious hand-made copy of God's Holy Word as they had in Jesus' time, we should think more about what it means to us. For then, you know, each family did not have a Bible as we have, and every word of the great roll in the Temple was carefully copied by hand.

Jesus loved the heavenly Father, and his heart was so pure and loving and kind that kind thoughts and kind deeds filled every day of his life. And he wanted everyone else to be that way, so you will notice as you read the stories he told, how much he says about love. He wanted people to do right not because the law said so, but because their hearts were so full of love that they would not think of doing anything else.

It is easy to do things for people we love. It is easy to do things for God if we love him, and think about his goodness to us. A little girl was carrying her baby brother, a fat little fellow, and someone said, "Isn't he too heavy for you?" "Oh, no," she said, "he is my brother." She loved him so much that he did not seem heavy.

There is a story about a little girl who had a garden bed which her father made for her

in the shape of a large heart. He made the ground all soft and smooth, and he gave her flower seeds to plant. It was fun to plant the seeds and to see the tiny plants begin to grow, but when dry days came and the garden had to be watered, and when weeds grew and had to be pulled out, that was not fun, and the little girl neglected her garden. Then one day she wanted some flowers for a friend, but when she went to her garden it was so full of weeds that there were scarcely any flowers at all.

"Shall we work together in the garden?" asked her father, and together they began carefully, one by one, pulling out the ugly weeds. Some of them were very hard to get, for their roots were wound around the flowers, and father said they were like the unkind habits that get in and spoil our inside heart-gardens. The habit of getting cross about things that we cannot have, or of saying unkind things about other boys and girls when it would be so much kinder to keep our lips locked up, or of being selfish in our play. Jesus is the heavenly Gardener, and he can help us have pure, loving hearts if we think about him and try to do what we think he would like to have us do.

When Jesus was out on the mountain preaching this wonderful Sermon on the Mount, which is our lesson to-day, he said, "Blessed are the pure in heart," and "Blessed are the peace-makers" (your teacher will read all those "blesseds" to you) and he meant that those who would try to be loving, and kind and like him, would be happier and life would be sweeter. They would see God's love in every kind act of their friends, and in every flower and in every pleasure.

The QUARTERLY has in it a little verse, a very old verse, that would be good to copy.

## FROM THE PLATFORM

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| <b>C<br/>O<br/>N<br/>D<br/>I<br/>T<br/>I<br/>O<br/>N</b> | 1. POOR IN SPIRIT | <b>P<br/>R<br/>O<br/>M<br/>I<br/>S<br/>E</b> | 1. KI. HEA.       |
|  | 2. MOURN          |  | 2. COMF.          |
|  | 3. MEEK           |  | 3. INH. EA.       |
|  | 4. HUNG. RIGHT.   |  | 4. FILLED. RIGHT. |
|  | 5. MERC.          |  | 5. OBT. MERCY     |
|  | 6. PURE           |  | 6. SEE GOD        |
|  | 7. PEACE          |  | 7. CH. GOD        |
|  | 8. PERS. RIGHT.   |  | 8. KI. HEART.     |

Have the scholars repeat in concert the eight Beatitudes. Point out that in each there is a **CONDITION** (print) and a **PROMISE** (print). Write down, one by one, the conditions and promises, abbreviating as above. As each of these is written, ask a question or two to bring out clearly its meaning. Call for the Golden Text, and ask why this should have been chosen out of all the Beatitudes. With a little help, the scholars will see, that if the heart is pure, the whole life will be right. (Such illustrations as the tree and its fruit, the fountain and stream, etc., may be used.) So also, to "see God" includes all that is promised in the Beatitudes. For, to see him means to know him and trust him as our Father, who will give to us every blessing it is possible for us really to enjoy. How, then, can we get a pure heart? Point to the prayer in Ps. 51 : 10. It is God who alone can make and keep our hearts pure.

Lesson V.

### HEW DOWN THE CORRUPT TREE— October 31, 1920 WORLD'S TEMPERANCE SUNDAY

Matt. 7 : 15-27.

**GOLDEN TEXT**—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.  
—Matt. 7 : 19.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name

have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 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:

25 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.

26 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:

27 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.

#### THE LESSON PLAN

- I. False Teachers and False Disciples, 15-23.
- II. Wise and Foolish Builders, 24-29.

#### HOME DAILY BIBLE READINGS

M.—Known by their fruits, Matt. 7 : 13-29. T.—Fruit of repentance, Matt. 3 : 1-12. W.—Strong bodies, Daniel 1 : 8-20. T.—Blind and deaf, Isa. 42 : 14-22. F.—Corrupt because sinful, Rom. 3 : 9-20. S.—Restore the fallen, Gal. 6 : 1-10. S.—The spirit of love, 1 Cor. 13 : 1-13.

**Primary Catechism**—Ques. 120. *What part should you take in giving the gospel to the heathen who have never*

*heard of a Saviour?* A. If I cannot go myself to tell them about Jesus, I should pray for them, and give of my money to send Bibles and missionaries to them.

**Shorter Catechism**—Review Questions 101-104.  
**Lesson Hymns**—Book of Praise : 6 (432), 251 (544), 256 (541), 533 (773), 529 (771), 301 (599). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Matt. 3 : 1-12. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 292, The Parable of the House on the Rock and on the Sand. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

**Time and Place**—The same as last lesson.

**Connecting Links**—To-day's lesson contains the close of the Sermon on the Mount.

**I. False Teachers and False Disciples, 15-23.**

Vs. 15. *False prophets*; prophets in the sense of a revealer of God's will, not a foreteller of future events. The "prophets" in the New Testament church were teachers. "False" prophets would not help others to find the narrow way, v. 14. (Compare ch. 24: 11-24, and 1 John 4: 1.) *In sheep's clothing*; referring to the dress commonly worn by Old Testament prophets (Heb. 11: 37.) The meaning here is "like a sheep outwardly," gentle and innocent. (Compare ch. 25: 33.) *Ravensing wolves*; influenced by some selfish desire, such as greed of power or gain. (Compare Isa. 56: 11; Jer. 6: 13.) The Teaching of the Twelve, an early Christian writing, warns the church against "Christ traffickers," the prophets who are greedy for power and who teach for money. This is the meaning here—self-seekers.

Vs. 16-18. *Know*; "discern exactly." *By their fruits*. The conduct of the false teachers and the effect of their teaching in the lives of others is sure to betray them. *Grapes of thorns, or figs of thistles?* There were, in Palestine, thorns which produced grape-like fruits, and thistle-heads like figs; but no one mistook the appearance for the reality. *Good tree*; sound, healthy. *Corrupt tree*; degenerate through age or bad soil. *Good . . . evil fruit*. The conduct corresponds to character. "Like root, like fruit" is the teaching of common experience (compare Gal. 6: 7) and the false teacher will in time reveal his root" (Plummer).

Vs. 19, 20. *Hewn down, and cast into the fire* (that is, used as firewood). "To this day, in the East, trees are valued only so long as they bear fruit" (Cambridge Bible). And the only teaching worth anything is the teaching that results in good lives. *Wherefore*. The original Greek suggests the difficulty of knowing a false prophet,—“at least” by their fruits, if in no other way. His doctrine may be sound and his outward life moral. But his conduct will reveal whether

he is a self-seeker, or has the Christ-spirit.

V. 21. Jesus here turns from false teachers to false disciples, from the misleading which comes from others, to the misleading which comes from ourselves. He has spoken of false prophets; he now speaks of false professions, which may be worse. The warning against being deceived by the frequency and fervency of our own professions. *Saith . . . Lord, Lord*. "Lord" was a title of dignity given to a Jewish teacher (compare Luke 6: 46). To call Jesus "Lord" is to profess to be a Christian (see 1 Cor. 12: 3). The repetition of the title expresses great earnestness. *Enter into the kingdom of heaven*; through the "strait gate" of v. 14. *Doeth the will of my Father*. The profession of Jesus as Master must be followed by obedience to the will of God. Jesus is the true "prophet" or revealer of God's will. A revelation of this will is given in the Sermon on the Mount. It is not confession of the Lordship of Christ that takes one through the straight gate, but doing the will of God as Jesus reveals that will.

Vs. 22, 23. *In that day*; the day of judgment. *In thy name*; thrice repeated,—for thine honor, a claim to have paid outward homage to Jesus as the Messiah. "Prophesying," casting out devils, doing wonderful works (miracles) were gifts of the Spirit in the apostolic age (compare 1 Cor. 12: 10). *Will I profess*; publicly declare. The falsehood of the fruitless profession will be made known before men and angels. *I never knew you*; as my disciples. *Depart*; the sentence of doom, as in Matt. 25: 41. God abides now even with the ungodly, that he may lead them to repentance, Rom. 2: 4. But he will, at the judgment day, separate them from him forever.

**II. Wise and Foolish Builders, 24-29.**

Vs. 24, 25. *Heareth . . . doeth*. These must go together. (See James 1: 22-25.) *I will liken him*; (Rev. Ver), "shall be likened." It might mean "made like" or "compared to." *A wise man*; with "that practical wisdom which does the right thing for the purpose in view." The sayings of Jesus are not impracticable; in fact, they contain the very principles which will enable one to

stand the strain of life. *Built his house*; a serious undertaking to make for himself a lasting home. *A rock*; (Rev. Ver.), "the rock," that is, the ground rock, a solid foundation. *Floods*; the mountain torrents rising in flood and threatening to work away the foundations.

Vs. 26, 27. *A foolish man*; not a deliberately wicked person, but a thoughtless one. He did not of purpose choose a bad foundation, but simply gave the matter of a foundation no consideration whatever. *The sand*; the loose sand near the bed of a mountain torrent. *The rain descended*; "down rushed the rain." *Beat upon*; Rev. Ver., "smote upon," a different word from that in v. 25,—struck it with sudden fatal effect. *Great was the fall*; a description, not of the greatness of the house, but the completeness of the rain.

#### Light from the East

THE ROCK AND THE SAND—Palestine is a highland country and the heights are bare with slopes to east and west cut by deep gorges. A heavy rain means scores of floods pouring down torrent beds to the Jordan or the sea. The water carries every-

thing before it, beasts and bushes and huts alike. No man is so foolish as to build on the sand at a valley's mouth! Houses are built on the rock out of reach of the floods.

A flood in the hills of Sinai on Dec. 3, 1867, was described by Mr. F. W. Holland of the Ordnance Survey: "At 4.30 p.m. a few heavy drops of rain began to fall; and at 5 p.m. a tremendous thunderstorm began. The rain fell in torrents, and the roar of the thunder, echoing from peak to peak, and the howling of the wind, were quite deafening. In less than a quarter of an hour every ravine and gully in the mountains was pouring down a foaming stream; and soon afterwards, a tremendous torrent burst down a little wady just below our tent. . . It was a grand but awful sight. It seemed almost impossible to believe that scarcely more than an hour's rain could turn a dry desert wady upwards of three hundred yards broad into a foaming torrent from 8 to 10 feet deep. Yet there it was, roaring and tearing down, and carrying with it tangled masses of tamarisks and hundreds of palm trees. A few miles above a whole Arab encampment was swept away and thirty persons perished, besides scores of sheep and other animals."

#### THE LESSON APPLIED

V. 15. Beware of false teachers of all kinds, and especially of those in our day who say that prohibition of the liquor traffic is unjust because it interferes with the liberty of the individual. If intoxicating liquor were a good thing in itself as a beverage for man, there might be a grain of truth in the contention. But no one can show that any man has ever been the worse because deprived of this beverage, while it can be shown that thousands and tens of thousands have been utterly ruined by its customary use. Moreover, it has always been a recognized principle, that the personal liberty of the individual must be subject to the welfare of the many. There are many things good enough in themselves which it would not be right to do because of the inconvenience caused to others. There are laws limiting the individual as to explosives. The general public must be protected from what may be

only a possible danger. As the social order becomes more complex, it is plain that the number of personal rights which the individual must surrender, increase in number. There was not much need of prohibition on Robinson Crusoe's lonely island, but with so many men to-day driving automobiles on crowded roadways, the use of strong drink becomes a formidable menace.

V. 17. The liquor traffic is a bad tree and brings forth evil fruit. Is there any business in the world which has so much misery to its count? For proof, turn to our jails, asylums, hospitals, police courts, and homes even,—yes, many of our homes.

How much the liquor traffic, through its development of intemperance, has done to impair the body, mind and spirit of the peoples! In the first attempt of Captain Webb to swim the English Channel, he was

induced by his backers, against his own better judgment, to take some brandy beaten up with an egg at certain intervals on the way. This caused his temperature to fall so rapidly that he was obliged to give up the attempt. On the second trial he refused the brandy and was easily successful.

The effect upon the mind is no less injurious. The customary use tends to dull the mind and the excessive use puts a man at a disadvantage for the moment. The Pioneer quotes thus from one of the Kaiser's letters to Czar Nicholas: "I have ordered my fleet to shadow the British and when they have anchored to lay themselves near the British fleet, to give them a dinner and make them as drunk as possible to find out what they are about, and then sail off again. I think the astonishment will be great, as the English, as well as our own people, believe that our fleet will be in the North Sea." This, written in 1905, shows the kind of ally the Kaiser hoped to use.

The havoc wrought upon human character is simply awful. How many promising young men have we known to have been deflected from their true course by this accursed habit and traffic. How much good

money has been squandered that might have been better spent in providing the necessities of life for wife and children or in laying up something against the days of infirmity and old age? Lord Leverhulme, a business man of world-wide fame, is convinced, that if the Mother Country were to adopt prohibition, the saving to the nation would be so great that it would pay Britain's indebtedness to America within five years.

V. 19. What shall we say of such a tree? Cut it down, why cumbereth it the ground? Let the axe of prohibition be laid to the roots and that right lustily. Dr. John Pringle, ex-Moderator of the General Assembly, said at a great convention in Toronto, "I went overseas a temperance fanatic, and I came back from overseas five hundred times more of a temperance fanatic than I went over."

Vs. 24-27. The nation that builds upon the liquor traffic will by that much compass her own destruction, whereas the nation that eliminates this dreadful evil will, by that much, have built upon the rock. Lord Roseberry said long ago that the nation must dispose of the liquor traffic or else the liquor traffic will dispose of the nation.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Point out that the part of the Sermon on the Mount from which our lesson to-day is taken is that part which especially deals with practical instructions in righteousness for the citizens of Christ's kingdom. Divide the lesson into the following three parts:

1. *The great test*, vs. 15-20. Remind the class that prophets are not simply people who foretell the future, but all those who claim to speak for God. Indicate the importance of being able to apply to them some decisive test. Their actual teaching may often be correct enough, so far as orthodoxy goes. What deeper test would Christ have us apply? Is it a fair test? Speak of the untold harm done to the cause of Christ by those whose profession of Christianity does not square with their practice. Seek to press home the warning here to all who allow themselves to be called by the name of

Christ. Draw attention to the parable of the good tree and the corrupt tree. Show how this parable can be made to apply to institutions and movements as well as to people. Then definitely apply it to the liquor traffic. How has it met Christ's test? Has it brought forth good fruit or evil fruit? Encourage the class to name some of the results of the traffic in strong drink, (a) in the case of the individual and his family, and (b) in the case of any community. What is the only satisfactory way of dealing with such a traffic? See v. 19.

2. *Profession and practice*, vs. 21-23. In these verses, Christ deals with the punishment of false prophets, and of all hypocrites. Call attention to the significant way in which Jesus assumes the right to be the final judge of men. How are they to be judged? By their professions of belief in

him? By their professions of what they have done in his name? Is it not rather by their obedience or lack of obedience to the will of God? Make it clear that to say this is not to treat faith lightly. True faith must always precede right action. But lay emphasis upon the fact that if faith is of the right sort it will express itself in such action as is in accord with the will of God, and that such action is the only sufficient proof of the presence of real faith.

3. *The foundations of life*, vs. 24-27. This parable is the conclusion of the Sermon on the Mount. Ask the class to suggest why it is a fitting conclusion. Point out that the storms of life, the testing experience of life, are much the same for all. But some lives stand up to them and some fall before them. What is the explanation according to Jesus? Bring home the lesson that the only safe foundation for life is a sincere obedience to Christ.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The best way of dealing with this lesson for World's Temperance Sunday will be first, to take up our Lord's teaching regarding false teachers and false disciples (vs. 15-23) and wise and foolish builders (vs. 24-29) and then apply this teaching to the liquor traffic.

#### I. FALSE TEACHERS AND FALSE DISCIPLES

Point out that Jesus has just been speaking (vs. 13, 14) of two ways, one of which, "the narrow way," leads to "life," while the other, "the broad way," leads to destruction. Now he turns to "false prophets." Bring out the meaning of "prophets." Were these persons foretellers of future events or were the teachers—"forthtellers?" (See Lesson Explained.) The connection is simple,—false teachers will not help others to find the narrow way.

Dwell upon the description given of the "false prophets," bringing out the contrast between their outward appearance and their inner character. Have the scholars look up Isa. 56 : 11 and Jer. 6 : 13 for an account of the motives which influenced the false prophets.

Follow out the details of vs. 16-18. Emphasize the utter uselessness of the fruitless tree. It is fit for nothing but complete destruction. Like that useless tree, doomed to perish, is the teaching of the false prophets.

What is the application to the liquor traffic? Is it not a deceiver, like the false prophets, making promises which it can never

fulfil? The scholars will be ready with illustrations of this charge. And is not the motive of those engaged in the traffic the same as that of false teachers,—the greed of power or gain?

Turn now to the "false disciples," vs. 21-23. Discuss with the class the false professions made by these pretenders, and bring out their uselessness. They will never make a way for anyone into the kingdom. The final and irrevocable sentence will be, "Depart."

Does the liquor traffic not make false professions? Think of the promises of health, happiness, joy, good cheer and good fellowship which it holds out. Are these fulfilled? What shall be done, then, with a business which is chargeable with so much deceit?

#### II. THE WISE AND FOOLISH BUILDERS.

Jesus continues to discuss the contrast between true and false disciples. The true disciples are those who do, as well as hear, his words; the false are those whose hearing is not followed by doing. Have the scholars turn up James 1 : 22-25, as an illustration of our Lord's meaning. Follow out the details of the comparison in vs. 24-27.

It will not be difficult to make the application to the liquor traffic. Surely anyone who yields to the persuasions of that business is a foolish builder of life. The only way to build wisely is to refuse to have anything to do with it.

Is the liquor traffic a "corrupt tree?" If it is, ought it not to be "hewn down?"



### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

If the pupils have written the story of the Two Builders in their own words, as requested in the Notebook Work, a good point of contact will be found in this material. This lesson gives a solemn warning to us as teachers, that if our pupils are not let to put the truths they hear into practice, their hearing is worse than useless.

*How to Judge Anything*, vs. 15-20. From different members of the class, get a composite picture of one of these false prophets. Bring out the significance of "sheep's clothing." What special danger would lurk in the fact that these counterfeit disciples claimed to speak for God, revealing divine truth. The point of this teaching is how they may be detected. Have the class point out the aptness of the illustration from the thorns and thistles. Emphasize and illustrate the general rule given for judging anything. The destruction of the worthless should also leave a deep impression.

*Pretended Obedience Worthless*, vs. 21-23. Find out whether the pupils see that these verses bring the warning against spurious disciples nearer home, to Jesus' audience. Graciously but searchingly this turn is given in v. 21. However necessary discriminating judgment of others may be, it is no substitute for self-criticism. Question the class

concerning the spirit indicated by the profuse profession, "Lord, Lord." Emphasize the practice that far outweighs profession. Lead the pupils to see the importance of pure motives in our work for the kingdom.

*The Two Builders*, vs. 24-27. Divide the class into two groups. Let one tell the various steps taken by the "wise man." Let the other tell how the "foolish man" built. Make the difference between a bed-rock and a sand foundation stand out clearly. Note that the same deluge and hurricane fell on both buildings. Men of Christian character are not exempt from life's temptations, but they have a secure foundation. Make the pupils see that Jesus declared obedience to his teaching to be absolutely essential.

*How Can We Help to Hew Down the Corrupt Tree?* Perhaps the outcome of the Referendum vote will seem to make a Temperance Lesson superfluous. Legal enactment and enforcement make strong appeal to every loyal Christian citizen. The pupils should be led to see their duty in that respect. But personal abstinence is still a live issue. When we judge even slight indulgence in the use of intoxicating liquor by its fruits, the call comes to uproot the custom by example and personal influence.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Read Luke 6 : 43-49.

Briefly review the main points in last week's lesson and by questioning on the part of St. Matthew's Gospel from which our lesson passage is taken, bring out the fact that this week also we are studying part of the Sermon on the Mount. Have one pupil read v. 15 aloud. Explain that just before he uttered these words, Jesus warned his disciples that it is not an easy thing to be a Christian. (See vs. 13, 14.) Tell your pupils that the prophets spoken of here are not people who foretell events, but people who profess to be able to teach others how to enter the kingdom of heaven. Bring out clearly the meaning of the word ravaging

and show that those who wilfully lead others astray must be as cruel as wolves.

Ask who can read the words in which Jesus told his disciples how to find out whether or not people are what they profess to be (v. 16) and impress the infallibility of this test. (For note on figs and thistles see *The Lesson Explained*.) Refer to the disciples' familiarity with orchards and vineyards (see QUARTERLY or LEAFLET) and explain that in Palestine trees are not valued for their beauty or for their shade, but only for their fruit. Any tree that does not produce good fruit is used for firewood. Have vs. 17-20 read verse by verse. Explain the meaning of corrupt and hewn, then de-

velop the Junior Topic, A Sharp Axe for a Corrupt Tree.

Ask in what way bad habits are like corrupt trees and how they can be hewn down. Speak particularly of the drink evil, how imperceptibly the habit develops, how strong it becomes, have the pupils name some of its fruits and impress the truth that the only safe method of dealing with it is the method of complete destruction.

After vs. 21-23 have been read silently and the meaning of any words or phrases that the pupils do not understand has been explained, compare these verses with vs. 16 and 20. In vs. 16 and 20 Jesus tells us how

to test other people and in vs. 21-23 he tells how he will test those who profess to be his followers. But in both, the same test is applied. Our acts tell what we are.

Have one pupil read vs. 24, 25 and another pupil read vs. 26, 27. Ask what name is given to stories of this kind and the meaning of the word parable. Whom did Jesus mean by the wise builder? The foolish builder? What did he mean by the house? What is the only foundation on which our lives and hopes should rest? How can we build on that foundation?

Close by having the Golden Text repeated in unison.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach that good only produces good; and that evil must be rooted out.

**INTRODUCTION.** While it is reason for great thanksgiving that we have national prohibition, we must not forget that there is still danger from intemperance. The love of intoxicating drinks did not end with the ceasing of its manufacture. Home-made beverages that intoxicate are made in many homes and given to the children of our Sunday Schools to drink, and we must not neglect to warn them because their parents do not.

The following temperance verse may be used in the opening or closing exercises:

#### My Body

God gave me my body to use while I live;  
I'll thank him for it by the good care I give.  
The good food I eat, and the water I drink,  
The warm clothes I wear, and the nice  
thoughts I think,  
Will help make my body grow useful and  
strong,  
And make my life happy and helpful and long.

**THE STORY.** In the land where Jesus lived there were many trees. But in that country it was not like it is here with miles and miles and miles of farm land stretching away as far as one can see. That is a crowded land, many people living close together. They have to use the land very carefully or enough

fruit and grain will not grow, and that means famine. So in Jesus' time every man who had fruit trees had to pay a tax for every tree, and you may be sure that he did not long keep any tree that did not have fruit on it.

In a certain district, a few years ago, most wonderful peaches grew. But by and by a strange disease came and the leaves on one tree after another grew yellow and fell off and the trees did not bear any peaches and finally they died. It was spreading from orchard to orchard, so the people said, "We must have good peaches, and we must stop this disease," so they sent out word that every tree must be cut down. Then they started new trees, and by and by they had fine large peaches again.

The disease of drinking wine and beer is like that disease that spoiled the peach trees, only it spoiled men and women and even boys and girls, so our country said it must be stopped, and that is why we have forbidden its use. But while we are so happy to know that they are gone from Canada, we are unhappy to hear that they are going to carry sorrow and trouble to another country. That country is China.

China is a wonderful country, but you know it is a heathen country where the people believe in so many strange gods and are afraid to do so many things, that many of its people are very poor. Thousands of

babies starve every year, because the fathers can only earn a few cents a day and cannot buy food for them. A few years ago some cigarettes were taken over to China and given away, and the men and boys wanted more. Even in Canada, where doctors and teachers are trying all the time to tell boys how dangerous and wrong it is to smoke cigarettes, we find men and boys doing it, and of course in China, where there are thousands of people with only one Christian doctor, they would not know what the cigarettes would do, and they are doing a great deal of harm. So while we ask God to help Canada keep strong and pure and free from drink and cigarettes, let us pray and work to help save China, too.

One day a man was riding along and all at once he pointed to some little brown, dried-up fruit on a little tree by the roadside. The lady with him did not believe that kind of fruit could be good to eat, but he brought her some, and when she tasted it it was like the sweetest honey. That little persimmon tree was worth more than the larger thorn tree that grew next to it.

Alfred is a little boy who is very fond of candy. He eats so much of it that he is not

hungry for the bread and butter and the nice vegetables and fruits that his body needs, so he is sick many days. Unless he begins very soon to give his body the right kind of food, he will not be a strong, well, happy man.

Lucy came to live in a new town, and the children and grown people loved her at once because she was like a pretty picture with her pleasant smile and her golden curls. But soon the boys and girls did not invite her to their houses and the grown people did not ask her to do things for them because they found that the prettiness was all outside. At home she did not help her mother and she pouted and scolded if she could not have her way. There was not in her heart the love that we heard about last week. There was just her own selfish self, and she did not try to make anyone else happy. And the way we really and truly are in our hearts is going to show in what we do.

Jesus said, "By their fruits ye shall know them." Whatever makes us kind and loving and happy is good for us. Whatever makes us weak or sick or cross or unkind is bad for us, whether it is the thing we eat or the boy or girl we play with or the thoughts we think.

#### FROM THE PLATFORM

## THE SAND ROCK FOUNDATION

Bring out, by a few rapid questions, our Lord's description of THE SAND (print) and the ROCK, FOUNDATION(print), and his comparison of two classes of hearers respectively to a man who should build a house on the sand and one who should build upon the rock. Then use the following illustration: "On the Fraser River in British Columbia, there is a huge, swirling eddy, which has eaten away a great piece of ground, and goes foaming and growling in a circle round the edge of its triumph, seeking to devour yet more. On a rocky point jutting out between the main channel and the bed of the eddy, stands a house. It is the third house which was built upon the bank of the river there. Two earlier houses, built on earth, have been sucked into the torrent. Then the proprietor built on the rock, and though the hungry stream may set him on an island in time, it cannot overthrow the house." Say to the scholars: "Here are two men, one an abstainer, the other a drinker, which is building his life on the rock?"

## 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 Presbyterian Publications, Toronto.

Lovers of short stories will be pleased with the O. Henry Memorial Award, *Prize Stories 1919*, chosen by the Society of Arts and Sciences (S. B. Gundy, Toronto, Canada, 298 pages, \$1.90). In 1918 a memorial was proposed by the Society of Arts and Sciences for O. Henry, whom Stephen Leacock claims was the best of the short story writers. Marble monuments and bronze slabs were put aside in favor of a short story competition. These stories were to appear in some American magazine during 1919. A committee of editors and writers was appointed to pick out the best stories of the year and a final vote was taken on their selection. The stories which won first place out of the many considered are given in this volume.

*Swatty*, by Ellis Parker Butler (Houghton Mifflin Co., Boston and New York, Thos. Allen, Toronto, 301 pages, \$2.00) is really the story of three boys of whom Swatty is the leader. One of the best parts of the book tells how Swatty, while he and "Georgie" were fishing, rescues "Bony" from a watery grave. Having landed "Bony" on the bank they try to pump the water out of him. But he won't pump. Knowing that pumps which do not pump are primed they prime "Bony" thereby nearly quenching the small remaining spark of life. These boys, like Huckleberry Finn and Tom Sawyer, are of the Mississippi country. In some respects this trio remind the reader of Mark Twain's famous boy characters. Like Tom and Huck, Swatty, and his chums will appeal to boys everywhere, and to every man who has a boy's heart.

*Every Man for Himself*, by Hopkins Moorhouse (The Musson Book Co., Ltd., Toronto, 342 pages, \$1.75). This book was written, it is said, in response to a desire expressed by a returned Canadian soldier, whom the author met on a train. The soldier expressed disgust with having to read so many American stories with the plot laid in New York or some other spot across the line. He wondered if there was nobody in Canada who could write some fresh Canadian novels with Canadian characters and local color. This novel begins action in Toronto with a recent athletic graduate of the University of Toronto meeting in a strange way an attractive and mysterious girl. Money intended for a

political campaign is stolen, involving the honor of a well known politician and of a retired president of a Toronto Loan Company. The search for this campaign fund involves some sharp work with clever crooks and leads to a fight in the Algoma woods with a gang of bootleggers. The story with its intricate and interesting plot, its action and its Canadian background, makes entertaining reading.

Merely as a suggestion for a serial story, a chapter of which was to be written each week by one of six young Oxford undergraduates and read aloud at their weekly gathering, Kenneth Forbes the writer of the first chapter drew his characters from the names in a letter he found in a volume in an old bookshop. The writer of this letter, to some one she addressed merely as "Joe," signed herself "Kathleen." It is with the efforts of the six young men to obtain an introduction to the real Kathleen, whose name gives the title to this amusing book by Christopher Morley (Oxford University Press, S. B. Gundy, Toronto, 174 pages, \$1.25), that this story is concerned. To appear at the door of the young lady's home as a gas man and demand to read the meter, to disguise himself as a cook and then bribe the real cook to let him take her place for a day, and to send bogus telegrams to the head of the house and introduce himself as an Oxford friend of "Joe," are only a few of the many ruses adopted by these enthusiastic young men to meet the heroine of the story. That they should all choose the same day, and practically the same hour, for the purpose makes things rather lively for the quiet family into which they have dropped, and the untimely arrival of Cousin Joe complicates things rather more and makes the ending of the well written little book a very amusing one indeed.

The masterly handling of a subject which, otherwise treated, might become either ludicrous or uncanny, make *The Third Window*, by Anne Douglas Sedgewick (Thomas Allen, Toronto, 155 pages, \$1.65) a book very much worth while. Four characters only, Antonia Wellwood, the beautiful widow of Malcolm Wellwood, a young English officer killed in the War; Cicely

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Latimer, the colorless cousin who so jealously guarded the memory of the dead soldier as to make use of certain clairvoyant powers to prevent Antonia marrying again; Captain Bevis Saltonhall, the wounded brother officer who was in love with Malcolm's widow; and Malcolm himself, the unscen dead, whose presence Antonia so strongly feels as she looks through one of three windows at the fountain in the little walled garden. Struggling between intense desire to be true to the memory of the dead husband, and a great and overpowering love for his friend, who is now her suitor, Antonia makes a pitiful figure. When she at last solves the problem it is Cicely alone—whom one learns to hate almost as heartily as did Captain Saltonhall—who feels triumphant. One can only wonder if she is as happy as she appears to be at the success of her efforts and the methods she has used to bring such an unhappy ending about.

A straightforward statement of the relationship which exists between England and the United States, and an earnest appeal for a sympathetic understanding of this situation, is presented by Owen Wister in his latest book, *A Straight Deal or the Ancient Grudge* (The Macmillan Company of Canada, Toronto, 287 pages, \$2.25). Although the author addresses himself specifically to Englishmen and the citizens of his own country, there is much in his book that provides food for thought for every loyal Canadian. He blames the school text-books of the United States for fostering the ancient grudge against England, but points out that it has also been accentuated by various controversies and certain differences in customs and matters. This "anti-English complex" tilts the judgment and colors such facts as are to England's discredit, denying a straight deal. Owen Wister makes a direct attack on the universal tendency to hostile generalizations, and emphasizes the unfairness and absurdity of this practice. He is hopefully convinced that many of the American soldiers in Europe looked about them, used their sensible American brains, and leaving school histories and hearsay behind them, judged the English for themselves. Their judgment will depend not alone on their personal experience, but also on that liberality of outlook which is attained only by getting outside one's own place, and seeing a lot of customs and people that differ. A mind thus seasoned and balanced no longer leaps to an opinion about a whole nation, from the sporadic conduct of individual members of it. Letters and anecdotes are quoted to illustrate the English and American temperaments, and to prove how they can be reconciled by a sympathetic understanding of environment and tradition. With an impartial hand, the pages of history

are turned back, and at every stage England is revealed as the friend of the United States. In spite of occasional hostility, the same national ideal is traced through the development of both countries. The people of the United States are urged to face the facts of history unflinchingly, and to make an unprejudiced acknowledgment of what they owe to England. Nor are the actions of England on which the ancient grudge is founded, glossed over, although her achievements are accorded unstinted praise. The friendly relationship which should exist between England and the United States, and which is to the national interests of both, can only be fostered by the spirit of fair play which blasts the foundations of the ancient grudge, and insists on a straight deal.

Amid the feverish rush of modern business and the elaborate social and educational propaganda which is absorbing the time and energy of our men and women, the value of home life as a factor in national welfare is apt to be overlooked, and the child in our midst is denied his natural birthright. As a timely warning against this danger, comes William Wallace Faris' new book, *The Christian Home* (Westminster Publishing Company, Philadelphia, 141 pages, 75c.). This book discusses the novelties and perplexities of the modern home, dealing with the problem of economic pressure, the competition of commercialized amusements, the changing conceptions of home life, and the actual compensations for much that has been lost. The Christian home is characterized by a wholesome happy family life, with parents and children united by bonds of love and sympathy. In this home tastes are formed and characters developed in an atmosphere of wholesome living and thinking. The advice and warning of a veteran pastor is well worth earnest consideration if our home life is to be deepened and enriched and allowed to play its true part in our social and national life.

*Wild Life in Canada* by Captain Angus Buchanan, M.C., (McClelland & Stewart, Toronto, 264 pages, \$3.50 net) is a fascinating account of an expedition into the far north territory, that vast country where there are hundreds of miles on which no white man has yet set foot, and even where he has been, in the distant interior near to the Barren Lands, in many cases the footprints have been so few that an old Indian inhabitant of a district could easily count those who had passed in a lifetime on his ten fingers.

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of War in 1914, but on receiving his release from the army he immediately took up his old diary and started to record his experiences in the hope that they might be in some measure instructive to those setting forth on like adventure, and to those who take an interest in wild life of any kind. His experiences during the early months of 1914 still retain their native novelty, for no other footsteps have since followed his. The north remains the silent unbounded solitude that his canoe and dog-sled intruded on for a brief space. The spirit of the north breathes through the written pages of his book, while the illustrations from the author's own photographs give a personal touch which increases our wonder and delight in the reality and beauty of the vast unpeopled tracts of our great Dominion.

**Missionary Morale** by George A. Miller (The Methodist Book Concern, New York, Cincinnati, 166 pages, \$1.00 net) contains a foreword which gives the keynote to the contents of the book. "What the morale of the soldier wrought in France the spirit of the missionary must accomplish everywhere. In the days of no equipment the missionary's personality largely accounted for his results. Now that lands, buildings, machinery, funds and apparatus are being planned and provided on a scale beyond all previous under-

takings, there arises the urgent need of men and women sufficient for the challenge of a new world situation. The cause is finally to be lost or won on the basis of its working personnel. Where and how shall we provide the supermissionary?" This book will help to answer the question.

In these days of reconstruction, the searchlight of criticism is being turned on every department of life, and no institution can stand if it fails to measure up to its full responsibilities. **Reconstructing the Church** by William Allen Harper, LL.D., (Fleming H. Revell Company, 188 pages, \$1.25 net) examines the problems of the times from the standpoint of a layman of the church, and emphasizes the necessity for the church getting a new grip on herself if she is to fulfil the ideals entertained for her by her best friends. She needs trained leaders, and a fuller recognition of religious education as a reconstructive force. She must meet the problems of modern life. The duties and challenges of reconstruction do not demand the rebuilding of the old social order, but the adaptation to a new one. It is with the thought of stimulating the men and women of the churches to think of the problems that confront them in terms of Christian idealism, that the author sends forth this volume. Chief among the questions discussed are the



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principles of a united church and of Christian brotherhood. In the opinion of Dr. Harper, the adoption of these principles will solve the problems of federated and community churches, industrialism, and social reconstruction along lines compatible with the teachings and spirit of Christ.

A little village in one of the fairest English counties that lie along the Marches of Wales is the setting for Kenyon Gambier's new story, The Girl on the Hilltop (McClelland & Stewart, 319 pages, \$1.40). Roger Lingard, an American armed with birth certificates, marriage certificates and various other papers that may help him in his search for his Lingard and his Turle relatives, reaches the little village of St. Dyfrigs and finds, to his dismay, that while the Lingards of the big house on the hill are the great power in the village, the last of the Turles, his mother's people, are not admitted on an equal footing. Two cousins, Dorothy Lingard and Charity Turle, both live in the village, and in his one-day visit to the place, in August 1914, the young American is fortunate enough to meet them both and to learn from one of them and from the village gossips much of the history of his family. Four years later the young heir, one of the first men to join up with a British unit, returns to the village to find many changes and to fall in love alternately with both the cousins. It remains for a third

heroine—a young American nurse convalescing in the same quiet village—to discover that Sergeant Kellie Hill is the real Roger Lingard and to learn, even before the young man knew it himself, that it is neither the energetic, independent Charity Turle or the haughty Dorothy Lingard who is to be mistress of the great house. The girl on the hilltop, the charming American nurse, has looked down into the hearts and homes of the village, and has stood back and quietly waited until the young soldier has made the decision for which she has longed and waited. The reader loves, in turn, each one of the three heroines and reads between the lines of this charming story a great many more things concerning the War.

Another volume in the series Peeps at Many Lands has appeared recently. Ancient Greece by the Rev. James Baikie (McClelland and Stewart, Toronto; A. and C. Black, London, 92 pages, \$1.00) gives a delightful account of the early civilization of Greece, its art and culture, and life in the city state. There are sixteen full-page illustrations, and a sketch-map of the country. Every phase of Greek life is portrayed, from its naval and military glory to its games and theatres. The description of painting, architecture and sculpture is carefully illustrated from the great masterpieces which are to be found to-day in the art galleries of the world.

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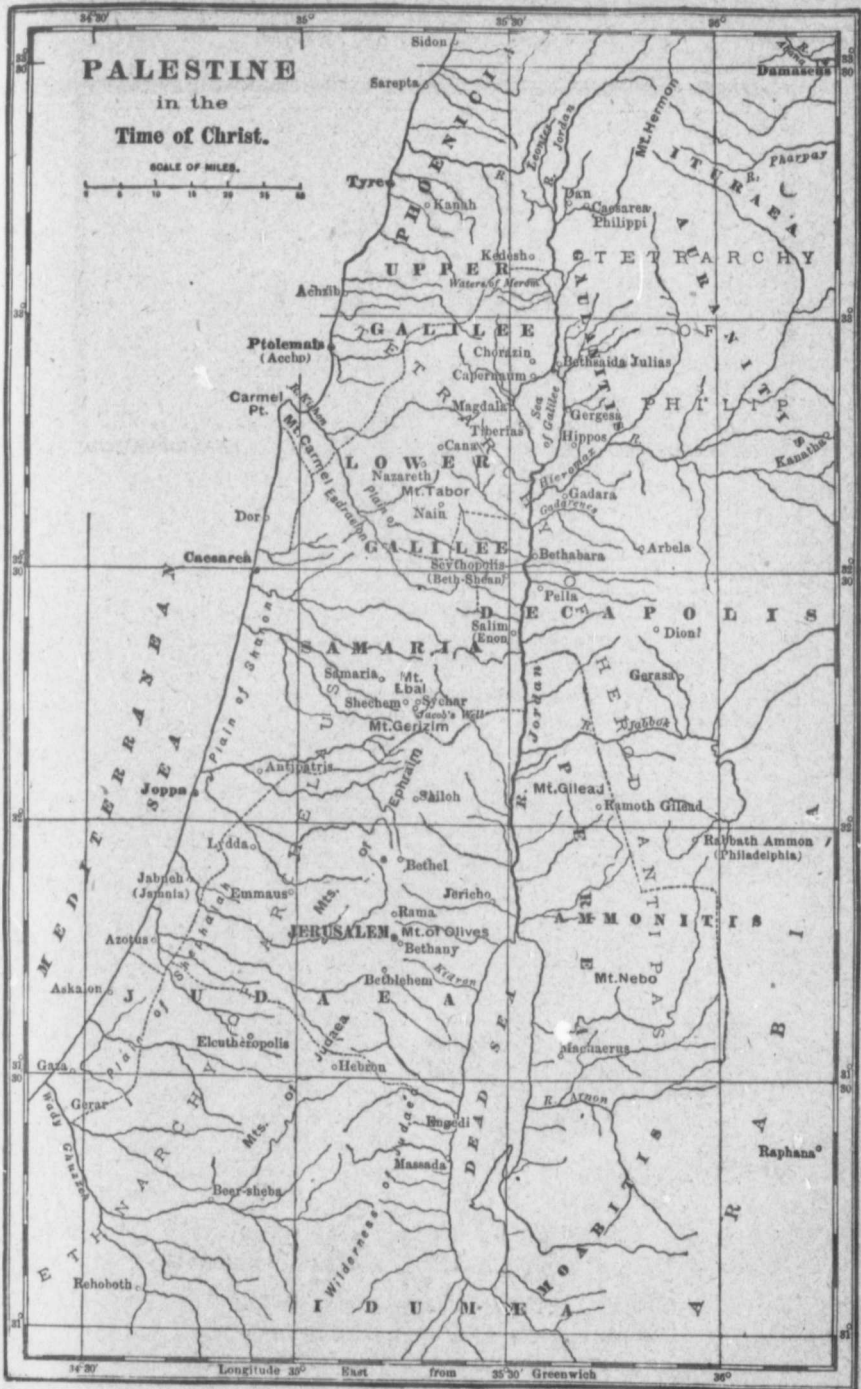
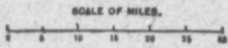
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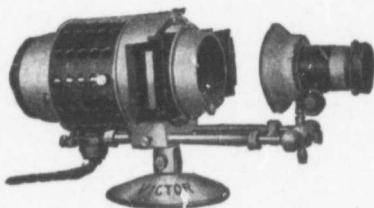
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