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December, 1920

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THE TEACHERS MONTHLY

The
Home Study
Series

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* Presbyterian Church in Canada *
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THE TEACHERS MONTHLY

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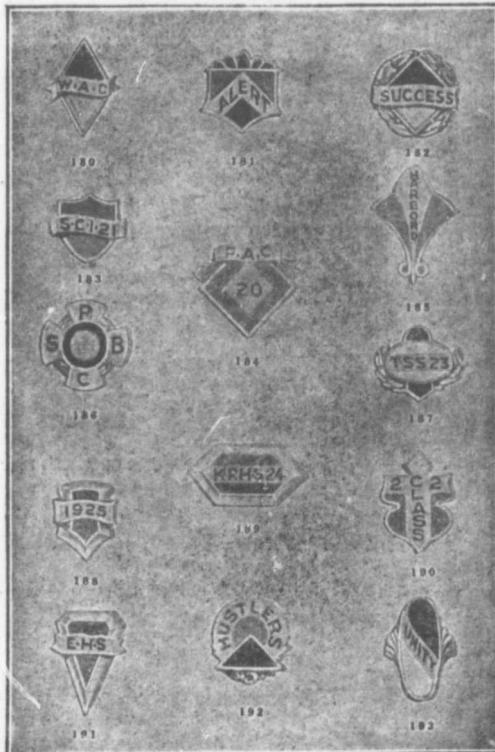
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The Teachers Monthly

J. M. Duncan, Editor

Vol. XXVI.

Toronto, December, 1920

No. 12

EDITORIAL

The New Business Manager

The acceptance by Rev. D. M. Solandt, B.D., of the office of Business Manager of PRESBYTERIAN PUBLICATIONS was announced some time ago. Mr. Solandt has now entered upon his duties, to which he brings ability and qualifications of the highest order.

As is well known to the readers of THE TEACHERS MONTHLY, Dr. R. Douglas Fraser has held the position of Editor and Business Manager of the PUBLICATIONS for twenty-two years, since the inception, indeed, of the Publication Work.

Under the new arrangement, the supervision of the Business Department and that of the Editorial Department will be separated, Dr. J. M. Duncan becoming sole editor of the PUBLICATIONS with the exception of the new Church Weekly, which will have an editorial staff of its own.

It is essential, of course, to the success of the PUBLICATIONS that the Business and Editorial Departments should work together in the closest cooperation and the completest harmony. This condition has been secured, during the last twenty-two years by the fact that Dr. Fraser has been both business and editorial head. Mr. Solandt's deep interest in the work of religious education, along with his special training and experience in public affairs, and industrial and social questions gives the assurance that the condition will be fully maintained.

From his fellow workers, both in the Business and Editorial Departments, Mr. Solandt has received a most cordial welcome, and under his business direction a bright and prosperous future lies before the PUBLICATIONS.

The New Papers

A full announcement was made in the November TEACHERS MONTHLY regarding our plans for cooperating with the Canadian Methodist Publishing Board in the publication of separate papers for the boys and girls of the Intermediate age and a paper for Juniors.

The papers will be "new," although bearing names already in use. THE KING'S OWN, which we have been publishing as a paper for both boys and girls will, commencing with the first of January, 1921, be a paper specially for boys, while PLEASANT HOURS, which has been published by the Methodist Board for both boys and girls, will be a paper specially for girls. PLAYMATE, the paper of the Methodist Board for Juniors, will be published jointly by that Board and PRESBYTERIAN PUBLICATIONS, and will fill the gap between THE KING'S OWN and JEWELS, which the Editors and many Sunday Schools have long felt is too great.

Samples of the new papers are now ready, and will gladly be sent on application.

The Christmas Opportunity

Some Christmas suggestions were given in the November issue of the TEACHERS MONTHLY. Additional suggestions will be found in an article on page 717 of this issue.

No Sunday School teacher, especially in a class of the little ones should miss the Christmas opportunity. Pains should be taken to impress upon the children the true significance of this joyful season and plan some way in which they may themselves exemplify the true spirit of Christmas by doing something to make others happy.

Every Christmas, as it comes and goes, should see a deepening of the child's sense of God's love in the gift of his Son and a growing gladness in loving deeds towards those about him. To these ends it is the blessed privilege of the Sunday School teacher largely to contribute.

Life Service Day

Sunday, December 12, by appointment of the General Board, is Life Service Day. On that day a special appeal will be made to parents to dedicate their children to the full time service of Christ in the work of his Church and to older boys and girls to make this investment of their lives.

The reason for this appeal is the urgent need of workers,—men and women to carry on the Church's work in our own land and amongst the heathen.

Sunday School teachers, whose classes are of a suitable age, can do much to make the appeal of Life Service Day effective by putting into the hands of the scholars the leaflet literature setting forth specifically the need of workers and by giving sympathetic counsel to those who may seek it.

The leaflets referred to above may be obtained on application to Rev. C. A. Myers, M.A., Confederation Life Building, Toronto.

The Teacher's Evangelistic Opportunity

In the Forward Movement campaign of this year, Personal Evangelism holds a chief place. It is recognized by the leaders of the Movement that the Church can never accomplish her great work in the world, so long as the winning of men and women, boys and girls to Christ is left to ministers, whose official duty it is to preach the gospel. Evangelism is telling the good news of salvation, and is the duty and privilege of every one who has heard and accepted the good news for himself.

The Sunday School teacher has an evangelistic opportunity such as comes to few besides. He meets, Sunday after Sunday and through the week with boys and girls who are at the most impressionable age. He possesses, it may for the most part be assumed, their confidence and esteem. They look to him for religious instruction and guidance, and are ready to be influenced.

It is impossible to overestimate the influence which may be exerted by a teacher who makes it known unmistakably that his longing desire for every boy or girl in his class is that he or she shall accept Christ as Saviour, Teacher and Lord. No teacher should rest satisfied with any result of his work less than this.

Next Easter, it is hoped, will witness a great ingathering into the full membership of the church. Of those who are brought in a large number should be from the Sunday School. And many of the scholars, one may be sure, will be found making an open confession of Christ, if our Sunday School teachers take full advantage, during the coming months, of this golden, but swiftly passing, opportunity.

Three Important Pamphlets

■ Three important pamphlets in the interests of the Home Religion Campaign are being circulated by the Forward Movement Committee. These are: THE HOME—THE PARENT—

THE CHILD ; MORNING AND EVENING ; A FEW BRIEF PRAYERS FOR FAMILY WORSHIP ; and PLANS FOR THE PROMOTION OF HOME RELIGION.

In THE HOME—THE PARENT—THE CHILD, a strong appeal is made to the affection of every true parent for his child. It is the exceptional,—one might say abnormal—parent who does not wish to do his best for his own child. This little leaflet of eight pages, in a friendly and conversational style, offers suggestions for the help of fathers and mothers, who, it is assumed, are really anxious to give their children the right kind of upbringing.

MORNING AND EVENING will be eagerly welcomed by parents who desire to set up family worship in their homes, but, for one reason or another, find it difficult to offer audible prayer in the presence of others. The sixteen pages of this pamphlet contain brief and simple prayers for every morning and evening of the week, with references to suitable passages of scripture for reading at the morning and evening worship in the home.

PLANS FOR THE PROMOTION OF HOME RELIGION is intended "for the use of the Forward Movement Committee of the Local Congregation." Its motto, "Home Religion in Every Home in Every Congregation," may well be adopted by every Session throughout the Church.

Every Sunday School worker is vitally interested in the campaign for Home Religion, and he or she can render valuable help by calling the attention of parents to the first two of these pamphlets and of local church leaders to the third. They may all be obtained free on application to Room 411, Confederation Life Building, Toronto.

A Fine Bit of Extension Work

The article by Rev. Wm. Reid of Powassan, Ont., on page 718, describes a very fine bit of Sunday School and Young People's extension work in Northern Ontario.

It is worthy of note that, in the planning and carrying out of this work, full use was made of the ordinary machinery of our Presbyterian Church. It had its origin in a special Presbyterian Conference on Sunday School and Young People's work. In the execution of the plan the convener of the Committee on Sabbath Schools and Young People's Societies for the Presbytery was the chief agent. The Convener, in carefully arranged itinerary, visited nearly every congregation in the Presbytery and almost every place visited some new organization was formed.

In the extension campaign the cooperation of other denominations was enlisted. In the town of Parry Sound a Union Conference was held and, as a result, Teacher Training Classes were organized in the Baptist, Methodist and Presbyterian Churches.

Mr. Reid's article gives an example, which might be duplicated in many other places, of the enlistment of a High School teacher, with his special professional qualifications, in the direction of the week night activities of teen age boys and girls and Bible Classes.

A point of special interest in the article is its demonstration that the organization of boys' and girls' classes and clubs is possible in smaller rural churches as well as in larger centres. At Berriedale, where no Sunday School had been in existence, a Girls' Club was formed as the nucleus of a Sunday School and a Class carrying on week night activities. A young girl of sixteen became the very efficient president of this Club.

Amongst the results of this Presbytery Convener's itinerary was the organization of four Sunday Schools and 14 or 15 Cradle Roll Departments and Home Departments.

The example of this Northern Ontario Presbytery might, with great advantage, be followed by other Presbyteries all over the Church.

Synodical Field Workers

It has always been the policy of the Board of Sabbath Schools and Young People's Societies to work through Synods and Presbyteries. In pursuance of this policy, field workers have been appointed in the Synods of the Maritime Provinces, and of the four Western Synods, Manitoba, Saskatchewan, Alberta and British Columbia, in the west, two Synods being assigned to one worker.

The Synod of Toronto and Kingston is the first of the three central Synods to resolve upon the appointment of a Field Worker within its bounds. This action was taken at its meeting last October, and was influenced largely by the urgent demands of the Forward Movement as this affects work in Sunday Schools and amongst young people.

It is worthy of note that the most effective Sunday School workers in the Synod were the most insistent upon the need of such an appointment. These workers, who had been doing their best to promote Sunday School work in their own congregations and throughout the Synod, realized how vast and important this work is, and how impossible it is to overtake it without the help and inspiration of some thoroughly qualified leader who can give to it his whole time and undivided energies.

"Selected," "Inspected," "Neglected"

There was a keen edge to the saying quoted by Rev. C. A. Myers at a recent gathering of church workers : "We live in an age of selected wheat, inspected hogs and neglected children."

It is not, of course, true to the same extent as formerly that children are neglected. Much more attention is being paid by the state to their physical and intellectual well-being than at times well within the memory of comparatively young people. The Church is making vastly better provision for the religious training of the young than in the days of our fathers.

But, while all this is true, there is still far too many neglected children amongst us. The state is not yet doing all it might do, especially for under-privileged children. The Church is not yet doing its full duty to the young in her membership. So long as there are 100,000 boys and girls in Canada outside of Presbyterian Sunday Schools, who ought to be in them, our Church dare not slacken its efforts for the salvation of young lives and their enlistment in the service of Christ and their fellows.

And, of the home, where the basic training—or lack of training—of the child originates, may it not be said that a new value is being placed on the child and a new sense of obligation for training in whatsoever things are true, pure, lovely, and of good report, is taking possession of parents, who, by God's own all-wise design, have been committed the initial shaping and guiding of the life of each new generation?

The Teacher's Preparation

Nothing can take the place of assiduous care in preparation on the part of the teacher. Time and pains spent in getting ready to meet the class on Sunday will bring a reward which can be obtained in no other way and which is denied by a law not less unchangeable than those of the Medes and Persians to the unprepared teacher. There is no pedagogical beatitude for him who is careless and slovenly in his preliminary thought, or who neglects opportunities of fitting himself to meet the demands of his important weekly task,—a task which, like all tasks worth while—has its special difficulties to be overcome.

The work of preparation cannot be commenced too early in the week. Many of the best teachers start on the Sunday evening to make ready for their class session of the following Lord's Day. Each day of the week, from Monday until Saturday, they do some work on the lesson. The familiar motto of the artist : "No day without a line" is theirs.

In the best sort of preparation for teaching much more is included than work on the lesson immediately in hand. If his teaching is to be the most effective possible, the teacher must be trained in the art of instruction. He must know the most approved methods of imparting instruction and of class management. In short, he must be a trained workman, able to use his tools with skill and accuracy.

It is obvious, also, that the teacher's preparation must include a knowledge ever growing in thoroughness and sympathy with his scholars. He must know them and see the interests of their daily lives if he is to be to them the teacher who will influence them most powerfully.

No easy task, to be sure, is that of the teacher. But when was anything easy that is of real and lasting value? It is always true that only by those who are ready to put forth strenuous effort the stars are reached.

WITH OUR CONTRIBUTORS

The Home and Education

By Rev. W. J. Knox, M.A.

(The second of an important series of articles on the home.)

The parents are primarily responsible for the complete education of their children. God has ordained the home for that purpose. His law places the young child, with his plastic and responsive nature, in the keeping of the parents, whose daily influence is the one great factor which gives permanent direction to the child's life, before other agencies begin to wield their influence.

It is most unfortunate that in many homes this parental responsibility is weakened. In these cases the parents into whose charge the child is committed by God, seem to roll off this burden upon other institutions such as the school, the Church and other community agencies. This tendency is injurious both to the parent and to the child.

This does not mean that the parents must undertake personally and directly the whole of the child's educational discipline. To-day we have admirable agencies, designed and controlled by experts, ready to make their contribution. The public school is organized to help in the intellectual development of the child. The church is available for assisting in the education of his spiritual and religious nature. Other community agencies, such as public libraries and athletic organizations, are capable of taking some part in his mental and physical growth. But recognizing the legitimate assistance afforded by these agencies, the parents remain personally and primarily responsible for the complete education of their child through the influence in their home and by taking full advantage of the cooperation of these other institutions.

When we use the term education, we have not in mind simply the giving of information or the training of the intellect to think accurately. Education is a much more comprehensive thing than that. It means training for complete living. It involves the realizing of the total life capacity, the fulfillment of life's purpose, the full development of every latent power. This fulness of life has to do with the body, the intellect and the higher spiritual life. Complete education will involve perfect physical development in order that man's spirit will have the best instrument possible for the accomplishment of its task. The bodily powers,—to labor skilfully with the hand, to speak or sing

with the voice, to hear with the ear, to see accurately with the eye, must be so trained as to make their contribution to efficient and complete living. If the body in any respect is unsound, the spirit is hedged in by limitations.

This principle applies also to the mental life with its three-fold capacity to know, to feel and to will. The life is forever crippled if the individual is left without adequate knowledge or with his intellect untrained to think clearly and strongly with his aesthetic nature undeveloped, or with his will power weak.

It is not enough, however, that the body and mind be educated to the limit of their capacity. There is another element in the life,—that which was inbreathed by God himself and which constitutes the person a child of God. Without the education of this divine element in man, he is left very much on the level of the brute. A man may have an efficient body, a keen intellect, a strong will and aesthetic taste, but there may be quenched within him the spirit of Christ, the spirit of love and sympathy, the spirit of service and sacrifice, the spirit of self-forgetfulness and devotion to a noble ideal. Germany was a nation physically efficient and intellectually keen, but her higher soul, capable of appreciating life's truest values, was crushed, hence her damaging influence upon the world's life.

True and complete education involves, therefore, not only the body and the mind, but also those diviner qualities which constitute man's real self. It is the education of these deeper and more essential elements in the life that is the real difficult problem. It is comparatively easy to secure a reasonably effective body and a fairly well trained mind, but to make real and vital and strong those spiritual powers to love, to serve and to lose one's life with interests of the common weal is the task that demands the most exacting labors.

This is the responsibility that rests upon the parents of every child. It is not a matter of indifference religiously. It is the religious duty before God, of every parent to secure the fullest possible development of the child's every power. The will of God is not done, human welfare is not insured, the work of the Kingdom is not advanced when the latent powers stored away in the life by the Creator are left dormant. The world is

poorer as a result of any neglect in this regard. In most cases the parents feed and clothe the body, they give reasonable attention (compelled by law it may be) to the discipline of the mind, but too often the education of the really essential divine element, that which means most to noble living, is cruelly neglected. This element in the life is determined more by home influence than by any other.

If the home is to accomplish this task of supreme importance to the nation and to the world, certain means must be observed, and yet these means must not be too obtrusive. It is the unconscious influence of the parents that is the most potent. Their ideals will tend to become the ideals of their growing child. If they face their difficulties with courage, if they bear their burdens cheerfully, if they show forth in their lives the spirit of service, if they love their neighbor as themselves, the child will tend to develop these same qualities. All the more effective will be their influence, if their words and actions direct the thought of the child to God who is the source of strength and love and wisdom. Hence the place of family worship.

The conversation in the home circle contributes much to the shaping of the child's

ideals. If the words which fall from the lips of the parents reveal a slavish worship of mammon, if success is identical with accumulation of wealth, all true and noble living will be stifled. If the spirit of Christ is clearly the nature of the parents' visible life, then that spirit will shape the character of the child. The reading in the home means much. It is not that too specific direction should be given, rather let ample literature of good quality be provided and let the child roam afield, developing his own taste. A pamphlet issued by the Board of Sabbath Schools and Young People's Societies on Home Reading will give great assistance along this line.

To this fulness of life God is calling every child through parental influence. Many of our noblest men through the ages lived out their days under the inspiration of the memory of home ideals. Many a man has been steadied in the hour of temptation by the vision of the home of his childhood. Many have returned from the far country of sin, drawn by the thoughts which circled around a godly father and mother. It is to the home we must look, more than to any other agency if we are to build on noble lives the character of the rising generation.

London, Ont.

*Christianizing the Church

BY REV. PROFESSOR J. W. MACMILLAN, D.D.

A proper definition of a church is "organized love." Love is the spirit, organization is the means. Love is the inspiration, organization the exhibit. Love explains why the Church is. Organization explains how the Church acts. If one believes in Christianity at all he must believe in some kind of a church.

One may write of Christianizing the Church without holding that the Church is unchristian. For he is dealing with a condition which is to be progressively realized. Half the difficulties which arise in interpreting Jesus' teachings about the kingdom come from failure to employ this principle. He views the kingdom as continually becoming, and so speaks of it now as present, now as future. The church is certainly Christianized to some extent. And her warmest apologist will not claim that she is entirely Christianized, with nothing more to learn from her Lord. Thus this article brings no accusation against her, but seeks to point

out some of the ways in which she may fulfil her function of serving this generation better.

One primary difficulty lies in the prevention of the church becoming sacrosanct. This is an inevitable danger for all institutions. They are formed to accomplish some task. At first their whole thought is of the task. But gradually the institution comes to have a history. It gathers to itself traditions, and wins the affection of its members. They become proud and fond of it. They do not wish it to be injured. They shudder at the thought of its perishing. Thus it insensibly invades the territory which had all belonged to the task. In time perhaps the task becomes of secondary importance to the institution. The motive of its members is stronger to advance the prosperity and glory of the institution than to accomplish the thing which is the reason for its existence. Now, this danger, common to all sorts of human organizations, threatens Churches beyond all others. Why? Because everything about a Church tends to become sacred. Being sacred it is precious and holy. It has come to share, by the process of association, the ineffable qualities of the religion which it enshrines. Thus the creed, the manner of

* The third of four articles, which will be found helpful by students of Dr. Frank K. Sanders text book in the New Standard Teacher Training Course, Second Year, Part III. The present article may be read in connection with Ch. X. of the textbook.

worship, times and places usually devoted to religion, and even the smallest items of religious practice, partake of the sanction and authority of God himself.

That is why a Church is generally conservative. As a man who will scrap a piece of machinery in his factory, will hesitate before he parts with an old chair in his home, because his mother used to sit in it, so the same man will fight for the ancient customs and emblems of religion. Yet the spirit of the Christian religion is essentially radical. It claims to be always new, with the newness renewed each morning. Its holiest volume is a "New" Testament. Its message is good "news." It enjoins a "new" commandment. It provides a "new" and living way. Its disciples become "new" creatures. And it looks for a "new" heaven and a "new" earth. Thus this disposition to adore the church overthrows the power of the church. It robs her Master of his rightful supremacy. It is to be fought against with the utmost vigor, for it more than anything else interferes with the progressive and rapid Christianizing of the church.

Twenty years or so ago Mr. Gladstone received a letter from a young man in a village of the middle west, asking him if it were true that he was a Christian believer. He replied in noble words, declaring that all his hopes for his own life and for the welfare of the world hung on his faith in Jesus as the one Saviour and Lord. What lay back of that interrogation as to the British statesman's religion? I have said that the question came from a certain village.

It was such a village as could and did contain a citizen who thought that no intelligent man any longer believed in Christianity. Were there no churches in that village? There were, so many and so weak and so mutually contentious that this mistaken villager deemed it impossible that any eminent man could believe in the thing they stood for. And he was more than half right. One

of Jesus' last sayings to his disciples was, "By this shall all men know that ye are my disciples, if ye love one another." It is a grotesque display of the spirit of harmony and cooperation which is native to Christianity when half a dozen petty groups of people, each with its ramshackle building and its starving minister, squabble over every new family that moves into the neighborhood. One essential of a progressive Christianizing of the church is union of its several bodies.

The province of the Church is inspiration, not control. It aims to get the world reconstructed, not necessarily to superintend the brick and stone laying involved in that achievement. Its province is absolutely unique in this respect, and it may not admit any rival in the great enterprise of personal regeneration and spiritual enlightenment. It is not necessary for the church to assume the direct responsibility for carrying on social activities. There are congregations which maintain no working force beyond the minister and the usual volunteer assist-

ants, who yet pour into the community organizations so much impulse of goodwill, and into the community itself such sanction and approval of these organizations, and direct the energies of their members so steadfastly into the operations of the community organizations, that it renders noble service to the cause of the Kingdom. There is no reason why a congregation may not directly father and supervise any sort of social service. And, on the other hand, there is no reason why it should. It may accomplish its work either directly or indirectly.

But it cannot accomplish its work unless it has an intelligent conception of the actual needs of the community and of the right way of meeting these needs. The idea, too long prevalent though now happily disappearing, that a church may arouse and sustain social ministry without itself being keenly interested and in touch with this social ministry is a logical blunder. Teaching is never successful till it deals with the concrete. It will be

THE HUMANEST BOOK IN THE WORLD

The Bible is the humanest book in the world; and the King James Version of it is not only the greatest book in English literature, but the very source and fountain-head of English literature. Without the Bible, English literature is so wholly unthinkable that it strikes the mind as absurd. And an English education without the Bible is quite as unthinkable—but it is far from absurd. It is a denial.

There is positively no substitute for the King James Version of the Bible, nothing to take its place, no revised, modernized, storyized version, nothing yet devised or to be devised that will do at all for the old "authorized" Bible.—*Atlantic Monthly*

found that the pulpit of a church which discharges its obligations through organizations outside the church is vitally concerned about these organizations. The minister must know what they are doing, and why they are doing it, and whether or not there is a better

way of doing it. And his people will also know these things. We must not allow the plea of "giving inspiration" to thwart and benumb the social energy of a body of followers of Jesus.

Victoria College, Toronto

The Teacher and His Teaching

BY FRED SCOTT SHEPARD

What are some of the reasons for success or non-success in the work of the Bible class teacher? What should be his attitude toward himself, toward the lessons under consideration, toward the pupils under his care and instruction and toward the Master in whose name he is endeavoring to carry on this work?

The Teacher Himself—The teacher, in all sincerity and honesty to himself, should frankly consider why he has undertaken the work of instruction—are his motives pure and his purpose true? Has he an earnest desire to faithfully discharge the obligation involved in becoming a Bible class teacher? Does he fully realize that he must first definitely experience the truths he would successfully present to others.

The Lessons—The act of becoming a teacher of the Bible presumes that it is to be considered as God's message to man, "profitable for doctrine, for correction, for reproof, for instruction in righteousness" and that by its study men are "throughly furnished unto all good works;" that the records of the happenings of the past were made "for our admonition" and that in the study we may find divine guidance for the duties of the present and spiritual enlightenment for the problems we have to meet.

The Class—To successfully meet the needs of the pupils, there must be accurate know-

ledge of the conditions surrounding them in home, school or industry, the establishment of intimate personal relationships with the individual members of the class and a sincere desire to be helpful to them in their daily lives and in bringing them to an acceptance of Jesus Christ as their Saviour. The adaptation of the lessons to the requirements of the pupils can be accomplished only as these needs are known and appreciated.

The Master—If the teacher has come into vital, personal contact with Christ and knows the power of his gospel by actual experience, he will have an earnest desire that those under his care should become acquainted with him in a like manner, if he realizes that, as Lord of his life, God has chosen and ordained him to go out in his name as ambassador for Christ, to proclaim the unsearchable riches of the gospel, he will be impelled by the greatness of his task and the sacredness of his office to seek for that wisdom and power which have been promised to those who seek. "Our sufficiency is of God," who has said that it is "not by might, nor by power, but by my spirit," that work is to be accomplished. If with that realization the teacher "goeth forth and weepeth, bearing precious seed," he will find his labors are not in vain and that he "shall doubtless come again with rejoicing, bringing his sheaves with him."

Toronto

Keeping in Touch With the Library

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

Knowledge is power. So is electricity; and steam. So far so good; but the steam developed in the factory next door does not run your factory; nor does the power in your neighbor's dynamo run your machinery. It is the team or the electricity under your control that is of use to you. So it is with knowledge. The world has accumulated vast stores of knowledge by its experiences and observations and researches, but the only knowledge that you can use is your knowledge.

How then shall I make myself the possessor of knowledge, so that I may add to my power

as a teacher in the Sunday School? Out of the many answers to this question, let us note here this one answer: "By keeping in touch with the library."

First of all, there is your own personal library. A Sunday School teacher is a reader, generally. He has, or should have, not only books of various kinds, but books especially dealing with his Sunday School work. A Reference Bible, a Concordance, a Bible Dictionary, commentaries, books on Biblical lands and customs, these are all valuable parts of his library. If they are not his now,

he lives in hope that they will be some day. His various denominational and other Sunday School helps are also part of his working tools. If he have any or all of these books and papers in his own library, he is able to utilize any spare moments in adding to his stock of knowledge.

Then there is his Sunday School library, which is a poor affair—no matter how many volumes it has—unless it has some books bearing directly on a Sunday School worker's needs. The superintendent and other officers should find books to help them in their administrative work, just as the School should provide them with magazines, dealing with these problems. The teachers should find all kinds of books on the Bible, its history, geography, customs, and problems. He should find also books dealing with Sunday School history and methods, and with the various phases of teaching methods. If the teacher doesn't find these books in the library of his School, should he be downhearted? By no means; it is then his business to urge in the teachers' meeting that the library should be supplied with these books, as fast as funds permit. It will then be his further business to use these books.

There is the public library. In Ontario every city and town, and large village, or nearly every one, has a public library, over 400 of them. Other provinces are equally fortunate, and, in fact, this whole continent is a great home for public libraries. The boards of these libraries are anxious to serve their communities and in many cases they have many books of value to Sunday School

workers. If they have not, they will doubtless stock up, if the Sunday School people make their requests and indicate any willingness to use the books. It is safe to say that the great majority of our public libraries are glad to serve the Sunday School people to the best of their ability.

There is also the private library. In every community there are lovers of books, who accumulate books all through their lives. They are usually very willing to place their books at the disposal of any one who really wants to use them. Many of those private libraries are rich in books on special subjects; and they form very valuable supplements to the stores of public library. Especially is this so in beautifully illustrated books, and books of travel.

Now what is the application? Simply that as a Sunday School worker it is your responsibility to be the best Sunday School worker that you can be. You have no right to say, "I am doing my best," until you have gone the limit of your ability and opportunity. There are books in plenty that will add to your knowledge of the Bible of teaching methods, of child life, of the workings of the mind. Your responsibility is to use them, whenever opportunity offers. Of course it means work and sacrifice of time that you would like to give to other things. But the reward is added power in your teaching, added service to your work with the class and added influence in winning your boys and girls to Jesus and in leading them out to higher service for him.

Toronto

From Sunday School to Church School

BY REV. E. A. CHESTER, B.D.

We found it difficult in our Sunday School at Rossland, B.C., to secure the regular attendance of teachers and older boys and girls. Part of this was due we decided to the hour of meeting, which was 2.30 o'clock. Many of our teachers employed late Saturday night, or having taught all week in the day school, desired to have Sunday afternoon to themselves. Also, conditions in the church were such that we could never hold together a respectable Adult Class, and the absence of adults from our School had something to do, we concluded with the dropping out of the older boys and girls.

In the meantime, the pastor had been debating the advisability of a change of policy. For one thing he did not see the necessity of preaching two inspirational sermons to almost identically the same people Sunday after Sunday. Moreover sermonizing and preaching used up his energy, while religious educa-

tion which he considered so important was neglected. The thought was persistent that adults as well as children and youth should continue at School with Christ and study the Christian fundamentals together.

Accordingly, having secured the consent of the officials of the church, along with the recommendation of the Sunday School, the pastor went before the congregation and suggested that the morning service and the Sunday School should be combined into a Church School to meet at 11 o'clock. The arrangement was to be a temporary one for three months after which a vote was to be taken on continuance.

Our Church School service is of the following nature: The first thirty minutes is given over to worship conducted conjointly by the pastor and superintendent. This is almost identical with that of a regular morning service. It includes a five-minute story. A

forty-minute period for the study of the lesson follows, the adults being organized as a Bible Class and taught by the pastor. The closing exercises occupy not longer than ten minutes. Thus the entire service takes about one hour and twenty minutes.

From the standpoint of the Sunday School some of the results have been these:

1. A spirit of reverence and an atmosphere of worship never before conspicuous in the Sunday School.
2. The regular,—almost perfect—attendance of teachers.

3. The older girls and boys present in record numbers.

4. The inspiration of men and women worshiping and studying with children and youth.

5. The release of workers for one strong effort instead of two undermanned ones.

We have been organized now as a Church School for eight months. The plan has been a success. Continually we are introducing improvements. As for its possibilities, it hath not yet been revealed what they shall be.

Rossland, B.C.

Some Christmas Suggestions

BY ELIZABETH CRINGAN

The twenty-fifth of December is the happiest date on the Sunday School calendar. Other seasons and holidays have each their special significance and their peculiar opportunity for deepening and developing spiritual life, but Christmas combines all the joy and thanksgiving and love of service which the other festivals inspire.

The spirit in which Christmas is observed is of primary importance, and the elaborate scale on which the Christmas spirit has been commercialized and exploited in recent years has thrown an added responsibility upon the Sunday School. Long before Christmas Day the little children are worked up to a feverish excitement over the coming of Santa Claus, and our older boys and girls are often completely absorbed in anticipating the presents they are to receive from friends and relations.

The Sunday School teacher cannot begin too soon to instil into his scholars the true spirit of Christmas. Help them to think of Christmas as Christ's birthday, and to regard the giving and receiving of presents as a means of commemorating God's great gift to the world on the first Christmas Day. Try to lead the scholars to suggest some way in which they can please Christ on his birthday.

Christmas is essentially a church festival, and the Sunday School is the ideal place for its celebration. The Sunday nearest Christmas should be the occasion for a special service, and there should also be some form of entertainment during the week.

The Sunday service is our first consideration. Let the scholars help in planning the programme for this service, and let them take an active part in carrying it out. Familiar hymns, a recitation by one of the scholars, and special lantern slides will prove attractive.

Our Book of Praise contains many beautiful Christmas hymns. Others may be found in Gems of Christmas Songs, which is a collection of sixty favorite carols and Christmas hymns.

A Christmas tree will add much to the spirit of the Sunday service. If possible, procure a tree early in the week, and appoint some class to decorate it before Sunday. Or some member of your congregation may be willing to give you a tree which has already fulfilled its mission in his home on Christmas morning. This tree is not for gifts for your scholars, but is to afford them an opportunity of giving to others. Let them bring a new toy or book or some cherished possession which they think will give pleasure to another child, to hang on the tree.

The children themselves should plan for this Christmas tree, and should decide who is to receive the gifts from it. Instead of toys or books, they might bring some of the candies or nuts or popcorn that they have received as presents, or some of the homemade sweetmeats that they have saved from the Christmas dinner. Folding candy boxes can be obtained in a variety of pretty Christmas designs, and these could be distributed to your scholars on the Sunday before Christmas. The boxes should be filled on Christmas Day, and taken to Sunday School the day after. Let each scholar hang his box on the tree by the convenient tape provided for that purpose. After Sunday School some of the older boys and girls could carry the boxes to a hospital or children's home, or they may be left on the tree for some entertainment which may be given in your church for the children from a poorer neighborhood.

Suitable postcards may be procured by teachers who desire to send Christmas greetings to their scholars. For those who prefer to give them some little remembrance, there is nothing more appropriate than the beautiful gift calendars and booklets which are provided specially for this occasion.

A Christmas entertainment may be held in the week either preceding or following Christmas Day. There are several books

which will prove useful in planning your programme. Christmas entertainments by Alice M. Kellogg, contains fancy drills, motion songs, tableaux and short plays for children from five to fifteen. Christmas Celebrations edited by J. D. Sindelar, is suitable for boys and girls of all ages, and contains recitations, plays, dialogues, drills, tableaux, and quotations.

The New Church Christmas Book and The Best Christmas Book, also edited by J. D. Sindelar cover about the same ground, and are prepared for boys and girls of public school age. For Primary or Junior children,

A Visit From Mr. and Mrs. Santa Claus is a Christmas exercise comprising dialogue, recitations, songs and drills for twenty-one or more participants.

If an entertainment is given by your church for the children from a mission school or settlement, the tree for which your scholars brought their gifts on Sunday will be an important feature. If possible, let them have this experience of the joy of giving. Let them see the pleasure which they have given to others. Only thus can they come to feel the true spirit of Christmas.

Toronto

Sunday School Work on a Home Mission Field

BY REV. D. FISKE, B.A.

Where, in the many fields of ministerial labor, can one find more to stimulate, beckon and inspire, than in a Home Mission Field largely unworked? Racial, national, denominational lines are obliterated. British, Continental, American, Canadian, co-mingle. The broadening, fraternalizing influences of cosmopolitanism exert their wholesome educative effects. Matters of stereotyped form and method lose themselves in fundamentals. One lives and moves in a clarified atmosphere. Initiative, resource, enterprise, optimism are demanded. With these, the bowed knee, the upward look, the unquestioning, expectant faith.

In the personnel of my field, there is found inexhaustible fascination. I am receiving, as well as giving. What a privilege to be called to help mold young lives in such an arena!

One afternoon, towards evening, my wife and I learned of a woman being unwell. Her home was several miles distant. We did not know the trail. We were, at the moment, at the small shack of a family of eleven, lately arrived, and their handicap as to facilities was a subject for thought.

The mother decided to let one of her boys go with us as a guide. With animated alacrity, he responded. That boy was a revelation. Thirteen years old, clad in overalls, barefooted. He was certainly companionable. He thrillingly told of his adventure with a badger. Had his dog not been loyal, he could not tell what the consequences might have been. He was alert as to every gopher that appeared as we drove along. He was the quickest to note the presence of a prairie chicken. How keen his interest in the ducks that dived or swam in the sloughs along the route! How eagerly he was ready to show us the specially luxuriant growth of rhubarb in a garden we passed. He told of the exciting time he and another boy had had

catching hens. Their success was due to a dog which would catch a hen by the wing and hold it till one of them would secure it. He told of the hawks catching gophers and of how, in one case, the hawk and the gopher rolled on the ground in their struggle. He spoke of their dog, how that when he first gave attention to gophers in the west, he, being ignorant of their ways, treated them as he had treated squirrels in Ontario and hence failed. The squirrels run up trees, the gophers run and disappear into their holes in the ground. But soon the dog learned and became successful in his gopher chase. The boy told of how, after his family's arrival in the West, with no shack on their land, they had lived for a time in a house that they found unoccupied. He described its unsatisfactory interior. As to subjects or descriptive power, he failed not throughout the trip. It was to us a memorable one. It was a lesson in "boydom" inerasable from memory.

There was a boy. His privileges were meagre, his life circumscribed. But with his mind how active! His interest so alert and observation so keen, disposition so friendly and willing, possibilities incomputable, and he but one of so many.

We go to another home. We meet an animated group of little girls. We ask their names. With quick responsiveness, the little ones tell with exactitude, the double names of each.

Another case,—a boy. He had not been coming to church. He voluntarily showed me some of the fish he had caught. When I spoke re church he was cheerfully responsive. Fellow workers, what a privilege is ours to quicken the thinking, to develop the imagination, to furnish worthy vision, to direct the energies of our boys and girls, to cause for them the personnel and scenes of the Bible to pass before their minds' eyes like moving

pictures, with arrestive fascination ; to dramatize for them, and better, to help them dramatize for themselves, the haracters of the Book of Books ; tactfully, zestfully, vividly, to vitalize for them Biblical invitations, precepts and promises, to lead them so to see the kaleidoscopic variety of the ever-living freshness of the riches of Biblical contents, that they will be eager to search and discover for themselves, exulting in their Eurekas ; to lead them to behold the Lamb of God who takes away their sins, the living Spirit, embodied in the book, the teacher, the example, the friend, the interpreter of life's meaning, the enabler for life's duties, conflicts, trials, the ensurer for them of life's victories. With this what can compare ? In thus developing the potentialities of our future matured citizens, we are providing solvers of the problems—economic, political, social, national, international, for whose solution so many to-day, though strenuously laboring, yet labor so blindly and largely in vain. Let us, with growing inelligence, appraise the importance of our work for the boys and girls.

There flash past us the soul-stirring moving picture of boys and girls whose lives have told in the evolution of the good. Moses, Samuel, Timothy, Gladstone and Lloyd George, John G. Paton from the humble Scottish home, little Robert Moffat, the only new communicant the faithful but depressed minister had on one memorable occasion, the devoted factory girl of Dundee, Mary Slessor ; "Coley" Patieson, the cricketer, so pure of mind and so strong of personality, young Kanomori of Japan, whose trophies for Jesus now number so many thousands,

and are fascinated as the inspiring success continues; our spirits are quickened as we think what may be in the coming days and we are inspired to pray : "Lord, help us to lovingly and effectively teach, mold and inspire with spirit enlightened understanding and a sympathy that will sit where they sit, walk where they walk, play where they play, our boys and girls."

In one of our stations here there are over 100 young people, from the grown-ups to the latest arrival in the school of life. The Sunday School is superintended by a busy woman who also teaches the Bi'le Class and illustrates with the blackboard and chalk. She comes from the State of Iowa. Her fellow teacher is another woman from near Glasgow who is enthusiastic for Biblical memorization.

Another of our Sunday Schools is engineered by an Englishman, taught in spiritual things, who loves the work.

Another is superintended and taught by a young Englishwoman, the wife of a returned soldier. She has carried on the School for about a year, with the exception of two months in the depths of last winter. On a recent hot Sunday, she carried her seven-months old baby two and a quarter miles to the School house and conducted the School. In the evening, she was out to service with husband and child, riding home over a rough trail on a truck wagon with only loose planks on which to sit, the wagon not provided with a box, the rigor of experience somewhat relieved by some wraps, etc. Such facts are both an inspiration and an assuring prophecy.

Englefeld, Sask.

Extension Work in Northern Ontario

BY REV. WM. REID

A special Conference on Sunday School work was held by the Presbytery of North Bay, Ont., at the meeting in July. At that Conference it was decided that every congregation within the bounds of the Presbytery should be visited in the interests of Sunday School and Young People's work. The Convener of the Presbytery's Committee on Sabbath Schools and Young People's Societies was asked to carry out this plan. Accordingly, the writer of this article spent his August vacation in visiting the churches of the Presbytery.

All but six churches in the Presbytery were touched during the itinerary, and new organizations of one kind or another were effected at almost every appointment.

Statistics are usually misleading, and it is difficult to tabulate results ; yet some results

of this visitation are already made manifest. For instance, in the town of Parry Sound, where a Union Conference was held, Teacher Training Classes were organized in the Baptist, Methodist and Presbyterian Churches. The Young People's Bi'le Class in the Presbyterian Church is taking up the Teacher Training Course as well as the regular Teacher Training Class.

In Burk's Falls, the teen age boys have been organized and the teen age girls and Bible Classes are carrying on week night activities, under the guidance of one of the teachers in the High School.

Not only in those larger churches did the visitation bring good results, but also in some of the smaller rural churches. In Berridale, where no Sunday School had been in existence, Mr. Reid organized a Girls'

Club, and thus the nucleus of a Sunday School as well as a Class carrying on week night activities was formed.

In the judgment of the girls of the Club, Miss Marie Parker was the best leader to be found, and, although she is only 16 years of age, the following letter shows that under her leadership, the Club is doing well :

"When you were in Berridale this summer, you suggested that the girls form a Club, and you also requested that I should write and inform you of its success. I am very pleased to report that it is progressing very nicely.

"We have week night meetings every Wednesday. Each member is supplied with a Young People's Topic Card. The

Topic given forms the lesson for the evening.

"We are arranging for a Hallowe'en Social on October 29th. It is not a financial affair, but just to create more interest to the vicinity.

"We, the girls of the Club, sincerely thank you for your suggestion."

"Yours truly,
Marie Parker."

In summing up the results of this visitation of the congregations, we find that 4 new Sunday Schools were organized, some 14 or 15 Cradle Roll Departments and Home Departments were started and several older boys and older girls' classes organized for week night activities.

Powassar, Ont.

The Lantern in Missionary Study

BY REV. E. A. EARCHMAN, B.D.

"If you please, Mister, when are we going to have the pictures?" To be asked this question by a red-blooded lad of nine years of age is a good beginning for the picture method in the study of missions. It is especially so when you know that this method was used at a previous meeting of the class.

The lad's interest is only a beginning. Every Director of a Lantern Department must realize that there are other principles besides interest. These regulative principles he should state for himself as clearly as possible.

The first of these, as in all study courses, is the principle of "aim." Every well-ordered series of lessons has an aim for the whole course. Each lesson of that series has its own aim as well. From this great law of teaching no lantern lesson is exempt.

This means that the Director of a Lantern Department must know definitely what he wants from each picture and from each series of pictures. The acid test is not, "Is the picture getting anywhere?" but, "Is the picture getting where he intended it should?" He will not permit any slide or film to be shown simply because it is interesting. The picture must act as a medium of a definite, coveted truth. This is the first great law of censorship, and should be rigidly enforced.

The second requirement in any study series is the principle of "grading the lesson." For the regular work of the study hour we have concluded that, "since God has graded the children, we ought to grade the lessons." The principle is accepted as axiomatic. But the force of it is no less true for the mission study when the lantern is used. Each picture must be appropriate to the department where it is exhibited. Every lantern slide,

every film must be submitted to this fundamental law of all teaching. From its ruling there should be no appeal.

It is obvious that all material for the ear gate of the soul should be "graded." This passport is necessary. But the eye gate demands a similar requirement, and the strictest vigilance is maintained. There is no exception.

A casual glance at a School in session will show this. Let the picture be one of those where tier above tier of natives are arrayed before some building of western architecture erected in the east, a building which might have been built in Paraguay so far as distinguishing features are concerned, it is quite evident that the picture is making vastly different impressions on the different groups. If that picture is mixed in with many others, it will be open to question if a certain group is interested at all. If any interest is evidenced by that group, it appears to be a vagrant, nomadic sort.

But let that same group of children have a chance to see the little Chinese child in the series of pictures recently released by our Lantern Department, and immediately the response is different. There is now no mistaking their delight. The first picture appeared to confuse them. The second makes its appeal by virtue of its simplicity. It has a story to tell, and it tells it, and to this language of simplicity and directness the children always respond. The principle of grading is a native to this language. It presents the proper passport at the ear gate and eye gate and is admitted. This principle does not go alone, however. It is always accompanied.

This third principle is known as the Law

of the Story Method. Many students have stated these laws. But Dr. Hervey gives as satisfactory a statement as any when he says that a story should be marked by clearness, variety, descriptive power, and should be free, personal, and living. To state these laws is sufficient to indicate the causes for failure in many lantern lessons.

Many lantern lessons fail because they attempt too much. They seek variety through the display of many slides and exhibit too many. The penalty is the lack of clearness in the mission study. Seeking a great wealth of descriptive material many pictures are used but the liberality of the camera-man may easily dissipate the accumulative effect of the story. The method of the story is an art which permits no violation. The Director must appreciate that method. Failing to do so good pictures can be made extremely dull.

The Lantern and the Safety Cinema, judiciously used, can be a decided asset to the mid-week activities. They can be used for mission study work in the Story Half Hour, the Community Night, the Young People's Society, or the Teen Age Groups. They can be used in the Men's Association, the Mothers' Meeting, or the Vacation School. They teach by the indirect method, but it is not so indirect as to obscure the woods for the trees.

The Safety Cinema presents an attractive method of study ; it should be appropriated. The "still" picture has an educational value that is assured. But the film has its contribution as well. Let the pupil see the swaying camels of the caravan in the film In and Around Pekin, or let him see the Mo-

hammedans at Prayer before the Mosque at Delhi, where hundreds stand, bow, and kneel together, and the appeal has a new note of throbbing life. The story of the Potter and the Marred Vessel lives in a new way when one sees the mass of clay placed on the great stone wheel, when one sees the wheel revolve, and the clay take its delicate line under the swift, nimble fingers of the artificer.

These methods of study visualize actual conditions in mission lands. Seeing actual conditions the pupil has the praiseworthy opportunity of forming his own impressions. Mission study becomes a food and not a medicine to quicken his sympathy and to arouse his interest.

The Director of this Department will find that it is not necessary to have every film or slide explained from the desk. Many pictures can be left to tell their own story. If an explanation is necessary and there are many pictures and many departments of a School where an explanation is almost imperative, one or more of the pupils should be encouraged to assist in this work. Often a pupil can be coached to tell the mission story to the evident delight of the whole department. This will encourage mission study and the group spirit of the School.

The work of the Director is as exacting as it is distinctive. Besides appreciating the "aim" of all teaching, the "grading" of all courses, and the "momentum point" of a story, he must possess a native appreciation of the laws of proportion and attention. He must know also the graceful art of sitting down when he is done.

Toronto

A Problem and Its Solution

BY REV. GEORGE TAYLOR MUNRO

At a recent Sunday School Convention two questions, familiar to all Sunday School workers and of perennial interest, were asked in connection with the discussion of Problems in Sunday School Work : (a) How to get a keener interest in the work ; (b) How to get the pupils to use the Bible in the Sunday School.

In seeking the solution of these problems, the following plan has given me best results :

First, I organized all classes that came within the required qualifications for an Organized Class Diploma. Thus the class was made the unit in the competition described as follows :

The prize is a banner. We reach our decision regarding the winning class in this way :

(a) We take up the Register record of the class allowing one mark each for Sunday School Attendance, Church Attendance, Bible, Golden Text, Catechism and Offering.

(b) We have a "Conduct" Officer, who allows each class three marks for perfect conduct or a percentage of that number, according to the quality of the conduct in the class.

(c) We take up the responsive reading of the lesson, not with the School as a whole, but class by class. The superintendent reads the first verse then calls upon some class to read the responsive verse and so on to the end of the lesson, consequently the attention of the whole School is kept, as no class knows its turn to read until it is actually called upon to do so. We follow the same method

in recording the merit marks for responsive reading as we do for conduct.

In my experience this plan has worked out very satisfactorily. It has developed a group consciousness in the class, issuing in a spirit of union and comradeship. The School, as an outcome of this class formation, has taken a keen interest in the attendance of each pupil and has shown a greater proficiency in the study of the lesson as well as rising to a new standard of conduct. The plan has awakened a twofold responsibility :

- (a) In the pupil as a member of the class ;
- (b) As a class group in the unit of the competition.

The competition runs concurrently with the quarterly lesson period. Let me add in conclusion that the plan has another welcome result. It has taken great weight of worry off the shoulders of our Sunday School officials and has made their task smoother, easier and more encouraging.

Cannington, Ont.

Beauty and the Joy of Life

"He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the joy of life or from the duty of life," said Colonel Roosevelt.

Observe that the joy of life and the duty of life are put side by side. Many people preach the doctrine of the duty of life. It is comparatively seldom that you find one who puts the joy of life as something to be cultivated, to be encouraged on an equal footing with the duty of life.

And of all the joys of life which may fairly come under the head of recreation there is nothing more great, more refreshing, more beneficial in the widest sense of the word, than a real love of the beauty of the world. Some people cannot feel it. To such people I can only say, as Turner once said to a lady who complained that she could not see sunsets as he painted them, 'Don't you wish you could, madam?' But to those who have some feeling that the natural world has beauty in it I would say, cultivate this feeling and encourage it in every way you can. Consider the seasons, the joy of the spring, the splendor of the summer, the sunset colors of the autumn, the delicate and graceful bareness of winter trees, the beauty of snow, the beauty of light upon water, what the old Greek called the unnumbered smiling of the sea.

In the feeling for that beauty, if we have it, we possess a pearl of great price. I say of great price, but it is something which costs us nothing because it is all a part of the joy which is in the world for everybody who cares for it.

It is the "joy in the widest commonalty spread;" it is a rich possession for us if we care for it, but in possessing it we deprive nobody else. The enjoyment of it, the possession of it, excites neither greed nor envy, and it is something which is always there for us and which may take us out of the small worries of life.

When we are bored, when we are out of tune, when we have little worries, it clears our feelings and changes our mood if we can get in touch with the beauty of the natural world. There is a quaint but opposite quotation from an old writer which runs as follows : "I sleep, I drink and eat, I read and meditate, I walk in my neighbor's pleasant fields and see all the varieties of natural beauty . . . and he who hath so many forms of joy must needs be very much in love with sorrow and peevishness, who loseth all these pleasures and chooseth to sit upon his little handful of thorns."—Viscount Grey of Fallodon

THE DEPARTMENTS

Interesting the Little Ones

By Rae Furlands

If the little children are interested in anything, they will want to do it,—or live it.

Jesus said, "If any man will do . . . he shall know," and God has implanted the desire to do in mankind. It is the human way of

knowing, the child's way of trying to understand. Children *want* to understand that in which they are interested.

Movement or activity is a sign of life. Quite little children move for the sake of action and frequently without aim.

Because of this love of movement one of

the sure ways of gaining interest is through activity. When the child's own energy can be utilized it is best, but with a large Beginner's class it is not possible to have all the children take an active part in all the exercises of the hour. Neither is it necessary.

Let the story and talk be as full of right activity as possible and they will appeal to the child mind and intensify desire to do.

The Beginner's Lessons lend themselves to this. Indeed they are planned on purpose to meet the child's plane of development.

At intervals during the lesson all the children should have opportunity to do something.

For example, they may use their arms to form a fence round a field or garden if these come into the lesson; they may show with twinkling fingers how the sunbeams sparkle or how the raindrops fall; they may shut their eyes a few moments to find out how the blind man felt; they may show how the waves rolled when the wind blew and how the boat went when the storm stilled; and a hundred other things which will suggest themselves.

Sometimes two or three children may show what space and time would prevent the entire class performing and it be nearly as helpful. For instance, how they would step if mother had a headache or the baby was asleep or if they were watching the birds; how they would run if mother called; how the lame man would get along or how the blind man would feel his way; how Ruth helped in the barley field; how the woman picked up sticks for fire to bake her last cake, etc., etc.

True, the teacher might do these things, but it helps and rests the children more, if done by some of themselves.

These, and similar touches, interest, instruct, hold attention, relieve nervous strain and help to fix in the memory what otherwise might easily slip from mind.

The Beginners are at that period of life when all real teaching must be given in the play spirit. This does not mean irreverently. The teacher's manner must make it what it should be. She must always remember that a child's vivid imagination may make real to him what is only play or pretence to her.

Teaching the Primary Child to Know God

By Mrs. Mabel H. Hincks, B.A.

"I feel," said a little boy of Primary age, "as if God was like a nurse or a mother. If you ask him to make you good, you don't have to just ask and forget all about it and leave it to him. You have to try your hardest just as you have to try hard to do any hard job for yourself, and your nurse or your mother helps you to finish."

Happy is the child who has thus learned to know God in the home and to feel that he is working together with God. Many a child, by the time he comes to the Primary department, has been so taught. He has learned, in all probability, to see God in nature. He

has learned that God takes care of him, loves him and helps him. But, at the same time, there are children who come to us who have been taught none of these things. In a few cases, the life of the six-year-old child has been confined to the home where there may be no religious teachings. In others, more fortunate, the home influence has been supplemented for a year or two by that of the day school where something of religion has been taught. Even those children who come from the best of homes, however, and who have really learned to know God, need constantly to be taught more about him and to have old teachings repeated.

There are at least four ways by which we may help the Primary child to know God. The first is by example. We tell the child in words that God is love, that God is goodness, but the truth will be far more deeply im-

MY GARDEN

In this wonderful day of growing things

I picked out a lonesome spot,
Where weeds had grown for many
a year,
And the flowers knew it not.

I bordered the walks with kindness,

The corners with sympathy—
For the plot that I was reclaiming
Meant ever so much to me.

I planted a song with the dawning,

A prayer at the twilight time,
Till the seeds that I had planted
In this garden spot of mine

Began to burst into flowers.

Then of joy I claimed a part—
For the weeds were gone, and
blossoms rare
Were growing within my heart.

—Selected

pressed upon him if we afford him the concrete illustration of the abstract teaching by being loving and good ourselves. He will unconsciously come to know God in this way.

Secondly, we can teach the child to know God by telling him stories about God. Let us be very careful of our selection; so many Old Testament stories picture God as a stern and just God rather than the loving Father whom we want our children to know. The God who took care of the baby Moses and of Jacob, the God who talked to little Samuel, the God who gave us his only son to make us all good and happy is the God our children need and will love.

In the third place, the child can learn to know God by self-activity, by working together with God as did the child in our illustration. The child loves to work together with us and in that way gets to know us better. Just so, if he works together with God, he will learn to know God better. We must help him to be a co-worker with God, to feel that God is like a father or mother ready to assist him in his "hard jobs." We can teach him how to talk to God about his difficulties. To do so, however, we must first understand our child's world and his needs, before we can suggest to him what things to talk to God about. After a little suggestion on our part, the child will learn to

take his joys and sorrows to God himself.

The child can work together with God, too, in the world of nature, by planting seeds and tending them, watering them as God waters them; by caring for animals, feeding the birds just as God provides food for them. We can do a little of this with our children by giving them seeds and plants to take home, or by having plants in the school-room, but most of it will demand home co-operation.

In the fourth place, we can teach the Primary child to know God by having him watch God. We can direct his attention to God in the sun and the rain which help things to grow; to God in the seeds which come to life, to God in the snow which protects the plants and grasses, to God in the stars which seem to hang in the sky. Through these visible signs, the child will begin to understand the invisible God. Our Primary child has the gift of curiosity which will lead him to investigate these wonders and thus draw nearer the Creator; he is learning to reason and to understand cause and effect; at the same time, he is imaginative and able to picture to himself a God whom he cannot see; and finally, he is a child of faith and it is easy for him to believe all that we teach him of God.

Toronto

What Juniors Can Do

By MRS. MABEL CREWS RINGLAND, B.A.

It is usually a simple matter to find plenty of activities of a selfish nature in which Juniors delight to take part, but it is our duty to suggest and provide work which will lead them to think of others, and which will entail some sacrifice of either time, money or effort. We cannot expect our teaching to produce any results in the lives of our scholars unless it is translated into something practical and concrete, for "All truth dies out in the mind unless it is lived out in practice." The Junior is much more a doer than a thinker, and it is natural, therefore, that he should desire to express what he has learned in deeds of usefulness and service.

We must see to it, then, in providing him with some work to do for others, that we choose something which represents real service, or fills an actual need. If the deed is to be a blessing to the doer as well as the receiver, he must feel that he is doing something worth while, and so we must use care in the selection of activities. Different communities have varying needs, and as it is pleasing and helpful for Juniors to see the results of their work, we would do well to choose some task near at hand, especially at

the start. The ideas mentioned here are merely suggestive, as each teacher knows best what his or her scholars are capable of doing, and what line of service is most needed.

Experience has shown that Juniors work better in organized groups, particularly when they have reached the time when they love to belong to something, to have secret passwords and mottoes, and wear a class pin or emblem of some sort. Such organizations should be very simple, having but three officers,—president, secretary and treasurer, who may assist the teacher in the routine of the Sunday session, and should be formed of small groups, boys and girls separately. The main object, however, is to have a fascinating purpose or aim, and keep it ever before you until the job is finished. Better have no organization at all than one that has lost spirit and interest. If the work chosen does not seem to challenge the young workers, something more appropriate should at once be undertaken, for there are plenty of things which will hold their interest if the teacher does his or her part in maintaining it.

While the work should always be a challenge to the boys or girls it should not be

so difficult at first as to discourage them, but as they develop, it should increase in capacity and responsibility. Almost any class of Juniors could undertake to make scrapbooks of different kinds to take to orphanages or hospitals, or send to foreign mission stations, and the cutting and pasting could be done at a midweek gathering. Where there is an aged people's home, reading matter is always appreciated, and many fathers and mothers would be glad to let the young folks have recent magazines to send there, if they made a regular business of collecting them.

When Juniors earn money to give to any worthy cause such as a missionary enterprise or supporting a child in a foreign country, they realize what real sacrifice means and take a vital interest in missions. Boys who are learning to make simple articles with tools can construct many suitable things for sale, while girls can make candy and do plain needlework or knitting. One class of boys opened a toy repair shop in a shed and earned quite a neat little sum by mending broken toys which were brought to them, and selling some which were donated by their friends.

Rendering service when no payment is expected is excellent training for Juniors, who are naturally inclined to be rather mercenary. There is always some one who has a need which your class could fill just for the pure love of helping somebody, and if they are on the lookout, they will be sure to find such a task, especially during this coming winter. There are plenty of old folks and widows who would appreciate having their snow shovelled after every storm, or having

errands run, and busy mothers with children to be minded or taken for walks. The alert Junior will find many such, willing and eager to accept his services, if he offers them in the right spirit.

Some Sunday Schools give the Junior boys and girls work to do in connection with the Cradle Roll. The girls are called "Cradle Roll Sisters" or "Little Mothers," and the boys "Cradle Roll Brothers" or "Little Fathers," and their duty is to do all the errands of that important department. For instance, each girl mothers a little Cradle Roll baby, or several as the case may be, from the time it joins until it is able to come on Sunday to the Beginners' Class, delivering the birthday cards, Cradle Roll paper if there is one, and invitations to any events, thereby saving the expense of postage, and when the child is old enough she brings it to Sunday School. The boys perform the same service, or are formed into the "Cradle Roll Messenger Corps" which attends to all the delivering at the homes of the small members.

Both boys and girls are supposed to keep their eyes open for new members and notify the superintendent; in this way very few babies are missed. Where this plan has been tried, not only has the Cradle Roll thrived, but the Juniors have had splendid training in service and the satisfaction of knowing that they were helping along the work of the Sunday School in a worthwhile way. For even Junior boys and girls will not be satisfied with work which does not amount to much, and which is not real service.

Toronto

C. S. E. T. in India

BY REV. PROFESSOR H. W. LYONS, B.A.

I saw something in Canada of the working of the Canadian Standard Efficiency Tests, and it appealed to me as the thing necessary out here to develop the qualities of leadership and initiative which are more or less lacking in many of our Christian boys. I have made a simple adaptation of the tests suitable to our conditions; and have organized the boys on these principles. Mr. Smillie has followed suit in Rassalpura, and our hope is to have groups of clubs throughout the Presbytery, with a system of awards similar to those at home.

The boys have, on the whole, taken hold of the idea well. They conduct the meetings, and have been keen in some of the tasks assigned. For example, we held a "Know Your City" exhibit in the college a few weeks ago.

I was particularly anxious to show up the squalor of the river region: we are at the

junction of two fair-sized rivers, which is always a sacred place to the Hindus. The boys traversed the banks on foot, making a sketch map of the gardens, the rubbish heaps, the filth, and so on along the course of both rivers, noting also the many uses—from fishing and bathing, and washing of most of the clothing of the city, to the reception of the drainage of over 70,000 people.

These things we showed on a large, lurid map. To clinch the thing, they collected a dozen bottles of the water at various points. The bottles spoke—and smelled—for themselves.

The week day meetings have usually been held at my bungalow. Part of the time is given up to sport,—chiefly badminton and tennis. For some time we held baseball practices with an indoor ball, but the cover has been knocked off it, and at present we have not another. A week ago we went



BOYS' CLUB, C. S. E. T., INDORE, CENTRAL INDIA

down to Rassalpura for a day, and played the club there, baseball and hockey. You would have thought Mr. Smillie and I were young colts, had you seen us dancing around the bases.

We are having our own club-room fixed up at the college, however, with shelves for our books,—when we get any; for our collections of stones and leaves and flowers, and so on. For mural decorations we shall use, partly, pictures of various countries, working out a geography room. The prominent place at present will be given to a large picture of the high school boys which has been framed by money earned by the boys themselves, a contribution of six cents each.

It doesn't seem much; but when you remember that the worldly possessions of these boys are not worth over \$5.00, and that the daily wage of the majority of the people around here is from 25c. to 50c., and also that most of these boys have been kept on a system of scholarships which has never exacted any manual—and sometimes too little mental—labor in return,—then you may realize something of what this picture means. There is a changed mental attitude.

For some time the boys have spent their Sunday afternoons out through the city or in the villages, partly to distribute Christian papers to those who would receive them. They have given me written accounts of what they have seen, and what has been said to them. Let me give you some examples. One is rather a graphic picture of street life.

"As soon as I went out of the college gate, saw two drunkards fighting with each other,

and abusing other people also who passed by that way. I left them and saw a beggar who was begging before a shop. When he could not get money from the shop-keeper he at once thrust a knife into his own wrist. As soon as this was done the shop-keeper threw something at him and told him to go away. Then I went further and saw a monkey performer with his two monkeys and a small drum. I walked forward and saw a snake charmer. Then on a little distance, some kind of gambling was going on. This was not circus day,—but a Sunday!

Another boy gave a picture of what is usually the reception Christian messengers are given:

"When we give hand bills to the people (Sunday School Papers), some people take them very gladly. But some people reject us and say: 'Oh, we do not want your hand bills.' Some people are so foolish that they at once ask us to go away from their village or place. Once I remember that I had gone with Prof. Johary into Big Gwalatali. There the people were drunk, and they asked us to go away. They always say: 'In our Hindustan there are many incarnations, who will save us?'"

A third boy, who was not a Christian, gives still another picture, one which is becoming increasingly common, although still only too rare in this population of thousands:

"I met a boy, and I asked him: 'Do you believe on Jesus Christ?' Then the boy told me, 'Yes, I believe on Jesus; and I know this, that Jesus is the Son of the living God;

for God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life.' Then I asked him : 'Are there any more gods like Jesus Christ?' Then the boy answered, 'No, there is no one like Jesus. Only Jesus Christ is greatest of all.' I asked him : 'When will you adopt Jesus openly?' Then he said : 'When my mother's heart changes. Then she will also believe on Jesus Christ.'

Indore, Central India

A Sunday School Year in Korea

The Korean Sunday School Association has requested each of the four major missions working in that country to set apart one of their best equipped missionaries to give special attention to the work of the Sunday School in preparation for and during what will be called "the Sunday School Year." This will be in 1921-1922. At present the Christian workers in Korea are devoting

themselves to prayer and evangelism. What this Sunday School year will mean in Korea can be easily visualized by having in mind that the whole church membership in Korea is now in the Sunday School, and that it is possible almost anywhere to gather children even of non-Christian parents in any number. In order to make the year as effective as possible they have appointed a committee to give particular attention to the preparation of teacher-training and inspirational literature. They plan to circulate thousands of copies of this literature and thus educate the whole church as to its responsibility and opportunity. Every part of Korea is to be visited during the year of preparation to explain the whole plan. The existing Bible Classes will be centres of widening influence. Both before and after the World's Sunday School Convention in Tokyo, next October, inspirational meetings will be held in Korea by leading convention speakers. Five post-conventions have already been announced. They will be held at Taiku, Seoul, Pyongyang, Kwangju and Wonsan.

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.

A Good Year in Extension Work

During the year the Board has had a number of men at work in isolated districts organizing Sunday Schools, encouraging workers and visiting scattered homes. The following extracts from some of these reports indicate the kind of work being done.

The first is from a district in Alberta where there are many foreigners :

"I thought you would like to know a little of what we are doing. We are trying to make a beginning in return for all the kindness shown us by your Board. Our Sunday School is most interesting, attendance from 40 to 60, all nationalities, many speaking and reading two languages. Upon beginning the School we had faced the possibility of finding some Sunday the pupils having disappeared like gophers but the contrary is the case. We are handicapped for room, but we make the best of what we have and move on softly.

"We are visiting at the homes of the children, Austrians, Russians, Italians, etc., and are smilingly received by all, indeed more politely and courteously than we might be in the

same class of our own much vaunted English-speaking people. Where respect and consideration are shown to these people, deference and respect will be returned. The papers are anxiously grasped and read and if not enough to go to every individual, a fallen face look pitiful. The Picture Roll is much enjoyed and a help to us to vivify the lesson."

The next extract is from a town in Saskatchewan where our Board sent free supplies :

"I am enclosing to you to-day \$2.00 in part payment of our Sunday School supplies. This was partly obtained by children and partly by myself. We heartily thank you for the help in supplies which you so kindly supplied to us free of charge.

"Sunday School has been a pleasure both to myself and the children. Possibly we have not accomplished very great results but we feel that by these lessons together we have been brought in closer contact with our Saviour and some seeds have been planted later, no doubt, to bear fruit. There has been a great change in the children and this will be sure to have an effect on the older ones at home."

From far Peace River District comes word of most encouraging progress :

"We have a Cradle Roll with 20 names and the Sunday School has now over 50 on the Roll. Of these about 30 are in the Tiny Tots departments and this was quite a problem. There is a class of teen age girls and they are meeting during the week. They are doing splendidly. Some of them we had to take for teachers. During the whole season I have had a Trail Rangers Group and we hope to go to Camp together. One point on the field is not yet organized the same way. There is no real centre and we have but few children there. I intend to try the Home Department scheme in that field.

"Now our experience is : to go right after the work on the broad plan laid down by the Sunday School Board. Certain modifications are necessary, of course, to suit local conditions but in broad outline the plans are feasible. Our Sunday School and Young People have undertaken to raise \$300 for the Forward Movement and they will do it."

The Life Service Appeal

Sunday, December 12th, has been recommended by the General Assembly as a suitable day for the presentation of the Life Service Challenge. If the Church is going to carry on her work with the vigor necessary to meet the rapidly developing needs of our country, 1,000 recruits must be enrolled during the next five years for the work of the ministry and other allied Christian life callings. Such callings include men for the regular ministry at home and abroad. This is the most urgent need. In addition, however, there will be needed women for deaconess work, Teachers in Mission Schools and Social Service Workers. Young men and women are also wanted for specialized work among boys and girls as leaders and directors of this work in local churches and communities.

Adequate provision is being made by the Assembly's Life Service Committee for the necessary literature and publicity to arouse general interest in the question. Articles will appear in all the church papers and special pamphlets will be prepared suitable to be placed in the hands of boys and girls and young people. An enrolment card will also be available so that the names and addresses of all interested may be secured and so that they may be put in touch with those who will be glad to advise them as to their future plans.

In the last resort, however, the main responsibility rests on the parents and Christian workers in the local church and Sunday School, not only to enlist suitable boys and

girls but also to nurture and care for those who become interested until they are ready to enter on their life work.

Brady Sunday School

I have been asked by my Committee to send you a short report of our School here at Artland, Sask., and the progress it has made in the two months since being organized by your Extension Worker, Mr. G. E. Wood. For a rural district we consider an average attendance of 45 (steadily increasing) is distinctly good. Your organizer (Mr. Wood) informed us that of the 64 schools he had organized in Saskatchewan we were the banner school, a feat of which we are rather proud. May I say here that we owe a deep debt of gratitude to Mr. Wood, not only for organizing the Sunday School, but for paying us a return visit to preach Special Sunday School sermons. While he was here we had a splendid time (attendance 78) also it gave us the necessary encouragement to redouble our efforts.

I may say that our intention during the winter is to see that every scholar is kept in touch with and with that in view I have ordered a six months' supply of literature to enable me to let the scholars have their papers each week.

The trustees of the School have also shown their appreciation of our work, by providing curtains, so that the three different classes may be divided off. We have a splendid district and every prospect of next year being even better than this. Next year we are hopeful of having a student with us for the summer to pave the way for a resident minister.

Sunday School Extension in Northern Ontario

The following interesting notes by Rev. R. B. Ferris will indicate something of the importance of the Extension Work being carried on by the Board :

Northern Ontario presents special opportunities and difficulties for extending and strengthening the work of our Sunday Schools. While there are stretches of country barren and unpopulated, one also finds numerous districts with land fertile and well-tilled. These settlements are often shut in on all sides forming a little world of their own. In addition there are the mining and lumbering towns and the railway centres each one presenting its own peculiar problems.

On the mission fields the responsibility for the Sunday School rests largely with the missionary and when the student returns to college in the fall the work is liable to lapse.

Greater permanency is needed if efficiency is to be secured. Sometimes, however, one is surprised at the response when an appeal for workers is made.

In Superior Presbytery this summer when a meeting was being held to organize a new Sunday School no one seemed prepared to accept the position of superintendent for a school of 25 children. After some delay a returned soldier spoke up, "I don't know what to do and do not know how to do it, but if some one will show me I am willing to try." This is the indomitable spirit that won the War and that we need to-day to win through to success in our Sunday School work.

At another point in the same Presbytery, a young man clearing a farm for himself, who had charge of three mission stations, not being able to find a leader, took charge of three Sunday Schools himself, conducting them before the Church service. It was often necessary for him to walk a distance of eighteen miles on Sunday to reach the three appointments. Surely this is work worth while!

In still another instance a lady who had formerly been a Salvation Army worker voluntarily offered to keep the Sunday School going as best she could throughout the year.

Where distances and the lack of a suitable meeting place made it impossible to hold the regular Sunday School meeting the families were visited and in many places persuaded to take up the study of the lesson in the home. Usually some one was found who would act as superintendent and distribute the lesson helps and papers, thus keeping up interest and maintaining a point of contact.

What can be done under difficulties was illustrated on a mission field in Temiskaming Presbytery. The only place for a meeting was the section foreman's house at a little flag station on the T. & N. O. Railway.

There in a little front room the Sunday School was held. There was only one class composed of children and adults led by the student missionary who also acted as Superintendent, but there was an interest and enthusiasm manifested which gives the assurance that the influence of that Sunday School would extend beyond the limits of the four walls of that little room. Who can estimate the importance and value of such centres of religious instruction and worship? All honor to those who so unselfishly and heroically are holding aloft the banner of the Gospel of Christ in these outlying fields of our church.

Books for Home Reading

There is no more important part of the Home Religion campaign than the one to cultivate the habit of good reading on the part of our boys and girls.

In order to help parents and teachers to secure this, our Board has prepared a graded list of books from the best literature. The pamphlet containing this list entitled "Home Reading" may be secured free on application.

But parents also ought to be readers not only for their own interests but in order that they may be able intelligently to help their own children. "A Home Reading Circle" card has been prepared outlining a few of the best books for parents. Every Sunday School ought to secure this set of ten or a dozen books and have them circulated among the parents.

The mother of little children, for example, ought to read *The Dawn of Religion in the Mind of the Child*, by Dawson. For teen age girls, parents should read Margaret Slattery's book, *The Girl and Her Religion*, etc. These and many other books may be secured from PRESBYTERIAN PUBLICATIONS.

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.

AUGUST AND SEPTEMBER, 1920

I. NEW STANDARD TEACHER TRAINING COURSE

Pugwash, N.S.—Rev. J. R. Miller, Minister. *The Teacher*: Edna Irving, E. Jane Fullerton, Viola May Irving, Muriel S. MacLeod.

Cardinal, Ont.—Rev. C. C. Salisbury, Minister. *The Teachers' Study of the Life of Christ and The School*: Mrs. James S. Riddell.

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

This month's WORD FROM THE BUSINESS MANAGER is written by the retiring Manager, Dr. Fraser. By the time it reaches the readers of the TEACHERS MONTHLY, the new Business Manager, Rev. Donald M. Solandt, will be in charge.

Dr. Fraser commends his successor most heartily to the goodwill of the whole Church, with the full confidence that Mr. Solandt will receive the same hearty sympathy and co-operation which he himself has received during the whole twenty-two years of his occupancy of this responsible position.

Those years have been great in opportunity. The years ahead are greater still, and PRESBYTERIAN PUBLICATIONS, in its business and editorial departments, will follow its well tested tradition of keeping a little in advance, with a keen outlook for every opportunity of helping our congregations and Sunday Schools and young people's organizations to do their work in the best possible way.

FOR CHRISTMAS

We are prepared with a full assortment of things for Christmas both for the Sunday School and the individual. Almost all Sunday Schools give an entertainment of some sort at Christmas. Teachers and officers are sometimes puzzled as to the form of entertainment most likely to appeal to the scholars. In our large assortment of DIALOGUE and ENTERTAINMENT BOOKS there is almost sure to be something that will exactly suit your needs. If you are thinking of putting on a play, you will find just what you want in CHRISTMAS CELEBRATIONS, THE NEW CHRISTMAS BOOK, CHRISTMAS ENTERTAINMENTS (45c. each), or one or other of the other books in our varied assortment. Of course, all these books contain in addition to plays, recitations, dialogues, drills and other forms of wholesome entertainment.

THE CHRISTMAS TREE

For the little folk in the Sunday School the outstanding event of the year is the Christmas Tree. Now, no Christmas Tree is complete without candy—this is where we help out—our FOLDING CANDY BOXES fill the bill exactly. The designs are unusually clever and the colors bright and Christmasy looking. Each box has a loop of tape for hanging and holds one-half pound. The price of the boxes is 35c. per doz.; \$2.50 per 100, and you can have them assorted if you wish.

CHRISTMAS GIFTS

You teachers who want to remember your scholars with a little gift at Christmas should consider CLASS PINS. You can have them made to your order with the name of your class or motto or anything else you may wish, provided the number of letters or figures does not exceed the number shown on the design you choose. Send for an Illustrated Circular showing designs and prices.

CALENDARS

CALENDARS and CHRISTMAS CARDS are always much in demand. Our Calendars are particularly appropriate for gifts from teacher to scholar or from minister to congregation. There is the CHRISTIAN CALENDAR, which has become so popular in the last two or three years. In beauty of design it excels even last year's Calendar, which found a place on the walls of thousands of Christian homes. The price is the same as last year, 25c.; special prices for quantities. Then we have the SCRIPTURE BLOCK CALENDAR in a wonderful Maple Leaf design. It is produced in full colors with gold decorations and has appropriate Bible quotations. The daily tear-off block contains Scripture Texts for every day in the year.

There are two OTHER STYLES with monthly date pads. Beautiful landscape designs lithographed in full colors with gold decorations. The Bible quotations are well chosen. The larger size (8½ x 11 inches) sells at 30c. each; 12 or more \$3.00 per dozen; the smaller size (5½ x 8 3-8) 20c. each; 12 or more \$2.00 per dozen.

CHRISTMAS CARDS

Every one uses Christmas Cards to convey best wishes and good will to their friends at the Christmas season. Anticipating the tastes of our customers, we have selected three assortments of CHRISTMAS GREETING CARDS that we feel sure will please. Two of these assortments (five cards to the packet) are engraved cards. The designs are new and original and the greetings well chosen. Each card is enclosed in envelope to match and the price is only 50c. per packet. The other assortment comprises ten folders, the pick of the line of Raphael Tuck & Sons, one of the largest Greeting Card Manufacturers in Great Britain. The designs are exceptionally pleasing, and the wordings appropriate. Seven of the folders have a Christmas greeting ; three are for the New Year. At 50c. per packet they should find their way into the hands of those who want a moderately priced Christmas Card.

FOUNTAIN PENS

The Fountain Pen is always an appreciated gift. We have an excellent assortment of WATERMAN'S IDEAL FOUNTAIN PENS ; a pen to suit every hand and purse. You can order a Waterman, and feel absolutely sure that you are getting real value for your money. Prices \$2.50 and up.

OUR CHRISTMAS FOLDER

We could go on offering suggestions that would help solve your Christmas shopping problem but really what you should do is send for our ILLUSTRATED CHRISTMAS FOLDER. You will find it exceedingly helpful.

HAVE YOU ORDERED YET ?

By the time this month's TEACHERS MONTHLY reaches its readers many Sunday Schools will have ordered their supplies for the New Year ; but there will be some that for some very good reason have been unable to send in their new orders. Our advice to these is not to delay any longer. Every year the Christmas and New Year congestion in the mails and express offices is responsible for numbers of Sunday Schools not receiving their supplies by the first Sunday in the New Year. The remedy is to get ahead of the crush BY ORDERING EARLY. Drop the hint to your Secretary, if you suspect that he hasn't ordered. Send all orders to

PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1921

ILLUSTRATED PAPERS

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THE KING'S OWN (Weekly). A paper for Canadian Boys. 70c. per year. Five or more to one address, 55c. per year, 14c. per quarter. (May begin with any month.)

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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

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

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.

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.

Lesson X.

THE GROWTH OF THE KINGDOM December 5, 1920

Matt. 13 : 24-33.

GOLDEN TEXT—Fret not thyself because of evildoers.—Ps. 37 : 1.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28 He said unto them, An enemy hath done this.

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 goodliness 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.

The servants said unto him, Wilt thou then that we go and gather them up ?

29 But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

THE LESSON PLAN

- I. The Tares, 24-30.
- II. The Mustard Seed, 31, 32.
- III. The Leaven, 33.

HOME DAILY BIBLE READINGS

M.—Sowing and reaping, Gal. 6:6-10. T.—The growth of the Church, Acts 11:21-30. W.—The seed and the soil, Matt. 13:1-17. T.—The result of sowing, Matt. 13:18-23. F.—The final harvest, Matt. 13:34-43. S.—The judgment, Rev. 20:11-15. S.—Glory of the Church, Isa. 60:1-3, 10-14.

Primary Catechism—Ques. 127. *What will become of the good at the Judgment Day?* A. Jesus will take the good to be with Himself forever. Ques. 128. *What will become of the wicked at the Judgment Day?* A. The wicked will then be driven away forever from

33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

the presence of God.

Shorter Catechism—Review Questions 1-39.

Lesson Hymns—Book of Praise : 213 (463), 252 (551), 488 (141), 233 (661), 529 (771), 454 (588). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 60:1-3, 10-14, 19-22. (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. 1187, The Mustard Seed. (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—A.D. 27; beside the Lake of Galilee, probably near Capernaum.

Lesson Setting—The thirteenth chapter of Matthew groups together specimens of our Lord's teaching by parables. A parable is a scene or short story taken from nature or common life which presents in a picturesque and vivid way some thought or principle which may be applied to the higher spiritual life of man. In the parable a picture is presented to the mind and the hearer is stimulated to search for a hidden meaning or application beneath the picture. Through this responsive effort on the part of the hearer, the truth becomes more deeply rooted in his mind and heart. The parables of the lesson chapter deal with the nature and growth of the kingdom of God, which means God's "reign" or "rule,"—"the world of invisible laws by which God is ruling and blessing his creatures" (Hort).

I. The Tares, 24-30.

V. 24. *Another parable* ; picturing the future state of things in the kingdom, as the parable of the Sower had described experiences already met. *Put he forth*. The Greek word is commonly used of placing food on a table, but here refers to spiritual provision. *In is likened unto a man*. The comparison is not with the man, but with the whole picture described in the parable. *Good seed* ; genuine wheat, with no mixture of other seeds. *In*

his field ; in which the soil is all good, not partly good and partly bad as in the parable of The Sower. The crop would be all good but for the malice of the enemy.

V. 25. *While men slept* ; in the night, when men and their work are undefended, the enemy's opportunity. *Enemy* ; some one with a grudge against the farmer. *Sowed tares* ; the bearded darnel of England, and like the chess or cheat of this continent. The darnel, until the ear is formed, can hardly be distinguished from wheat, so close is the resemblance ; but it is poisonous. *Went his way* ; leaving his evil purpose to fulfil itself, while he remained hidden.

Vs. 26, 27. *The blade* ; of wheat. *Sprung up . . . brought forth fruit* ; at the time of ripening. Now the tares could easily be known by the branching twigs with prickles in each, while the wheat ear is a single perpendicular spike. *Appeared the tares* ; not distinguishable from the wheat in the "blade" stage. *Sir, didst not thou sow good seed?* A question of surprise and impatience. *Whence . . . tares?* There might be some darnel seed in the ground, but how there should be so large a crop is a mystery to the servants.

Vs. 28, 29. *An enemy*. The farmer knew that he had sown good seed. Only the trick of an enemy could explain the large crop of darnel. *Gather them up*. The first impulse

of the faithful servants is to get rid of the evil crop. A traveler in Palestine says, "Men, women and children were in many fields engaged in pulling the weeds." *Nay*; for fear that the wheat might be pulled out with the tares, so closely intertwined had they become.

V. 30. *Until the harvest*; which for wheat began in April. *Gather ye . . . first the tares*; either before or after the cutting of the crop. *Burn them*; as useless and hurtful. *Wheat into my barn*. Barns in Palestine are now frequently underground grottoes carefully cemented to keep out damp, with the mouth plastered over to make them air-tight. Grain stored in such places will keep sound for years. In our Lord's time, however, the barns were likely buildings of some kind above ground.

The parable of The Tares is explained in vs. 36-43. It deals with the problem of the wicked in society, not in the church. The Messiah was expected to destroy them. The lesson is that they are to be tolerated until the day of God's judgment shall come.

II. The Mustard Seed, 31, 32.

V. 31. *Mustard seed*. This plant grows wild in Palestine, and is also cultivated. On the banks of the Jordan it grows ten feet high, drawn up among other bushes. It sometimes attains a height of twelve feet under cultivation, and may by courtesy be called a tree. The essential part in the application of the lesson parable of the Mustard Seed is not the rapidity of the growth, but the contrast between the insignificant beginning and the large beneficial result. *In his field*; Mark, "in the earth" (Mark 4:31); Luke "into his garden," Luke 13:19. So Jesus proclaimed the kingdom of God first among his own people, the Jews.

V. 32. *Least of all seeds*; not absolutely; but the mustard seed was used proverbially of anything excessively small. It was the smallest seed actually known to the ancient gardener. *Birds . . . lodge in the branches*; literally, "pitch tent," for the sake of rest or shelter, or to eat seeds. This is suggestive of souls attracted to the kingdom for rest and shelter. Travelers speak of the bull-finches and rock-pigeons, which, in the summer, may be seen in flocks on the mustard bushes growing on the plain of Gennesaret.

They feed on the seeds found from four to six in a pod.

III. The Leaven, 33.

V. 33. *Like unto leaven*; in its pervasive quality. Leaven was used in those days as yeast is used amongst us. It was a handful of fermented, but unbaked dough, preserved from the former baking. It was either broken down into the water in the kneading trough before the fresh flour was added to it, or it was thoroughly mixed with the dough after it was moistened. The whole was then set aside for a few hours until it was thoroughly leavened. This method was used in early days in our own country, but has fallen out of use, because it was apt to give the bread a sour taste and a disagreeable odor. Elsewhere in the New Testament "leaven" is a symbol of evil (see 1 Cor. 5:6, 7; Gal. 5:9). The Jews regarded the fermentation produced by leaven as a kind of putrefaction. Some give a bad sense to "leaven" here, taking it to refer to the corrupting influences which hurt Christianity. But this is hardly possible in a parable which is paired with that of the Mustard Seed. *And hid*; by the process of kneading for baking. *Three measures*; seahs. A seah was about $1\frac{1}{2}$ pecks. This was a quantity usually taken for a household baking. (See Gen. 18:6; Judg. 6:19; 1 Sam. 1:24). The kingdom is at first a very small thing; but it will gradually change society by the diffusion of truth and goodness.

The parable of The Leaven "implies that the Christian must live in the world, for the leaven cannot do its work without contact. Human life must be touched at all points, in order that its work and play, its religion and relaxation, its politics and its commerce, its science and its arts, may be raised and warmed by its penetrating action of Christian morality and Christian ideals" (Plummer).

Light from the East

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

THE MUSTARD PLANT—Our Canadian weeds known as mustard are low herbs. But the black mustard (*Brassica nigra*), common in Palestine, attains a much greater size, sometimes reaching a height of eight or even ten feet. It could not be called a tree in our

sense of the word. It is likely that "tree" is used here somewhat loosely for any large plant taller than a man. In any case, travelers tell us that the little birds alight in great numbers among its stalks to peck at the seed pods.

The seeds are small, though botanists know seeds that are smaller. They are at least among the smallest of seeds. To the

Old Jews the term "a grain of mustard seed" meant a very small quantity; and Mohammed used the word in the same sense in the 21st chapter of his Bible, the Koran: "Just balances will we set up for the day of the resurrection, neither shall any soul be urged in aught; though were a work but the weight of a grain of mustard seed, we would bring it forth to be weighed."

THE LESSON APPLIED

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

Vs. 24-30. In this parable our Lord makes it very clear to his followers that they must count upon the presence and power of evil to the end of the world. The millennium of a perfect day was not to be immediately inaugurated. Human nature, as it comes into the world to-day, is pretty much the same raw material as in the days of Methuselah, and countless years from now will also be quite the same. Tares and wheat grow together. Let us face the concrete fact, but let us not allow ourselves to become unduly impatient in regard to it. Let us be always seriously concerned about the fortunes of the kingdom of God, but let us not be over-anxious,—so over-anxious as to draw the sword of physical force like Peter and as the Roman Catholic and even Protestant churches have often done. We are not to pull up evil by the roots drastically, for many in so doing have pulled up by the roots the very finest of the wheat. There is very much evil that we may safely leave over to the close of the ages. Then the Lord will deal with them.

In the meantime, let us put our trust in the adequacy of the moral and spiritual suasion of the Christian gospel to do the work of winning the world. It is said that in all mosques which once were Christian churches, it is customary for the mullah to preach with a naked sword in his hand in order to remind the people that the Mohammedan religion was propagated by the sword and must, if necessary, be retained by the same means. The Christian church assumes no such attitude. She depends upon the peaceable penetration of the word of God.

Vs. 31, 32. In this parable our Lord would have us believe that, although evil must be counted on to offer serious opposition as long as human nature is human nature, nevertheless the kingdom of Christ, in spite of its small beginning, will one day be a great and mighty power in the earth. We have allied ourselves with a finally victorious principle. Let us not be pessimistic as the manner of some is in these days. St. Paul was shipwrecked on Malta, he and his fellows gathered faggots from the field to make themselves a fire. As they warmed themselves, a viper came out of the smoke and flame and fastened itself upon the hand of Paul. He flung it off into the fire from which it came.

We have suffered the shipwreck of many things through the storm of the Great War and we are gathering such materials as we can for a fire to warm civilization. Out of somewhere crawls the viper of pessimism, and it would set its teeth into the flesh of every worker. Let us fling it off. Pessimism cannot save the world. Let us rather be of good courage. Even when we cannot see our way let us continue to believe in the final triumph of the Christian cause. Such a faith is the only ground of a never-failing Christian courage.

The London Christian Life tells the story of a young Frenchman who was awarded an unusual decoration. He had performed no great feat of arms, nor stood conspicuous in the engagements, but he had been the man who, day by day, encouraged the troops. By his extraordinary cheerfulness, he had managed, during the awful days spent in the trenches, to enable the men to rise above those

desperate days and to keep "smiling." This military decoration for cheerfulness was unusual, but very much to the point. The man who in dark days can keep cheerful and infect others with that same spirit of exhilaration is rendering a splendid service to humanity. We ought not to be depressed. The tree of the kingdom is still casting forth roots like Lebanon and sending out great branches into inclement skies.

V. 33. In this parable we are given some hint of the true method of the kingdom. More or less evil in this world is inevitable to the end of time. The progress of the kingdom of God in the face of all this evil is just as inevitable provided we do our part. We are all to be in a ferment about the kingdom of God,—radiating centres of influence. From within and by the exercise of moral and spiritual contagion, this world will be brought to a knowledge of the truth. Life touching

life through precept and example, especially example.

Dr. Jowett beautifully says, "When all look back upon our early life from the high vantage ground of later years and we trace its turnings, and mark the great diversions which meant momentous destinies, we can see how often the change was made, not by a professional instructor, but by some influence which at the time was anonymous and untraced. "Let us not, then, fret ourselves for evildoers, but with a high hope of the far-off divine event, do and be our best. Let us roll the burden of the irrevocable and the irremedial upon God.

"This is my task : Amid discordant strife
To keep a clean, sweet centre in my life,
And though the human orchestra may be
Playing all out of key
To tune my soul to symphonies above
This is my task."

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 by pointing out to the class that Jesus adopts, at this place in his ministry, a new method of teaching. Remind the class that the Jews were familiar with the use of parables, but the parable reached its perfection in the teaching of Jesus. Show how in these parables Jesus takes the most familiar things, and makes them live as the vehicles for conveying the truths of the kingdom. Bring out through questioning the fact that each of the three parables we are to study to-day deals with the same subject,—the way in which the kingdom of heaven grows. Now discuss :

The Wheat and the Tares, vs. 24-30. "In this parable Christ warns his servants against expecting to see in this world that unmixedly good condition of society which will at length be brought about in the world to come." Show that the point of the parable consists in the fact that the tares were so like the wheat in the early stages of growth that the one could not be surely distinguished from the other. It was because of this fact that it was so dangerous to begin

rooting up the tares. Emphasize the lesson—that in the kingdom of God it is not safe for us to attempt to distinguish between true and false Christians. The time for that judgment will come later on.

The Mustard Seed, vs. 31, 32. Show that the point of this parable lies in the striking contrast between the insignificant beginnings of the kingdom and its final greatness. Ask the class to illustrate the small beginnings of the kingdom, bringing out such facts as the comparative obscurity of Palestine, the lack of pomp in the circumstances of Jesus' life, the humble character of the first disciples. Then speak of the change which came about when the gospel began to spread through Europe. Call attention, also, to its spread to-day in mission lands. Make it clear that the kingdom is like a seed, not like a dead or inorganic thing. It possesses the secret of life, of growth.

3. *The Leaven*, v. 33. This parable teaches two great lessons. The first is in regard to the kind of change which Christianity brings about in the world. The leaven wrought an

inner change in the meal. There are two possible ways of changing society. "You may either pull down all the old forms of government or you may fill them with men of a different spirit." Which method does Christianity seek to use? The other lesson is in regard to the method by which the king-

dom grows. It grows by the "contagion of personality." Help the class to recognize the responsibility placed upon every Christian of influencing other persons for Christ. Show how Christ lived himself into the lives of his first disciples in order that they might become leaven for other lives.

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.

Since to-day's lesson and the lesson for next Sunday, contain six of our Lord's parables, it may be well to open with some discussion of what a parable is. The Lesson Setting will furnish the needed guidance. Call attention to the thirteenth chapter of Matthew as the "Parable Chapter" of the Gospel.

The Topic of the lesson is HOW THE KINGDOM OF HEAVEN GROWS. Question the scholars as to their idea of the "kingdom of heaven." It is God's "reign" or "rule" (see again Lesson Setting). Now the Lesson parables present three pictures to describe the manner of the kingdom's growth.

1. *The kingdom grows in the midst of wickedness in the world.* This is the teaching of the parable of The Tares, vs. 24-30.

In bringing out the details of this parable, call attention first, to the phrase "another parable," with its reference to the earlier parable of The Sower, or The Four Kinds of Soil. In The Tares, the soil is all good, not partly good and partly bad, as in The Sower. But for the malice of the enemy, the crop would have been wholly good. Bring out the close resemblance of the tares, at the beginning of their growth, to the wheat. "Evil in its beginning is often insidious and subtle and secret" (HOME STUDY QUARTERLY and LEAFLET).

Contrast the proposition of the servants with the decision of the owner. Discuss the statement in the QUARTERLY: "The conditions that would make evil an impossibility, would make goodness an unreality." Help the scholars to see that the presence of temptation in the world is a means to the development and strengthening of character. God

means that we should overcome temptation and thereby become stronger. In Rev. chs. 2 and 3 all the great spiritual blessings are promised to "him that overcometh."

Those who belong to the kingdom of God, striving to make the world better; the evil one and his servants striving to undo the work of God's children,—this is the picture which the parable of The Tares sets before us. In this conflict, each one must take sides. On which side are we?

The closing part of the parable leaves no doubt as to what the end of this conflict will be. "The tares are burned, the grain is stored. God's waiting is not weakness. It is wisdom" (HOME STUDY QUARTERLY and LEAFLET).

2. *The kingdom grows from small beginnings to great proportions.* This is what the parable of The Mustard Seed teaches about the growth of the kingdom.

The scholars will be interested in the facts regarding the mustard plant of Palestine given in The Lesson Explained. After this basis of the parable has been discussed, illustrations may be given of the way in which the kingdom has grown from its small beginnings in the life time of Jesus, to its present position of power in the world.

3. *The kingdom grows by contact.* This is what we learn from the parable of The Leaven, v. 33 (see Lesson Explained). The thought to bring out and press home is that it is by the lives of Christians touching and influencing the lives of others, that the kingdom grows from small to great.

The question to get each scholar to consider is what he is doing to help on the growth of the kingdom of God in the world.

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 OF LEAFLET**.

We might begin this lesson by asking why Jesus used so many parables in his teaching. From the answers, it will be easy to learn the pupils' ideas of a parable, of which there are three in the lesson.

Good and Bad Growing Together, vs. 24-30. Ask some pupil to tell why wheat and tares are difficult to distinguish in their early growth. Note the reason for the farmer's not pulling up the tares, as given in the quotation from *The Land and the Book*. Have the class give arguments for and against this toleration of the bad among the good. Call for a reason why this parable was given. Has it any significance for people to-day, and for the members of your class? Emphasize the solemn truth that separation comes at last, and the worthless is destroyed.

Growth from Small Beginnings, vs. 31, 32. Question the class about the number of Christ's followers in the days when Jesus gave this parable. Would these disciples likely be discouraged as at times they would contrast their numerical weakness with the strength of paganism? Have the pupils show how this illustration from nature would give encouragement. Discuss the aptness of the mustard plant for this purpose. Note

that among the Jews the mustard seed was mentioned in a proverb as the insignificantly small. The fact which gives point to the parable is that this very small seed produces a relatively large plant. This plant in comparison with others is like "a tree." Consider the picture of the birds flocking to this tree for food or shelter. What suggestions does it contain of the kingdom's function? Give to your class, or get from them, historical illustrations of the truth taught in this parable. The spread of the kingdom in Korea suggests itself.

The Kingdom's Quiet Transforming Power, v. 33. Get one or more pupils to describe the process by which yeast permeates and transforms the flour in baking. Note the closeness of Jesus' observation as shown here. What is the significance of "three" and "hid"? Point out the inward, quiet, effective working of the rule of God in the human life and in society. Ask the class to mention phases of our church life not yet fully leavened. Invite helpful suggestions rather than mere criticism. What bearing has this parable upon our missionary policy and upon our social service outlook as a Christian church?

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 OF LEAFLET**.

Ask how many parts there are in to-day's lesson passage. What name is given to each part, and in which verses each parable is recorded. Make clear the meaning of the word parable. The great difference between a parable and a fable is that in a parable no impossibilities are introduced. The ordinary events and experiences of life are used to illustrate some great truth. Tell your pupils that Jesus made frequent use of this form of teaching and ask who can recall any parables studied in former lessons. (See Matt. 7 : 24-27 ; 11 : 16-19.)

Picture the scene of to-day's lesson. Jesus was seated in a boat on the sea of Galilee, talking to a great crowd of people who stood on the shore listening eagerly, vs. 1, 2. In his teaching that day he used several parables, three of which form our lesson passage. Who can tell what he wished to teach? Discuss the meaning of the term, the kingdom of heaven. Ask how Jesus knew all about it and why he wished to tell about it to others.

Have the story of the wheat and the tares (vs. 24-30) read or told. Tell the class that, as it was springtime, Jesus could see, from

where he sat, some fields in which seed was being scattered and others in which the first green blades were appearing. Tell them also of the resemblance between darnel (tares) and wheat and of the poisonous nature of darnel. (See The Lesson Explained.) Then have vs. 36-43 read in rotation and discuss the meaning of the parable. Note the fact that tares are worse than useless. They are dangerous, and develop the truth that here again Jesus teaches that we cannot be neutral. If we are not serving God, we are serving Satan.

Have the second story (vs. 31, 32) read or told. Describe the mustard seed and plant. (See The Lesson Explained.) Ask what Jesus meant by the field, the seed, the sower.

Show how this parable illustrates the growth and the blessings of the Christian religion. Speak of how, from the life of one man, who was despised and crucified by the leaders of his people, it has grown and spread until it has encircled the globe. Ask for the different reasons why birds lodge in the branches and show how beautifully this figure illustrates the rest, the comfort, the strengthening and the protection which are found wherever Christianity prevails.

Have the third story told, v. 33. Bring out clearly the action and results of yeast or leaven in the making of bread, and apply this parable to the transforming power of God's spirit in the lives of individuals and of nations. Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

AIM OF THE LESSON. To show that we may grow into strong, sweet, happy Christians in spite of unfavorable surroundings.

INTRODUCTION. Once before we had a story about Jesus preaching from a boat, and to-day the lesson tells of another time when he did this again. The people crowded around him on the seashore until he went into the boat and pushed out from shore far enough so that all could see and hear him.

The sermon that he preached this time was all in stories, and four of them that we study were about seeds. As we learned before, the people in that country had to be very careful of every piece of ground, because there was not much land for each man, and if plenty of grain did not grow there was famine. One reason of the terrible famine in that land now is that the Turkish soldiers destroyed all the grain fields.

THE STORY. Jesus knew that men and women as well as boys and girls remember a story. He knew that some of the seed stories he told would puzzle them at first, but that if they thought about them after they went home the meaning would come to them. He himself was going about every day sowing the seeds of love and kindness in their hearts through the kind things that he did. But at the same time the rulers were going about

sowing unkind thoughts in the minds of the people, and this story is the way Jesus tried to show the people what was happening :

There was once a man who owned a field, and in it he sowed the finest wheat seed that he could buy. The ground was nice and smooth and ready, and the seeds went down into it and the rain fell on it and the sun shone on it, and soon there was a carpet of soft green blades of wheat all over it. Day by day the wheat grew taller and taller, and by and by there were the little heads of grain beginning to show. But something else began to show, too. All about among the wheat was a plant called in the Bible "tares." It looks at first so much like the wheat plant that one cannot be told from the other, but the seed of the tares is not like wheat. Instead it is a poison that kills even the little birds that eat it.

The servants of the owner of the field hurried to him to tell him about the tares and to ask him what they should do. It would be hard for the wheat to grow with the tares taking up the ground and the moisture, yet if they tried to pull up the tares they would pull up much of the wheat, too.

"Some enemy has done this," said the owner sadly. "We can do nothing but let

them grow side by side until the harvest."

So the wheat and the tares grew side by side until the wheat was ripe. Then it was cut down and taken to the barns, where it was carefully sifted and every tiny tare seed taken out. The tares in the field were gathered up and burned, for they were not good for anything at all.

The wheat that had grown in spite of the tares that made it hard for it to grow was made into bread for hungry people to eat, and for the owner of the field and his family to enjoy. Some of it was saved to plant the next year.

The wheat had not grown to be like the tares although wheat and tares were so close together. In this world God's good people and his bad people have to live side by side.

Jesus wanted to show those first Christians that they would have to be brave and strong and that they would have to do what they knew was right, no matter what others did. They would have to go on letting their lives grow like the wheat which gave its ripened seeds to help and bless the world.

John and Lee sat side by side in Sunday school. Lee wanted to play but John wanted to listen. Lee whispered to John ; he tickled him ; he told a funny story to make him laugh. It was dreadfully hard for John to listen to his teacher, and of course he did miss a little of the story but he did the best he could. John remembered the story to tell to his mother, and he felt happy as he ran home. But Lee had no story to tell and he hung his head when he passed his teacher.

FROM THE PLATFORM

THE
TARES

THE
MUS. SEED

THE
LEAV.

Draw on the blackboard three frames to represent the three pictures contained in the lessons of the parables. In the first frame print THE TARES ; in the second, THE MUS. SEED ; and in the third, THE LEAV. Bring out, in the conversation, the details of the parable of The Tares and its teaching as to the growth of the kingdom of heaven, namely, that the kingdom grows in the midst of the evil that is in the world and that, in the end, the evil will be destroyed, while the kingdom will be made perfect. Deal in the same manner with the parable of The Mustard Seed ; in which the point is the growth of the kingdom from small beginnings to great power and influences ; and with the parable of the Leaven, which teaches that the kingdom grows by the contact of Christians with others. Emphasize the responsibility of each follower of Christ to help on the growth of the kingdom.

Lesson XI.

WHAT THE KINGDOM OF HEAVEN IS LIKE December 12, 1920

Matt. 13 : 44-58.

GOLDEN TEXT—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.—Rom. 14 : 17 (Rev. Ver.).

44 Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast

the bad away.

49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

51 Je'sus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Je'sus had finished these parables, he departed thence.

THE LESSON PLAN

- I. Investment in the Kingdom, 44-50.
- II. Opposition to the Kingdom, 51-58.

HOME DAILY BIBLE READINGS

M.—The worth of the kingdom, Matt. 13 : 44-58.
T.—Gradual growth, Mark 4 : 26-32. W.—The kingdom spiritual, Rom. 14 : 13-19. T.—The kingdom of truth, John 18 : 33-38. F.—The promised kingdom, Luke 12 : 27-34. S.—The kingdom world-wide, Luke 13 : 22-30. B.—Proclaiming the kingdom, Isa. 62 : 6-12.

Primary Catechism—Ques. 129. *What is the last prayer in the Bible?* A. The Bible closes with the

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ?

55 Is not this the carpenter's son ? is not his mother called Mar'y ? and his brethren, James, and Jo'ses, and Si'mon, and Ju'das ?

56 And his sisters, are they not all with us ? Whence then hath this man all these things ?

57 And they were offended in him. But Je'sus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

prayer, "Come, Lord Je'sus." *Ques.* 130. *What is the last promise in the Bible?* A. The last promise in the Bible is, "I Come Quickly."

Shorter Catechism—Review Questions 39-81.

Lesson Hymns—Book of Praise : 210 (488), 256 (541), 455 (590), 278 (531), 587 (792), 351 (628). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 62 : 6-12. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1194, The Parable of the Hidden Treasure. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—A.D. 27 : Capernaum and Nazareth.

Lesson Setting—The parables of to-day's lesson, along with the explanation of the parable of The Tares (vs. 36-43) were spoken to the disciples alone in a house of Capernaum, to which Jesus had returned with them. Vs. 54-58 describe our Lord's second rejection at Nazareth (compare Luke 4 : 16-30), which occurred some time after the day of parables by the lakeside.

I. Investment in the Kingdom, 44-50.

V. 44. *Kingdom . . like unto* ; like what happens in the story to follow. *A treasure hidden* (Rev. Ver.). In ancient times, it was a common practice to conceal valuables in the ground for safe keeping. In this case the secret was lost with the hider. *A man* ; a day laborer at work digging in a field. *Selleth all . . he hath*. This is the test of the value put upon the treasure, a sacrifice inspired by joy. *Buyeth* ; the only way to secure the treasure. Jesus does not require sacrifice for its own sake, only for the sake of the kingdom. *Hideth* ; covering it up in the ground that the owner of the field might not know. There is no question of the morality of the transaction. Interest is centred on

what one will do to secure a treasure. *For joy thereof* ; the joy of a man made suddenly rich. The story is vivid. The style is in sympathy with the excitement of the finder, his joy, his swift cunning and his eagerness to acquire. The point is that the kingdom is the "highest good,"—more valuable than all other things, and the man who realizes this will gladly part with everything to secure it. So Matthew (ch. 9 : 9) and Barnabas (Acts 4 : 36, 37) gave up all their worldly possessions for the sake of Christ's kingdom.

Vs. 45, 46. *Merchant seeking goodly pearls* (Rev. Ver.). The pearl merchant visited the fisheries, and bought from the divers. *Of great price* ; because large, well shaped and pure,—both rare and precious. *He went* (Rev. Ver.). He had not expected to find so valuable a pearl, and had not brought enough money to purchase it. *Sold all*. The Greek verb brings out the idea of a "momentous step taken once for all and having lasting effects" (Bruce). The buyer ventured everything for the sake of one pearl, by which he hoped to make his fortune. He who seeks after the kingdom of God will find a good beyond his highest hope. The parables of The Hid Treasure and The Pearl

of Great Price form a pair, "whose dominant idea is the superlative value of the kingdom, the highest good, worth the sacrifice of all that a man has. Common elements in both are the unexpected discovery, the immediate appreciation of its worth, the ready, joyful sacrifice which gains far more than it gives up" (Anderson).

Vs. 47-50. *Net . . cast into the sea ;* drag-net or seine. One end of the seine was held on the shore, the other was taken out to sea by a boat and then returned to the shore. Thus many fish of *every kind* were enclosed. So, amongst those brought into the church through the preaching of the gospel, there will be both good people and bad. *Gathered the good . . cast the bad away.* The time for separating is at the end of the fishing. *End of the world.* Till then the good and the bad must be permitted to live together in the church. *Angels . . sever (separate) . . wicked from . . just.* They can do this without the mistakes which church authorities would make. V. 50 pictures the awful fate of the wicked. "This parable and the parable of The Tares form a pair with the same leading thought. The Kingdom exists in the present, but under temporary conditions contains good and bad. A separation will take place, but only at the judgment" (Anderson).

II. Opposition to the Kingdom, 51-58.

Vs. 51, 52. *All these things ;* the preceding parables and interpretations. *Therefore ;* because they understood these things. *Every scribe.* The disciples of Jesus, like the Jewish scribes, were to be teachers carrying on the work which he began. In this way the Kingdom was to be extended. *Instructed,* etc. ; literally, "made a scholar of the kingdom of heaven," taught the truths of the kingdom of God. *Treasure ;* the chest in which gold and articles of value, like fine garments, were kept. *Things new and old.* The disciples, like their Master, are to use the familiar scenes in nature and the common experiences of daily life and make them the means of teaching spiritual truth.

Vs. 53, 54. *When Jesus had finished.* These words mark a break in the narrative (compare chs. 7 : 28 ; 11 : 1 ; 19 : 1 ; 26 : 1). They prepare for the record of an incident illustrating the rejection of the kingdom of

God by the Jewish people. *Thence ;* from the house mentioned in v. 36 ; according to Mark 6 : 1, the house of Jairus. *His own country ; Nazareth. Taught them in their synagogue.* Compare Luke 4 : 16-30. *Astonished ;* at the *wisdom* shown in his teaching and at the *mighty works*, of which they had heard the report.

Vs. 55, 56. *Is not this.* There was scorn and contempt in their tone. *The carpenter's son.* Jesus was reputed to be the son of Joseph, who, possibly, had been the only carpenter in the village. It is likely that Joseph, by this time, was dead. *Mother . . Mary ;* well known in the village. The villagers knew of nothing exceptional about the birth of Jesus. *His brethren.* James was afterwards a leader in the Jerusalem church. The others did not rise out of obscurity. *His sisters . . with us ;* probably married. *Whence.* Everything about the relatives and home of Jesus was, in the eyes of these villagers, quite ordinary. How then came Jesus to be exceptional ?

Vs. 57, 58. *Offended in him ;* literally, "made to stumble." When they ought to have been proud of him and glorified God for him, they were jealous of him and belittled him. *A prophet, etc. ;* a proverbial saying with parallels in various languages. "Villagers are often proud of a distinguished fellow villager, but usually when he is at a distance, his fame won in the great world,—or after he is dead." *Did not many mighty works, etc. ;* because healing depended upon faith.

Light from the East

"HE TAUGHT THEM" (v. 54)—The great Teacher belonged to Galilee though Jerusalem was the home of learning ; there is a great difference between the fresh homely teaching of Jesus and the dry and artificial manner of the Jerusalem rabbis. A proverb had it : "If you wish to be rich go north (that is, to Galilee) ; but if you want to be wise, come south (to Jerusalem)." Only once do we read of Jesus standing among the Jerusalem doctors. Jesus drew his teaching from the works of God about him ; the flowers and the trees and the birds, the sower and the shepherd, and the invincible heart and conscience

of man. The Jerusalem teachers were zealous for the law of Moses. They knew its 613 injunctions perfectly; and as there were 365 days in a year and 248 members in the body (according to their anatomy), and as 365 and 248 made 613, so they reckoned that the law

was fitted to regulate the life of the whole man for all time. Jesus went to the root of the matter when he picked out two as embracing all: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thyself."

THE LESSON APPLIED

The kingdom of God contains a treasure. Those who inherit it do not merely escape from some wrath to come. They are put into possession of unsearchable riches. Some men can say, "I have riches." Other men can say with Emerson, "I am riches." The treasure of the kingdom belongs to the latter category.

V. 44. In the experience of many, this treasure is come upon as a glad surprise. The ploughman did not go out that day to uncover silver or gold or gems, but to till the soil for the coming harvest. So Paul, on the way to Damascus, was not looking for Jesus, but suddenly something happened that immediately changed his objective. He saw a heavenly vision and from that hour he counted all things but refuse that he might win Christ. Indeed, after the first glimpses of the treasure of the kingdom have become familiar, there are more surprises to follow:

"Sometimes a light surprises
The Christian while he sings."

Vs. 45, 46. Others again come upon the treasure of the kingdom as the completion of a long pursuit. The pearl merchant was bent on possessing a big pearl from the very beginning. To this end he traded industriously every day. Some folks are truth seekers from the very first. They grope for God, if peradventure they may find him. They may even say, "O God, if there be a God, hear my prayer." They will certainly cry to the end of their days like the great philosopher, "Light, light, more light." If this pursuit of God is honest, then some sweet day the pearl of great price, the pearl beyond compare, will pass into the happy possession of the searcher. God is truth and cannot very well be missed by those who diligently seek him.

Vs. 47-50. There is a day coming when God shall make up his jewels. He is looking

for treasure too. The kingdom of God is like a net which gathers all kinds, but the end of all the labor is that the good fish may be collected. Where shall we be in the day of final separation? That will depend upon the use we make of the present time. It was Robert Burns who sighed, very likely out of his own experience,—

"O man, while in thy early years
How prodigal of time,
Mis-spending all the precious hours
Thy glorious youthful prime."

Who is this? What does Jesus Christ mean to us? Do we recognize him as the Saviour of the world and have we given him his rightful place as the king of our lives. "What is your carpenter doing now?" said a Roman scoffer to an early Christian. "He is making a coffin for your emperor," was the reply. And so he was. Nero is but a rotten memory. The carpenter of Nazareth, the son of Mary, is still gradually, but surely building up his kingdom upon the Roman emperor's dust.

Rom. 14: 17 (Golden Text). "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost."

a. The righteousness of being right with God and right toward our own selves and toward others,—what a wealth. Said one of America's millionaires to a journalist who complimented him upon his financial achievements, "What does it all amount to when your only son is a fool?" A fool, not in the sense of being a candidate for a lunatic asylum, but a fool in the sense that the prodigal son was a fool. Nothing can take the place of being a true, just and righteous man.

b. The peace of God that passeth knowledge—that peace of God which the world cannot give neither can the world take away. We did not know how precious was world

peace until the lessening wings of the dove of peace were seen disappearing in the distance. This is but a replica on the grand scale of what takes place within the individual heart. "Peace, perfect peace in this dark world of sin
The blood of Jesus whispers peace within."
c. The joy which springs up out of the experiences of righteousness and reconciliation. Andrew Carnegie once said, "Beyond

a competence for old age, and that need not be great and may be very small, wealth lessens rather than increases human happiness. I have lived both and have learned that—

"If happiness has not its seat
And centre in the breast,
We may be wise, or rich, or great
But never can be blest."

FOR TEACHERS IN THE ADULT DEPARTMENT

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

The lesson to-day will naturally fall into four parts :

1. *The supreme importance of the kingdom*, vs. 44-46. Point out that the parables of the hidden treasure and the pearl of great price teach us the value of the kingdom as a personal possession. But also point out that, while both have the same main idea, there is a difference between them. The hidden treasure is discovered accidentally, the pearl is found after a long search. Does this represent a common difference between men ? Do some come upon the gospel unexpectedly and suddenly while others search until they find ? Now seek to emphasize the common teaching in both parables,—that the kingdom is of such supreme importance that things of less value are to be willingly let go in order to possess it. Is that really our view of the kingdom ?

2. *The good and the bad in the kingdom*, vs. 47-50. Explain that the net was a dragnet, and that when it was brought to the shore it "contained every fish in the area of sea which had been swept." In what respect does this parable resemble the parable of the tares ? Make clear the teaching of the parable,—that in the visible kingdom of God, or, as we may say, in the church, there are to be found the bad as well as the good. Then indicate the warning of the parable,—that it is not enough to be a formal member

of the visible kingdom, and that there is to be a certain, final separation between the good and the bad.

3. *The new and the old in the kingdom*, vs. 51, 52. Remind the class that the Jewish scribes were the recognized teachers of the law. The disciples are to be the future scribes or teachers of the gospel. In their teaching, as they seek to interpret the scriptures and their own religious experience, they are to find a place for the truths which God had revealed in the past to the Jewish people as well as for the newer truths revealed through Christ. Point out the suggestion here that the Christian preacher must adapt his message to his hearers, leading them from the old to the new.

4. *Blindness to the kingdom*, vs. 53-58. Is this the same visit to Nazareth described by Luke in ch. 4 : 16-30, or were there two such visits and rejections ? Point out that the people of Nazareth had to admit the wisdom of Jesus and the wonder of his actions, and yet they rejected him. Do people ever act in the same fashion to-day ? What was the ground of their rejection of their fellow-townsman ? Was it a legitimate ground of offence ? Are we ever tempted to think lightly of the truth because the channel through which it comes to us seems too commonplace and familiar ?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

To-day's lesson, like that for last Sunday, has to do with the kingdom of God. Last

Sunday we saw how the kingdom grows ; to-day we are to study The Supreme Importance

of the Kingdom. In discussing this theme, three main points contained in the lesson should be brought out.

I. THE JOY OF FINDING THE KINGDOM, vs. 44-46. This joy is illustrated by the parables of The Hid Treasure and The Pearl of Great Price. The story suggested in each of these parables should be followed out:

1. *The Hid Treasure.* Here is a man, a day laborer, at work digging in a field. Suddenly he comes on a treasure hid by its owner, who may have died, carrying the secret of the hiding place with him to the grave. The finder, filled with joy at his discovery, carefully conceals the treasure, until he can sell all his possessions and buy the field and so make the find his own. The Lesson Explained calls attention to the case of Matthew and that of Barnabas, each of whom gave up his all for the kingdom of heaven.

2. *The Pearl of Great Price.* A merchant visiting the fisheries to buy from the divers, comes upon a pearl of special value,—large, well shaped and pure. It is worth so much that the merchant sacrifices all that he has in order to buy it.

Make the application of these two parables. To belong to the kingdom of God is so great a privilege that, to secure it, one ought to be willing to give up everything else,—wealth,

pleasure, home, friends, all that is most prized.

II. THE INVITATION TO ENTER THE KINGDOM, vs. 47-50. Bring out a description of the fishing net referred to in the parable of The Drag Net. Ask the scholar what the parable teaches about the kinds of people to whom the invitation is given. They will readily answer that it is given to all kinds of people. Now bring out, by questioning, the teaching of the parable about the results, on the one hand, of accepting the invitation, and on the other, of rejecting it. The point to make is, that the kingdom of heaven must be of tremendous importance if our eternal destiny depends upon our belonging or not belonging to it.

III. THE OPPOSITION TO THE KINGDOM, vs. 51-55. Bring out the comparison in vs. 51 and 53 by which Jesus illustrates the work of his followers. Then go on to elicit, by questioning, the story in vs. 54-58 of Jesus' visit to his own city of Nazareth and his rejection there. Contrast the disciples of Jesus who gave their lives to his service, with the people of Nazareth who rejected him. Which of them made the best choice?

After studying this lesson, is there not good reason to say that the kingdom of heaven is of supreme importance?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The Intermediate Topic suggests the proper emphasis in teaching this lesson. The Joy of Finding the Kingdom indicates its supreme value. Will our pupils, through this teaching, "seek first the Kingdom?"

How the Kingdom Should be Prized, vs. 44-46. Ask a pupil to tell the story of the parable of the Hid Treasure. Draw attention to the features which are peculiar to Oriental life, for example, hiding treasure. Note the hard toil by which this laborer had earned his little fortune. Yet he is ready to part with all his savings to buy the field containing the treasure. Of course, Jesus is not condoning the method of getting the treasure. The whole point is the eager sacrifice of everything to secure this find. Have the

class point out how the second parable is like and unlike the first. Emphasize the point that the shrewd pearl merchant too is quick to part with "all that he had" that he may secure the "one pearl." Illustrations of similar appreciation of the kingdom to-day should be sought from the pupils.

Worthy and Worthless Citizens, vs. 47-50. Doubtless the similarity of this parable to that of The Tares will be in the pupils' mind. In the kingdom we find worthy and unworthy citizens. The reason for the latter in this case is due to the free and universal invitation given. Men enter the kingdom from different motives. But the final judgment casts out all but the genuinely good. Again the fate awaiting the worthless should be

squarely faced. Love in all its breadth cannot ignore evil.

Things New and Old, vs. 51, 52. The Jews had their religious teachers, the scribes, who were the expounders of the law and the traditions. The kingdom of heaven needs its teachers. The disciples of Jesus who understand his teachings are to do this work. Have the class explain the figure of the treasure-chest. What are the "things new and old?" Note the responsibility of the "householder." Others are dependent on him for receiving the needful spiritual food day by day. Do our pupils understand these teachings of Jesus? Do they see the responsibility this brings?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Have the parables studied last week named and tell your pupils that in this week's lesson we have more of the stories Jesus told that same day. Ask them to read v. 36 silently and find out what it tells us about the place and the audience.

After vs. 44-46 of the lesson passage have been read silently, ask one pupil to tell the story learned from v. 44 and ask another pupil to tell the story learned from vs. 45, 46. Question on (1) the main difference between the two stories. One man found the treasure by accident, the other searched long and diligently. (2) The point of resemblance. In each story, possession of the treasure was the only thing that mattered.

Develop the application of the parables. Remind your pupils that again and again Jesus taught that nothing must come between him and his followers. (See ch. 10 : 37, 38.) Ask if they can name any Christians who gave proof that they valued the kingdom of heaven more highly than they valued any earthly good.

Ask the name of the next story and in which verses it is told. Have vs. 47-50 read aloud. If any pupil has ever seen this kind of fishing ask him to describe it. (See The Lesson Explained.) Note the appropriateness of the parable in speaking to fishermen. Question on what Jesus meant by—the sea, the net, the fish, the fishers, the vessels, and

Costly Prejudices, vs. 53-58. Get the class to picture what mighty works Jesus might have done in Nazareth, his home village. Observe the possibilities that lay in his intimate knowledge of the lives of his neighbors. Have the pupils point out what robbed Nazareth of Jesus' ministrations. Illustrate the prejudices from local conditions. Emphasize the truth that we have the power to shut Jesus out of our lives. Unless we open our lives to the teachings of Jesus, Christian privileges mean nothing to us. Contrast the attitude of these Nazarenes with that of the laborer and the pearl merchant.

lead the class to understand how this story describes the kingdom of heaven.

Have v. 51 read silently. Who were "they?" "them?" What is meant by these things? Ask who knows what a scribe's duties were and make the meaning of v. 52 clear. (See The Lesson Explained and QUARTERLY OR LEAFLET.)

Draw from your pupils the story of Jesus' visit to Nazareth, vs. 53-58. Who remembers about another visit? What happened then? (See Lesson III.) Question on the uses of the synagogues. The ruler of any synagogue decided who might speak or teach in it. Note the names of the members of our Lord's family. James was one of his most faithful followers. He became the leader of the church at Jerusalem and wrote the Epistle of James. He was one of those who proved their loyalty to the kingdom of heaven by a martyr's death.

Discuss one by one the comments of the Nazarenes. Ask if the spirit they displayed still exists and warn your pupils against jealousy. Mark the word offended (v. 57), made to stumble or doubt. Who knows how it was used in a former lesson? (See Lesson IX., Matt. 11 : 6.) Question on the meaning of Jesus' saying (v. 57) and dwell on what v. 58 tells us about the results of lack of faith. 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 God's part, the good seed, is perfect, and that it will grow and bear fruit if we have hearts ready to receive it.

In these lessons it is best to let the children make the application as far as possible, because if we try to explain everything we shall lose the very teaching point that Jesus was making—that of deepening the lesson by letting it work itself out according to each person's need. The children, especially the younger ones, cannot in this parable do this without some suggestions, but even the very Beginners are quick to see the application of a point, and we should let them do as much of it as they can.

INTRODUCTION. To-day we have another of the stories that Jesus told as he sat in the boat near the shore of the Sea of Galilee. He was only to be in the world for a little while, and he wanted every story that he told to be one that would go on year after year helping the people who heard it. Oh, how he longed to have every man and woman and child know about the beautiful heavenly Home, and know how to live lives that would make them ready for it!

He had said that the world was like a great harvest field. He had a precious message for all who would listen, but there were so many who were careless. The story he tells in the lesson to-day is one in which he tries to make people careful of what and how they hear.

The people all knew about seeds. They knew that they must plant good seeds if they wanted good grain to grow; they knew that the ground must be ready and that they must take care of it or even the best of seed could not grow, and Jesus told them a story to help them know that this same thing was true about heart-gardens.

THE STORY. In that country when a man went out to plant grain, he carried a bag slung over his shoulder like the picture that your teacher will show you. (In the younger classes if all are not quite ready to settle down and listen to the story, they might stand for a few seconds and imitate the sower reaching into his bag and scattering the seed.) Right and left he threw the seed, but all of it could

not fall on good ground. Through the fields there were often paths where the people walked. Sometimes the road went right through some man's field, a narrow little road beaten down hard and smooth by the feet of donkeys and people. When seed fell on this road the birds soon ate it up.

That story of Jesus makes me think of two little boys when the Primary superintendent was telling a story about George Washington. The other boys and girls were so much interested that they were looking right into her face and they did not even see that the two little boys were whispering to each other and had not heard a word. The words of the story went into the other hearts to make kind, brave thoughts there, but they did not make any kind, brave thoughts in the hearts of those two little boys, because that "good seed" did not get in. You see why it was like the seed that fell in the road.

Jesus himself was the sower. His kind words and deeds were the seeds that he sowed, but we talked last week about how some of the people would not believe him.

But there is more to the seed story that Jesus told. He said that some fell on the stony ground where the earth was nice and rich but very thin so that the roots did not go down far, and when the hot sun came up and made it hard to grow, the little grain plants dried up. I think they remind us of the people who hear the stories of Jesus and say, "I am going to be kind," or "I am coming to Sunday school every Sunday," and then when it is hard, or the weather isn't nice or there is company, they forget.

Then, Jesus said, there was another part of the grain that fell where the big weeds grow and they just choked it all out. If you think about what a great, big weed selfishness is you will understand this story.

Last of all he told of the good seed that fell in good ground and grew so that it helped and blessed all the world. I think perhaps he thought then of the disciples who were that minute preaching to others. And we think of the boys and girls and the men and women who read Jesus' stories in the Bible or listen to them in church or Sunday school

and then live as Jesus says.

In the PRIMARY QUARTERLY you will find a little verse that perhaps most of you know. It will help you to understand this story.

If time permits, the short stories of the Pearl, the Treasure and the Net of Fishes may be told, but they are more appropriate for older classes.

FROM THE PLATFORM

THE KINGDOM *is like?*

Print on the blackboard THE KINGDOM *is like*, with a large question mark following. Get the scholars to tell you what kingdom is referred to. Recall what is meant by the kingdom of heaven or the kingdom of God,—the "rule" or "reign" of God on earth and in the hearts of men and women, boys and girls. Ask the scholars for the first thing to which Jesus says the kingdom is like. Bring out the details of the parable of The Hidden Treasure and show how it pictures the joy of those who are in the kingdom. Take up in the same way the other two things to which Jesus likens his kingdom, eliciting the details of the parables and enforcing their special lesson. Press home on each scholar the question, Am I ready to give up all things for the kingdom of heaven?

Lesson XII.

JESUS FEEDS THE MULTITUDES

December 19, 1920

Matt. 14 : 13-23.

GOLDEN TEXT—They have no need to go away ; give ye them to eat.—Matt. 14 : 16 (Rev. Ver.).

13 When Je'sus heard of it, he departed thence by ship into a desert place apart : and when the people had heard thereof, they followed him on foot out of the cities.

14 And Je'sus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Je'sus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Je'sus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

THE LESSON PLAN

- I. The Pity of Jesus, 13, 14.
- II. The Power of Jesus, 15-21.
- III. The Prayerfulness of Jesus, 22, 23.

HOME DAILY BIBLE READINGS

M.—The multitude fed, Matt. 14 : 13-23. T.—Compassion on the multitude, Matt. 15 : 32-38. W.—Elisha's meal, 2 Kings 4 : 38-44. T.—Elijah and the widow, 1 Kings 17 : 8-16. F.—Water from the rock, Ex. 17 : 1-7. S.—The Bread of Life, John 6 : 24-35.

S.—Jesus' prayer, John 17 : 17-26.

Primary Catechism—Review Questions 116-130.

Shorter Catechism—Review Questions 82-107

Lesson Hymns—Book of Praise : 313 (525), 80 (235), 19 (146), 31 (177), 531 (778), 434 (374). The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—John 17 : 20-26. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1044, The Five Thousand Fed. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—Shortly before the Passover (John 6 : 4) of A.D. 28 ; a plain to the northeast of the Lake of Galilee, near Bethsaida.

Connecting Links—Mark tells us (Mark 6 : 7-16) that it was through the mission of the Twelve, spreading the fame of Jesus, that Herod Antipas (v. 1) heard of him. V. 2 narrates Herod's surmise that Jesus was John the Baptist risen again and vs. 3-12 gives an account of the death of John. The announcement of John the Baptist's death led Jesus to retire with his disciples from the dominions of Herod Antipas on the western side of the lake, to those of his brother Philip on the opposite side. But, while Matthew represents the news of the Baptist's murder as the reason of Jesus' withdrawal, Mark (see Mark 6 : 30, 31) and Luke (see Luke 9 : 10) make the withdrawal as a consequence of the return of the Twelve, who had attracted an embarrassing number of followers. Both views, of course, may be right.

I. The Pity of Jesus, 13, 14.

V. 13. *When Jesus heard of it* ; the murder of John the Baptist (see Connecting Links). *Thence* ; from some unknown place on the western shore of the lake. *A desert place* ; some lonely, uninhabited spot. *People had heard* ; not only of his departure, but also of the direction in which he had gone. *Followed him* ; thus defeating Jesus' effort to get away from crowds. *On foot* ; that is, by land ; it is not necessarily meant that they all walked. *Out of the cities* ; probably those on the northwest of the lake, from which the other side could be reached in two or three hours.

V. 14. *Jesus went forth* ; probably, out of the boat ; the multitude had arrived before him. *Saw a great multitude* : He was doubtless disappointed at his failure to secure the quiet and rest which he was seeking. *Moved with compassion*. Stronger than his disappointment was his pity for those who sought him so eagerly and needed his help so sorely. *Healed their sick*. See Mark 6 : 34. In Mark's account it is the spiritual need of the people that moves Jesus and he begins to teach them. The material and spiritual need of men are very closely connected in the thought of Jesus.

II. The Power of Jesus, 15-21.

V. 15. *Evening*. There were two "evenings" amongst the Jews : the first from 3 o'clock to 6 o'clock or sunset ; the second, after sunset, from 6 to 9. It is the first evening that is meant here. *A desert place* ; rather, "lonely." It was a pleasant place covered, since it was spring time (John 6 : 4) with fresh, green grass, Mark 6 : 39. *The time* ; for the evening meal. *Send the multitude away* ; and so be rid of trouble about them *Villages*. There were no towns in that neighborhood ; only farm houses and hamlets.

Vs. 16-18. *They need not depart*. Where Jesus is there is always an abundant and available supply for human need. *Give . . . to eat* ; an appeal to the generosity of the disciples (compare Luke 3 : 11). No true disciple of Jesus can behold need without doing his best to meet it. But these words from the lips of Jesus meant more than this ; there was in them power to do the thing which they commanded. *But five loaves, and two fishes* (preserved and ready for eating ; a common article of food amongst the dwellers beside the lake) ; a picture of human insufficiency apart from divine power. *Bring them . . . to me*. In themselves, the loaves and the fishes were utterly inadequate to satisfy the hunger of the crowds ; in the hands of Jesus they were far more than enough.

V. 19. *Sit down* ; "recline," supporting the head on the elbow,—this was the customary posture at a meal. *On the grass* ; "by companies" of "hundreds" and "fifties" (Mark 6 : 39, 40) : (1) to prevent unseemly crowding ; (2) to make the multitude understand that they were to have a full meal ; (3) to promote convenience in distribution, so that none should be overlooked. *Looking up to heaven* ; with eyes open, the common Jewish attitude in prayer. *Blessed* ; like the head of a Jewish household, who gave thanks before eating. *Brake . . . gave* ; language reminding one of the Last Supper (compare ch. 26 : 26 ; 1 Cor. 11 : 23, 24). "Jesus was thinking of his death, and the miracle was a prophetic anticipation of the memorial feast" (Smith).

Vs. 20, 21. *Eat . . . filled* ; fully satisfied, not merely provided with enough to keep up

their strength until they could reach some place where they could buy more. So Jesus, with his bread from heaven, fully satisfies the hungry soul. *Took up . . . fragments.* The combination of strict economy and lavish generosity is to be noted. Jesus will have no waste and no meanness. *Twelve baskets;* the traveling baskets for provisions which the twelve had with them. When a Jew went on a journey, he carried a basket with provisions, that he might not have to defile himself by eating Gentile food. *Five thousand men, beside women and children.* Matthew emphasizes the wonder of the mighty work. He knew also that a Jewish estimate of the number fed would omit the "women and children."

III. The Prayerfulness of Jesus, 22, 23.

V. 22. *Straightway*; immediately after the feeding of the five thousand. *Constrained his disciples.* He was urgent that they should go; they were unwilling to leave him. They did not realize that he wished to be rid of them, as well as of the crowds, for solitary communion with God. Besides, the wrong-headed enthusiasm of the people, who wished to make Jesus their king, and their deliverer from the Roman yoke (John 6:15), might easily have affected the disciples, and Jesus, to save them, sent them quickly away.

V. 23. *Multitudes apart*; the law of the rhythm of life which Jesus observed. All the illustrious saints have observed this law. In private meditation and prayer, the character is enriched and deepened for public service. *Evening*; "the second evening" (see v. 15).

THE LESSON APPLIED

The incident of this lesson may be regarded as a miracle and as a parable. As a great miracle, it is a replica, on a smaller scale, of what is taking place all the time as God gives us each day our daily bread. The wonder of God's daily providence is no less than the wonder of that which took place on the grassy sward near deep Galilee. But we have become so accustomed to the latter, that the glory of it fades into the light of common day.

"Back of the bread is the snowy flour,

Light from the East

"AND BRAKE, AND GAVE THE LOAVES TO HIS DISCIPLES" (v. 19)—He broke the bread in order to distribute it. That was the simple utilitarian reason for the breaking. There is a symbolic breaking in the Lord's Supper but that is an idea,—a deep and true intuition of the Christian Church. Jesus broke the bread simply that each might have a piece.

In Palestine bread is still made in loaves that look like big, heavy pancakes; one of them is supposed to be enough for a meal. They are half an inch thick and about nine inches in diameter. They are never cut; it is absolutely wicked to use a knife on bread. It is always broken with the fingers. The Bible too never speaks of bread being cut; it is "broken." Lamentations (4:4) gives a picture of desolation and penury: "Infants ask for bread, and no one is breaking it to them." So our Lord broke the five loaves to distribute to the 5,000 and the seven loaves for the 4,000. So in the Upper Room, Jesus "took bread, and blessed it, and brake it, and gave it to the disciples," and the situation made the breaking a symbol to them, though the significance of it only dawned on them later. When he was with the two disciples at Emmaus, "he took the bread, and blessed it, and brake, and gave to them." And the book of Acts tells us about believers "breaking bread from house to house," and the apostle Paul speaks of "the bread which we break." To them the symbolism was the main thing.

Back of the flour is the mill,
Back of the mill, the growing wheat
Nods on the breezy hill.

"Over the wheat is the glowing sun
Ripening the heart of the grain;
Above the sun is the gracious God
Sending the sunlight and rain."
As a miracle, this incident illustrates what God expects of men in the presence of their brothers' need. "Give ye them to eat." Think of the millions starving in Armenia

and Serbia and other places at this very hour. What will the Lord Jesus think of any Christian young man who spends lavishly for neckties and other luxuries and spends not a cent for the relief of the famine stricken. "Am I my brother's keeper?" was a question raised in the savage past. Let us know that God speaks to us in the language of Joseph to his brethren. "Ye shall not see my face except ye bring your brother with you."

Or, think again of the chronic poverty and frequent famines of India and China. In his, Awakening of India, Mr. Sherwood Eddy estimates that 40,000,000 people lie down every night on mud floors, having eaten but one meal that day. If some man or group of men, or if some nation would undertake to develop the resources and industries of India and China for the Hindus and the Chinese, for all the people and not for an aristocratic strata of it, they would be fulfilling gloriously the Christian commandment, "Give ye them to eat." They would be helping almighty God to perform, over there, that daily miracle of beneficent providence which he yearns to do for them as well as for the more prosperous west. All men are his children.

As a parable of redemption we have here a repetition of the great commission, "Go ye into all the world, and preach the gospel to every creature." "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The world that lieth in darkness is famishing for that bread of life. The Interchurch World Movement of North America in one of its

bulletins says, "So long as half the children of India die before their second year of age, our own children are not safe." What an awful leakage of human life that statement implies. But think of the many who miss that eternal life which comes from him who said, "I am come that they might have life, and that they might have it more abundantly." It is not the will of our heavenly Father that one of these should miss the lamb's great festal feast of love. "Give ye them to eat." Pass around the bread of life. Let those who hunger and thirst for righteousness be filled. All honor to our devoted missionaries who have left home and toil and kindred in order that the unshepherded multitudes may be fed.

Since Dr. Henry Morgenthau returned from his ambassadorship in Turkey, he has spoken to all kinds of audiences. The other day some one in the audience, possibly some one who does not believe in Foreign Missions, interrupted with the question, "What about the missionaries in Turkey?" The former ambassador paused a moment as if deeply moved. Then came this quiet, but firm response. "When the roll of saints and heroes in this War shall be made up,—and it will be a long one for many valorous deeds have been performed—the names of the American missionaries in Turkey will be at the head of the list." This man, like Paul before his conversion, is an Hebrew of the Hebrews and loyal to the faith of his fathers. After a testimony so disinterested who will now stand up and say, "I don't believe in Foreign Missions."

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.

Begin to-day by suggesting the contrast between the closing incident in our last lesson and the scene presented in the one we are to study now. The people of Nazareth reject Christ; the multitude in to-day's lesson go out of their way to seek him. And yet, in spite of their enthusiasm, did the multitude grasp the meaning of Jesus' mission in any clearer way than the people of Nazareth? It will be well worth while to have the members of the class compare the accounts of the

feeding of the five thousand given us by the four evangelists, being careful to notice the vivid additions made by Mark, and the interesting information added by John.

1. *Jesus and the multitudes*, vs. 13, 14. What reasons led Jesus to withdraw into this desert place? Call attention to Mark 6: 30, 31. What effect might the death of John the Baptist be expected to have upon Jesus and his ministry? Was it the part of wisdom

for him to shun publicity at this time? How was his retirement invaded? Remind the class that the multitude in this case probably consisted largely of pilgrims on their way to the passover at Jerusalem. Emphasize the effect which the advent of the needy crowd had upon Jesus, and use this as an illustration of the continual interest of Jesus in humanity.

2. *The multitudes fed*, vs. 15-21. Speak of the not unnatural desire of the disciples to get rid of the crowds. How are we to account for the command of Jesus that the disciples attend to the feeding of the multitude? How could they be expected to provide for such a crowd? And yet, there is a sense in which the disciples did provide for the multitude. But what had taken place in the meantime? Make clear the lesson that the interposition of Christ will often enable

us to do what has at first seemed an impossibility. Call attention to the abundance of the provision made, and suggest that such abundance is typical of the methods of Jesus. He does not do things by halves.

3. *Jesus alone*, vs. 22, 23. Why was Jesus so much concerned about the disciples going away while he himself should dismiss the crowd? Ask some one to read John 6 : 15 and ask whether this casts any light upon the situation. Did Jesus foresee that this move to make him a king would have a bad effect upon his disciples? When the multitude has gone, what does Jesus do? Can the class suggest any special reasons why Christ, in this particular instance, should feel the need of quiet, solitary prayer? Seek to enforce the lesson that, if Jesus at critical moments in his ministry needed the help of prayer, much more do we.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Bring out the events which led up to the miracle of the lesson. Keep in view the narrative of the same miracle in the other three Gospels (see Mark 6 : 30-44 ; Luke 9 : 7-16 ; John 6 : 1-15). Discuss the reasons for the withdrawal of Jesus with his disciples to Bethsaida.

The Topic assigned for study in this Department is : The Ministry of Jesus to the Multitudes. The discussion may be conducted according to the following outline :

1. *How Jesus felt towards the multitudes*, vs. 13, 14. Have the scholars follow on a map the course of Jesus and his disciples from the western to the eastern side of the Lake of Galilee, and get them to show how the multitudes reached the scene of the lesson miracle in advance of our Lord and his followers. Was Jesus disappointed at his failure to secure quiet and rest? If so, what feeling was stronger than any personal disappointment? Surely this was his compassion or pity. (Compare Daily Reading for Tuesday, HOME STUDY QUARTERLY OR LEAFLET.) How did Jesus show his pity? Bring out the thought that Jesus' pity was always practical, as ours ought to be.

2. *What Jesus did for the multitudes*, vs. 15-21. Discuss the proposal of the disciples to send the multitudes away. Contrast their eagerness to get rid of trouble for the crowds, with Jesus' eagerness to help the needy ones. What made the situation so hopeless in the eyes of the disciples? (See HOME STUDY QUARTERLY OR LEAFLET.)

Discuss the saying of Jesus : "They need not depart,"—where Jesus is, there is an abundant supply for every human need; and his bidding to his disciples : "Give ye them to eat,"—an appeal to their generosity; every true disciple of Jesus will do his best to relieve need when he sees it. Question about the available provision,—its source and the way in which it was brought to the notice of Jesus.

Follow out the description of the preparations for feeding the great crowd, questioning about the need for such care. Have the actions of Jesus—"blessed," "brake," "gave"—discussed. Was Jesus thinking of his death and the memorial feast of the Holy Supper?

The points that remain to be brought out

are the "abundance of the provision,"—"they did all eat, and were filled," and the economy, which would have no waste,—"they took up the fragments."

? *What Jesus refused to the multitudes*, vs. 22, 23. John (6 : 15) gives us the reason why

Jesus sent the multitudes away. (See Lesson Explained.)

The great Lesson to leave with the disciples is, that Jesus is himself the bread of life and that in him is an abundant supply for all our spiritual needs.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The significance of this miracle to Jesus' followers is suggested by the fact that it is the only miracle recorded by the four evangelists. It will be interesting to see what importance is attached to it by our pupils, and to discover the reasons. Is Helping to Feed the Hungry an outstanding Christian duty?

Jesus' Popularity, v. 13. Question the class about the reason for Jesus' departure into this unfrequented place. Note the reason given in Mark 6 : 30, 31. The plan to secure a brief rest away from the crowds proved unavailing. This outstanding fact of Jesus' popularity should be emphasized. While the impression made on the greater part of the multitude was not deep enough to secure permanent discipleship, it is significant that this crowd was so intent on being near Jesus. Observe the distance they traveled afoot to this quiet retreat, probably a two or three hours' journey. Both fatigue and hunger are risked in their eagerness. Get a pupil to trace on a map the probable course taken by Jesus and by the crowd to this place.

Jesus Helping Others as Usual, v. 41. Have your pupils imagine what they would have felt like if this crowd had spoiled their plan for a quiet rest. Note the attitude of compassion. The literal rendering is, "was gripped in the heart concerning them." From your concordance you will see how

frequently the compassion of Jesus is mentioned. And the most remarkable thing is its breadth. No person and no human need stood outside its range. Note the fine blending of a ministry to body and spirit. (See Luke 9 : 11.) Here is a splendid example of helping others.

Providing Food for the Body, vs. 15-22. The disciples have learned something of their Master's unselfish spirit. The hunger of the crowd is first mentioned by them. But one thing they forget, the Master's power. Ask the pupils to give reasons for Jesus using all the food there was at hand. Emphasize also the fact that the disciples were required to cooperate in the distribution. What is the significance of gathering up the fragments from a feast provided so easily? Have the class observe any resemblances between this meal and the first Lord's Supper.

Storing up Energy, v. 23. Ask the pupils to give their opinions why Jesus went apart to pray at this time, and so frequently. There is no doubt that this praying "in secret" was a vital necessity for his close fellowship with the Father. Relate this storing up energy with the exacting claims of his ministry. Is not this a splendid opportunity to impress the importance of private prayer to us, especially if we desire a share in the Master's work?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Read also Mark 6 : 30-46, Luke 9 : 10-17, John 6 : 1-15.

Question to test the knowledge your pupils have gained from their Bibles and their **QUARTERLIES OR LEAFLETS**, of the time and

place referred to in to-day's lesson story, as well as the reasons for Jesus' desire to be alone with his disciples. The disciples had just returned from the mission described in Lesson VIII. and no doubt they needed rest.

They would also wish to tell Jesus all that had occurred. But v. 13 gives another reason. Who can tell what it was? Tell briefly the story of John's murder (vs. 3-12) and speak of how sad his cruel death made Jesus feel.

Have the last part of v. 13 and v. 14 read aloud. Ask in what other lessons Jesus' compassion is mentioned and emphasize the truth that he was never too sad or too weary to help and comfort those who appealed to him.

Develop as graphically as possible the story told in vs. 15-21. Tell your class that this is the only one of our Lord's miracles recorded in each of the four Gospels. Lonely or uninhabited would describe the place better than desert. (See John 6:10.) Discuss Jesus' command and the disciples' surprise, vs. 16, 17. Have Mark 6:37, 38 and Luke 9:13 read by two pupils and read John 6:5-9 yourself and ask if the disciples lacked faith. Have the pupils name the different duties performed by the disciples and emphasize the truth that God works through human agencies. He does nothing for us that we can do for ourselves. We should be "workers

together with him." Dwell on the scene described in v. 19. Compare it with the Last Supper, ch. 6:26. Note particularly the amount of food that remained. Every Jew carried a provision basket. (See the Lesson Explained.) In helping to feed the hungry each disciples' supply of food was bountifully increased. Jesus provided lavishly for the wants of the people but he allowed no waste. Speak of how our own lives are enriched by ministering to others.

Have vs. 22, 23 read and question on the meaning of straightway and constrained. Explain that the people were now convinced that Jesus was the Messiah and they were determined to force him to become their king that he might free them from the Romans. (See John 6:15.) It is likely that the disciples were willing to join in this movement, so in sending them away their Master was delivering them from temptation. Ask what Jesus did when he was alone. Remind the class that he frequently retired for solitary communion with his Father, and close by urging your pupils to take all their troubles to God in prayer.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

AIM OF THE LESSON. To teach the blessedness of giving what we can to Jesus.

The Primary hour should on this day be filled with the Christmas spirit, and the simpler the programme the better, in order to avoid undue excitement. A sweet, childlike hour of stories and songs without individual recitations or any suggestion of "showing off" would be of far greater value to both the children and the visiting mothers than an elaborate programme full of nervous strain and stress. The pupils' own PRIMARY QUARTERLY will give all necessary material for such a service.

The story of the Birth of Christ should be told during the opening exercises. Suggestions concerning it may be found in the lesson for October 3, 1920.

Individual teachers may tell the regular lesson story for to-day to their classes, or one may tell it to the entire department as a part of the program.

INTRODUCTION. One day some messengers came to Jesus with some sad news. The wicked Herod had had John the Baptist killed in his prison. Jesus loved his cousin John; John had suffered and died for Jesus' sake; and the loving Saviour's tender heart was grieved. But he did not mourn for John, because he knew how happy John would be in heaven, and how the Father and the angels would welcome him and honor him.

But no one knew what else the wicked king might do, and it was no longer safe for Jesus and his disciples to stay in the part of the country over which Herod ruled, so they went across the Sea of Galilee to a part of the country ruled by another king. The disciples had come back from their journeys about the country, and now they wanted to talk to Jesus about what they had done, and to ask him questions about the next work they were to do. They were a long way from any town,

and they sat and talked quietly together. But not for very long, because the people knew where they had gone, and from the towns and cities they began following Jesus—not in a boat, but around the lake. By dozens, by hundreds they came, enough to make an army or a city. Jesus could not refuse to talk to them when they had come all that long, weary way.

But by and by it began to grow toward night, and the disciples came to Jesus saying, "Wouldn't it be better to send these people away? We are far from any town, and they are hungry." Then Jesus said what seemed to them a very strange thing, "Give ye them to eat." We can imagine with what surprise the disciples looked at him and at each other. They had no food for that great multitude. Even if they were near a town it would cost a great deal of money to give them even the plainest kind of supper.

THE STORY. Jesus asked them how much food they had, and one of them said, "There is a boy here who has five barley loaves and two small fishes." The boy had brought his lunch with him, but he had been so much interested in what Jesus said that he had not taken time to eat it. He had five round flat cakes like large crackers, and two little dried fish. I think by this time that he must have been very hungry, for he had had a long walk and had been out of doors all day, but he gave his lunch to Jesus. He didn't eat most of it and then give Jesus what was left.

Jesus told all the people to sit down in groups on the grass. Then he took the bread and the little fishes and asked God's blessing on them and gave them to the disciples to pass to the people.

From group to group they went, giving bits of bread and fish to everyone, and no matter how much they gave, they still had plenty for the next person. If you should count one hundred, and do it fifty times, it would tell you how many men were fed that day, and there were women and children besides. And when the disciples gathered up the pieces that were left lying on the grass, there were twelve baskets full.

Last Christmas a little boy in kindergarten said to his teacher, "I wish I could give a present to Jesus, but I can't take it up to heaven to him." "You can give it to one of Jesus' children here on earth," said his teacher, "for Jesus says in the Bible that that is the way we may give gifts to him." So the little boy was very happy, and he brought a package of toys that were given to some children who could not have had many Christmas gifts.

To-day we are bringing gifts to Jesus when we bring money to help the people in other lands. If we have been like the little boy with his lunch, and have done without something we wanted, or put our own money into our envelope, we may feel that we have really given the dear Lord Jesus a Christmas gift.

FROM THE PLATFORM

T FEEDING
H *of the* E FIVE THOUSAND SHOWS JESUS' P I T Y
E and O W E R

Call for the title of the lesson. Ask the scholars how many were in the "Multitudes," and print on the blackboard THE FEEDING *of the Five Thousand*, as above. Bring out, by questions, the details of the story,—the part taken in it by the disciples, what the lad with the lunch contributed, the abundance of the provision, the economy shown in the gathering up of the fragments, what Jesus himself did. Now take up the question: what qualities in

Jesus did the feeding of the five thousand show. With a little help the scholars will tell you that the miracle shows (write) JESUS' (print) PRY ("compassion") and (write) POWER (print.) Emphasize the truth that Jesus is the same to-day, pitying our need and having all power to meet it.

CHRISTMAS LESSON—An Alternative Lesson

Luke 2 : 8-20.

GOLDEN TEXT—There is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2 : 11 (Rev. Ver.).

THE LESSON EXPLAINED

I. The Angel's Song, 8-14.

Vs. 8-12. *In the same country*; the pastures about Bethlehem in which David had spent his youth and fought the lion and the bear, 1 Sam. 17 : 34, 35. *Shepherds abiding in the field*. They were passing the night in the open air. "This statement is by no means conclusive against December as the time of the year. The season may have been a mild one; it is not certain that all sheep were brought under cover at night during the winter months" (Plummer). *Came upon them*; stood suddenly beside them. *The glory of the Lord*; the brightness of the heavenly world to which the angel belonged. *Behold, I bring*; literally, "I bring good news in the form of a great joy." *To all people*; that is, of Israel. The gospel was for the Jews first, then for the Gentiles. (Compare ch. 1 : 68). *Christ the Lord*. Christ in Greek is the equivalent of Messiah in Hebrew.

Vs. 13, 14. There are two different readings of the angels' song found in the ancient manuscripts of the Gospels. (1) Two lines:

"Glory to God in the highest,

And on earth peace among men in whom
He is well pleased."

(2) Three lines:

"Glory to God in the highest,
And on earth peace (between man and
man),
Good will (of God) toward men."

Glory to God; honor to God through the coming of a Saviour. *On earth peace*. Peace follows wherever the Saviour is known. *Good will toward men*; rather, "among men of good will," that is, those with whom God is well pleased. Such only have true peace.

II. The Shepherd's Visit, 15-20.

Vs. 15-20. *Let us now go*. The Greek is very energetic, "Come, let us go." They had been piously waiting for the consolation of Israel, and were naturally excited by the good news of the Saviour's birth. *When they had seen it*. They recognized in the parents in the stall, and the Babe in the manger, the fact announced by the angels. *Made known abroad*. They told the story of what led them to go to Bethlehem, and what they saw there, and so became the first Christian Missionaries.

Lesson XIII. REVIEW: THE KINGDOM OF HEAVEN ON EARTH December 26, 1920

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text, Scripture Memory Passages, Primary Catechism (Questions 1-130), Shorter Catechism (Questions 1-107), should be revised.

GOLDEN TEXT—And he that sitteth on the throne said, Behold, I make all things new.—Rev. 21: 5 (Rev. Ver.).

Read Isa. 25 : 1-8.

HOME DAILY BIBLE READINGS

M.—Prophecy of Zacharias, Luke 1 : 67-79. T.—Mary's song, Luke 1 : 46-55. W.—Golden rule, Matt. 7 : 1-12. T.—Trees and fruit, Matt. 7 : 13-29. F.—Christ's message to John, Matt. 11 : 1-15. S.—The growth of the kingdom, Matt. 13 : 1-17. S.—The new earth, Rev. 21 : 1-8.

Lesson Hymns—Book of Praise : 26 (165), 242 (553), 29 (169), 440 (60), 519 (727), 28 (170). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 25 : 1-8. (To be read responsively or in concert by the whole School.)

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

THE QUARTERLY REVIEW FOR THE SENIOR AND ADULT DEPARTMENTS: The Kingdom of Heaven on Earth

The teacher should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET, from which the following summary of the lessons of the Quarter is taken.

"This Quarter we have studied the kingdom of heaven on earth. In many ways this kingdom shows the difference between the thoughts and ways of men and those of God. The coming of the Messiah as a little child, the Messiah's subjection to human experiences such as temptation, the laws of the growth of the kingdom, the blessedness of the kingdom, consisting in character not material circumstances, Christ's refusal of an offered crown, the use of the imperfect human agencies in the spread of the kingdom, all reflect this vast difference. We note the Messiah's sympathy for the multitude as the permanent passion of the kingdom. We note his stern demand to take up our cross, his insistence that we shall put him first before all else as a permanent law of service. We note his assurance of God's remembering and providing love, his valuation of the cup of cold water as our permanent encouragement."

Lesson I. THE KING COMES AS A LITTLE CHILD, Matt. 2 : 1-15.

Bring out the excitement which the coming of the Wise Men produced in the city of Jerusalem, and the trouble which it caused to king Herod. Question about the journey of the Wise Men to Bethlehem, their gifts to the infant Jesus, their worship and the dream by which Herod's wicked plot was baffled. Teach that no human plan can prosper which opposes God's purposes, and that God always guides the humble seeker after truth.

Lesson II. VICTORY OVER APPETITE, PRIDE AND AMBITION, Matt. 3 : 13 to 4 : 11.

Discuss the meaning to Jesus of the baptism and the heavenly voice. Bring out the details of our Lord's temptation, and the ministry of the angels. What was the gain to Jesus from temptation, and what may it be to us ?

Lesson III. JESUS ENTERS UPON HIS MISSION, Matt. 4 : 12-25.

Have the scholars name the first four disciples and give an account, in answer to questions, of their call. Were James and John justified in leaving their father Zebedee ? Seize the opportunity of pressing home the claims of the gospel ministry,—the work of fishing for men !

Lesson IV. THE CHARACTER WHICH JESUS REQUIRES, Matt. 5 : 1-10, 43-48.

How many beatitudes are there ? Is it possible for all to enjoy these beatitudes ? Why is this possible ? Is it not because they have their root in the heart, not in anything outside ? If our hearts are right we shall be blessed.

Lesson V. COMPLETE DESTRUCTION OF THE LIQUOR TRAFFIC, Matt. 7 : 15-27.

What is done with a fruitless tree ? How is the liquor like such a tree ? What should be done with this traffic ? To what extent has it been done in Canada ? What now needs to be done ?

Lesson VI. COUNSELS FOR DAILY LIVING, Matt. 6 : 19-34.

Why is treasure in heaven better than treasures on earth ? How can we have the heavenly treasure ? What lessons can we learn from the birds and the flowers ? What is it to seek first the kingdom of God ?

Lesson VII. CHRISTIANITY AND PHYSICAL NEEDS, Matt. 8 : 5-13 ; 9 : 35-38.

Question out the details of the story of the centurion coming to Jesus to obtain healing for his servant. What did Jesus admire in the centurion ? Discuss what true faith in Jesus is.

Lesson VIII. RECRUITING CHRISTIAN WORKERS, Matt. 10 : 5-8, 29-31, 37-42.

Bring out the field of work, the programme and the guarantee of protection which Jesus gave to his disciples, also the demand for sacrifice and the promise of reward. Emphasize the care of God for the smallest things and his recognition of the smallest service.

Lesson IX. THE RESPONSE OF MEN TO THE MINISTRY OF JESUS, Matt. 11 : 1-6, 16-19, 25-30 ; 12 : 14.

Bring out the reason for John's doubts and the way in which they were removed. With this as an illustration of how we should deal with our doubts and the doubts of others,—bring them to Jesus. Dwell on the Saviour's loving invitation and gracious promise.

Lesson X. HOW THE KINGDOM OF HEAVEN GROWS, Matt. 13 : 24-33.

Bring out the details of the parables of The Tares, The Mustard Seed and The Leaven, and show what is the specific teaching of each regarding the growth of the kingdom of heaven.

Lesson XI. THE SUPREME IMPORTANCE OF THE KINGDOM, Matt. 13 : 44-58.

Have the scholars tell the story contained in each of the lesson parables. Emphasize the supreme value of the kingdom of heaven, and urge all to seek a place in it.

Lesson XII. THE MINISTRY OF JESUS TO THE MULTITUDES, Matt. 13 : 13-23.

The story of this lesson will be fresh in the scholars' memories. Speak of Jesus as the bread of life, who satisfies the hunger of your souls.

THE QUARTERLY REVIEW

FOR THE INTERMEDIATE DEPARTMENT : The Work and Teaching of Jesus

Jesus should be the hero of our boys and girls, and we have tried to keep his life prominent throughout the Quarter. The Intermediate Topic places the emphasis here. The Work and Teaching of Jesus provides the centre for our review. The peaks in the lessons that make him real, and show clearly the motives and purpose of his life, should be made to stand out.

The Coming of the King (Lesson I.). Ask the pupils to quote any statements of the world's leaders concerning the importance of Jesus' life. Have some one tell the story of the Egyptian pilot, to show the widespread expectancy of the times. Emphasize the Golden Text.

Jesus Overcoming Temptation (Lesson II.). Note the close connection of the Baptism and the Temptation. By questioning draw out the principles underlying Jesus' refusals. Relate this lesson closely to Intermediates' temptations. It has been stated by a competent authority that Jesus' temptations are peculiarly those of youth, when idealism is uppermost.

The Call of the First Disciples (Lesson III.). Get the pupils' ideas of why Jesus chose disciples, and also disciples of this class. Have them explain the secret of his strong influence over men generally. Discuss the kind of disciples Jesus seeks to-day.

Measuring up to Christ's Standard (Lesson IV.). Test the class knowledge by having the reason given why the context of this lesson has been called an "Ordination Sermon." Ask for an opinion concerning the most important of these beatitudes for modern times. Call up the Korean's plan in memorization.

The Fruits of the Liquor Traffic (Lesson V.). The common sense principle of judging, recommended in this lesson, should appeal to the class. What action is demanded in view of the liquor traffic's fruits?

Golden Rules for Living (Lesson VI.). Ask the pupils to give the main teaching of this lesson. Discuss the place of industry and foresight. Review Jesus' arguments against anxious care. Emphasize the teaching of the Golden Text.

The Response of Jesus to Human Need (Lesson VII.). Get some one to tell the high compliment paid to Jesus by the centurion. Show the varied activities of his ministry. Em-

phasize the place of compassion in the miracles. Have the class show how the church is continuing this ministry.

Heralds of the King (Lesson VIII.). Consider the aptness of the term "ambassador" for those sent forth. Why were the words about "taking up his cross" spoken? What right has Jesus to make such demands? This is a great opportunity to sow seed that should produce future missionaries.

Choosing Jesus as Our Teacher (Lesson IX.). Contrast the attitude of the Baptist and of those referred to as sulky children. How can we make the most of ourselves?

Wheat or Tares (Lesson X.). Have pupils name the encouraging things in this lesson. Ask why the "tares" are allowed to grow with the "wheat." Emphasize the warning of the final separation. Why was this Golden Text chosen here?

The Joy of Finding the Kingdom (Lesson XI.). Have the parables of the Hidden Treasure and of the Pearl of Great Price told by the pupils. See that the joy of finding, and the reason for that joy, stand out prominently. What previous Golden Text is suggested?

Helping to Feed the Hungry (Lesson XII.). Who mentioned the people's hunger to Jesus? Note how the provisions at hand and the help of the disciples were used. Point out the significance of gathering up the fragments. The Christmas spirit of helping others makes its appeal from this lesson.

Has your class review suggested any ideas for improving your teaching next Quarter?

THE QUARTERLY REVIEW FOR THE JUNIOR DEPARTMENT : Jesus' Words and Deeds

In reviewing these lessons keep the Quarter's theme, The Kingdom of Heaven on Earth, constantly in mind and try to lead your pupils to understand how, by his words and deeds, Jesus established that kingdom.

The following headings will suggest the main points of each lesson :

Lesson I. THE CHILD JESUS ESCAPES FROM A WICKED KING, Matt. 2 : 1-15. The arrival of the Magi. Herod's fear. His efforts to destroy the new king. The finding of the babe. Herod's plans foiled. The Golden Text.

Lesson II. BAPTISM AND TEMPTATION OF JESUS, Matt. 3 : 13 to 4 : 11. John the Baptist. John's objection. Jesus' reply. The baptism. The descent of the Spirit. The Father's voice. The Golden Text. In the wilderness. The three temptations. How each was overcome.

Lesson III. JESUS TEACHING AND HEALING, Matt. 4 : 12-25. John's imprisonment. Jesus leaves Judea. He goes to Galilee. At Capernaum. What he preached. Golden Text. The first disciples called. His miracles of healing. The results of his ministry.

Lesson IV. WHAT JESUS WISHES HIS FOLLOWERS TO BE, Matt. 5 : 1-10, 43-48. Where the Sermon on the Mount is to be found. Why so named. The teachings of the Sermon on the Mount. Name given to the first part. Meaning of beatitude. Have the beatitudes repeated. Jesus' teaching contrasted with the teaching of the Jewish scribes. The Golden Text.

Lesson V. A SHARP AXE FOR A CORRUPT TREE, Matt. 7 : 15-27. The lessons Jesus taught by means of orchard, trees and vines. How God will judge those who profess to be his followers. The wise builder and the foolish builder. Who Jesus meant by each. The Golden Text.

Lesson VI. JESUS TEACHES HOW TO PRAY, Matt. 6 : 19-34. Meaning of the title. Kinds of treasures mentioned in this lesson. How can we "lay up treasures in heaven"? How do people "lay up treasures upon earth"? How can we know when we are pleasing

God? What did Jesus say about two masters? What can we learn from the birds and the flowers? The Golden Text.

Lesson VII. JESUS HEALS A CENTURION'S SERVANT, Matt. 8:5-13; 9:35-38. The people mentioned in the lesson story. What the pupils know about the centurion and about his servant. The centurion's request. Jesus' reply. The centurion's answer. Its effect upon Jesus. Faith rewarded. The people's need. Jesus' sympathy manifested. The Golden Text.

Lesson VIII. THE TWELVE APOSTLES SENT FORTH, Matt. 10:5-8, 29-31, 37-42. Meaning of apostle. Who sent out the apostles? Where were they sent? What were they to say? What were they to do? How had they been fitted to say and do these things? What promises did Jesus make to them? What warnings did he give them? Repeat the Golden Text.

Lesson IX. FRIENDS AND ENEMIES OF JESUS, Matt. 11:1-4, 16-19, 25-30; 12:14. Jesus and the messengers of John the Baptist. The hatred and criticism of the Pharisees. Jesus' parable about the peevish children. The son's adoration of the Father. The simplicity of the plan of salvation. Rest for the weary.

Lesson X. THE STORY OF THE WHEAT AND THE TARES, Matt. 13:24-33. What a parable is. The names of the three parables in this lesson. The Wheat and the Tares. Meaning of the parable. The Mustard Seed. How the seed resembles the kingdom of heaven. The Leaven. How the working of leaven illustrates the influence of God's spirit. The Golden Text.

Lesson XI. SHORT STORIES THAT JESUS TOLD, Matt. 13:44-58. The stories of the buried treasure and the rich pearl. How they teach the value of the kingdom of heaven. The story of the net. What it teaches about the kingdom of heaven. Jesus' words about those who wish to instruct others. Rejected at Nazareth. The Golden Text.

Lesson XII. JESUS FEEDING THE FIVE THOUSAND, Matt. 14:13-23. The time and place. How the day had been spent. Jesus' test of his disciples' faith. The amount of food. The number of people. What the disciples did. What Jesus did. Nothing wasted. The Golden Text.

THE QUARTERLY REVIEW FOR THE PRIMARY DEPARTMENT: Stories About Jesus

AIM OF THE LESSON. To show that a new world of joy and peace opens wherever Christ's gospel comes in.

Always the day after a great holiday is apt to be trying because all are tired and feeling the reaction. For that reason the Primary teacher should carefully plan to make this day bright and interesting and happy.

If you have not the poster, use the Picture Roll, or the pictures from the **PRIMARY QUARTERLY**.

Review. Lesson I. What day was yesterday? What a happy day it was! We will take just a few minutes to talk about the gifts that we received. Each one of us may tell something about his, but we shall have to be careful and unselfish so that no one shall talk too long, for we want time for our stories. Shall we all say together that beautiful Christmas gift verse beginning, "For God so loved the world?" For three months we have been having stories about Jesus, and it seems to me that we ought to be knowing him so much because of the kind, loving things that he did, that we shall love him better this Christmas than we ever did before. We shall understand better what God's gift to the world really meant.

Between Lessons I. and II. came Jesus' boyhood and his growing up to be a man. He was with his father Joseph in Nazareth and learned to be a carpenter, and he was a loving,

obedient son. Then he went to hear his cousin, John the Baptist, preach beside the river Jordan.

Lesson II. tells what happened that day. The picture of a dove will help you remember the story and how God's voice from heaven said, "This is my beloved Son, in whom I am well pleased." Surely every one in that crowd of people by the river that day must have known that Jesus was truly the holy Saviour whom the old prophets had said was to come.

Lesson III. tells us how Jesus began his wonderful work of preaching and teaching. He was ready and God was ready and Jesus began to say to the people. "Repent ye, for the kingdom of heaven is at hand." For hundreds of years the world had waited for the Saviour, and now he had come. He must have helpers to tell the message, and this lesson tells us about the first helpers that Jesus chose. Can you tell about Peter and John?

Lesson IV. The new law of love that Jesus taught was very different from the old law that the people were following, for they had changed the laws that God gave to Moses and added to them foolish rules of their own. Jesus must show them what God's law really asks his followers to do, and the best way was to live that law, as Jesus did day after day. He himself would be the pattern for them to follow.

Lesson V. Jesus told many stories as he preached, and most of them were stories about the trees or the grain or the birds or the flowers ; about things that were in God's beautiful world of out of doors. One lesson was about a tree which had leaves and branches and looked like a good tree but had no fruit on it. What it did showed what it was, just as what we do shows what, in our hearts, we are. "Wherefore by their fruits ye shall know them," said Jesus.

Lesson VI. In this lesson Jesus tried to tell how precious God's children are to him, and that if we put God first in our lives we shall be sure always of his love and care. "He careth for you."

Lesson VII. tells of the wonderful things that Jesus could do. How he could not only heal all disease of every kind, but could forgive sins.

Lesson VIII. Jesus needed helpers, so he chose twelve disciples. He taught them what to say and do, and sent them out two by two to preach and teach and tell the people about him.

Lesson IX. The happy part of this lesson tells the joy and gladness that came to the people who believed Jesus. And the sad part tells how, after all his wonderful acts of kindness and love, there were still many who did not believe him and who found fault with him.

Lesson X. and Lesson XI. tell about this world as a great garden, and about the seeds and how they grow. Jesus himself is the Gardener who sows the precious seed, and our hearts are the ground in which the seed is planted.

Lesson XII. is the one about the little boy who gave his lunch to help Jesus feed the many hungry people who they had followed him far from their homes.

Every lesson teaches us how "Jesus went about doing good."

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the heaven above."

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.

Readers of Arthur Stringer's book, *The Prairie Wife*, will be delighted to know that in *The Prairie Mother* (McClelland & Stewart, 359 pages, price \$2.00) the author has followed the brave wife of the quiet Scotch-Canadian rancher, Duncan McKail, a few years further along the trail of wifehood and motherhood in the big home and the little home on the wide sweeping prairie. In little intimate glimpses into the "lair" of this wonderful city-born prairie woman one gathers all the pathos and the joy, the love and the fear, the triumphs and the perplexities that have gathered around the little mother and have given her the courage to fight for the honor of her home and the love of her three helpless children. After the comforts and luxuries of her city home the make-shifts of the prairie shack seemed hard, but nothing could have exceeded the joy in the heart of the little woman when the shack could be exchanged for a larger home with an upstairs, verandas, and more thrilling than all to the eager little home maker, a real clothes chute. When, to protect the honor of her husband who had trusted too implicitly in uncertain investments and lost not only his own but the money entrusted to him by an English cousin, the little woman had bravely moved back into the shabby little ranch house and left the English cousin in possession of the new home, she did so with no thought but to help the man whom she loved. When Lady Allie, the English cousin, without word of thanks and with no understanding of the case took not only the home, but the husband himself, as foreman of her ranch and left the little mother to struggle with her sturdy, stirring children and the smaller ranch, the struggle became almost too much. But prairie life breeds strength in the hearts of those who have chosen it as their own, and mother love makes strong, so one is not surprised that it is the little mother who wins out and brings to a happy close one of the most interesting books that this author has ever written.

A new story by Robert Watson, *Stronger Than His Sea* (McClelland & Stewart, Toronto, 307 pages, \$2.00), has for its hero a Scotch lad who, like a strong swimmer, breasted the adverse circumstances, which would have daunted a less courageous spirit

and won his way in spite of them. Beginning with his childhood, the story follows Sandy Porter through his school days and on to the University where his graduation fills to overflowing the cup of joy of his widowed mother and devoted sister. There is abundance of the quaint humor which may be found in any Scottish village. Nor is the element of romance lacking, for "Serious Sandy" finds himself in the grip of a passion for Doreen Telford, who chooses him, despite his humble origin, instead of the laird's son. This book will greatly enhance the reputation which its author has won by his earlier story, *My Brave and Gallant Gentleman*. Happy the boy will count himself who receives a copy of *Stronger Than His Sea* for a Christmas gift. And girls will read it as eagerly as boys.

Perhaps Tom Reynolds, the hero of H. A. Cody's *Glen of the High North* (McClelland & Stewart, 288 pages, \$2.25) could not have told just why the face of a young girl, seen only for a moment in a passing crowd, haunted him so. He might not admit even to himself that this passing glimpse of a strange face added to the restlessness that had troubled him ever since his return from the great War, but such was the case. Finding it increasingly hard to slip back into his old place in the ordinary civilian life of a large Western city, he resolves to give up his work on a busy newspaper and, at the suggestion of the editor, sets out on what seems to be a wild goose chase, the search for Henry Redmond, a wealthy merchant who had mysteriously disappeared fifteen years before. Uncertain in what direction to begin his search, Tom, again catches a glimpse of the girl whose face has so haunted him as she boards a coast steamer, so with only three quarters of an hour to spare he decided to take passage on the same boat, bound for the Northern Pacific. Full of adventure in mining camp and lonely trail, long hours alone and in danger from the creatures of the wild, and longer hours in the company of gold crazed men and still greater danger, make up this stirring tale of the Canadian Northwest and the Alaskan gold-fields. But one must go very far afield to be outside the realm of romance, and a love story as exciting as it is interesting runs from the very first page of the book to the very last. The

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CHURCH AND GERRARD STREETS. TORONTO

face of the girl, Glen Weston, that has been Tom Reynolds' inspiration in his strange quest, becomes very familiar and very dear to him as the weeks go on, and he is not only doubly but trebly rewarded for the long journey he so recklessly takes into the great unknown northern wilds.

There is a charm about **In The Mountains**, (S. B. Gundy, Toronto, 288 pages, \$1.90), which defies the description of mere words. The book, though its authorship is a secret, is evidently the work of a practical writer, breathes throughout the wonderful air of the Swiss mountains, whither a woman had fled for the solitude, which alone can bring rest and healing to a tired out and sore wounded spirit. Two chance visitors,—English ladies,—become permanent guests in the chalet, which had been kept in constant readiness for its owner during five years of absence. Against the background of the simple daily life of the three women thus strangely thrown together, the reader follows the subtle development of feminine human nature, as the trio act and react upon one another. On every page there is felt the movement of a brave and buoyant spirit, from which the tragedies of life cannot crush its cheerful humor and audacious gaiety. Not until near the end of the story does a man appear, who, of course straightway falls in love with one of the English ladies. The spirit of the book is expressed best in its closing paragraphs: "This is a place of blessing. When I came up my mountain three months ago, alone and so miserable, no vision was vouchsafed me that I would go down it again one of four people, each of whom would leave the little house full of renewed life, of restored hope, of wholesome looking-forward, clarified, set on their feet, made useful once more to themselves and the world. After all, we're none of us going to be wasted. Whatever there is of good in any of us isn't after all going to be destroyed by circumstances and thrown aside as useless. When I am so foolish—if I am so foolish I should say, for I feel completely cured!—as to begin thinking backward again with anything but a benevolent calm, I shall instantly come out here and invite the most wretched of my friends to join me, and watch them and myself being made whole."

That a town as peaceful to look at as Marlingate, with its orderly rows of green tamarisk trees, which gave the name to Sheila Kaye-Smith's new and very clever book, **Tamarisk Town** (McClelland & Stewart, 393 pages, price \$2.50) should have meant so much to two men, and should inspire so much hate in the hearts of the two women they loved, might seem impossible, were the men other than Henry Moneypenny, and his son, Henry Moneypenny, Jr. At the

age of twenty-eight, the first Henry Moneypenny had seen in a vision all that the seaside town of Marlingate might become, and every effort of his body and brain went into the making of the dream town. Day by day and step by step the town advanced, until, as its Mayor, he looked down upon the artistic place and out across the shimmering sea with a sigh of satisfaction. But a town, no matter how perfect, is only a thing of wood and stone, and it was not until the coming of Morgan Wells that Henry Moneypenny fully realized what love meant. Very cleverly has the author pictured the fight between the fascinating woman and the beautiful decorous English town for the heart of the man who loved them both. But the triumph of the perfect town was not for long, for when once Henry Marlingate had made his choice and lost forever the only woman he could ever love, his love for the town turned to hate and it was the man who had made Marlingate who worked his hardest and did his best to ruin and disgrace it. Almost, but not quite, was this tragedy repeated in the life of Henry Moneypenny's son, and it is this mingled love and hate of the father for the town he had made, the son who was so like himself and the woman he had so nearly won, and lost, that makes the book a very fascinating and haunting one indeed.

Lovers of adventure will be delighted with **Timber Wolves**, by Bernard Cronin (Hodder & Stoughton, London and Toronto, 350 pages, \$1.75), a story in which the scene shifts back and forth between the busy city of Melbourne and the timber tracts of Tasmania. The bitter conflict resulting from the greed of "the big timber men" in the Australian metropolis and their remorseless determination to crush out all competition is vividly portrayed. Every fair-minded reader must have his sympathy drawn out to the brave little group of men who set themselves against the monopolists headed by the unscrupulous Sam Frame. The ups and downs of the struggle are so set forth as to hold the interest to the last. Many of the characters in the story will not soon be forgotten. There is Jack Heritage, the young city lawyer, who discovers that his true place is not in a musty office, but in God's big out-of-doors, and Pete Diamond, the rough bushman who is transformed by the love of Jeannie Salter and, of course, George Judney and Sollum Joe, who provide the element of comedy in the narrative. It is a strange story, abounding in movement and throbbing with real human interest.

A story of very real people, who meet with very real problems, is **Hidden Creek**, by Katharine Newlin Burt (Thomas Allen, Toronto, 311 pages, price \$2.25). With her

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father's last injunction to "keep looking at the stars" ringing in her ears, Sheila Arundel, the daughter of Marcus Arundel, artist, begins life alone and penniless at the age of seventeen in the garret studio high above the lights of the city. With no other means of livelihood in view, Sheila accepts the rough but kindly offer of Sylvester Hudson, owner of a dozen small hotels throughout the West, to go to the small Western town of Millings as "help" to his wife and two daughters. With "Momma" Hudson's constant scolding and fault-finding, Girlie Hudson's fits of jealousy and Sylvester's well meant but mistaken kindness, it took a great deal of looking up at the stars to keep Sheila's mind above the very sordid things that surround her in the new life. Dickie, the weak and seldom sober son of the family, is the one person to whom the girl feels she can safely turn for help. Winning his friendship and loyalty by asking him to be her "guardian" she becomes the star that leads Dickie out of his old ways, out of his place as half-drunk clerk in his father's hotel and lights the way of peace and happiness and love for both of them in the new life they plan to begin together within sound of the roar of Hidden Creek.

A book of adventure, especially suited to boys, is *Overland for Gold* by Frank K.

Cheley (The Abingdon Press, New York and Cincinnati, 272 pages, \$1.50). It is a story of the Colorado gold fields, of the "prairie schooner," Indians, "bad men," and clean, virile adventurers.

The Forty-seventh Annual Volume of Select Notes on the International Lessons (W. A. Wilde Company, 383 pages, four full-page half-tone pictures and over 125 illustrations, \$0.00), covering the Improved Uniform Lessons for 1921, has just been published. For many a year, this yearly volume will continue to be known by the familiar title of "Peloubet's Notes," or, more briefly, "Peloubet," though Dr. Francis N. Peloubet, its widely known and greatly beloved founder, was called to his heavenly home last March, and his name, for the first time, does not appear as one of its editors. Dr. Peloubet's mantle has fallen on Dr. Amos R. Wells, who for twenty years has collaborated in the production of this indispensable aid for Sunday School teachers. As sole editor, Dr. Wells, in the current volume, has fully maintained the high traditions established by its predecessors. It may be safely predicted that, under the new regime, the future career of "Peloubet" will be entirely worthy of its great past.

Tarbell's Teachers' Guide, by Martha



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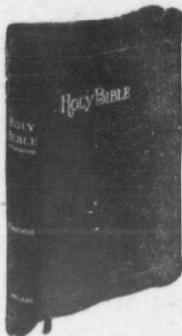
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Tarbell, Ph.D. (Fleming H. Revell Company, New York, 480 pages, \$2.10) in its issue for 1921, now ready for distribution, has reached its sixteenth year of publication. During that period there has been a constant improvement in the successive volumes. In the 1921 "Guide," the excellent features for which it has been so highly prized by a multitude of readers, is admirably maintained. These include a careful explanation of the Bible passages, with sidelights from Oriental life and a presentation of the historical and geographical background, are followed by a brief teacher training suggestion and a skilful adaptation of the lesson to classes respectively of young people and adults, Intermediates and Seniors and Juniors. The lessons, of course, are those of the Improved Uniform Course issued by the International Lesson Committee. Eight full page illustrations and nine maps add greatly to the interest and value of this indispensable teacher's help.

Other books received are :

From the Abingdon Press, New York and Cincinnati ; **Home Mission Trails**, by Jay S. Stowell (208 pages, \$1.25 net). **When We Join the Church**, by Archie Lowell Ryan (116 pages, 75c. net). **Music for Everybody**, by Marshall Bartholomew and Robert Lawrence (120 pages, \$1.00 net). **A Reel of Rainbow**, a new book of essays, by F. W.

Boreham (207 pages, \$1.75 net). Some suggestive chapter headings are : Our Maiden Aunts ; Our Left Luggage ; Twins ; The City of the Apes. **A Year of Recreation**, by Ethel Owen (60 pages, 35c.). **What Christian Science Means and What we Can Learn from It**, by James M. Campbell (182 pages, \$1.25 net).

From the Association Press, New York ; **Community Programmes for Cooperating Churches**: A Manual of Principles and Methods, edited by Roy B. Guild (253 pages, \$1.90).

From the Westminster Press, Philadelphia; **The Truth about Christian Science**, by James H. Snowden, D.D., LL.D., (313 pages, \$2.40), a "book that covers the whole ground of the founder and the faith and brings its history up to the present time" and "as a distinctive feature seeks to see the elements of truth in Christian Science and recover them to their full use."

From the Sotarion Publishing Co., Buffalo: **The Christmas Song Book** (contains 64 pages and 73 songs, 25c.).

From the Missionary Education Movement of the United States and Canada : **The Land of the Golden Man**, by Anita B. Ferris (125 pages, \$0.00), a book of true stories about the people of South America, quite as interesting as the stories of North American Indians, which have delighted many generations of boys and girls.

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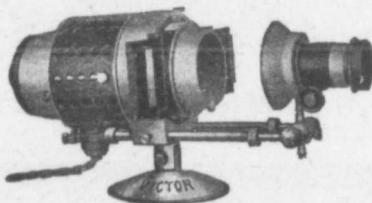
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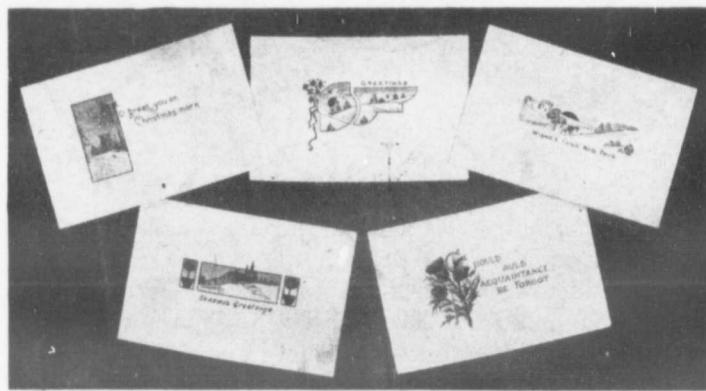
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