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November, 1920

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# THE TEACHERS MONTHLY

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Home Study  
Series

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# The Teachers Monthly

J. M. Duncan, Editor

Vol. XXVI.

Toronto, November, 1920

No. 11

## EDITORIAL

### Papers for Boys and Girls and Juniors

We have been for a long time hoping that instead of a single Illustrated Paper for the boys and girls, we might have an Illustrated Paper for boys, and an Illustrated Paper for girls. The way was made clear by the action of the General Assembly of June last, which approved of our cooperating, so far as possible, with the Publishing Boards of other Canadian Churches in producing Sunday School periodicals in common.

Following this line arrangements are now completed with the Canadian Methodist House (in which we hope that other Canadian Churches may also eventually participate) by which our KING'S OWN will become the Boys' Paper for the two Churches, and the Methodist PLEASANT HOURS, the Girls' Paper, the two Publishing Houses uniting in the editing of each of the two papers. The papers will include new and attractive features and will begin under the new auspices at the approaching New Year.

The advantages are obvious.

In the first place, the papers will have behind them the combined resources of the two Publishing Houses, as to editors, writers, illustrators and facilities for producing.

In the second place, what our Sunday Schools and Sunday School field workers have been long asking for will be provided, namely, a paper wholly for boys, and a paper wholly for girls. This is something which the boys and girls, who, after all, are the chief persons to be considered, will thoroughly appreciate. There will be special features in each of the papers attractive to their respective readers. The boys' paper will be out and out a boys' paper, and the girl's paper out and out a girls' paper.

In the third place, we shall find ourselves, for the first time, in a position to supply a *Canadian* out and out boys' paper and a *Canadian* out and out girls' paper. Hitherto our Schools have had to look to the United States for these. They will no longer need to do so.

We make it an invariable rule never to decry the publications of other Houses. There is no need to do so in this case. It is surely elemental that we Canadians should take pains to surround our boys and girls with the Canadian atmosphere. We have our own cherished traditions, our own heroes, our own ways of living, our own missions and missionaries, our own loyalties to Canada and to the Empire. The reading put into the hands of our boys and girls at the plastic age should represent and reflect all those. No papers from any other source can do this. It is possible that sometimes they may do the opposite.

Another word. We have always recognized that our KING'S OWN has been too mature for the Juniors, and that there has been too long a gap between it and JEWELS, which is our paper for the "little ones." This gap is now to be bridged over by an attractive paper THE

PLAYMATE, prepared specially for children of the Junior age. This paper we are also to produce cooperatively, as in the case of KING'S OWN and PLEASANT HOURS. The PLAYMATE, like the other two papers, will begin with January 1921. We trust that they will receive a warm welcome in our Sunday Schools and homes from the very first number.

We would ask Superintendents and teachers and officers of the Sunday School kindly to read what is said about the "business end" of these three papers on page 662 of this issue under the heading, "A WORD FROM THE BUSINESS MANAGER."

### The November Campaign

Sunday, October 31st, is the day set by the Forward Movement Committee of the General Board when the subject of Home Religion will be brought before all the congregations of the Church.

This will be the inauguration of a campaign to be carried on during the month of November for the promotion of religion in the home.

It is hoped that, during this month, all the families in every congregation of the Church will be visited under the direction of ministers and sessions with the aim of securing that family worship shall be established in every home in which it is not already practised.

A small collection of brief and simple prayers for use in family worship has been prepared by the Committee for distribution. It can be obtained by writing to Rev. Dr. W. G. Wallace, Confederation Life Building, Toronto, Secretary, Forward Movement Committee.

Every Sunday School worker is vitally interested in this November campaign. The scholars coming from homes in which religion has a recognized place are those with whom the work of the Sunday School achieves the best results.

### The Home in the Nation

Wide publicity has been given to the weighty utterances of Sir Auckland Geddes, British Ambassador to the United States, in which he attributes the prevalent social and industrial unrest to the lack of proper conditions for home-making, as its chief producing cause. In the judgment of this high authority, the return of peace and contentment can be looked for, only when the opportunity of founding and maintaining a respectable home in which children may be reared in decent comfort is within reach of all the world's workers.

The judgment of a statesman of the first rank thus reinforces that of all competent educators, that the home holds a fundamental place in the life of the nation. The character of any nation is determined by that of the homes of its people.

It should be remembered, however, that no amount of improvement in the material conditions of home-making, urgently needed as this is, can of itself accomplish the result so earnestly sought after by all interested in public welfare. It is only when homes are governed by the highest moral and religious ideals, that they will guarantee the cessation of social and industrial strife.

The duty of the Church and the Sunday School in respect of the home is obvious. It is to see that the home, in all its relationships and activities, is permeated and controlled by the principles found in the teaching of Jesus Christ.

### Religion in the Public Schools

There is much significance in the marked interest shown by educational authorities in the matter of religious teaching in our public schools. It is being recognized that an education which does not include specific training in morals—and morality apart from the sanctions of religion has no sure and certain foundation—does not produce the type of citizens which the highest welfare of the nation demands.

Not long ago, in the city of Toronto, a resolution was introduced into the School Board for discussion, suggesting that a definite and regular period of time should be set apart in the

schools for moral and religious teaching, and that in such teaching the cooperation of the churches should be invited. In other places similar movements have been set on foot. The proposals put forward vary in their details; but they all agree in seeking that morality and religion shall, in some way, have a place in the regular curriculum of our public schools.

These movements should receive,—they doubtless will receive—from the churches, the most cordial sympathy and, so far as possible, active support. In a country like ours the introduction of religious instruction into the public schools requires the sinking of all denominational differences in which no essential principle is involved and whole-souled cooperation in an enterprise which, wisely guided, should result in untold blessing.

### The "Movies"

Moving picture shows are a factor increasingly to be reckoned with in the education of Canadian children and young people. To an extent which many parents fail to realize, the ideas and ideals of life in the minds of their boys and girls are being influenced by the films which they see in the picture theatre. It would be a startling revelation if the proportion spent on the "movies" out of the weekly income of many a family could be made known.

The time is long past for denouncing the moving picture. It has established itself as a valuable educational agency, requiring, of course, careful control and direction, but capable of producing excellent results.

What is of the greatest concern to parents and to all those interested in the education of children is, that the pictures which they see on the screen give them a true and ennobling view of life. Official censorship can and ought to do much to secure that only pictures of the right sort are shown. But such regulation will be most effective only when there is behind it an enlightened and vigilant public sentiment.

Careful oversight on the part of parents in this matter is of the utmost importance. There are books which no right-minded parent would permit his children to read if he had power to prevent it. But a vile or vulgar picture may do far more lasting harm to the growing boy or girl than a vile or vulgar book. If vigilance is required to see that children read only the right kind of books, it is equally needed to see that they see only the right kind of pictures.

### The "Bad Boy"

"By the time that boy is sixteen he will be in prison." So prophesied one man of a stirring, undisciplined lad of twelve. The boy passed the sixteenth and twenty-sixth milestone safely. To-day he has an outstanding position and has given years of service to his church and country.

To blame the cause of failure in anything on "the other fellow" human nature seems prone. To lay the failure of winning the boy by putting the sin at his door is done too often. Often the trouble is with the adult who would lead him. The trouble commonly comes through ignorance of the individual, particular boy himself and through ignorance of the ways boys grow.

"No boy under sixteen is a criminal," says Judge Mott of the Juvenile Court, Toronto. He should know what he is talking about, for he is constantly handling boys of that age whom others have declared to be criminals.

Before a boy is given up as "incurable" at least three things should be done. His own individuality should be carefully studied and thoroughly understood. This will include a first hand knowledge of his home surroundings and, if he be a working-boy, of the conditions under which he works.

The second thing is an earnest, critical study of the methods of the one who is handling him. Has the effort been too much along the line of giving the boy what he "ought" to know and do? Has there been enough room for what he likes, is interested in and really needs?

By the time the first two are accomplished the third will be in full play. It is that love of which Paul writes in 1 Cor., ch. 13, which, amongst other things, is persuaded that in spite

of all appearances to the contrary, the loved one will one day triumph in the long uphill fight against the evil in his nature.

### The Joy of the Teacher

At the close of a recent church service, a successful business man introduced a friend to the minister as his teacher when he was a boy. The manner of the introduction indicated the high respect in which the teacher was held by his former pupil. Not long ago, a gathering of old pupils was held to do honor to their boyhood's instructor. In the company were men who have made their mark in many spheres, and who delighted to attribute their advancement back to the teaching and personal influence of this teacher, who had spent all his professional life in an obscure country place.

The material rewards of a teacher are seldom great. But his joy in the progress of those to whom he has given their start in the gaining of useful knowledge and whose characters he has helped to mold in their most impressionable days is such as cannot be purchased with money.

In a peculiar sense, this joy may be the possession of the Sunday School teacher. Every week he has the opportunity, which angels might covet, of instructing his scholars in the truth that makes its learners wise unto salvation and doing his part in the building of a Christ-like character. The day will come, it may be, when the members of the Sunday School class taught by a faithful teacher, will rise up and call him blessed, and heaven will have for him the greater gladness because he has guided others unto the way that leads to it.

### Christmas Suggestions

Christmas should be a very glad and happy season in the Sunday School. It is not too soon for teachers and officers to begin their planning, so that the coming Christmas shall be the very best in the history of the School. It is certain that the scholars, especially those in the elementary classes, have begun to think of this joyful day and are looking forward to it with keen anticipation. They will be eager to do their part in carrying out the plans that may be formed.

If there is to be a special service on the Sunday nearest Christmas Day, this should be carefully selected well in advance, in order that all who are to take part in it may have ample time for preparation.

Advantage may be taken of the Christmas season to have a social gathering, in which teachers and officers and scholars should all have a share, along with parents and friends.

An increasing number of Schools are celebrating Christmas by making it the occasion for giving some special help to some needy person or cause. Such a celebration is all the more to be desired if it gives to each scholar the opportunity of doing some personal service.

Whatever the form of the Christmas celebration may be, pains should be taken to see that the children themselves have a full share in it. Christmas,—the anniversary of the birth of the Christ-child, is, above all else, the children's day.

### Mr. Knox's Articles

The attention of our readers is called to the opening article, on another page of this issue, in a series of articles by Rev. W. J. Knox, M.A., Chairman of the General Assembly's Board of Sabbath Schools and Young People's Societies.

Mr. Knox is a recognized authority in Religious Education, and has given very special attention to the home and its religious aspects.

The articles are written in the interests of the Home Religion Campaign now in progress, which forms so vital a part of the great Forward Movement.

Parents will find the articles full of stimulating suggestions and wise counsel from one who has made a sympathetic and firsthand study of their problems.

To Sunday School teachers, Mr. Knox will bring valuable help in the so essential part of their work, that of relating the teaching to the daily life and experiences of the Home.



## WITH OUR CONTRIBUTORS

### The Home Fundamental

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

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

There is no other institution which means so much to mankind as the home. Since man came into being he has been a member of a family. The family ties may have been loose or strong. The household may have been simple or complex. The dwelling place may have been a cave, a tent or a substantial building. The family group may have had a fixed abode or it may have been migratory. Although the features may vary, the home has persisted through the centuries as the most powerful influence moulding human character.

What the children in the home become, depends very largely upon the parents. The physical nature of the child is determined by the principle of heredity. Whether the child will be tall or short, dark or fair, with intellectual capacity or without, depends almost entirely upon physical heredity. What the child will be in his higher mental and spiritual nature will depend just as largely upon post-natal influences or what is called racial inheritance. A child taken from a vile environment when quite young, and placed in a good home, will, in ninety-five cases out of a hundred, grow up into a man or woman of good character. The lower elements are determined by physical heredity, but fortunately the right kind of home and social influence will develop a worthy character in a child taken from degrading surroundings.

This indicates the great significance of childhood as the time when life's quality is determined. The one feature of the human species which distinguishes it from all lower species is the lengthened period of infancy. This is God's way of directing attention to this period as the one during which the young life receives its main direction. Then, more than at any other time, are the main outlines of character determined.

It is during this deeply significant period that the child is under the influence of the home more than at any other time and this home influence is much more deep and lasting than any other influence to which the child is subjected.

When we examine the home as an agency for character development, we are not surprised at the profound influence it wields.

It fulfils in a most perfect manner the several conditions necessary to a complete life.

In the first place the home influence begins to mould the character of the child from the very hour of his birth. Through the early months and years, before he consciously directs his own life, his conduct is being directed by those about him in the home and this directed conduct is continuously reacting upon his inner life and shaping his mental and spiritual nature. The very atmosphere of the home, apart from any specific control consciously exercised by the parents, silently determines the form which his character will assume.

In the second place, the personality of the parents is ever making its appeal to the developing personality of the child. All true education, as distinct from the conveying of information which process we call instruction, is effected by the appeal of one personality to another. In no place, so effectively as in the intimate relations of the home, does the quiet, continuous, potent appeal of personality effect such permanent results.

This appeal of personality provokes an effective response because of the openness of the child's life to this influence of the parents. Nowhere is there such faith, such love, and such confidence as may be seen in the child heart towards his parents. This spirit of trustful affection puts the child into such an attitude as will yield his plastic self to the moulding influence of his parents' personality.

We note, also, that in the home a fourth essential condition is fulfilled. There can be no true education without ample opportunity for the most complete expression of those qualities which make for noble living. In the home there is the most perfect sphere for such expression. From hour to hour there is continuous opportunity for the child to give expression in word or deed to the spirit of love and service, and every other worthy quality, and by this expression make permanent all noble tendencies in the life.

The great life decisions are made in the teen age. Whether a man is to be a true follower of Jesus Christ, or whether he is to pursue a criminal career, will be decided in this critical period. Whether he is to enter upon a calling with a selfish ambition or with a passion to serve his fellows, will be largely determined before he enters his

twenties. During these years the youth has passed out from under the direct influence of the parents, but what is to be his decision in these great life issues will depend very largely upon the influences which have been previously playing upon his life.

The strategic position of the home is apparent to all. As the home has unlimited possibilities for realizing noble character, so it has the same great power to develop character that is a menace to the welfare of the nation. In the home where low ideals

are set up, where false standards of life are praised, where bad principles are commended, how can it be other than a most damaging influence?

How tremendously important, then, that the homes of our people receive the most earnest and sympathetic attention on the part of the church and every other agency which has at heart the highest welfare of the nation and the world.

London, Ont.

## \*The Church's Obligation to the Community

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

The field is the world, but the homestead is in the middle of the field. Paul writes that one who provides not for his own is worse than an infidel. The missionary enthusiasts wisely make much of the "home base." Unless the central fires burn warmly, there will be little radiance and cheer at the outskirts of the world field. The internationalism that denies patriotism is a hysterical thing, without vigor or endurance. Unless the church serves its own community with wisdom and energy it cannot give a genuine and lasting service to any other region.

One of the fine things which the church did during the dark ages was to keep the doors of opportunity open for the sons of the poor. There was no caste among the novitiates for the priesthood. The son of a tanner or a peasant might come to rule nobles, even to have kings hold the stirrup of his mule. And in a wider and more thorough fashion the church, in the name of him who knew no human distinctions of rank, should see that every child in the community has a fair chance to enjoy and use the blessings and powers of life. Most human derelicts get on the shoals in childhood. They get off to a bad start and never catch up. They are born into poor homes, or the housing conditions propel them into the street, or their situation in respect of play is that they learn to play tag with the law, or they are taken from school too soon and rushed into a "blind alley" occupation, so that they come to the threshold of maturity all unstrung and incapacitated for the battle of life.

The church should be the enemy of privilege. Those broad rights which are the defence of the common man, because the

more favored people get them without any public guarantee, should find championship wherever a group of followers of the Saviour are found. The right of free speech, the right of a free press, the right of freedom to assemble and associate together are the sheet anchors of democracy. For the rich and the mighty have these things in any case, but the poor and the weak need to have them under the shelter of law and an enlightened public opinion.

In every community there are to be found the interests of vice and corruption. They comprise an alliance between greed and perverted appetites. The stronger element in this alliance prospers by reason of catering to the degenerate habits of the weaker element. Thus the driving force of the partnership is commercial. Take the money-making ingredient out of the liquor question and the fight for sobriety would be easily won. So it is also in respect of "dope," sexual vice, decadent amusements, political crookedness, and all the other forms of immorality in the community.

Now, two things are to be remembered by church people in opposing such evils. The first is that they are often supported by people quite estimable in many ways. The second is that it is possible to defend these iniquities with fervent moral enthusiasm. Wonderful are the by-ways of the human heart, and the worst foes of true righteousness are those who are most sincere. Some of them "think that they do God service" in fostering customs which deprave his children.

But the disciples were never told to expect general approval of their actions. They were uncompromising and stalwart soldiers of the truth because their Master had been of that type. When the magistrates of Jerusalem saw the boldness of Peter and John, they "took knowledge of them that they had been with Jesus." To refrain from opposing wrongs in the community because

\* The second 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. VIII. of the textbook.

one has to take sides and meet antagonism is certainly not to imitate Jesus. He took sides. He met opposition.

Life is made up mostly of habit and custom. Thus, when an old practice comes to be challenged in the name of right, many who have dwelt comfortably for many years in conformity with the alleged offence are wounded and shocked. So it was when slavery was attacked by the Quakers and their allies. Many good people were indignant at the presumption and meddlingness of the "fanatics." So it has been with drinking, horse racing, and all the pleasant vices in which society has long indulged. So will it be as anything customary in our political or industrial organization is held up to the light and found to be blemished. And the course of progressive social redemption must follow just that programme. So the gospel is ever new, as it was asserted to be in the days of his flesh, for it ever renews its newness by its successive scrutiny and challenge of one after another of the hallowed and pleasant practices of society.

The church in the community should nourish a wholesome cultural life in the people. True, any particular church is hindered by her inevitable particularity, but, until we get one community church for all the people we shall just have to put up with such a state of things. There are some cultural interests which must be managed on a community basis, and for these co-operation among the churches is essential. Play is one of these. No congregation is big enough to have a baseball league within itself. Even if it organizes athletic teams amongst its own young people these teams will look outside the church for rivals. Play is essentially an affair of the whole community, and happily a democratic affair, for athletic skill does not follow in the line of the best families or of the largest incomes. But the churches ought to know and to preach the philosophy of play, which is really a part of

the gospel. The moral value of play, the development of play as an occupation rather than as a spectacle, the danger of commercializing play, the congruity between play and work,—these are fertile themes for the church to enlarge upon. Some conservative

folks in the churches still think of play as pastime, something excusable in children and for the weary hours of tired workers, instead of recognizing that it is nature's chief means of educating the young and of keeping in health of body and mind the serious adults who bear on their shoulders the burdens of the world. Frivolity has no worse foe than play.

It is getting nowadays to be felt that a church which is closed all week is not doing its duty. The business view is that such a church is a waste of capital investment. But the religious view is that such a church practically denies the sovereignty of her Lord over the whole of life. All the days are his, and all the interests of the human heart. Each church should be a social centre for its own people. Most of them have an uncertain and unpleasing social life. Only a

### TRAINING BY WORK

Train your young people by work. The way to learn to swim is to get into the water; the way to teach church work is to put them into the work. Give them experience before you give them text-books. Trying to do a thing is the best teacher of the need of training. The work itself, when under direction, is the best form of training.

Young people are capable of much more than we commonly expect of them. Sometimes we complain that they seem to be irresponsible, but have we ever laid on them real responsibilities? Give a young man a real task, lay on him a heavy load so that he will know you are not "making believe" to keep him amused, and you will find his back stiffen and his lips tighten up as he buckles to meet your expectations.—Dr. Henry F. Cope

very few, in a very few churches, belong to any group which intelligently provides satisfactions for the impulses of friendship and wholesome companionship between the sexes. No other human institution is half as well equipped for general chaperonage as a church. And the interests of humanity require that such chaperonage be furnished.

F. B. Meyer used to advise, "Never save light or fuel in a church." It is a pertinent fact that the cathedrals, which of all human edifices most suggest reverence, and might appear to forbid anything less than the utterly solemn, were built by men who used them for many purposes. They served their community in the widest way, and gained in reverence thereby. And the church in the community of the twentieth century will find no other path to the love and the reverence of human beings than by rendering them

a broad, wise, tolerant and many-sided ministry. As has been said, she should be

"all things, to all men, and by all means."  
Victoria College, Toronto.

## Keeping in Touch With the Public School

BY E. A. HARDY, D. PÆD.

Education is many sided and it would be difficult even to enumerate all the agencies at work upon our boys and girls, shaping their destinies. But on our North American continent two outstanding institutions go hand in hand, the public school and the Sunday School. The majority of the boys and girls of this continent are more or less under the influence of both these types of schools for at least several years, and it is simple justice to say that the high average level of intelligence and character of this continent is due in no small degree to their combined influence.

The Sunday School owes much to the public school and might easily owe more. There is possibly no other single institution which can be more helpful to the Sunday School than the day school, and pastor and superintendent would do well to think this matter through to see if they are getting the maximum assistance possible from this institution right at their hand. It is good business not only "to count your many blessings," but to check them over carefully to see if you are utilizing them to the full.

First and foremost of the possible links with the public school is the enrolment of public school teachers as teachers in your Sunday School. (By "public schools" we mean Public, High and Normal Schools.) Two Sunday Schools in Toronto come to mind, one a Presbyterian and the other a Baptist. In each of these Schools a very large percentage of the teachers and officers is drawn from professional teachers. In a Presbyterian School in Western Ontario, some years ago, practically the whole staff—pastor, superintendent and teachers—were either professional teachers or ex-teachers. These examples could be multiplied over the whole country.

Of course one hears the instant and somewhat heated protest: "But we can't get the public school teachers in our community; they say they are too busy and they have so much to do with teaching during the week they must get away from it on Sunday," and so on. The best answer to that protest is to study the schools which do get these teachers. Teachers are probably much the same everywhere and the methods that do the business in one School may fairly be assumed to be worth trying in your School.

Doubtless one of the causes that bring the public school teachers into this or that

Sunday School is the personal touch of the pastor and the superintendent. They are the key men to this as to practically every Sunday School problem. If the pastor and the superintendent make a real effort to secure the co operation of their members who are public school people, and show some real appreciation of their value, that will probably win most of them to the work. Another cause that brings and holds them to the Sunday School is to recognize the value of their suggestions and treat them as experts, not as amateurs. Experts in any walk in life may be a bit touchy at times, you know.

The second relationship to the public school is a close study of its life and methods and the adaptation to the Sunday School of whatever can be successfully used. For example, interference with a teacher during the lesson is very unusual in the public school, and must be justified as an emergency or a highly important measure. But how often the Sunday School teacher is interrupted during the lesson. It is an intolerable nuisance, and a body of teachers would be justified in going on strike if the evil of interruption were not remedied. Again, the keeping of accurate records is required by law in our public schools and surely we ought to keep good records in our Sunday Schools. The day school is constantly giving recognition for the work done, by promotion, certificates, prizes, diplomas, exhibitions, etc. Here again we may study and adapt, as many live Sunday Schools already have done.

Home work is a constant feature of the public school life. Sometimes great complaints are voiced by pupils and parents about over burdensome home work. But home work or supervised study in the school is recognized as absolutely essential for our public schools. How many Sunday Schools have established systematic home work? The ordinary answer that it can't be done is no answer at all. It can be done, and it is being done in many Sunday Schools. The real answer is that so many of our Sunday Schools have never really given this matter of home work serious thought. Just as soon as they do, they can solve the problem just as other Schools are doing.

Is discipline in the public school fundamentally different from discipline in the Sunday School? Sharp differences of opinion arise as soon as this question is pro-

pounded at a Sunday School Convention ; but after all discipline is chiefly a personal question. The same qualities of mind and heart that enable the public school teacher to do his or her work among the boys and girls with an absence of friction and a quiet mastery will work out in substantially the same way in Sunday School. Discipline results chiefly from a combination of personality, knowledge of subject, skill in presentation and interest in one's work and students, and that combination works just about the same in Sunday School or in public school.

A final suggestion on this relationship of public school and Sunday School is that the Sunday School worker make occasion to visit the day schools. It may need some sacrifice of time and other plans to fit the

occasion, but it is worth it. The skill of the teacher, the response of the boys and girls, the administration of the school, the *esprit de corps* of the school must surely provoke you into good works in your Sunday School. Suggestions will crowd into your mind to be carefully considered and adapted later where possible.

Even if you cannot translate bodily any one method, yet you will find a ferment of discontent with our attainments working within you, a sort of divine discontent that gives you no peace until you have made progress. And you will come back to your School from your public school visit with an appreciation of the faithfulness and skill of our professional teachers and an inspiration to match their good work with yours.

Toronto

## Recruits for Christian Service

BY REV. W. J. MACQUARRIE, B.D.

A few months ago a rather startling statement was made at a meeting of a Western Presbytery. A professor from one of our theological colleges was present and informed the Presbytery that, of all the students in attendance at this particular college, who had the ministry in view, there were only two from Canadian homes.

To one at least of the ministers present that statement seemed appalling in its significance. The Canadian home had not failed to respond to the call to arms in the Great War. Why, then, was there a failure to respond to the call to Christian service ?

It was clear that the fault was not with the service nor with the young manhood of Canada.

It was equally clear that our recruiting methods were out of date and that our recruiting officers were not one moment ahead of our methods. Some change in method and effort must be attempted and that minister decided to make the attempt.

A new, and not less startling, bit of information awaited him as he began to study the records of his own congregation and town. In conference with his Session Clerk, a resident of long standing, he found that in thirty-six years of existence his own congregation had not sent one person into the ministry of the Church. Further inquiries revealed the fact that the other churches of the town had but very slightly exceeded this unenviable record. The Methodist Church had sent two and the Anglican Church one to their respective ministries.

Facing such a situation, it was not surprising that a little experience of the past was

recalled. The minister had been at one time in charge of a little church on the prairie. One Sunday morning he noticed a strange young man in the congregation. Finding that the stranger was a visitor with one of his families, he sent an invitation to him to make a call at the manse.

The call was made just as the minister was leaving home. A few hurried inquiries elicited the information that the young man was a student of two years' standing at the University. The minister's next question was a double-header. "What are you going to make of yourself? Have you ever thought of the ministry?"

Well, talk about exploding a bomb. That is altogether too mild. For five minutes, that young man poured forth a passionate condemnation of the treatment accorded to ministers, of the salaries paid and of the indifference, not only of the people but of ministers themselves, to the young men who might be induced to enter the work.

When the storm had passed, the minister was still on his feet and his answer was: "Yes, I admit it all, and that is just the reason why we need men like you. Think it over and if you can find anything bigger to which to give your life then I have nothing to say, but if not, then it's up to you." "I will think it over," said the young man, "but I want to tell you that I have been several years in this country and I have been two years in the University and you are the first man who has taken enough interest in me to ask me what I intended to make of my life." To-day that young Irishman is a brilliant minister of the Presbyterian Church.

As that experience was recalled is it surprising that the minister felt that this was the line he should follow? So he began getting into personal touch with his young people. He invites the boys to his study and discovers their outlook on life. Where it is possible and appears advisable, he secures the cooperation of some sane and interested friend who makes it a point to get into touch with some boy or girl and seeks to influence them to consecrate their lives to some field of Christian service.

Results are forthcoming. To-day there are two in the University preparing for the field and, while numbers are not always reliable in matters of this kind, yet there are over a dozen, some in the high school and some in the public school, who have pledged themselves under God's guidance to prepare their lives for some branch of Christian service.

Now he is faced with the question of maintaining the interest of these young people in the great work of the Church. In the past few years, the world has learned the tremen-

dous possibilities of propaganda, and Governments have been very wisely spending millions in such work. As a Church we have not yet learned the lesson. With all the splendid service rendered both in the Home and the Foreign Field, we have not yet a readable, interesting presentation of the work of our own Presbyterian Church throughout the world. Some such course of study is needed to maintain interest once it is aroused.

Lacking such a book, another, and perhaps a better method, was adopted. The cooperation of the missionaries is being secured. To each missionary the names of two of these young people are given, and the missionaries correspond with them keeping them in touch with the actual work with its needs and its successes. "A School of Correspondence in Missions" is thus being started which has in it great promise for the future. Already the correspondence has begun, and a line of communication has been established between our future missionaries and the mission fields.

Kenora, Ont.

## The Minister as Leader in Religious Education

BY REV. J. PHILLIPS JONES, M.A.

Though the duties of a minister are so many and varied in these strenuous days, every minister will recognize his opportunity as a leader of the religious education of his congregation. By religious education is meant the work as approved by our Church, of training the young, from the Cradle Roll Department up to that of the Teacher Training, Adult and Home Departments.

Sometimes these many divisions are regarded as taking up time which the minister might well use in other ways. But by a judicious choice of supervision in these Departments, the minister can guide the religious education of his people—from the children up to the work of the young men and women. And in all these departments a leader he must be, giving sympathetic direction, if not personal supervision. Otherwise the work lacks the inspiration which it rightly should get from the minister.

*To begin with the Cradle Roll.* "Every child on the Cradle Roll." The Master said, "Suffer little children to come," and we must heed the Master's words. The lambs of the flock must be nurtured and fed. And the minister showing an interest in the little ones will not only win them, but will in a great measure win the parents as well. As of old it is true, "A little child shall lead them."

*The Sabbath School.* Here, again, the minister should give sympathetic leadership.

Not necessarily be superintendent—preferably not—but by his interest and presence be what he should be,—a leader. From the Beginners and Primary up to the Intermediate and Senior classes, the teachers should look to the minister. And rightly so, not in the sense of doing their work—they alone can do that—but in discussing the methods to be adopted,—having an opinion that is worth while on the many problems that arise. Always in conjunction with the general superintendent and the department superintendents of the School, the minister should be so versed in all the latest phases of the work, that his leadership, because of his saneness and thorough knowledge, will appeal to all.

*Young People's Work.* If the minister has been the leader up to this point he will not lose the boys and girls when they come to the adolescent period. By that sympathy and tactfulness which repays every effort to acquire, he will win the young men and women—he will keep young himself and learn to see things from the young people's standpoint. Is it not here too often the minister fails? The Canadian Standard Efficiency Test for Boys and the Canadian Girls in Training course for girls is the programme of our Church for young men and women. "A new thing," you say. Well, what of it? If it is better than the old why not adopt it?

And the fourfold programme of these courses—intellectual, physical, devotional, social,—needs only acquaintance with it to recognize its excellence and superior claim to be the best yet that we know for our young men and women. The minister who in spirit is a Trail Ranger and Tuxis Boy will gather around him a group of young men and women in the kingdom that will rejoice his heart in the ministry, that will assure him, much as it makes heavy demands on him, that to be leader of religious education is to be one of the chief functions of his high

calling as a Christian minister.

Space will not permit to speak of the Teacher Training, the Adult and the Home Departments, but the same holds good right along the line. Religious education is the work of the hour, that in our boys and girls, our young men and maidens, our men and women in their prime, we may have characters that stand strong and square. This standard of worthwhile attainment is the goal of the minister as leader in religious education.

Winnipeg

## Letters from a Sunday School Worker

### III. THREE CONCRETE SUGGESTIONS

TO THE EDITOR

SIR :

May I trespass once more on your valuable space in order to complete my plea for better Schools as distinguished from merely bigger Schools?

I would recall what I presumed to lay down as a first essential,—that our workers must have as a leader, a person with a vision not only of the task but of what is necessary to a solution. I further contended that we have a right to look to the minister as the one essentially fitted by his position and training to give his workers this strong inspirational lead.

May I now add what seems to me some other very important factors in accomplishing this task of getting very much better Schools?

As a strong second, I would insist that we must have more and better trained workers,—not teachers only, but trained superintendents, trained secretaries, as well as trained teachers. Strong leadership within the Sunday School is a vital factor in the solution. Of course, if the minister has the vision necessary to inspire his workers, conditions are favorable to a distinct advance. Should, however, the superintendent and his officers be laggards in progress, the results must still be far from satisfactory. Nor is this state of affairs uncommon. Many a School is being held back by the unwillingness of its head officers to move forward. If, however, the superintendent and his colleagues have also caught the vision of the immensity of the task, they will, of necessity, be studying their share in the great problem and things are then still more favorable to an advance. If, in addition, to these the teachers, who bear the brunt of the real work, have borne in upon them the greatness of their opportunities and are training themselves for their work and steadily improving their qualifications by reading and study, then, I believe, splendid progress is assured. Indeed, I

cannot see how a School so staffed could fail of success.

In thus emphasizing the immense importance of adequate training of all our Sunday School workers, I would not for a moment suggest that training can possibly take the place of the power that comes from inspired personality. Indeed, I would urge the absolute folly of anybody attempting the kind of work that needs to be done without that divine help and inspiration. But I do contend that it is a part of our Christian privilege to strive earnestly in our work and the kind of striving that is most needed by a Sunday School officer is a constant study of his share of the great work that has been jointly undertaken, so that his work may be done with the greatest possible degree of efficiency. But how many superintendents or secretaries regularly and systematically read and study their work? Is it any wonder that we only partially succeed? May I suggest, Mr. Editor, that this is not said in any spirit of carping criticism or unjust fault finding but with a sincere endeavor to find the weaknesses that are only too apparent in so much of our work?

There are still one or two factors that would, I think, make the accomplishment of that success a great deal easier, so for my third requirement, I would suggest that an effort be made to secure a more effective cooperation with the home. The task we are attempting is too immense, too imperatively important to be willingly attempted alone. Nor must we forget that the home is the agency, more than any other, responsible for the religious upbringing of its children. The fact that in too many cases the home tends to throw the responsibility on the Sunday School only brings home to the latter the more urgent necessity of seeking to preserve cooperative effort. One of the outstanding aims of the church should be a sustained effort to preserve in the home that sense of responsibility toward the religious

training of its children that will assure an adequate religious education to all those growing up within its circle. The Sunday School must, in an organized way, help to provide the means by which this may be more effectively done. When these two great agencies are working hand in hand toward the same goal, there will be results that are impossible now.

I cannot close without one more suggestion. There needs to be "an adequate programme of instruction and training," with the emphasis on the word adequate. The best teachers are the first to demand suitable courses of study, necessary equipment and more time for instruction and expression. The hour or so a week can never be considered an adequate programme, yet probably 90% of our Sunday School children get nothing more. To elaborate this would be quite impossible within the compass of a letter, so I can only suggest that this is one of the first and most urgent problems that a progressive Sunday School superintendent has to face in these days.

In conclusion, may I express the conviction that the great Forward Movement could find no better means of expression than in an intensive effort to meet these needs? I know of no investment of time or money that would yield quicker returns or larger dividends.

I am, Sir,

Yours for Better Sunday Schools,

A SUNDAY SCHOOL WORKER



### A Religious Survey

By Rev. J. W. Gordon, B.D.

During the days of preparatory work at the beginning of our Forward Movement, the minds of Christian workers in the city of Brantford, Ont., were turned toward the non-church-going population of the city, and a religious survey was suggested as a

method of securing information as to this task.

The Cooperating Committee committed this somewhat onerous task to the City Sunday School Association, with the promise of all necessary assistance from the various churches. The City Association appointed one of its number in Mr. F. W. Thompson, chairman of the Survey Executive Committee.

Mr. Thompson at once divided the city into districts, appointing a chairman for each such district, who was responsible for securing his canvassers.

At the same hour upon a given day, sufficient canvassers went out to cover our 8,000 homes in two hours. The cards containing the necessary information were then turned into Mr. Thompson's office and separated as to denomination and church.

The work was on the whole carefully and intelligently done and the results were quite satisfactory and useful.

The following general conclusions seem warranted;

1. For the present at least the extension work in the Sunday School is among the adults. Probably five times as many adults as children were completely out of touch with church and Sunday School.

2. A very large number of people were totally unknown to the local pastors and their church workers.

3. Very few refused to reveal their denominational preference. A number reported themselves as being attendants at a specific church, when as a matter of fact this was not the truth. Many seemed to be ashamed to confess that they did not attend church. All of this indicates how deep-seated the religious idea is.

4. The Survey was the direct incentive to a canvass of the entire city for new members for the Sunday Schools of the city, and hundreds were added to the rolls.

Brantford, Ont.

## THE DEPARTMENTS

### Getting the Little Ones to Live the Lesson

By Rae Furlands

Looking at it from one aspect, one does not have to get the children to live the lesson, or anything else. What one has to do is to make a thing attractive enough and the children will, of themselves, try to live it.

The instinct to do is born within them. It is one of God's wonderful gifts to each little child.

Any one who has had experience with children knows how they will, through their imagination, put themselves in the place of another and proceed to live that other's life for the time being, or as much of it as they



can understand.

Anton, aged three, refused to answer to his name. He said he was Winnie (a cousin several years older than himself). Anton disliked being washed, but because Winnie liked it, he was perfectly willing to undergo the process.

Billy, aged two, claimed to be Dorothy, a grown up young lady; and because Dorothy did not run out into the road in front of motor cars, he refrained from it.

A Primary teacher taught a lesson on The Little Foxes that Spoil the Vines. She made the foxes (faults) so attractive that some of her hearers went home to practise wrong things they had not before known of.

A child will look at a picture of another child. If allured he will say (or think): "That is me," and as soon as opportunity comes, will do what he thinks the picture child does.

These facts, which might be multiplied almost indefinitely, serve to prove the statement that a child will do that which appeals to him, that which is made interesting, be it right or wrong.

Every good teacher will bear this in mind and make it her aim to have her lesson so interesting, so close to the child's capabilities,

and full as possible of right activities, that the desire of the children will be *to do*.

If the living of the truth taught in the Lessons is left entirely to the child after School period is over, of course even after the best teaching, it will naturally be more or less spasmodic, according to other attractions in his life.

In order to have it intelligent, continuous and definite it is important to get the co-operation of the parents.

The most satisfactory way of doing this is to get them to visit the class. It is to induce them to come the first time, that in some cases is difficult. Once the ice is broken, usually, it is quite easy to have them regular attenders. Let the teacher not be discouraged but persevere in her invitations and each fresh mother will often interest a second.

Personal letters written in a tactful way to the pupils, especially to those whose parents find it utterly impossible to visit the class, and all the little touches which connect home and School, are helpful in getting the children to live the lesson.

One thing more, let every teacher remember the value of prayer and yet more prayer, in bringing the little ones to Christ.

## The Prayers of a Primary Child

By MISS B. C. JOHNSTON

The prayers of a child should be a means of expressing his feelings toward God. Every little child, who has been taught to recognize God's hand in all the beauty that is about him, in all that is provided for his comfort, and who has learned to know God's nearness and power to help, will be filled with gratitude and a feeling of companionship to which he will want to give expression. If he be regularly encouraged to do this in language which he understands, it will later become a part of his daily life.

While a primary child will need help in expressing his ideas, still it is not wise for the teacher at all times to do his praying for him. It may degenerate into a mere form rather than an act of worship and fellowship. This is particularly beyond his comprehension. It is wise to allow the child to take his own part in the prayers offered in the class. One teacher brought her little ones very close to God, when she asked them to mention some of the things for which they were glad and thankful and of which they would like to speak to their Heavenly Father. The children did so and then, with bowed heads, repeated, line by line, after the teacher, a prayer formed by her from the ideas

given by the children. Thus did they truly come into fellowship with the Father.

Besides the prayers of gratitude for home, friends and good gifts, there should be prayers offered for children of other lands or for little ones of the class who are ill. If these be made as specific and as simple as possible, the little ones will be brought to feel that God is very near and their helper.

It is wise to supplement extemporary prayers with formal prayers or prayer verses. The reason for this is twofold. These beautiful prayers, used frequently, though not often enough to become a mere habit of recitation, produce a feeling of reverence and awe which it is very desirable to create in the mind and heart of the child. Then, too, we all have with us the little child whose only religious instruction is gained in the Sabbath School and whose parents seldom, if ever, speak to the Father in prayer. This little one learns from us of God's love and care, and hears us say that because of these we should thank him, each time we eat, and that God loves to have us speak to him at any time, yet because of his home training and the limitations of his years, finds it difficult to express himself. Here

again we may use prayer verses. What more beautiful prayer could be used than

"Father, we thank thee for the night,  
And for the pleasant morning light,  
For rest and food and loving care  
And all that makes the day so fair.  
Help us to do the things we should,  
To be to others kind and good ;  
In all our work and all our play  
To grow more loving every day."

This might be used as a morning or evening prayer and for grace at meals he might be taught,

"God is great, and God is good,  
And we thank him for our food ;

By his goodness, all are fed.  
Give us, Lord, our daily bread."

As the habit of regular prayer is so important, let us at all times plan for regular intervals of prayer in our services—during the opening and offering services and at the close of the lesson—but while we may use the same formal prayers frequently, let us guard against their becoming so familiar to the children that they fail through them to worship. Then, too, let us be very careful that the prayers used do express the feelings in the hearts of the children and that they carry the little ones close to the Heavenly Father with a sense of companionship, communion and reverence.

Toronto

## Winning the Juniors to Decision

BY MRS. MABEL CREWS RINGLAND, B.A.

While we are told that by far the greatest number of decisions occur during the period of adolescence, there is every reason to believe that such an experience is quite natural during the Junior years. In fact, it is easier now than it will ever be again, for though there is a great spiritual awakening a little later in life, there are many more things to oppose the decision for Christ than there are during this period of later childhood. The Junior may not have any deep understanding of the spiritual things of life, but if he loves God and wants to use his energies for him, he may be a sincere child Christian and should be encouraged to make this decision. Jesus urged the children to come to him, and we are making a great mistake if we try to keep them away until they can comprehend the depths of religion and the things of God.

Of course we must not look for an adult experience or expect an ordinary conversion, which means a great change from the ways of the past. The Junior boy or girl will have little or no sense of guilt or sorrow for past sins, no great struggle, but merely a desire to live on as a child of God, and to decide to serve him with all their powers as long as they live. As one writer puts it : "It is not the turning away from a life of sin, which is impossible for the average boy and girl, but rather *the definite decision never to enter into a life that does not belong to God, which we seek.*" Such a decision, once made, should form the basis of a true Christian life which will develop and broaden out into a deep and satisfying religious experience, enriched by the faith which comes with later years.

Doubtless every teacher devoutly wants such an experience to come to his pupils, but wishing is not enough. If he would bring them into right relationship with God, he

must see to it that he is there himself, that his whole heart is in the work, and that he prays earnestly for the souls that are entrusted to his care. If he has made up his mind that no boy or girl shall pass out of the Junior Department without being a confessed follower of Jesus Christ, he will prepare every lesson of the year with that thought in view, and will present Jesus as a Hero whose manhood and achievements cannot but appeal to the hero-worshiping Juniors, and will inspire them to be his followers. More than this, the teacher must let his own religion shine forth in his everyday life, for as one puts it, "the God whom the Junior decides to follow is not the Godhead of the Trinity, or even God, the Father of our Lord Jesus Christ, so much as the God of the one who leads him to this decision."

Many a teacher has been discouraged by the startling discovery of a spirit of doubt in the minds of the scholars whom he supposed too young for such questionings. I have had boys and girls express doubts and inquiries which amazed but did not alarm me because of the ease with which they were settled and the young mind set at rest again. Up to this stage the child's religion has been very simple, accepting all that was told him, and loving God "because he first loved us." His youthful imagination renders the spirit world very real to him, but as his reason develops he thinks things out more and must know *how* everything is done.

During this period he is reconstructing his ideas of religion to meet the demands of his growing reason and his broadened experience, and it is not to be wondered at if he doubts some of his old theories and sees the need of readjustment. The wise teacher will prepare for this important time and tactfully explain

away the difficulties as they arise, so that no trace of doubt or misgiving will remain to do harm.

But a teacher may do his very utmost to bring his scholars to decision without seeing his ambition realized, if he does not deliberately invite them to definitely acknowledge their purpose to serve God. The Juniors may be ready and eager to make this stand, but unless they are given a definite opportunity there is very little chance of their doing so. For this reason Decision Day is considered worthy of a place on the Junior programme. For several weeks previous, each teacher should prepare his class for this day, and if possible have private conversations with the individual members. Then on Decision Day the Department Superintendent should give a simple, direct talk to the boys and girls, followed by cards for

them to take home, or sign at once. These cards may read something like the following :

"I love God, I want to belong to him,  
I will try to obey him and be the kind of  
a Christian he wants me to be."

If this is followed by an impressive consecration service, the Juniors will carry away a memory long to be cherished which will be a potent influence in their later lives.

This expressed decision should be only the beginning of a work of equally great importance, for the impulse to serve God will die out if it is not developed and put to work. We should try to make the Junior's religion one of works, rather than of faith, for faith comes only through years of obedience and service. And in the words of one writer, "Every act of obedience or service is one of the foundation stones of faith and love."

Toronto



*The Fili Regis Boys' Club, Presbyterian Church, Collingwood, Ont.*

## A Boys' Club for Study and Service

BY CECIL MCLEOD

FILI REGIS ("The King's Sons") is the name selected by the members of the second Boys' Bible Class of the Presbyterian Church, Collingwood, Ont. It meets every Sunday afternoon with the main School for the opening exercises after which it retires to its own Class room. The Class was organized early in 1920, has an enrolment of 17 and an average attendance of 12.

In the Class room the session is opened

with prayer. To overcome one of the sad defects of modern home training, the boys are called upon to memorize the names of the books of the Bible. From this duty no boy is exempt. Some ten or fifteen minutes are occupied each Sabbath in hearing the lads repeat these names. One boy acts as examiner calling at random on the other members of the Class. Too much cannot be said in support of this healthy exercise.

The boys enter into it with enthusiasm, each vying with the other for first place. That its good effect be not lost, a test is made each Sabbath, no one knowing who may be called upon to recite the names of all or part of the books. Every new member is introduced to this task on entering the Class and is asked to comply with what has become a qualification for remaining a member of the FILII REGIS Bible Class. To be worthy Sons of the King it is now regarded a duty to know the names of the books in the Book of marching orders.

Having completed the memorization of the books of the Bible and following in logical order, the work of scripture memorization has been undertaken. As most of the members of the Class are High School students, the leader has impressed upon them that any training omitting a knowledge of that masterpiece of all literature, the Bible, is incomplete and no student worthy of the name can lay claim to real culture who is wanting in this respect. The work is gradually gaining favor and cannot help having results of a permanent character. Those undertaking it remain after the Class session to repeat to the leader the sections memorized.

In the general work of the Class we have gone off on a trail of our own. The usual Sabbath School lesson we have abandoned in favor of the study of the life and character of the representative men of the Bible. Following the opening and foregoing exercises, one of the boys, to whom the task is assigned a Sabbath in advance, reads a brief paper, his own preparation, on the subject of

the day. At present we are studying the lives as recorded in the book of Exodus, our purpose being to study the life of each representative man.

The writers of these papers are asked to supply information on the following points: The meaning of the name, parentage, boyhood, early influences, training, and his contribution to the well-being of his time. The paper thus prepared opens up the way for a full discussion on the part of the entire Class.

Having discussed the points mentioned, a practical application is sought, and the lesson applied to our own lives. Each member of the Class takes his turn in the preparation of a paper, while the Class as a whole is expected to come prepared to discuss the paper in an intelligent manner. The results of this method are effective. They assure a much better preparation of the lesson, provide a deeper knowledge, and cultivate the habit of Bible research and study. In this way these lads are making an honest effort to be worthy of the name they have given to their Class, Filii Regis.

In response to the claims of the Forward Movement this Class accepted cheerfully and with enthusiasm their allocation of \$25, and is now engaged, each member in his own way, raising this amount.

As a further means of fitting themselves more effectively for life service, the Class plans to have one of our doctors give a series of health talks during the coming fall and winter.

Collingwood, Ont.

## Furnaces and Clubs

"I wish you would give me some pointers, sir," said the young leader of a Boys' Club to an experienced worker among boys.

"Our club isn't going well," he explained. "We made a good start in the fall, but since January things have been getting deader and deader each meeting. And I can't seem to get the boys wakened up."

The older man asked a few brief, kindly questions as to details of programme and management, then, "How would it be if I'd come to your next meeting," he suggested.

\* \* \*

"Well, sir, do you think it's hopeless?" asked the young leader, when his boys had clattered down the stairs at nine o'clock, quite evidently eager to get away.

"I'll answer your question with another," was the smiling reply. "Did you ever attend to a furnace?"

"Why yes, sir, for years. But I don't quite see—"

"No; well, perhaps because I have had trouble with the furnace in our new house this winter, it keeps cropping up in my mind at unexpected times. So I thought about it in your meeting, and several questions occurred to me that I'd like to put to you.

"When you find your fire very dull and dead, what's your first step toward putting life into it?"

"I give it a good shaking to get out the ashes," was the prompt answer.

"Just so. And it strikes me that your club needs a bit of a shake-up. As a beginning, I would suggest variety in the order of your programmes. The boys seem to know so well what's coming that they have grown indifferent. Suppose you get your programme committee to get at this and have them map out a different plan for each of the next half dozen meetings, business, study, devotion, entertainment, etc. Watching for the unexpected, helps keep boys alert and interested.

"Another vigorous, and I think wholesome shake might be given at your approaching elections. Put in new officers. A change of this kind is usually a fine thing. It brings fresh ideas into the club and distributes the responsibility. And it's wonderful how responsibility develops a boy.

"Now what comes after shaking out the ashes?"

"Shovelling in the coal, I guess, sir," was the young leader's answer.

"Yes. And don't be too saving with your fuel, or you won't get warmth. I think there's hardly enough 'meat' in your programmes to hold the boys' interest. Try setting your boys studying some really good missionary book. Any number of topics will crop up for papers and debates. Your devotional exercises are good. I see you made a promising start with games. But it would probably be well to introduce some new ones. If you like I'll send over one of my head boys to help you some evening."

"What about opening the drafts pretty soon?" questioned the club leader, his eyes twinkling.

"Ah, you've touched on a vital point there, lad. Your fire, though heaped with fuel, would quickly go out if you forgot to put on the drafts. Plenty of enthusiasm on the part of leader and officers will help get the flame alight. But the main draft, the one which will be the real inspiration, is prayer. Earnest prayer on your own part, first of all. Then get your leading boys started praying for specific results in the Club's work. Get them also to pray for their fellow members. It won't be long before you'll feel the club begin to warm up and grow all alive.

"Now for one or two don'ts—then I must get home to fix my own furnace, or it will be accusing me of being more of a preacher than practiser of firing-up tactics.

"You know how fatal it is to a fresh fire to leave the door of your firebox open. I noticed to-night several of the boys making frequent critical asides. Sometimes their remarks were just, and sometimes amusing, but it did not tend to make boys ready to take part. I think you'll find that cold draft quickly shut off, if you get those boys each to lead a meeting soon.

"Another point. You can't make up the fire, and then forget all about it for another 24 hours. It would give you a pretty cold reception if you did. Do you catch my meaning?"

"I think so, sir. You mean that as well as planning ahead for a month or a season, one must be on the watch to add fuel as required or to adjust the drafts when necessary."

"That's it," was the reply.

"Now, I must go,—especially as I want to start a little earlier to-morrow morning, so as to order my next winter's coal on the way down town. Yes, I know it's only March," he said, in answer to the surprised look on his listener's face, "but it's none too soon to get my order in, if I want to be sure of a full coal cellar this fall."

"Which, I suppose, means plan now for next winter's club work. I think I'll try to get the boys to lay in a supply of good kindling, as well as coal—say a special speaker once a month."

"You'll soon be such a good furnace man," said his friend laughingly, as he said good-night, "that you'll be taking away my job at the Y."

## Using the Older Scholars in the School Session

BY REV. W. M. GRANT, M.A.

"Give us more responsibility and we shall take more interest."

The complaint is frequently made by parents, Sunday School officers and teachers, that the older scholars drop out of the School and that, even when they attend, they show little interest, looking bored or showing that they are present under protest. How is this condition to be remedied?

The work of the Sunday School is not to create and maintain a beautifully running piece of machinery, spending our time and effort in keeping it well oiled, tightening up the bolts, etc., it is not even to have work done most easily and effectively; it is, rather, to develop character and train

workers. How can these ends be accomplished? Give the older boys and girls a share in the management of the School.

1. Occasionally, say once a month, let the superintendent ask one of the scholars to take his place for the day, a different boy or girl every month. Let the superintendent not sit idly by, but be the boy or girl for that day, a member of the class from which the substitute superintendent has been taken. This will be good for the superintendent. He will find it is not as easy as he thought to sit quietly for half an hour and listen. It will be good also for the scholars. It will give them more sympathy with the superintendent and increase their respect for his position.

It will help to train the growing boys and girls for responsible positions. It will make them feel that their superintendent is not a boss, but a pal, as they rub shoulders together. It will help the boys and girls to feel that it is their School, in a very real sense.

2. In many Schools, prayer is offered by the superintendent or by one of the older men. The older boys and girls are obtaining splendid training in offering prayer in their clubs these days. Give them a chance in the Sunday School session to hear their own and their comrades' voices in prayer to God. The prayer may be very short and uttered in a trembling voice, and seem almost a failure; but it will, in all probability, be sincerely offered, attentively listened to by the whole School and will bring joy to the Father in Heaven.

3. If a lantern is used in the School, let a different class be put in charge of it each Sunday. This class will appoint one or two of their number to manipulate it. In this way, a score or more will soon be able, equally well, to manage the lantern. In a large church recently, where an important illustrated lecture was to be given to a visiting convention, the lantern official could not be present. No one could be found to take his place, until finally the minister volunteered. He did his best; but, not having had any experience, his best was far from satisfactory. Where many have a training in this sphere of

service, a competent person will always be available.

4. The older scholars, these days, are generally organized into clubs and have ways of raising money outside of the Sunday School session. Some such clubs, that I have known, have purchased hymn-boards or small tables or lantern slides and presented them to the School. Every time they come to the church or School, they see what, in a very real sense, is theirs; they know that what they have given is being used to the advantage of the whole and, naturally, feel that they are a vital part of the institution.

Let us give our older scholars every opportunity to feel that they are not merely pupils or scholars but genuine partners in the great educational institution of the church, partners in the equipment and management, and partners in the dividends, financial and spiritual.

Let us encourage them to speak and think of the Sunday School as "our" School with the same pride and enthusiasm as they do of "our" baseball team and "our" club. Thereby, we shall not only increase their interest but their efficiency too; we shall be carrying out the policy outlined in the Tuxis Programme. Around Christ, the centre of all our interest and activity, you and I, the older and the younger, will be cooperating, each helping the other in our training for Christian service.

Edmonton, Alberta

## Cultivating the Class Spirit

BY DR. M. P. CORRIGAN

Is your Bible Class a dry, formal affair, where the members meet like strangers every Sunday and never see each other during the week, or is it a virile social organization, which has many activities, chief of which is the study of the Bible with a view to a better understanding of God and his creation? Bible study of itself is a fine undertaking, but if it ends there, it accomplishes but little.

How, then, can a Bible Class cultivate a class spirit, which shall be capable of converting a formal, lifeless organization into one pulsating with a real spirit of unity, sympathetic understanding, and practical helpfulness? There must be something instilled into the lives and feelings and outlook of its members which shall knit them together securely, before any Bible Class is capable of possessing a real spirit of helpfulness and progress. What, then, are some ways and means to secure this?

In the first place, thoroughly and carefully organize your class in such a way as to try

and reach every department of life of the individual member. It is not enough to have a president, a secretary and a treasurer. It must have a reception committee, a devotional committee, a lookout committee, an entertainment committee and a strong executive, consolidating all of the sub-committees.

Then get your committees to work and undertake a real live programme for the entire season, and you will find that it is work and work alone that will create life and spirit in a class. A dead thing never works, but anything that is alive is forever in motion and achieving something.

Begin your work by issuing invitations to every member and prospective member. Let these invitations be both verbal and written ones—verbal general invitations from the pulpit and written invitations mailed to every one. These invitations will be to attend the first meeting of the season, which shall be of a thoroughly social nature, in which the evening is spent in games and

music and at which refreshments may be served.

Immediately after this meeting make arrangements for a meeting of your executive and at this junction map out in detail your season's programme and have it printed.

Literary evenings, social evenings, debates, etc., should enter into the season's work, and the religious aspect and training for future life and service should always be kept prominently in the foreground. The success of the weekly meetings will depend upon how many actually take part and the amount of preparation given.

If each committee of the Bible Class does its work thoroughly the members will all become intimately acquainted. The sick will be visited, flowers will be distributed, bashful members encouraged, and strangers

will be welcomed and assisted by counsel and advice.

The class should adopt a motto and select a class pin and should endeavor to concentrate their energies to finance some worthy object,—the support of a missionary, the relief of some child or community,—anything that is definite and necessary.

In the Bible study hour the exercises of the day should be so divided that if possible every member takes part in these during the season's work. The opening prayer, the scripture reading, the special missionary study, the closing exercises,—all give an opportunity for individual participation. Thus a spirit of life and unity and service grows up and becomes a vital, living, dynamic force in the Bible Class.

Strathroy, Ont.

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

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

### For Happier and Better Homes

This is one—indeed the central—slogan in the Forward Movement Continuation Policy of the Church this autumn. Sunday, October 31st, has been set apart as a special day for the inauguration of plans in every congregation looking to giving the home its proper place of importance and value, not only in the lives of adults, but especially in the lives of the children and young people.

Parents, under the impulse given by this movement, will be re-examining themselves and the home life in the light of the facts and principles revealed in the discussion of this subject from pulpit and platform and in the press and other literature.

The Church is going forward in this movement, confident that, while the outer conditions of home life have been greatly changed, the heart of the people, nevertheless, is sound and that many parents are anxiously awaiting any word of help that can be given to assist them to meet the new and more difficult conditions of to-day for the preservation of home and family life.

There must be a new and systematic effort, on the part of every good agency and force making for the moral welfare of the nation, to emphasize the sanctity of marriage and to maintain the permanency of the home and

family as the unit of the nation and the fundamental institution for the building of a Christian civilization.

The Forward Movement Committee and the Sunday School Board have prepared various pamphlets bearing on this question. These are now available free for the use of parents, teachers, Sunday Schools and congregations in connection with this movement for home betterment. There are also a growing number of suitable books dealing with all such vital questions as Family Worship, Home Reading, both for parents and children, Home Conversation, Music, Songs, Prayers, Use of leisure time, Amusement and Recreation, etc. These ought to be widely distributed and read. The pamphlets are as follows:

1. *The Home, The Parent, The Child.*
2. *The Campaign of the Congregation for Christian Homes.*
3. *The Home and Sunday School Series.*
  - No. 1, Our Babies (ages up to 4).
  - No. 2, Beginners and Primaries (ages 5 to 8).
  - No. 3, Juniors (ages 9-11).
  - No. 4, Older Boys and Girls (ages 12-17).
  - No. 5, Young People (ages 18-24).
  - No. 6, Men and Women (for all adults).

This series is intended for both parents and teachers and seeks to show how the Home and Sunday School forces can unite in carrying out their common work. In addition to this the mid-week Programme for Young People, Older Boys and Girls, and Juniors all contain topics bearing directly on the question of Home Helpfulness. Samples of these Programmes may be secured free on application.



### Linking Up the Sunday School With the Home

The campaign in the congregation for Christian Homes will be carried out along three lines.

*First*, in directly seeking to set up Family Worship and Child Training in every home. This will be in the forefront of the whole campaign. Fortunately very fine devotional helps are now available for parents along this line. The Cycle of Prayer and other small pamphlets will help. The Assembly's Book of Prayers for family devotions will be very valuable. There are also many other small books of prayers which will be helpful, such as the one prepared by Rev. Dr. Dickie of Montreal.

*Second*, in seeking to link up the Church more closely with the Home through the Sacrament of Baptism, encouragement of the Family in the Church, uniting with the Church and recognition of the place and sanctity of marriage.

*Third*, Sunday School teachers will be especially interested in all plans for linking up the Sunday School with this great task of helping the home do its part. These plans are fully outlined in the pamphlet, The Campaign of the Congregation for Christian Homes, and in the Home and School Series, all of which can be secured free on application.



### The Fourfold Programme for Every Girl

A few weeks ago a teen age girl was heard to say: "We girls have been waiting for something a long time and we didn't know

what it was until this Canadian Girls' In Training Programme was given to us."

Since girls who have been given this programme feel that it meets their needs, leaders of girls everywhere will be eager to get particulars of how to carry on such a programme in the Sunday School class.

The Canadian Girls' In Training Programme is the programme of our Church for the teen age girl, and its purpose is to help the girl to develop a normal fourfold personality through instruction, worship and training in the organized Sunday School class.

To give every girl the opportunity to get such a development, leaders are needed who are interested in girls for their own sake; leaders who are willing to give adequate time and thought to ways and means for helping girls to help themselves and, above all, who can make clear to girls Jesus' way of life.

Girls are especially interested in the home, and therefore the November programme will appeal to them. November is "Home Month," and there are suggestions for live talks and activities on the programme leaflet. (Send for a sample copy of the C.G.I.T. Programme for 1920-21.)

The following literature may be procured from Miss May C. Gemmell, Girls' Work Secretary, Confederation Life Building, Toronto.

C.G.I.T. Programme. (Sample Free.)

Canadian Girls in Training Manual. (Ten Cents.)

Canadian Girls in Training Organization Leaflet. (Free.)

Supplementary Talks and Activities Leaflet. (Free.)

Girl's Code Book. (Ten Cents.)

Canadian Girls in Training Hymn Sheet and Song Sheet. (Three Cents.)

Initiation Ceremony. (Free.)

Statement re Pin, Monogram and Maple Leaves. (Free.)

Suggestions for Home Reading. (Free.)

## A WORD FROM THE BUSINESS MANAGER

The General Assembly of June last approved of cooperation with the other Canadian Churches in the production of Sunday School periodicals.

As a first fruit of this approval, it is a pleasure to announce that we have arranged with the Canadian Methodist Publishing Board for cooperation in the preparation and publishing of a paper for boys and a paper for girls. Our KING'S OWN will become the Boys' Paper for both Churches; and their

PLEASANT HOURS, the Girls' Paper for both Churches. The editing of both papers will be done by the combined editorial staff of both Houses, and the papers will bear the imprints of the two Houses.

These papers will begin with January 1921. They will be larger and contain more reading matter and illustrations than has the KING'S OWN. The subscription price will be, 5 or more to one address, 55c. per year; single copies, 70c. a year.



To fill the need which our Sunday Schools have long felt, of a paper for Juniors (between the KING'S OWN and JEWELS), we have also arranged for the issue of the PLAYMATE co-operatively, as in the case of the papers above mentioned. The PLAYMATE will be exactly suited to the Junior ages. We confidently look for its popularity with these younger boys and girls. The PLAYMATE will begin with January, 1921.

Will Schools ask us for sample copies of all three of these papers? We expect to have them ready early in November. We shall gladly send them.

#### "THE EARLY BIRD"

My how quickly time slips around! Here we are at the month of November; before we realize it Christmas will be here and then the New Year.

In years gone by we have urged upon Sunday Schools to order their supplies for the New Year early. The reason for this was always the same—the rush of orders at the last minute when our staff was working under heavy pressure, sometimes for weeks, day and night, and congestion in the mails and express offices owing to the great volume of matter being carried. Many Schools have taken the hint and sent in their orders late in November and early in December, thus being assured of their supplies in good time for use on the first Sunday of the New Year.

Last year we advised ordering even earlier and many Schools sent their orders in early in November. These wise Schools will send their orders early again this year and we hope that a great many more will do likewise.

Do not hesitate to send the order because you are not absolutely certain of the quantities. Order what you think will be needed, and if they are not right, we will gladly adjust them later.

"Order Earlier," with strong emphasis on the "Earlier."

#### SOME CHANGES IN PRICES

As announced last month in these columns we have been compelled to make some increases which have been rendered absolutely necessary owing to greatly increased printing costs and the still increasing cost of paper. The increases we make now should have been made some considerable time ago but we have all along hoped that prices had reached the top level and that any changes would show a downward tendency rather than upward. Whatever falling in prices there may have been in some lines, in paper and printing they have kept going up. We feel sure that our Sunday Schools, from whom we have always had most hearty cooperation, will realize the necessity for the increases and accept them, as they have heretofore, cheerfully. The new prices become effective for all orders commencing Jan. 1, 1921.

#### OUR 1921 CATALOGUE

Have you received your copy? If not, send us your name and address and we shall be glad to send it. We cannot begin to go into details regarding the many new things listed; you will find them when you get your copy. Write for it to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

## OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1921

### ILLUSTRATED PAPERS

- EAST AND WEST (Weekly). \$1.00 per year. Two or more to one address, 85c. per year, 22c. per quarter. (May begin with any date.)
- 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.)
- PLEASANT HOURS (Weekly). A paper for Canadian Girls. 70c. per year. Five or more to one address, 55c. per year, 14c. per quarter. (May begin with any month.)
- PLAYMATE (Weekly). A paper for Juniors. 45c. per year. Five or more to one address, 40c. per year, 11c. per quarter. (May begin with any month.)
- JEWELS. For the Little Ones. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

### MISSIONARY INSTRUCTION

- THE LESSON ON MISSIONS. A 4-page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 20c. a year.

### UNIFORM SERIES

- TEACHERS MONTHLY. \$1.00 per year. Two or more to one address, 90c. per year, 23c. per quarter.
- PATHFINDER (A Monthly Bible Class and Y.P.S. Magazine). 75c. per year. Two or more to one address, 65c. per year, 17c. per quarter.
- HOME STUDY QUARTERLY. Five or more to one address, 28c. per year, 7c. per quarter.
- INTERMEDIATE QUARTERLY. Five or more to one address, 28c. per year, 7c. per quarter.
- JUNIOR QUARTERLY. Five or more to one address, 28c. per year, 7c. per quarter.
- PRIMARY QUARTERLY. Five or more to one address, 30c. per year, 8c. per quarter.
- HOME STUDY LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.
- INTERMEDIATE LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.
- JUNIOR LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.
- COLORED LESSON PICTURE ROLL, \$1.25 each per quarter. (Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 5c. each per quarter. (Includes American postage.)

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER :

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

BEGINNERS PICTURE ROLL. \$1.25 per quarter (American postage included).

##### FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 40c. per year, 10c. per quarter.

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER :

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

PRIMARY PICTURE ROLL. \$1.25 per quarter (American postage included.)

##### FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 40c. per year, 10c. per quarter.

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

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER :

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

##### FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 60c. per year, 15c. per quarter.

#### INTERMEDIATE DEPARTMENT

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

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

#### SENIOR DEPARTMENT

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

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

#### YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

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

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

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

### Lesson Calendar : Fourth Quarter

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

### " AN ORDER OF SERVICE

#### Opening Exercises

I. SILENCE.

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

Spirit Divine ! attend our prayers,  
And make this house Thy home ;

Descend with all Thy gracious powers ;  
O come, great Spirit, come !

III. OPENING SENTENCES.

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

Serve the Lord with gladness : come before

\*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.

#### Closing Exercises

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

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

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

#### III. CLOSING SENTENCES.

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

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

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

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

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

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

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

V. CLOSING PRAYER AND BENEDICTION.

Lesson VI.

## PRINCIPLES OF CHRISTIAN LIVING

November 7, 1920

Matt. 6 : 19-34.

**GOLDEN TEXT**—Seek ye first his kingdom, and his righteousness ; and all these things shall be added unto you.—Matt. 6 : 33 (Rev. Ver.).

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

20 But lay up for yourselves treasures in heaven,

where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

24 No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mam'mon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27 Which of you by taking thought can add one cubit unto his stature ?

28 And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

29 And yet I say unto you, That even Sol'omon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

31 Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?

32 (For after all these things do the Gen'tiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

34 Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

#### THE LESSON PLAN

- I. The Heavenly Treasure, 19-21.
- II. The Single Eye, 22, 23.
- III. The Cure for Care, 24-34.

#### HOME DAILY BIBLE READINGS

M.—How to live, Matt. 6 : 19-34. T.—Golden rules, Matt. 7 : 1-11. W.—Leaving all, Mark 10 : 23-31. Th.—God's care, Luke 12 : 22-32. F.—Humble prayer, Luke 18 : 9-14. S.—The manna of old, Ex. 16 : 4, 5, 14-18. S.—Life victorious, Rom. 12 : 9-21.

**Primary Catechism**—Ques. 121. *What becomes of our bodies when we die ?* A. When we die our bodies return to dust. Ques. 122. *What becomes of our souls when we die ?* A. The good go to heaven and the wicked go to hell.

**Shorter Catechism**—Ques. 105. *What do we pray for in the fifth petition ?* A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we

pray, That God, for Christ's sake, would freely pardon all our sins ; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

**Lesson Hymns**—Book of Praise : 4 (136), 98 (159), 105 (282), 278 (531), 575 (767), 196 (437). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Rom. 12 : 9-21. (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. 285, "Consider the Lilies." (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. 28 ; the Horns of Hattin.

**Connecting Links**—To-day's lesson, like those for the last two Sundays, is taken from the Sermon on the Mount.

### I. The Heavenly Treasure, 19-21.

V. 19. *Lay not up ; do not hoard.* Love of amassing wealth has been a marked characteristic of the Jews in all ages. *For yourselves ; with selfish disregard of others. Treasures upon earth.* Jesus does not forbid saving for a good purpose. What he condemns is making the getting of material wealth the end and aim of life. *Moth.* The Oriental loved to store up fine embroidered garments. These were liable to be moth-eaten. *Rust ;* literally "an eating away," referring to the whole class of agents which

consume valuables. The practice was common, for safe keeping, to bury money in the ground (see ch. 25 : 18), where it would be specially liable to rust. *Break through ;* dig through the mud walls of an Eastern house.

Vs. 20, 21. *But . . . treasures in heaven ; good deeds, holy desires, right purposes,*—not one of these shall be lost, and they will constitute our riches in the heavenly world. *For, etc. ;* the reason why we should lay up treasures in heaven, so that our hearts may be drawn upwards. There is action and reaction here ; "where our treasure is there will our hearts be ; and where our hearts are, there is our treasure."

### II. The Single Eye, 22, 23.

Vs. 22, 23. *The light* (Rev. Ver., "the lamp") of the body. "The material eye is

regarded as a lamp, which receives material light; and it is compared with the spiritual eye, which receives spiritual life, illuminating the inner personality" (Anderson). *The whole body*; the whole inner personality, which is flooded with light through the spiritual eye. *How great . . . that darkness*; because the spiritual eye, which ought to give light, gives none. *Single*; "free from distortion," that is, by avarice and hence "generous." "Liberality" in Rom. 12 : 8 ; 2 Cor. 8 : 2 ; 9 : 11, 13 is, literally, "singleness," as, indeed, it is translated in Eph. 6 : 5 ; Col. 3 : 22. Plummer remarks that "the spiritual eye may be distorted and darkened in other ways than by avarice,—by prejudice or superstition." Amongst the Jews a good eye signified a generous soul, and an evil eye a grasping and grudging one (see Deut. 15 : 9 ; Prov. 23 : 6 ; 28 : 22). *Evil*; "distorted," and hence "niggardly."

### III. The Cure for Care, 24-34.

V. 24. *Can serve*; be the slave of. The absolute subjection of the slave must be taken into account. *Two masters*. "The two masters are the treasure on earth and the treasure in heaven." One or other of these will be the man's owner, having absolute control over him, so that all other claims are completely shut out. *Hate . . . love*. When two claim the slave, his heart can be devoted to only one. *Hold . . . despise*. Where there is no personal preference, the slave will, for other reasons, attach himself to one master or the other. *Mammon*; a Syrian word meaning "wealth." It is here personified and represented as the rival of God. Be it observed, "it is not the possession of wealth, but slavery to it, which is incompatible with allegiance to God."

V. 25. *Therefore*; since it is impossible to serve the two masters, lay aside care for worldly riches and devote your affections and energies to God. *Take no thought*; Rev. Ver., "be not anxious," thrice repeated (see vs. 31, 34). It is not foresight and provision that is forbidden, but the anxiety that distracts and distresses. *The life more than meat*. The greatest gifts of life come from God; we had nothing to do with its bestowal. Will he not also give the lesser gift of necessary food (compare Rom. 8 : 32)? Why,

then, should we be anxious?

V. 26. *Behold the fowls*; flying about the group on the hillside with free, careless movements. *They sow not*. The birds provide for the future, and search for their food; but they do not produce it. God does that for them. *Your heavenly Father*; to the birds only a Providence; to you a Father. *Much better*; as God's children, standing much higher in his loving care than the mere creatures.

V. 27. *One cubit*; the distance from the elbow joint to the tip of the middle finger, reckoned 1½ feet. *Stature*. The Greek word may mean either "stature" or "age." Here the best meaning is "age." No one tries to extend his height, but, rather, the length of his life. But God fixes this, just as he provides food.

Vs. 28-30. *Consider the lilies*; perhaps the red anemone, which grows under thorn bushes, or a general name for all flowers of the lily species. *How they grow*; how wonderful their growth is. *Toil not*; like men laboring hard in the fields. *Neither . . . spin*; like women in the home. *Solomon in all his glory*. See 1 Kgs., ch. 10. *Not . . . like one of these*. The lilies, trusting to God for their array, surpassed, in their beauty, the great king. *The grass*. Compared with God's children, even the loveliest lilies are like mere grass. *Cast into the oven*. The grass, withered by the burning desert wind, was used as fuel. The oven was a round earthen vessel, narrow at the top, within which the fuel was placed, the cakes to be baked being placed on the sides. *O ye of little faith*; a tender rebuke,—half reproach, half pity. "Faith" here means trust in God as Father.

Vs. 31, 32. *Therefore*; pointing back to v. 25. *The Gentiles (the heathen) seek*. In v. 7 of the lesson chapter, the vain manner of heathen prayer is referred to; here the reference is to the things they ask for,—material goods. These verses teach that the spirit that finds the chief good in life in material things is heathenish, not the spirit of true religion.

V. 33. *Seek ye first*; making it the ruling aim in every action. Luke (see Luke 12 : 31) leaves out "first." Material things are

not to be sought after all for their own sake, but only as they come in the seeking of God's kingdom. *The kingdom of God.* Seeking this kingdom just means seeking to be ruled by God. *His righteousness*; a life that is right with God. *Added unto you.* The supply of all our material needs will come as God's gift.

V. 34. *No thought for the morrow.* Each passing day proves that the previous anxiety about it was unnecessary, for, with God's help, we have got through it. *The morrow shall take thought.* The morrow will bring its own "evil," that is, anxiety or distress. *Sufficient unto the day*: sufficient, but not excessive. Each day's evil is enough by itself; it is not to be doubled by adding to-morrow's.

### Light from the East

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

"THEEVES BREAK THROUGH" (v. 19)—  
Houses the world over are built of the materials which men find at hand. Our

grandparents hewed out homes for themselves in the woods and built log houses. To-day there are parts of the country where almost every house is of stone, because stone is so plentiful. It is usually a different countryside that has its houses of brick and you can tell the color of the local clay by noting the red or white brick houses.

The Hebrews used clay and stone, clay mostly in the open plains and among the poor, stone mostly in the mountains and among the rich. The clay was not burnt with fire and so was far from durable. The houses of the poorer people were low and frail. Job speaks of weak "houses of clay" (Job 4 : 19); he speaks also of those who dig or break into houses, Job 24 : 16. It was very easy to break through the crumbling sun-dried bricks of a wall. Jesus knows how easily thieves break through. He knows also of a house so flimsy that it could be beaten down by a storm and flood, Matt. 7 : 27. Such houses need continual renovation and rebuilding.

### THE LESSON APPLIED

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

V. 19. *Beware of covetousness.* This verse does not mean that, like St. Francis of Assisi, we shall take the vow of poverty. We must be diligent in business, fervent in spirit, serving the Lord, but we must not allow the accumulation of wealth to be the supreme pursuit of life. Covetousness is a root of other evils. It begets parsimony towards oneself and one's own, and biggardlessness towards every good and generous cause. Covetousness is the great tap-root of war. If the world could be cleansed of its covetousness there would be little need of a League of Nations for peace.

V. 20. *Cultivate the spiritual temper.* Lay up for yourselves and within yourselves the true riches of truth and righteousness and love. We may have riches, but it is still better to be able to say with Emerson, "I am riches," or with St. Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Let us not be like the man with the muck rake who bent

over sticks and straws which he industriously gathered and refused to look up to the glittering cirelet held over his head by the shining one. Let us look up and lay up treasures in heaven.

Vs. 22, 23. *Covetousness is bad for our insight.* Says a certain writer, "I recently met a millionaire member of a New York club who is known from one end of the country to the other. Said he, 'I consider my life a failure.' 'Every one considers your life an astounding success,' I replied. But the millionaire complained that he had been giving his time and life so exclusively to business as to lose interest in the better things of life. He could not read with zest, nor take any interest in art or travel, although he had taken his family nearly all over the world. This millionaire had ceased to appreciate. He had lost insight so far as the idealistic aspect of life is concerned."

V. 24. *God or gold, which?* We cannot give first place to both. God will have no rival.

That does not mean that we shall not make money or compete with our fellows, but it does mean that we shall not desire to be rich above everything else and we shall compete not in order that we may put our fellow out of business, but in order that we may excel him in service. Gold for God and competition in service is the law of the kingdom.

V. 25. *Be not over anxious.* We should be prudent and set our house in order for the future. In these days of safe insurance it is possible to make provision against the accidents of the future, but having done our best to be provident let us not worry. Let us rest in the thought of a friendly power at the heart of all things. Let us leave the inexplicable and the impossible and the fortunes of the future with God. A poor woman once came to one of the Sultans of Arabia with a complaint that she had been robbed and asking for compensation. "How did it happen?" he asked. "While I slept the goods were taken," she replied. "But why do you sleep?" "Because," she said, "I thought you were awake." So pleased was the Sultan with the implied trustfulness, that he immediately compensated the loss. So let us trust in God as if we really believed "that he that keepeth Israel shall neither slumber nor sleep."

V. 26. *Worry is unnecessary* if we do our best. The good Lord who provided for our entrance into this world by meeting our utter helplessness with a mother's never-

failing love, will surely not fail us nor forsake us in any other crisis of our existence. "Is not the life more than meat?" He who gave life will surely do his part to sustain it.

V. 27. *Worry is perfectly futile, and wasteful.* Hard work by the help of God may do much for us, but worry accomplishes nothing. Indeed it is a most serious leak of vital force. The old farmer who bought an alarm clock in order that he might get up at three o'clock in the morning for a very important appointment and then never shut an eye all night for fear that he should not hear the warning, had not much faith in his purchase and paid for that want of faith by lessened energy.

Matt. 6 : 33. *Golden Text.* "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." An American periodical, lately called attention to a striking couplet from John Drinkwater, the British poet, who so successfully dramatized the Life of Lincoln.

"We have the challenge of the mighty line  
God grant us grace to give the countersign."  
What mighty line? Moses, Elijah, Paul, Luther and all the other great servants of God and the human race. What countersign? No boastful word, but only this, "I am among you as he that serveth." Too many, if they would be entirely honest, would be obliged to say, "I am among you as one who scrambleth for place and power and possession." Less scramble and more service is the law of the kingdom.

## 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.

Let the teacher begin by emphasizing the remarkable fact that the principles of Jesus, first taught so long ago and in the midst of conditions so different from those of modern society, are as applicable to our life to-day as ever they were.

1. *Earthly and heavenly treasure*, vs. 19-21. Remind the class that wealth in Eastern lands is largely stored and hoarded, and so especially subject to the attacks of moth and rust. But is it not true even to-day that riches are uncertain? Seek to get from the

class opinions as to what Jesus meant by laying up treasure in heaven. Has he already given examples of his meaning in vs. 4, 6, 8? Point out that the principle which Jesus lays down here can be made to apply to any faculty or opportunity which God has entrusted to us. Emphasize the truth of the saying of Jesus in v. 21. What bearing has it upon the money we give to missionary and benevolent objects?

2. *The single aim*, vs. 22-24. Help the class to see the meaning of the figure which

Jesus uses here. It takes a healthy conscience to enable us to serve God in such a way as to lay up treasure in heaven. And point out that conscience is like the eye. When the eye is in right condition things are seen in their true color. Seek to show how this applies to the operation of conscience. Is it true that conscience always leads us aright? May conscience itself become darkened by sin? When that takes place, can men deceive themselves into thinking that it is possible for them to serve two masters? Bring home the teaching of Jesus,—that the serving of God and mammon is impossible. What does the class think of this quotation: "Perhaps the best general description of a Christian man's character is to say that he is a single-minded man?"

3. *Freedom from anxiety*, vs. 25-34. Take a

few moments to call the attention of the class to the way in which Jesus finds in nature, lessons for human life. How many have found it true that nature brings us nearer to God? Make clear the connection between this part of the lesson, and that which we have already studied. The man who lives for the world and its riches is almost certain to be filled with all sorts of anxiety. What promise does Jesus make to the man who lives for God? Be sure that the class understands that it is not thought for the morrow, but anxious thought for the morrow, that Jesus condemns. Lay special emphasis upon v. 33 which contains one of the most far-reaching of the principles of Jesus. Ask for some modern examples of what it means to seek first the kingdom of God and his righteousness.

## 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.

The portion of the Sermon on the Mount set for to-day's study falls into the three divisions. Our Lord speaks of: 1. *The Heavenly Treasure*. 2. *The Single Eye*. 3. *The Cure for Care*. As these are taken up, one by one, their bearing upon the Topic for the day, COUNSELS FOR DAILY LIVING, will appear.

I. THE HEAVENLY TREASURE, vs. 19-21. Start the discussion with some such question as: Is it wrong, according to Jesus, to save money? Is any light thrown upon the question by the words "for yourselves" in v. 19? Had Jesus in mind the heaping up of riches for selfish enjoyment and advantage? Would it be right to say that what Jesus condemns is making the getting of material wealth the one end and aim in life? Would he condemn the saving of money for a good purpose?

What reason does Jesus give for not laying up treasures on earth? Bring out the meaning of the figures used,—the "moth," the "rust" and the "thief." The point to emphasize is, that all earthly possessions, however valuable and important, are passing and perishing.

Have the scholars contrast the "treasures in heaven" with those which belong to earth? What are these heavenly treasures? See a suggestion in Lesson Explained. Dwell on the reason which Jesus gives for laying up treasures in heaven—"there will your heart be also." Treasure laid up in heaven will draw our hearts upwards.

Gather up the teaching of this part of the lesson in the "counsel for daily living:" Seek the things which are unseen and eternal more earnestly than the things which are seen and temporal.

II. THE SINGLE EYE, vs. 22, 23. Call attention to the Rev. Ver. of v. 22, which has "lamp" instead of the "light" of the Authorized Version. See Lesson Explained for the meaning of "single."

To have a single eye means to be generous,—another counsel for daily living.

III. THE CURE FOR CARE, vs. 24-33. Bring out what Jesus means by the "two masters." The Lesson Explained regards them as the treasure on earth and the treasure in heaven, or wealth and God. Illustrate the impossibility of serving these two masters. Emphasize the fact that it is a choice as to



whether riches or God will be one's owner. Both cannot be.

What, then, is to be the choice? Jesus' counsel for daily living is to put aside care for earthly riches and devote all the energies of the soul to God and his service.

"Take no thought," he says, meaning, of

course, anxious thought. Follow out the illustrations by means of which the great teacher explains and enforces the lesson of absolute trust in God.

This is a third counsel for daily living,—to give oneself wholly to God's service and trust him completely for all needed blessings.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

The lesson might be opened with such questions as: What things have the largest place in man's thoughts and conversations? What are the chief causes of anxiety? Is it likely that these words of the Master had the apostles specially in mind? Why is the topic for this lesson given as, Golden Rules for Living?

*Thinking too Much of Material Things*, vs. 19-24. Invite a discussion of the treasures of Eastern lands. What provision is made for storing wealth? How would these words be revised, if Jesus were addressing us? Note the reference to the material of the houses, "where thieves break (dig) through." Question the group concerning the valuables of the kingdom. What things did its head set himself to produce? Consider the local range of "treasures upon earth." One writer includes, "fame, ease, pleasure, power, excitement, luxury, animal enjoyment." Explain this illustration of the healthy eye, and show how it is a symbol of the conscience. Ask how the spiritual eye can be kept healthy. How are "worldly things" to be kept in their proper place, used and not abused?

*A Warning Against Anxious Care*, vs. 25-32, 34. Ask what was Jesus' attitude to labor and foresight. The pupils should think of his own example in the carpenter's work at Nazareth, and his command concerning the

fragments after the miraculous feeding. Certainly the teaching of the Bible enforces industry and a proper provision for the future. Emphasize the revised reading, "Be not anxious." Note three arguments against anxious care: (1) It is needless; (2) it is bootless; (3) it is faithless. Show how the illustrations from God's care of the birds and the flowers argue that care is unnecessary. Have the pupils point out the verse containing the second argument, that worry doesn't get you anywhere. Emphasize the third point, that failure to trust God is the attitude of the heathen, who do not know "your heavenly Father." The Christian attitude of trust is well illustrated in the legend of the poor woman's appeal to the Sultan.

*How to Avoid These Dangers*, v. 33. Ask the class for illustrations, from their observation, of people who are least anxious. The spirit of worldliness is the hardest taskmaster. Putting the kingdom first in our lives is the best guarantee against anxiety and disappointment. It is also a general rule in life that loyalty to God is accompanied by a fair provision of material blessings. Have the pupils make suggestions of how they may "seek first the kingdom" in their every day work and recreation.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

Read Mark 10: 23-31; Luke 11: 2-4;  
12: 22-32.

By questioning as to the part of St. Matthew's Gospel from which the lesson passage

is taken, show that this week again we are studying a part of The Sermon on the Mount. Briefly review the main points in the two other lessons taken from that Sermon, and lead the class to see that in them Jesus described the kind of people he wishes his followers to become. In this week's lesson he tells how his followers can become the kind of people he described.

Question on the meaning of the Lesson Title. Be sure that the words principle and Christian are understood, then ask in which verses of the lesson passage we find the first rule or principle of Christian living (see vs. 19-21). Have these verses read and get your pupils' ideas on what Jesus meant by "treasures upon earth," and "treasures in heaven." Tell them that a wise man who lived long ago (Mohammed) once said, "A man's true wealth hereafter is the good he has done in the world to his fellowmen. When he dies, people will ask, 'What property has he left behind him?' But the angels will ask, 'What good deeds has he sent before him?'" Try to impress the worthlessness of lives in which there is no higher aim than the acquiring of material wealth.

Discuss the meaning of light (Rev. Ver. "lamp"), single and evil. (See The Lesson Explained and QUARTERLY or LEAFLET.)

Then have vs. 22, 23 read by two pupils and develop the comparison between the bodily eye and the spiritual eye which we call conscience. If the eye is in a healthy state every object is pictured accurately, but if the eye is diseased or imperfect, nothing is seen as it really exists. So it is with our consciences. They must be, "put to school with Jesus Christ," before they are fitted to guide us unerringly.

Ask if any pupil can state the principle of Christian living laid down in v. 24. What does mammon mean? How can mammon be served to-day? Show that the strife still exists and that there is no neutrality. Each of them must be on one side or the other. (See ch. 12 : 30.)

Have vs. 25-34 read verse by verse. Picture the quiet scene on the mountain side and note Jesus' use of the objects around him to illustrate his teaching. What truths about Christian living are stated in these verses? Lead your pupils to realize that industry and thrift are clearly taught, that only worry and distrust of our heavenly Father are forbidden. If God's children do their very best as the birds and flowers do, they may trust him to provide for all their needs.

Close by repeating the Golden Text in unison.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**AIM OF THE LESSON.** To teach that this is our Father's world and that we are his own children whose every need will be supplied if we but trust him.

**THE STORY.** We are still having a part of that same Sermon on the Mount that we studied last week. Great crowds had followed Jesus, and there were surely many children.

Perhaps the children may have been gathering some of the bright colored lilies that grow wild in the fields of Palestine. Perhaps the birds flew about above Jesus' head as he talked.

That may be why he spoke of the birds and the flowers in his sermon, and we may be sure

that the children listened to him. He had been talking about prayer, and had told them the prayer that we say beginning, "Our Father which art in heaven," for those people did not know how to pray to the Father.

Jesus did not want them merely to learn some words and say them over and over and over in a long prayer which did not mean anything. He wanted them to thank the Father for his care and to ask him to help them day by day. When we say that prayer let us remember that it is the prayer that Jesus taught, and let us think about what it means.

Perhaps some loving little child may have slipped close to Jesus and put a lily in his hand as he talked, and Jesus may have held it up when he said, "See this beautiful flower. Its soft robe is more wonderful even than that of King Solomon, and yet it did not worry about where its dress was to come from. So why should you?"

Then he pointed to the birds flying about. "God takes care of them," he said, "And are ye not worth much more than the birds? If your Father in heaven takes care of the flowers and the birds, he will surely take care of his children."

All the people listening that day knew the story of how God had fed the Israelites when they were on their way from Egypt to that very land where they sat listening to Jesus. That was years and years before, but the story was written in the Book of God in the Temple.

The men and women and children were going away from cruel King Pharaoh, and by and by came a time when they had nothing to eat. There was a very great company of them; they were in a desert place where nothing was growing and where there were no stores at which to buy. So Moses told God about it, and God sent each day a strange food called "manna." It was tiny and

round and sweet (perhaps something like the tiniest round hail stones or balls of sleet in the winter). Every day, excepting Sunday, they gathered enough to last the family for the day; and on Saturday they gathered enough for two days, just as now in many of our homes mother cooks enough on Saturday to last over Sunday.

For forty years God fed his people with manna. Then they reached the land he had promised them and there they could sow grain and raise fruits and vegetables for themselves. God helps his people always to do for themselves, and we should not ask him to do what we can do.

Perhaps some of the men and women listening that day had been so busy making money for a fine house or fine clothes, that they had not had time to go to the Temple to worship. And perhaps they said in their hearts after they heard Jesus, "I will work hard and make all the money I can so that my family may be comfortable and happy, but I will always give a share of it to God. I will not worry if somebody else has more than I, because when I have God for my Father, he owns the whole world and that makes me as rich as can be."

Look in your PRIMARY QUARTERLY and see the picture of a boy who trusted God to take care of him.

#### FROM THE PLATFORM

## THE CHOICE

GOD - MAMMON

Picture a traveler making his way along a road and desiring to reach some city, and before taking each step, wondering and questioning as to whether it will help him on towards his goal. The scholars will easily see that the time to settle such doubts and questions is not after one has started on his way, but at the starting point. If the right road has been chosen, then all that is required is that he move steadily onward. Now speak of THE CHOICE (Print) spoken of in the lesson. It is the choice between GOD (Print) and MAMMON (Print). Be sure that the scholars understand that "mammon" stands for earthly riches, and, further

that it is not the getting of riches by right means that is condemned, but the allowing of riches to become one's master. Help them also, to see that the right time to make the choice is at the beginning of life's road. Then, when any difficulty rises as to what is right to do, it is necessary only to ask what God would have us do.

Lesson VII. **THE POWER AND AUTHORITY OF JESUS** November 14, 1920

Matt. 8 : 5-13 ; 9 : 35-38.

**GOLDEN TEXT**—And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.—Matt. 9 : 35 (Rev. Ver.).

5 And when Je'sus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Je'sus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.

10 When Je'sus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham,

and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Ch. 9 : 35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

**THE LESSON PLAN**

- I. The Centurion's Servant, 8 : 5-13.
- II. The Needy Multitudes, ch. 9 : 35-38.

**HOME DAILY BIBLE READINGS**

M.—The centurion's faith, Matt. 8 : 5-13. T.—The ruler's faith, Matt. 9 : 18, 19, 23-26. W.—The leper's cry, Mark 1 : 40-45. T.—Healing many, Matt. 9 : 27-38. F.—Enduring temptation, James 1 : 1-8. S.—Heroes of faith, Heb. 11 : 32-40. S.—The Son of God, Heb. 1 : 1-9.

**Primary Catechism**—*Ques. 123. What is heaven ?* A. Heaven is the holy and happy place where Jesus is. *Ques. 124. What is hell ?* A. Hell is a place of woe, where the devil and evil spirits are.

**Shorter Catechism**—*Ques. 106. What do we pray for in the sixth petition ?* A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

**Lesson Hymns**—Book of Praise : 23 (162), 79 (234), 116 (280), 207 (419), 544 (752), 538 (785). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

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

**Lantern Slide**—For Lesson, B. 177, The Centurion Meets Jesus. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—A.D. 27 ; Capernaum and Galilee.

**Connecting Links**—Matthew follows the Sermon on the Mount (chs. 5 to 8 : 1) with a passage (ch. 8 : 2 to 9 : 34), in which he gives an account of nine miracles as illustrations of the work of Jesus, arranging these in groups of three each. In these miracles Matthew sees, and would have his readers see, proofs of the Messianic power and authority of Jesus. After the nine acts of Messianic sovereignty, we are told (ch. 9 :

35 to 11 : 1) how the fame brought to Jesus by these and other works of power led to the extension of his ministry. "He no longer works single-handed, but selects twelve disciples to help him" (Plummer). Ch. 8 : 5-13 of the lesson narrates one of the nine miracles, the Healing of the Centurion's Servant ; ch. 9 : 35-38, after summarizing (v. 35) Jesus' work of teaching (chs. 5 : 1 to 8 : 1) and healing (ch. 8 : 2 to 9 : 34) describes the impression made upon him by the need of the common people and their

readiness to receive his message.

### I. The Centurion's Servant, ch. 8 : 5-13.

Vs. 5, 6. *A centurion*; an officer, in the Roman army, over a hundred men, the sixtieth part of a legion; this one was probably an officer in the army of Herod Antipas, which was modeled after that of the Romans. The man was a Gentile, although Luke (ch. 7 : 1-10) says he was a friend of the Jewish church. Centurions have a good character in the New Testament (see ch. 27 : 54; Acts 10 : 22; 22 : 26; 23 : 17, 23, 24; 24 : 23; 27 : 43). *Servant*. The Greek word may mean either "son" or "servant." Many think that the sick one was the centurion's son. *Lieth*; "lieth prostrate," too ill to be brought to Jesus. *Grievously tormented*; a specially severe case of paralysis. Luke says, "ready to die," Luke 7 : 2.

V. 7. *Jesus saith . . . I will come, etc.*; an unusual sign of Jesus' willingness to help, all the more striking because the man was a Gentile. Only once did Jesus go to a sufferer,—to Jairus' daughter, ch. 9 : 18-26.

Vs. 8, 9. *I am not worthy*. He would not have the famous rabbi defile himself by entering the house of a Gentile. This soldier is "modest, humble, appreciative of the exceptional kindness and condescension shown him." *Speak the word only*. He knows, from personal experience, what a word from a person in authority can do without personal presence. *A man under authority*; a subordinate officer, and yet his commands are obeyed by the soldiers under him; how much more power there must be in a command of Jesus, who is under authority to no one. *Go . . . Come . . . Do this*. He commands his soldiers and servants. In like manner, Jesus has at his bidding, unseen spiritual agents who carry out his will without his moving.

V. 10. *Marvelled, and said*. Jesus shared our human emotions, and he could not conceal his admiration of this signal manifestation of faith. *No, not in Israel*; where faith might naturally be expected. "The alien beats the insiders."

Vs. 11, 12. *East and west*; the Gentile world. The coming of the centurion is a prophecy of the welcome to be given to Christianity by the heathen. "The West has already come; the day of the East is

dawning." *Sit down*; recline at a feast. The Jews often spoke of the joys of the kingdom of heaven under the image of a banquet. *The children of the kingdom*; the Jews, who thought the Messianic kingdom was theirs by inheritance of birth.

V. 13. *Go thy way*; a compressed intense command. In ch. 4 : 10 it expresses intense abhorrence; here, intense admiration. The story closes with the complete cure of the servant.

### II. The Needy Multitudes, Ch. 9 : 35-38.

V. 35. In ch. 4 : 23-25, Matthew, before giving illustrations of the Messiah's teaching and healing, gave us a summary of the work as a whole. In v. 35 of the lesson, he gives a similar summary, looking backward over the work accomplished and repeating the language of ch. 4 : 23. *Went about*; "was making a circuit of." *Every disease*; Rev. Ver., "all manner of disease."

V. 36. *Saw the multitudes*; multitudes whom it was impossible for him to reach single-handed; he must have helpers in the great work. *Moved with compassion*. Until there is real compassion for human need, there will not be any serious attempt to remedy it. *Fainted*; literally, "wearied with travel," "hard driven." Rev. Ver. has "were distressed." The people had vague cravings, but did not know whither to go to have them satisfied; they were thus like sheep seeking vainly for pasture. The word is a strong one, used in classical Greek in the sense of to "flag" and to "mangle." *Scattered abroad*. The multitudes are described as like men cast down and prostrate on the ground from mortal wounds. *Sheep . . . no shepherd*. "Their shepherds were neglectful, and the Good Shepherd was grieved" (Smith).

V. 37, 38. *The harvest*. Jesus saw in the people a readiness to receive the gospel message due to their great need. They were ready, "not as saints for heaven, but as hungry souls." *Labourers . . . few*. The number of reapers is out of proportion to the number of souls waiting to be reaped. *Pray ye therefore*. The few who wish to see the harvest reaped, must seek the help of him who made the harvest, and whose purpose it must be to have it reaped. *Send forth*.

The Greek word is a strong one, indicating the urgency of the need. *More labourers*. There is always a demand for more laborers, and hence the command of this verse is always binding.

### Light from the East

THE CENTURION—So little is known of the army of the Herods—Capernaum was in the kingdom of Herod Antipas—that the best we can do is to describe the Roman army organization which we do know the Herods imitated.

In the New Testament times a Roman legion consisted of about 6,000 infantry, together with cavalry and artillery. The foot-soldiers were divided into ten cohorts of 600 men each. The "band" which

arrested Jesus (Matt. 27 : 27) was probably from a cohort, like the one that kept the peace when Paul was set upon by the Jews, Acts, ch. 21. The officers of a legion were tribunes and centurions. There were six tribunes and these six were associated in the command of the legion. A single tribune also was often detailed to command a cohort. Each cohort was divided into ten companies; every company was commanded by a centurion. One centurion and his company would be doing police duty at Capernaum. We learn from the Gospel of Luke that he had lived long enough among the people to establish himself in their good-will and confidence. He may very well have been a "God-fearing" adherent of the synagogue; there were many such adherents in Gentile cities.

### THE LESSON APPLIED

V. 6. *Man should not look upon his brother man as a commodity.* The centurion came to Jesus about a sick slave in whom he had a human interest. This was unusual in that cold, hard, pagan world. On one occasion Cicero followed to the grave the remains of a devoted slave and, as he remembered the long years of faithful service, his feelings overcame him and he wept. Then, suddenly recollecting himself, he saw that the people were amazed, and turning to them, he apologized for so far forgetting himself as to weep for a mere slave. The centurion instinctively arrived at that place when men realize, "All ye are brethren."

V. 7. The ready sympathy of our Lord is beautifully exemplified in this incident. He still shows that same spirit through those in whom he dwells by faith. On Tuesday, September 2nd, 1919, Dr. Grenfell, on board the *Strathcona*, received this telegram: "Please come as fast as you can to operate me in the throat and save my life."—Capt. J. N. Cote. It was a run of one hundred miles, the sea was up and the trip had to be made by night. Through the long hours, Dr. Grenfell was at the wheel, and about a quarter to five, a companion came into the wheel-house and found him singing softly. Then looking up, he smiled like the dawn of day, as he said, "Isn't it fun to live?"

V. 8. This centurion was not only a very

human, but also a very humble person. "He is worthy," said his fellow townsmen. "I am not worthy," he said himself. "Of Dr. Alexander McLaren," says his biographer, "it truly might be said that he was clothed with humility. Who could have known, from anything that he said about himself, that he was one of the foremost preachers and expositors of his age? Yet who could be for any time in his company without feeling that his presence and his words were at once an inspiration and a benediction?"

V. 9. The centurion looked upon Jesus as being a centurion in the world of spirits. We know now that he is the captain of that mighty throng. "All power," he said himself, "is given unto me in heaven and in earth." As yet that authority has not been fully acknowledged by the sons of men. But a day is coming when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

V. 9. We cannot live without faith on both the material and the spiritual levels, like Abraham to go forth every day into the unknown. "True religion," said Donald Hankey, "is betting one's life there is a God, —a God who will work out everything for good to those who love him."

V. 11. The children of the kingdom should

beware of a false assurance. The dead formality of the Jewish church is not enough. In *The Meaning of Faith*, Dr. H. E. Fosdick tells what he calls a wonder story from the Arctic. Once the cold became so intense that the candle flames froze and the explorers broke them off and wore them for watch-chains; the flames of the great fire congealed and were wound like golden ornaments around men's necks. So repeatedly, the burning words of scripture, the blazing affirmatives of old creeds, on fire at first with the passion of souls possessed by God, have been frozen in the church's Arctic climate and handed to men like talismans. Creeds, rituals, organizations,—these frozen forms of life have often taken the place of spiritual power.

V. 36. If we are to have in us that mind which was to be found in Christ, we must be touched with the same compassion for this world's unshepherded multitudes. There is erected near Khartum, a splendid statue of General Gordon. He is represented as seated on a dromedary, with his face toward

the vast desert of the Soudan. A traveler once asked his guide if the statue should not have been reversed, with Gordon's face toward the city. The reply was: "Oh no, sir; they placed him not looking toward the palace where he lived, nor toward the Nile where he might have escaped, but toward the Soudan for which he died. He is waiting for the morning to dawn over the Soudan and bring to it the blessings of Christianity." Thus should the Christian and the church face the world.

Matt. 9: 35, Golden Text. In this mission to the multitudes, Jesus did two things which the church must ever do. He preached the gospel of the kingdom and he rendered all kinds of social service. Either one of these alone would be but half the church's mission. We must get mankind right with God and then get mankind right with itself. The veil of the temple must be rent in twain so that the fatherhood of God may appear and the middle wall of partition must be thrown down so that brotherhood and service may overflow the world.

### FOR TEACHERS OF THE ADULT DEPARTMENT

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

We find Jesus, in our lesson to-day, dealing with the physical needs of people. Is it right to say that Christianity is concerned with the physical needs of man? What answer is suggested, at any rate, by the example of Jesus? Does the fact that we cannot perform miracles in the sense in which Jesus performed them relieve us from the responsibility of making it part of our religious duty to do what we can to lessen the load of human suffering and poverty? Speak of the work being carried on in our hospitals to-day, and seek to show how it is all an outcome of the spirit of Jesus. Speak in a similar way of the social service work of the church and of the work of our medical missions. Now turn to the lesson:

1. *The centurion's request*, ch. 8: 5-9. Point out that this centurion was a heathen, as is evident from the words of Jesus in v. 10. What interest had he displayed in the Jewish religion? Ask some one to read Luke

7: 5. Call attention to the readiness of Jesus to go to the home of the centurion on this errand of mercy. What is the centurion's reply to Jesus' offer? In order to understand it, we must remember that the centurion was applying Jewish standards to Jesus. Probably he thought of Jesus as a superior sort of rabbi, who would regard the entering of a Gentile home as a source of defilement. Be sure to make clear the sense of v. 9. The centurion, in a limited sphere, had authority over his soldiers, and so had Jesus, in a greater sphere, authority over nature.

2. *The centurion's faith*, ch. 8: 10-13. Show how the wonder of Jesus and the commendation of the centurion's faith indicate the remarkable quality of that faith. Go back to the latter part of v. 8 in order to appreciate the depth of that faith. The marvelous thing about it, in the judgment of Jesus, was that it should surpass the faith

of the people of Israel of whom so much more might have been expected. What remarkable and significant prophecy does all this bring from the lips of Jesus? How was that prophecy fulfilled in the early history of the church? Is there any lesson here for us who have had so many privileges?

3. *Jesus and the multitudes*, ch. 9: 35-38. Suggest that this was only one of a number of

such tours which Jesus made through Galilee. What activities engaged his attention during this tour? What estimate did he form of the spiritual condition of the people? Point out that his feelings were not those of anger, but of pity. How does Jesus propose to meet the situation? What bearing has all this upon the choosing of the apostles of which we are told in the next chapter?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

After bringing out the details of the healing of the centurion's servant (or "son") and of Jesus' works of healing amongst the multitude, take up the Topic for the Department, Christianity and Physical Needs. Discuss with the class what Christianity teaches about the needs of the body.

Refer, first, to the example of the centurion in coming to Jesus on behalf of his sick slave. Does not this example suggest that we should pray to Jesus for our loved ones and others in their sickness? Should we be hindered from praying for health, because often those die for whom prayer has been offered? May it not be that Jesus answers our prayers better by taking them from us than by healing them? Or, should we, because we pray for the sick, refuse to use means,—calling in the physician, using medicines and the like? May not Jesus answer our prayers through the use of such means as these?

Call attention, secondly, to the willingness of Jesus to go with the centurion to heal his servant. What does this indicate as to Jesus' view of prayer to him for the sick? Does it not signify his approval of such prayer? And does it not point to his

consciousness of his power to heal sickness?

Thirdly, the centurion's faith in Jesus' power to heal without going to the place where the sick one lay, is full of suggestion. He is absent from us so far as our senses are concerned. We can no longer see him or feel, in a physical sense, the touch of his hand. But may we not learn that, although unseen, he can be really present beside any sick bed and give relief and health?

Turning now to the healing of the multitudes, are we not struck, fourthly, by the compassion of Jesus for the sick in body as well as the sick in soul? May we not be sure that, in this respect, there is no change in him, that he is just as compassionate towards the sick as he was while he walked amongst men?

The fifth point to take up is Jesus' command to his disciples that they should pray the Father to send forth laborers into his harvest field. The harvest, of course, was the multitude of needy ones all over the world. And Jesus cared for their bodies as well as for their souls. Refer to the medical missions of our own and other churches as carrying on the work of healing which Jesus began.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The pupils throughout these studies will doubtless be impressed with the tireless activity of Jesus. During the whole of his ministry he was literally spending himself for others. The gospels merely give us a few typical scenes of this amazing service.

*A Roman Officer Appeals to Jesus*, vs. 5-7.

Ask the class to describe a Roman centurion. What knowledge have we of this man in particular, from the complementary accounts in Matthew and Luke. From the latter account it is clear that the "servant" is a slave. We also find in it that he was "dear" to his master. To be so greatly concerned



about a slave was an unusual thing among masters, who frequently were very cruel. Does the ready response of Jesus seem wonderful to the pupils, when they remember how the Jews often suffered from the Roman soldiery?

*Great Faith Rewarded*, vs. 8-13. Note that in Luke's account the centurion, who almost certainly was a Gentile, had Jews appeal to Jesus on his behalf. The fact that he had built for them a synagogue indicates his appreciation of the Jewish religion, and here he shows a knowledge of their prejudice against entering the dwelling of a foreigner. Have the class put in their own words the expression of faith which caused Jesus to marvel. Point out his humility in speaking of himself as "under authority." Where had he gained this confidence in Jesus' authority over disease, by speaking "the word only?" Lead the class to see the wonder of this instantaneous cure. We can understand how the centurion and the witnesses generally would be impressed.

*The Nature of Jesus' Work*, ch. 9 : 35. Select from the Daily Readings, verses which indicate the breadth of Jesus' healing ministry, and have the class read them. Note the phrase "healing every sickness and every disease." But though this power over men's bodies was so wonderful, it did not close the Saviour's eyes to a greater need. "Teaching" and "preaching" were carried on to present and explain the message of salvation from sin.

*How Jesus was Affected by Human Need*, vs. 36-38. Find out whether the pupils are impressed with the wonderful compassion of Jesus. Note the literal reading, "was gripped in his heart concerning them." Relate the yearning and appeal for laborers to the figure of an unshepherded flock. The closing verse presents a great opportunity to speak of to-day's waiting harvest in many lands, and the possibility of all sharing. If your pupils can be led to honestly pray for reapers, many will inevitably offer themselves for the 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 Luke 7 : 1-10 ; Mark 1 : 29 to 2 : 12.

Connect this lesson with the three preceding ones by a few questions to test how much the pupils have learned from reading their Bibles and their QUARTERLIES or LEAFLETS about the events spoken of in vs. 1-4. Then ask what city is named in to-day's lesson and what the members of the class know about Capernaum. (See *The Lesson Explained* and QUARTERLY or LEAFLET, Lesson III., and tell of Jesus' prediction. See ch. 11 : 23.) Who are the principal people mentioned in the first part of to-day's lesson story? What does the word centurion mean? Have vs. 5 and 6 read silently and ask one pupil to retell the part of the story learned from them. Ask how Jesus would be likely to feel toward officers in the Roman army and show that this centurion had won the good-will of the people. (See Luke 7 : 4, 5.) Invite opinions as to the kind of master the centurion must have been

and the kind of service he received from the sick man. How are these opinions affected by Luke 7 : 2? There is an opportunity here to discuss the respective duties of employer and employee.

What does v. 7 tell us about Jesus' treatment of the centurion's request? Does the Bible tell of his ever refusing to listen to and help any one who came to him? Will he listen and help now as he did then? Who can repeat a verse which proves that he will? (See Heb. 13 : 8 ; Matt. 21 : 22 ; Luke 11 : 9 ; John 14 : 13.)

Have the centurion's reply (vs. 8, 9) read and ask who can explain why he did not wish that Jesus should enter his house. Make clear the contempt with which orthodox Jews regarded Gentiles and impress the faith, the courtesy and the modesty of this Gentile.

The curing of the nobleman's son (see John 4 : 46-56) had occurred some time earlier so the centurion would know that Jesus possessed the power of healing without

personal contact. How did the reply affect Jesus? What did he say to his followers? Vs. 10-12. Why should greater faith be expected from Jews than from Gentiles? Explain that the Jews always pictured the ushering in of the Messiah's reign with a great banquet from which all Gentiles, of course, would be excluded, and discuss what Jesus here says about it. Dwell on the expression, outer darkness,—away from the glory and presence of God who is the light of heaven. (See Rev. 22: 16.)

Press home the truth that only faith in Jesus will admit Jew or Gentile into the kingdom of heaven. Read v. 13 in unison and note the reward of the centurion's faith.

Have one pupil read v. 35 and have another read ch. 4: 23. At all times Jesus "went about doing good." After the rest of the lesson passage has been read silently, ask why Matthew used the word but, v. 6. Show that all the conditions described in these verses still exist and close by discussing how Juniors can be laborers in God's harvest.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach that Jesus has power not only to protect us from danger and heal our ills, but to forgive our sins.

**INTRODUCTION.** When the Sermon on the Mount was finished, the Bible says the people were "astonished" at what they had heard. Jesus did not preach like any one else. They went away filled with a strange wonder.

But when Jesus came down from the mountain he did not get to go away and rest. Wherever he went a great crowd followed him. In that country even now there are many more sick and blind and deaf people than there are in our land, and in Jesus' time, there were a great many more than there are now, because there were no hospitals or doctors. We have learned in other lessons how Jesus spent day after day healing one after another of the sick people that were brought to him, until he had scarcely time to eat or sleep, and his body grew very, very tired, but he was always gentle and kind and patient.

In the prayer that Jesus taught, he said, "Forgive us our debts as we forgive our debtors," which means that we ask God to forgive us our sins just as we try to forgive the people who sin against us. No one but God can truly forgive our sins, and Jesus wanted the people to believe that he was not just a great doctor to heal their bodies, but that he was God who could forgive their sins and make them ready for the heavenly home.

To-day's lesson has so many stories in it, that we should almost have to stay here all

day if we told them all, so we will choose just one of them, and then if there is time perhaps your teacher can tell you another.

**THE STORY.** Much of the time Jesus taught out of doors, but this story tells about what happened when he was preaching in a house. The houses there are not like ours. (Show a picture.) They are low and flat and often are built around a court which is like a small, paved yard. Often the flat roof is made of tiles. Perhaps this day in Capernaum Jesus had gone into this house to preach, and the people had crowded in until the rooms and the court were packed so full that not another person could crowd in. Outside there may have been many sick people, and perhaps some of them waited all day for Jesus.

But along came four men carrying a sort of thin mattress on which lay a sick man. He had the palsy, a disease which had never been cured, but they had heard of Jesus and they believed that Jesus could heal him. We do not know how far they had come, and how the poor man had suffered as they carried him along, and now, after all, they could not get in! I think that in your town or mine, enough people would have come out of the house to let them carry that sick man in, but those people, you see, were just beginning to hear about the Christian way of doing things, and we have been taught it all our lives.

The people used the flat roofs of their houses almost as much as they used the

rooms inside, so perhaps this house had an outside stairway. The four friends carried the sick man up to the roof, and then they carefully took out one after another of the pieces of tile until they had a big hole, and they let that man down through that hole into the room where Jesus was.

Surely the sermon must have stopped for a while, because every one would be sure to be looking up and wondering what was happening. Jesus did not say, "You must not interrupt my meeting." He did not say to the man, "I will heal you." Instead he said, "Son, be of good cheer; thy sins are forgiven thee."

The people who stood about had thought it was wonderful when Jesus healed sick bodies, but when he wanted to make a man's soul well they complained and said

he was pretending to be God when he was not. Very quietly Jesus told them that it was as easy for him to forgive the wrong things that man had done as it was to cure his palsy, and he said to the man, "Arise, take up thy bed and go unto thine house." And the man stood up, perfectly healed, and rolled up his mattress-bed and walked away.

The picture in your QUARTERLY is to help you remember two things. First, that God is stronger than anything or any one in this world and that we need not be afraid, because he is our heavenly Father. And second—that when we do wrong, as we do every day, we should tell Jesus about it and he will forgive us and help us to do better the next day.

Close with the little prayer in to-day's lesson in the PRIMARY QUARTERLY.

#### FROM THE PLATFORM

*The healing of His seamless dress  
Is by our beds of pain  
We touch Him in life's throng and press,  
And we are whole again.*

Have the scholars repeat in concert this verse of Whittier's hymn. Ask of what sick ones in the lesson it is said that Jesus touched them. Bring out the wonderful sympathy of Jesus in touching the leper, with his foul and loathsome disease, and also how the touch of his hand would help both the leper and the mother of Peter's wife to be sure of their healing. Question about the scene pictured in the third line of the hymn verse, until that Sabbath evening scene in Capernaum is very vivid before the scholars' minds. Have the second line of the verse repeated again. Question about the miracle by which the centurion's servant or son was healed, giving prominence to the fact that Jesus was absent in bodily form from the bedside of the sick one. But his "healing" power was present. And his help is near to us though we cannot see him. Sing the verse of the hymn in concert.

Lesson VIII.

### THE TWELVE SENT FORTH

November 21, 1920

Matt. 10 : 5-8, 29-31, 37-42.

**GOLDEN TEXT**—Then saith he unto his disciples, **The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.**—Matt. 9 : 37, 38 (Rev. Ver.).

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Samar'itans enter ye not :

6 But go rather to the lost sheep of the house of Is'rael.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

29 Are not two sparrows sold for a farthing ? and one

of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

37 He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it : and he that

loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

#### THE LESSON PLAN

I. The Winning of Disciples, 5-8.

II. The Protection of Disciples, 29-31.

III. The Demands of Disciples, 37-42.

#### HOME DAILY BIBLE READINGS

T.—The mission of the twelve, Matt. 10 : 1-7. W.—Freely giving, Matt. 10 : 8-16. W.—Suffering persecution, Matt. 10 : 17-27. T.—A prophet's call, Jer. 1 : 1-10. F.—The church persecuted, Acts 8 : 1-8. S.—White harvest fields, John 4 : 31-38. S.—Comforting promises, Isa. 40 : 1-11.

**Primary Catechism**—*Ques.* 125. *What did Jesus tell His disciples about His coming again?* A. Jesus told His disciples that He would come again, to judge the world.

**Shorter Catechism**—*Ques.* 107. *What doth the*

*conclusion of the Lord's prayer teach us?* A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, *Amen.*

**Lesson Hymns**—Book of Praise : 22 (93), 80 (235), 103 (283), 235 (559), 553 (759), 238 (552). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa. 40 : 1-11. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 1064, "Ye are of more value than many sparrows." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—A.D. 27 ; Galilee.

**Connecting Links**—Matthew, in ch. 10 : 1, returns to the point in his narrative reached in Mark 6 : 7. He has recorded the call of the two pairs of brothers (ch. 4 : 18-22) and of Matthew (ch. 9 : 9) to be disciples in a closer sense than the ordinary followers of Jesus ; but as yet nothing has been said about their working with him or for him. Now, after having received some training from Jesus,—some of them had previously been trained by John the Baptist—they were to be sent to work away from the Master. Instead of one centre, there are now to be seven centres,—Jesus, and the six pairs of apostles. Matthew does not mention that the apostles were sent in pairs, but, in his list, he arranges them in pairs. The four passages forming the lesson are taken from the directions which Jesus gave to the apostles.

#### I. The Winning of Disciples, 5-8.

V. 5. *These twelve* ; called "apostles" in v. 23, that is, those "sent forth with a commission." *Sent forth* ; to extend the influence of Jesus, in view of the need of the people and their readiness to receive the gospel. *Go not* ; "go not away," that is,

from your right road. *Into the way of* ; the way leading towards. *The Gentiles* ; of whom there were large numbers in Galilee. *Samaritans* ; people of mixed blood, who worshiped God at their own temples on Mount Gerizim. There was keen hostility between them and the Jews. *Enter ye not*. The prohibition against preaching the gospel to the Gentiles and Samaritans was a temporary one. It was not laid on the Seventy afterwards sent forth (see Luke 10 : 1-16).

Vs. 6-8. *Lost sheep* ; "lost, because they had no shepherds, no competent teachers" (Plummer), an expression of pity. *House of Israel*. No special class is meant, like the publicans and sinners, but the whole people. "Israel" is the most sacred name of the nation. It denotes the people as in covenant with God. *As ye go, preach* ; "another indication of the temporary character of these directions. They are to be 'field preachers,' moving on from place to place. No permanent organization is to be attempted" (Plummer). *The kingdom of heaven*. The Messiah is come, and the kingdom is ready when they are ready. *Heal . . . cleanse*

.. raise the dead . . . cast out devils. They are to do just what Jesus himself did, as described in chs. 8, 9. *Freely . . . received, freely give.* They had paid nothing for the power to heal, and they must not take payment for healing.

## II. The Protection of Disciples, 29-31.

Vs. 29-31. These verses contain a third reason against fear, the first two being found in vs. 26, 27 and v. 28 respectively. The three reasons are: (1) The experiences of the apostles will be only what those of Jesus were; (2) Human power to hurt is limited to the body; (3) The apostles are under the providential care of their heavenly Father. *Two sparrows*; the commonest and cheapest of birds, eaten by the very poorest. *A farthing*; the Roman "as," worth something less than a cent. *Fall*; anyhow,—hurt, caught or killed. *Without your Father.* God, who is your Father, is in this apparently trifling event, knowing, allowing, causing it or cooperating in it. *Very hairs of your head.* Care for the hairs of the head is the utmost limit of protection (compare 1 Sam. 14 : 45). *Numbered*; and, therefore considered valuable and to be guarded. Worthless things are not counted. *Fear ye not*; repeated for the third time. *Of more value.* We are not merely God's creatures, but also his children, and therefore, every individual soul has an infinite and endless worth.

## III. The Demands on Disciples, 37-42.

V. 37. *Loveth . . . more than me.* Jesus warns the disciples that his gospel will make divisions in families. The disciples must not hesitate to side with him rather than with father or mother or son or daughter. *Not worthy of me*; not worthy to belong to me, to be my disciple. To obey Christ is the superior obligation of the disciple; everything else must give way to that.

Vs. 38, 39. *Taketh not his cross.* It was the custom to make criminals carry their own cross to the place of execution. So the disciple must be prepared to take upon himself the most painful and shameful suffering, even to death. *Findeth his life*; by winning material pleasure and prosperity. *Lose it*; the higher life. *Loseth his life*; sacrifices material good in Christ's service. *For my sake.* Only one who knew himself

divine could claim such a sacrifice. *Find it*; secure the higher life.

Vs. 40, 41. *Receiveth you*; not merely by showing friendliness, but by accepting your message. *Receiveth me*; because the messengers of Christ represent him and convey his teaching. *Receiveth him that sent me*; because Christ is God's messenger and makes known his will to men. *Prophet*; in the Christian sense, or preacher of the gospel. *In the name of a prophet*; because he is recognized as being a prophet. *A prophet's reward*; because his receiving the prophet's message proves that he has a kindred spirit with the prophet. *A righteous man*; one who practises or strives to practise the righteousness which Christ makes known; "not a man without faults, but a moral hero."

V. 42. *A cup of cold water only*; so refreshing to a weary traveler in the thirsty East. *Little ones*; simple, weak disciples, who resemble little children. *In the name, etc.*; because he is a disciple of Christ. It is this motive that gives the act its value. *His reward*; the reward which his kind action deserves.

## Light from the East

TRAVELING IN PALESTINE—In modern times there have been several ways of getting about in Palestine.

Before the War you might go up by train from Jaffa (Joppa) to Jerusalem, or from Haifa (on the Bay of Acre) across the Jordan and then north to Damascus. The War has given the land several more lines of railway, a line connecting Jerusalem with the north and another connecting it with Egypt.

Or, you might travel by carriage over a good road from Jaffa to Jerusalem and on across to Jericho, or from Haifa across the hills of lower Galilee, to Tiberias, or along the watershed of western Palestine all the way from Hebron to Nazareth. Before the War, Palestine had these two little railways and these three carriage roads. All other travel was by bride-paths, rough and uncared for, generally full of stones.

"Why don't the people turn out and clear the paths near their own villages?" I asked a native, "they could do it all in half a day." He answered characteristically, "The paths

were like that in our fathers' time. Why should we be any better than our fathers?" Along these paths, men, women and children make their slow way, sometimes on horseback, oftener on donkeys, oftenest of all on foot. In our Lord's time it was on donkeys, but much more on foot that people traveled from place to place.

If you go on foot and carry nothing but a staff or club, you pass unmolested. But if you have a donkey or horse, wallet or other possessions, you may expect to be set upon and robbed. Our Lord's disciples went out as very poor men or as very indifferent about this world's goods; they were perfectly safe and unhampered.

### THE LESSON APPLIED

V. 5. We are all sent on a mission. It is not enough to be diligent in business, although even that should not be regarded as an unspiritual activity. We must be "fervent in spirit; serving the Lord," as the daily missionaries of his kingdom. "Ye are my witnesses," saith the Lord Jesus, "As the Father hath sent me, even so send I you. Go, disciple the nations."

V. 6. Do the mission work that lies nearest. Weeping sentimental tears over the failure of the religions of China to meet the physical and spiritual needs of that people will not satisfy the Lord Jesus Christ, if right to our hand there lies some neglected task of the kingdom which we refuse to touch. Let us begin at home, but not stay at home. The Christian compassions should be broad enough to take in all the world.

V. 7. Our mission to the world is a double one,—evangelism and social service. Not one or the other but both together. There are times for prayer and preaching and times for practical helpfulness. A Swedish girl came out to America alone to meet her lover. While on the way, he suddenly died and there was no one to meet her. She fell into the hands of a white slaver, but managed to escape and rushed to a minister of the gospel and told her story. He did not quite believe her. He proposed that they have a word of prayer, but instead of getting down on her knees she got up on her feet and lifting up her hand said, "Oh mister, I don't want your prayers now, I want a friend." Evangelism and social service are the two oars of the kingdom.

V. 8. Why should we give our good money to better the conditions of China or India? Because we are creditors in our turn. If the missionaries of the early church had not

heard the Macedonian and Anglo-Saxon call, we should yet have been sitting in darkness. Freely we have received. Let us as freely give. From God the all bountiful, we hold all that we have and are. "What hast thou," says the apostle, "that thou hast not received?"

Vs. 29, 30, 31. Tennyson composed one of his most beautiful poems on a story told him by Miss Mary Gladstone. There was a little girl in a hospital, and as the doctor and nurse passed by her bed they stopped, for her eyes were shut and they thought she was asleep. "We must try that operation to-morrow," he said, "but I am afraid she will not get through it." Later she told the girl in the next bed what had been said, and she replied, "I know what I should do, I should ask Jesus to help me." "Yes, I will, but how will he know it's me when there is such a lot of us in the ward?" "I'll tell you," said the other. "Put your arms outside the counterpane." The next morning the little girl's arms were outside the counterpane. Her eyes were closed. She was dead. The Lord took care of her by taking her home to be with himself. In the same way he took care of our noble missionary in China, Dr. Menzies. To die or to be killed is not to be forsaken of God.

Vs. 37, 38. God does not ask us to love our loved ones less, but himself more. Generally speaking there is no competition between our natural affections and our love to God. Our faithful missionaries who left their children behind them in that splendid home for the children of missionaries in Oshawa, had experience of such a competition. Would they stay at home with their children or go forth without them to spread the knowledge

of a Saviour's love? They went. They proved themselves worthy. They have put the Lord Jesus ahead of father or mother, son or daughter.

V. 39. We are enriched through sacrifice. We are impoverished through selfishness. The giving of the Christian church for the spread of the gospel in non-Christian lands makes us rich toward God. Said a poor news boy of Gary, Indiana, who gave of his skin to cover the fearful burns of some one who was a stranger to him, a stranger whose life he saved at the expense of his own, "I guess I am some good after all." The only wealth that can last forever comes to us through the gate of sacrifice,—the sacrifice of God, others and self.

V. 42. No service is too small to be rendered in the name of Jesus. Some folks are obsessed with the idea that they must do

some great thing. A cup of cold water given in the true spirit of a disciple of Jesus is worthy service. Dr. Jowett tells of the effect upon Oscar Wilde, in his shame when a friend paid him the common courtesy of lifting his hat in his presence. He continues, "I think what is needed above many things in our time is the sanctification of our conventionalities. Some men's 'Good morning' falls upon your spirits like the morning dew. All these are cups of cold water."

Matt. 9: 37, 38. Golden Text. What this world needs now is more men and women who will spread the good news of the kingdom and reach out a helping hand to the needy as they have opportunity. The self-seekers and the time servers are too many.

"God give us men. A time like this demands strong minds, great hearts, true faith and ready hands."

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

Let the teacher begin by seeking to make plain the definite connection between our lesson to-day and the closing section of last week's lesson. This connection is made more apparent by reference to the Revised Version in which there is no break made between the end of ch. 9 and the beginning of ch. 10. At this point make a special missionary application of the lesson. Point out that it was the Saviour's vision of the need of men which led him to send out the apostles on a missionary tour of Galilee, and that the realization of the world's need has always acted as a most urgent call to missionary activity. Now discuss:

1. *The mission of the twelve*, vs. 5-8. Secure suggestions from the class as to why Christ laid upon the apostles the restriction that they were to preach only to Jewish hearers. Why was it only natural that the good news of the kingdom should be offered first of all to the people of Israel? Is there anything in the suggestion that it would be somewhat easier for the twelve, who were as yet only in training, to go with their message to their own people rather than to Gentiles and Samaritans who might be more hostile

to them? What was to be the text for their preaching? With what beneficent actions was their preaching to be accompanied? Call attention to the appeal of gratitude made at the end of v. 8. How do these words of Jesus apply to ourselves in our work for the kingdom?

2. *The safety of Christ's workers*, vs. 29-31. Point out that here we have another statement of a favorite teaching of Jesus,—that, since God is our father, we are safe in his keeping anywhere and at all times, when we are living according to his plan for our lives. Remind the class of how Jesus himself ever lived in that faith. What special bearing would this teaching have upon the mission on which the twelve were being sent?

3. *Sacrifice and service*, vs. 37-39. Make clear that the essential meaning of v. 37 is that our loyalty to Christ must surpass any other loyalty in life. What does it mean to take up a cross? Is Christ's meaning that we are to follow him into a life of sacrifice? Can there be any real service apart from some degree of sacrifice? Encourage the class to give illustrations of the truth of Jesus'

paradox in v. 39.

4. *Christ's representatives*, vs. 40-42. Seek to show how those who undertake service for Christ are in a very real sense his ambassadors. Remind the class of Paul's discovery

that in persecuting the Christians he had been persecuting the risen Christ. How does this give dignity to our work for Christ? In what way can it give us courage in our Christian service?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Topic for the Senior Department is: **RECRUITING CHRISTIAN WORKERS.** The aim of the teacher should be to set forth and impress upon the scholars the claims of Christ upon their life service. Following is an outline for the teaching of the lesson, keeping this Topic in view.

1. *What is the service to which Christ calls?* (See vs. 5-8.) There is, first of all, the scope of the service. Point out that, in the case of the Twelve, their activity was to be limited to Jews, the Samaritans being excluded, not to speak of the great heathen world. That limitation, however, has been removed, and the service to which Christ now calls, embraces all mankind.

Bring out that the task assigned to the apostles, and to Christian workers after them, is two-fold: (1) Preaching the gospel; (2) Healing the sick.

Discuss what is included under these two departments in the work of the modern church.

The first takes in all evangelistic and educational work in the home land and in foreign mission fields, the work of colleges in preparing men for the ministry and of training schools for deaconesses and other women workers, the work of Sunday Schools and Young People's organizations, social service effort, etc.—everything that helps to bring human hearts and homes under the sway of the gospel and that helps to make the community Christian.

The second embraces all medical mission work at home and abroad and all efforts to promote the good health and physical welfare of mankind.

2. *What is promised in Christ's service?* (See vs. 29-31, see also vs. 26-28.) Bring out the teaching of vs. 26, 27 that the experiences of the servants of Christ will be only what those of Jesus himself were, of v. 28, that the power of their enemies to hurt reaches only to the body and of vs. 29-31, that they will be always under the providential care of their heavenly Father. Take up vs. 29-31 in detail, as showing how minute and universal this care is.

3. *What are the demands which the service of Christ makes?* (See vs. 37-39.) The teacher should not attempt to tone down these. The scholars should be made to feel that the service of Christ requires that they shall put him and his claims first in their lives, that everything else shall be held subordinate.

4. *What are the rewards which the service of Christ offers?* (See vs. 40-42.) Bring out that these rewards are described in terms of fellowship,—fellowship with Christ and the Father (v. 40), fellowship with the prophets and all the righteousness (v. 41); also, that not even the most trifling services, even the giving to a disciple of a cup of cold water shall not miss its fitting reward.

Press home the claims of Christ upon the scholars and endeavor to win discussions for life service.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Have the pupils connect the sending forth of the Twelve with the reference to the waiting harvest at the close of last week's lesson. Whom do your pupils consider to be

the modern representatives of these apostles? *The Ambassador's Marching Orders*, vs. 5-8. Discuss the significance and value of these men being sent forth "two and two," Mark



6: 7. Why should they be commanded to avoid the Gentiles and Samaritans, and was this command intended to be temporary only? The reference to the "lost sheep" may be understood in the light of Matt. 9: 36. Have members of the class express their opinion as to which of the "marching orders" are of primary importance. Paraphrase the message, "The Kingdom of heaven is at hand." Note that the ambassadors' work is exactly the same as that carried on by the Master hitherto. Explain the various features of this ministry. Does the command, "freely give" suggest that the apostles were somewhat appalled at the magnitude of their task, and doubtful of their abilities?

*Protection Assured*, vs. 29-31. Question the class about the protection afforded by any nation to its ambassadors. Point out the probable need of the apostles to which this encouragement was first spoken. An interesting light on the poverty of the day is cast by the illustration of the sparrows. These were sold to the poor people for food. Doubtless Jesus, as a lad, had often watched them fluttering in their cages in the marketplace at Nazareth. And the conviction came to him that the Father in heaven even

watched over them. Need the apostles have any fears then? They are assured of the utmost protection, v. 30.

*The Stern Demands of the Kingdom*, vs. 37-39. Question the class about Jesus' regard for the family relationships. At the cross, he showed his concern for the future of his mother. Emphasize and illustrate the fact that no loyalties, however worthy, can take precedence of our loyalty to Christ. Probably the problem may be raised of a clash between Christ's call to a life-work, and the wishes of parents. Even the wounding of loved ones may be necessary for Christ's sake. Explain the significance of "taketh not his cross" in the light of the custom of having the condemned person carry his cross to the place of execution. Will your pupils back away from the call to sacrifice?

*How the Ambassadors Should be Treated*, vs. 40-42. What meaning had these words to the people generally and to the apostles? Have the class discuss the proper attitude to the ambassador of Christ and to his message. Consider the relation of this message to the pension funds of our church. Close with the thought of the privilege of giving full-time service to Christ.

## 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: 7-11; Luke 9: 1-6, 10: 1-20.

Have the Golden Text repeated and question to test the pupils' knowledge of the circumstances under which the words were spoken. (See last lesson.) Ask the members of the class to suggest different names given to a person who is sent with authority to deliver a message or transact business for another. Try to draw from them the words apostle and missionary, and when the meaning of these words is clear, develop the meaning of the term Christian missionary. To-day's lesson passage is part of St. Matthew's account of the sending out of the first Christian missionaries, who in the Bible are called apostles.

Who sent these missionaries out? How many were there? Where can we find their

names? Vs. 2, 3. Have these names repeated or read and explain that Matthew only names them in pairs, but Mark says they were sent out in pairs, Mark 6: 7. Encourage your pupils to memorize the apostles' names. Where were these missionaries told not to go? V. 5. Explain who the Samaritans were. (See 2 Kgs. 17: 5 and 24.) They accepted only the first five books of the Old Testament as the Word of God and were despised by the Jews. Where were they told to go? V. 6. The gospel was preached to God's chosen people (Israel) first. Afterwards it was sent to all nations. (See Acts 1: 8.) What were the missionaries told to say? V. 7. What were they told to do? V. 8. These apostles were ordinary Galilean fishermen and tradesmen. How had they been fitted for this

work? Emphasize the importance of their association with Jesus and read of their final equipment, v. 1.

Show that through the different departments of the Church's home and foreign work, Christ's missionaries are preaching the same gospel and doing the same work to-day.

Jesus told the apostles that they would meet persecution and danger but they need not fear anything that men could do to them. Who can read the encouragements he gave to them? Vs. 29-31. What is the value of a farthing? Truly God's children need not fear.

But God must come first in the hearts of

his people. Have vs. 37-39 read and question on what they say. Explain that among the Romans a condemned criminal was compelled to carry his cross to the place of execution. Until he was unable to bear it any longer, Jesus carried his own cross. (See John 19: 17.) In Luke 9: 23 the word daily is used. Press home the truth that Christians should prove their loyalty to their Master by the courage and faith with which they meet the petty trials and vexations of life as well as by their readiness to die for his sake.

Read vs. 40-42 verse by verse and compare the main thought expressed in them with Matt. 25: 34-40.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach that Jesus has a work for each of us which no one else can do.

**THE STORY.** You know about some of the helpers that Jesus had chosen. Can you tell about them? Two of them he met first away out there by the river Jordan one day when his cousin, John the Baptist, was preaching. A whole year afterwards he saw these men fishing out in the Sea of Galilee. What happened that day?

But these were not all the helpers that Jesus had. Here and there as he went about he picked out men that he invited to go with him and be his special helpers, his disciples. He chose twelve. Day by day they went with him, hearing him preach and seeing him heal the sick. They learned his ways. But they could reach a great many more people if they did not all stay together, so by and by Jesus divided them and sent them out, two by two, in different directions so that they could go to many towns in one day.

Jesus' heart was so full of love for the people who did not know the good news he had come to bring, that he wanted to tell it to all that he could. He said that the world was like a great harvest field with the grain all ready to be cut, and few reapers to go out and cut it. Every one who works for Jesus is a "reaper" for him, because that is the way we gather in the precious souls for

the Church and for heaven.

A missionary was invited to a great feast given by some rich men in India. There was everything delicious and expensive to eat, so much more of it, too, than they could eat. But the poor missionary could not enjoy one bit of the feast because he knew that close to that beautiful house were many, many people dying of hunger. And the rich men did not care. Because we have Christ's love in our hearts, we cannot sit down to a fine dinner and forget all about the hungry people in our country and other countries, can we? So we send baskets of good things to needy ones near by, and we give our money for those far away.

You will see in the picture on your picture roll and in your QUARTERLY, the disciples starting out. Jesus had said to them, "Pray that God will send reapers into this great harvest," and they were helping to answer the prayer by going themselves. Suppose you should pray that God would send a Sunday School paper to-day to some boy or girl near your house who is not at Sunday School. Now, if you really and truly meant that prayer, you would use the good, strong body that God gave you and you would carry that paper there yourself, wouldn't you? If you couldn't go, then you would ask God to send some one else. And the disciples were going themselves while

they prayed for others to go, too.

You will notice that the men are not carrying any food or clothes with them. Jesus said, "Freely ye have received, freely give." He was giving all his time, all his healing, all his wonderful miracles without receiving any pay. He had come down from heaven to give everything, even his life, freely. And they were to give freely.

They were not to take any clothing or any money or any food, for the people where they preached and worked were to give them those things. It is a little like that now when we pay the salaries of the missionaries and the ministers. We do not pay them for the work they do, because they do that for God, but we pay money for food and clothes

and house rent so that they can spend all their time doing God's work and will not have to stop and work part of the time at other things to earn a living.

The disciples would have trouble and be unkindly treated in some places, but read vs. 29, 30, and 31 to see what Jesus said to them. In other verses Jesus tells them what a blessing will come to all those who help the reapers who are working in his harvest. So when we help our minister or our teacher, or when we do anything for any one for Jesus' sake, that wonderful blessing belongs to us. Let us have thankful hearts for all that God has done for us, and let us show our love by trying to send and to tell the story of Jesus to as many people as we can.

#### FROM THE PLATFORM

<i>PET.</i>	<i>AND.</i>	<i>THO.</i>	<i>MATT.</i>
<i>JA.</i>	<i>JO.</i>	<i>JA.</i>	<i>LEV.</i>
<i>PHI.</i>	<i>BARTH.</i>	<i>SIM.</i>	<i>JUD.</i>

Ask what name was, in v. 2 of the lesson, given for the first time to the Twelve (see the Lesson Explained). Question as to the meaning of the word "apostle," bringing out the fact that it is the same as that of missionary, that is, "one sent forth." Now the lesson tells how Jesus sent forth the Twelve as missionaries. Call for their names, and write these on the blackboard in pairs, according to the arrangement of Jesus. Question, as the names are written, as to the outstanding facts known about each of the Twelve. Talk about the mission on which they were sent, bringing out the prominence given to healing as a means of introducing the gospel, and the limitation, meanwhile, to the Jews, that through them the gospel might be sent into all the world. Impress the lesson that the most varied talents may be of use in the service of Jesus, and especially in the work of missions. Urge each scholar to find his work and do it.

Lesson IX.

### HOW JESUS WAS RECEIVED

November 28, 1920

Matt. 11 : 1-6, 16-19, 25-30 ; 12 : 14.

**GOLDEN TEXT**—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—  
Matt. 11 : 28.

1 And it came to pass, when Je'sus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another ?

4 Je'sus answered and said unto them, Go and shew

John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

16 But whereunto shall I liken this generation ?

It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

25 At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

#### THE LESSON PLAN

- I. The Baptist's Doubt, 1-6.
- II. The Jews' Faultfinding, 16-19.
- III. The Saviour's Invitation, 25-30.

#### HOME DAILY BIBLE READINGS

M.—How Jesus was received, Matt. 11 : 1-6, 16-19.  
T.—Warning and invitation, Matt. 11 : 20-30. W.—A question and answer, Luke 7 : 18-25. T.—A house divided, Luke 11 : 14-26. F.—A withered hand, Matt. 12 : 9-14. S.—A band of believers, John 6 : 60-70.  
S.—A Man of Sorrows, Isa. 53 : 1-6.

Primary Catechism—Ques. 126. *What will hap-*

26 Even so, Father : for so it seemed good in thy sight.

27 All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Ch. 12 : 14 Then the Pharisees went out, and held a council against him, how they might destroy him.

*pen at the Judgment Day ?* A. At the Judgement Day the dead will be raised to life again ; and Jesus will separate the good from the bad.

Shorter Catechism—Review Questions 105-107.

Lesson Hymns—Book of Praise : 3 (138), 45 (180), 102 (274), 134 (408), 558 (761), 140 (405). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 53 : 1-6. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 133, "Come Unto Me." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—A.D. 27 and 28 ; Galilee.

**Connecting Links**—Since the arrangement of the materials in Matthew's Gospel is logical, rather than chronological, the various parts of to-day's lesson do not all belong to the same time or the same place. The visit of the Baptist's disciples probably took place several months prior to the sending forth of the Twelve (see last lesson), while vs. 25-30 belong to a later period, when the Seventy (see Luke 10 : 1-22) had returned from their mission. Again, the incident (ch. 12 : 1-13) which led the Pharisees to take council against the life of Jesus (v. 14) was considerably earlier than the coming of the deputation from John.

#### I. The Baptist's Doubt, 1-6.

V. 1. *It came to pass . . . made an end ;* a favorite formula with Matthew at the close of our Lord's discourse (compare 7 : 28 ; 13 : 53 ; 19 : 1 ; 26 : 1). *He departed ;* from the unknown place where the address to the Twelve was given. *Their cities ;* the cities of Galilee, choosing others than those to which the disciples would go. No one would listen to them if he were present.

Vs. 2, 3. *John had heard in the prison ;* the fortress of Machaerus, on the east of the Dead Sea, where Herod had imprisoned the Baptist (ch. 4 : 12) and where the great forerunner was afterwards murdered, ch. 14 : 1-12. Apparently Herod permitted John's disciples to visit him. Indeed, the king himself used to converse with his prisoner, Mark 6 : 20. *The works of Christ ;* the Messiah. John recognized that the works of Jesus were such as the Messiah should perform, but thought that these works were insufficient. "He wished Jesus to come forward more publicly and decidedly as the Messiah" (Plummer). *Sent two of his disciples.* John had still disciples whom he had not passed over to Jesus. (Compare Acts 19 : 1-17.) *He that should come ;* "the Coming One," the Messiah, Ps. 118 : 26 ; Heb. 10 : 37. *Do we ;* "are we to." *Look for another ;* "a different kind of person," one who would suddenly and forcibly establish the Messianic kingdom after a signal act of judgment (see ch. 3 : 10, 12). That was John's idea of what the Messiah should do, and because Jesus did not act in agreement with his idea, he was filled with doubt.

Vs. 4-6. *Go*; "a note of command almost peremptory." *Shew . . . again*. Omit "again," simply "report." *Hear*; from others. *See*; with your own eyes. *Blind . . . lame . . . lepers . . . deaf . . . dead . . . poor*; all works of mercy, none of mere power and display, arranged in three pairs, the more mighty work in each pair coming first. Preaching the good tidings to the poor is coupled with raising the dead, as the most convincing proof that Jesus is the Messiah. Works of healing, of which John had heard, did not prove Jesus' Messiahship. But preaching the good tidings to the poor, was clearly Messianic (see Isa. 61 : 1) and compare Luke 4 : 18-21). Jesus' answer is a challenge to John to revise his idea of the Messiah. *Blessed . . . not be offended in me*; Rev. Ver., "find none occasion of stumbling in me," that is, do not stumble or falter in their faith in Jesus as the Messiah because his words and deeds are not just what they expected in the Messiah.

### II. The Jews' Faultfinding, 16-19.

Vs. 16-19. After the departure of John's messengers, Jesus speaks in high praise of the great forerunner, vs. 7-16. Then follows a parable "aimed at the formalists among the Jews, and the Pharisees in particular" (see Luke 7 : 31-35). *This generation*; the critics amongst them. *Markets*; Rev. Ver., "market places," a favorite playground. *Their fellows*; "the other party." A game of charades is in view, one set acting a part, the other sitting by and, if they guessed right what was acted, joining the actors. *Piped*; imitating the merry tones of a flute at a marriage feast. *Mourned*; imitating the wailing notes of a funeral dirge. *Lamented*; that is, beating your breasts. *John . . . neither eating nor drinking*; living a severely ascetic life. *Hath a devil*; is mad with melancholy. *The Son of man . . . eating and drinking*; living a life of sociability. *Friend of sinners*; at first a sneering insinuation, now a title of honor. *Wisdom*; the Divine Wisdom who sent and inspired both John and Jesus. *Justified by her works*; (Rev. Ver.) by the results produced in the lives of disciples of John and Jesus.

### III. The Saviour's Invitation, 25-30.

V. 25. *Jesus answered*; not necessarily to anything said, but to a situation that called

forth such thought, like the return of the seventy, to which Luke attaches these words of Jesus, Luke 10 : 21. *Thank thee*; joyous adoration of the wonderful grace of God. *Hid*; not that intellectual power is a hindrance to receiving the gospel, it is merely unnecessary. *These things*; the message of the kingdom in word and deed, whether brought by Jesus or his disciples. *Wise and prudent* (Rev. Ver., "understanding"); such as the rabbis and scribes. Spiritual truth is revealed not to those who are wise in their own conceit, but to those with the meekness of children and the childlike desire to know. This is a law of God's dealings with men. *Babes*; those who are as ignorant of the scribes' learning as are babes. A sense of ignorance is the first condition of learning.

V. 26. *It seemed good*. This law of the spiritual world represents the good pleasure, the gracious purpose of God, with which Jesus was ever in glad agreement. "Jesus does not praise God because the truth is hid from any person, but because it is revealed on conditions that make it open to all."

V. 27. *All things*; all things relating to God's purpose of grace, which Jesus was commissioned to fulfil. *Have been delivered* (Rev. Ver.); "entrusted for a mission." *My Father*. He was God's Son in a unique sense. *But the Father*. Jesus was misunderstood even by his own disciples and family, but the Father knew him thoroughly. This assurance accounts for his marvelous composure. *Save the Son*. Some knowledge all men have, but only from the Son can be obtained adequate knowledge. *Son will reveal him*. Jesus claims here to be the supreme revealer of God as Father.

V. 28. *Come unto me*; a gracious invitation, but also an insistent command as the revealer of the Father. *Labour and are heavy laden*; a description primarily of the Pharisaic religion, with its burdensome requirements, but applicable to all those fatigued and burdened with the vain search for the knowledge of God. *Rest*; in the knowledge of God's fatherly care, giving freedom from excessive toil and needless anxiety, and in the possession of the spirit of sonship.

V. 29. *Take my yoke*; a current expression among the rabbis. "Become my disciples." *Learn of me*; take me as your Master in religion. *Meek and lowly in heart*; Jesus' qualification to be a religious teacher. The proud man cannot know God, Ps. 138 : 6. *Rest unto your souls*; the satisfaction of your desire for the knowledge of God.

V. 30. *My yoke is easy*. Christ's doctrine of God fits the spiritual nature of man. It satisfies mind, heart and conscience. *My burden is light*; as contrasted with the legalism of the scribes. The burdens of Jesus are the commands he lays upon us. But these commands bid us strive after nothing short of perfection. Is not his burden, then, the heaviest of all? It would be, only he inspires the love which can fulfil his bidding.

Ch. 12 : 14 tell how the Pharisees, seeing that Jesus' views of religion were radically different from theirs, planned to destroy the new teacher and his heretical opinions.

### Light from the East

JOHN IN PRISON—Among the old Hebrews there was very little confinement in prison.

The process of justice was simple and swift. When a malefactor was seized he was hurried before a judge or an improvised court, and when he was condemned he was taken out immediately for the execution of the sentence. But if people had to wait, say, for an oracle from Jehovah to decide, the wrongdoer was kept in ward, as in the case of the man who broke the Sabbath (Num. 15 : 34) or that of the blaspheming Danite, Lev. 24 : 12. So Joseph's brethren put him in a pit pending an issue of the matter. The common forms of punishment were fines, stripes and death; imprisonment as punishment did not fit in with Hebrew ideas.

Under Roman law justice was slower, but more discriminating. Wrongdoers were held till they could be fairly tried. The Romans used prisons for both purposes, to keep men safe against the day of trial, and as places of punishment. The Herods imitated the Romans. Herod Antipas put the inconvenient prophet John out of his way; he imprisoned him at Machærus. Whether he was chained between soldiers there, or was condemned to solitary confinement we have no means of knowing.

### THE LESSON APPLIED

V. 1. This has been called "an age of doubt." Never before, perhaps, did so many people sympathize with the mood that prompted Daniel Webster to have inscribed upon his grave stone this scriptural legend: "Lord, I believe; help thou my unbelief." Some doubt honestly like John the Baptist, and some doubt dishonestly as when they wish to do away with God as father to the agnostic or atheistic thought. In all honest doubt there is the seeking spirit. It would rather believe than disbelieve. It ever asks, "Art thou he that should come, or do we look for another?" It would think things through to the end.

V. 4. How shall we meet the doubt of our age? In the way of Jesus. He did not send John back to the Old Testament. He submitted present facts as evidence. A chaplain at the front came across a poor fellow wounded on the field. Taking out his pocket Bible he asked the man if he would like to

have a bit of scripture read to him. The reply was, "If it is all the same to you I would rather have a drink of water." The chaplain procured the drink of water. Then the wounded man complained about his head being uneasy and the chaplain's coat was turned into a pillow. Then the chaplain noticed that the man was cold and shivering. The chaplain's great coat was wrapped about the sufferer like a blanket. The wounded soldier said, "If there is anything in that book which will make a man treat another as you have just now treated me, for God's sake read it." It is the gospel lived before men that gives the preached gospel its grip and power.

V. 6. Though "there lives more faith in honest doubt, believe me, than in half the creeds," Yet faith unclouded by any doubt at all is the true ideal. "Blessed is he," said Jesus, "who shall not be offended in me."

In this respect John Bunyan has the advantage of John the Baptist. His blind child, his favorite child, used to come to him in Bedford jail to carry away the manuscripts for printing. On one occasion as she stood to go, the great preacher laid his hand upon her head and said: "Poor child, how hard does life go with thee in this world. Thou must be beaten, suffer cold and want and nakedness, must beg and yet I cannot endure that even the wind should blow upon thee." That was faith indeed.

V. 19. Jesus was rejected by some and even slandered by way of excuse for that rejection. One is surprised that the sinless Christ, who ever went about doing good, should be the target for the cruel shafts of calumny. But it was even so. Sweet toward folk, he was stern as to principles and found it necessary to condemn the wrong and oppose the selfishness of many a vested interest. Hence misrepresentation and calumny. "Blessed are ye, when men . . . shall say all manner of evil against you falsely, for my sake."

Vs. 16, 17, 18. "Our Lord when reviled, reviled not again." He did not give them back a Roland for their Oliver. Neither did he ignore the slander. He exposed its falsehood and its folly, but not in the spirit of the slanderers. One time Goldwin Smith was slandered pseudonymously by Disraeli. Goldwin Smith had in his possession a letter of Disraeli's to Sir Robert Peel which could have been used to prove that Disraeli was a liar, but this letter was given to Goldwin Smith in trust and it could not be used with out dishonor. Smith contented himself with writing Disraeli a letter which stingingly exposed that man's cowardly action.

V. 20. Our Lord was received gladly by all those who had the child-like heart of trust and love. Indeed he says somewhere that

unless men and women are willing to become as little children they cannot enter the kingdom of heaven. The scientists and philosophers of this world may very well miss the gospel because they are looking for something very profound and abstract, whereas the gospel is simplicity itself so far as the conditions of its reception are concerned. Follow me, love the brethren, disciple the nations. Such simple and yet all embracing commandments as these can enter the lowliest door of childhood. Whoever has loved father or mother is wise enough and prudent enough to receive the revelation of God.

Matt. 11 : 28. Golden Text. If Jesus is met by honest doubt and open hostility and a glad acceptance according to the various classes of people in this world, then let us know at once that he has but one attitude for all classes. Come unto me. He promises rest and refreshment. There is a time in the life of a boy when it may be said that he is passing through the "steam engine age." Some one tells this story. "One day I was walking out with our neighbor's little boy. He was tired and lagged behind. I called out to him. 'Come, my boy, you are too slow. You must hurry.' 'Wait,' he answered complainingly, 'I'm tired and can't walk as fast as you can.' We thought to experiment as we called back again, 'Come, be a steam engine, my boy.' Instantly his eyes sparkled, his little fists began revolving in piston-like fashion, a vigorous puffing ensued and down the track our steam engine came dashing by and reached his home and came back again to meet us." In himself that lad was scarcely able to walk, but when he got out of himself and became something else, he could run a mile. That something else and that new creature—that Christ's man, the Lord can make us.

## 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.

In considering the lesson to-day, be sure to keep in mind the title of it, seeking to show the various ways in which the message of Jesus was received by different kinds of people,—some doubting it, some not serious about it at all, some gladly welcoming it,

and some being turned by it into the open enemies of him who brought it.

1. *The fruits of Christ's ministry*, ch. 11 : 1-6. Help the class to appreciate the position of John, languishing in prison, but hearing the reports of Jesus' ministry. Was

it natural that John should have doubts as to whether Jesus was really the promised Messiah? If he was, why should his fore-runner be allowed to remain a prisoner? Call attention to the way in which Jesus answers John's questionings. He does not answer them directly. He rather points to the actual results of his ministry. Point out that Jesus was doing the very things which the Messiah might be expected to do. Lead the class to see that one of the best answers to the doubts which may arise about the claims of Christianity is to be found in its practical results to-day in the lives of those who have given it a fair chance with them.

2. *Playing with religion*, ch. 11 : 16-19. Indicate that Jesus is here dealing with those who refuse to take religion seriously. John comes in one fashion, and they will have nothing to do with him. Jesus comes in a different fashion, and they will have no more to do with him. Their attitude is childish, rather than childlike. Can the class suggest examples of those who follow a like course to-day? What about people who refuse to

find good in the sermon on Sunday because they dislike the preacher's manner? Emphasize the shallowness of such an attitude, and show how it misses the real point.

3. *The great invitation*, vs. 11 : 25-30. Call attention to the prayer of Jesus. For what does he thank God? Is it not true that there are always people, single-minded and not lifted up in their own conceit, who respond gladly to the message of the gospel? Remind the class of Jesus' words in Matt 5 : 3. Point out how natural it is that this prayer should be followed by the great invitation. Those who realize their need, being weary and heavy-laden, are most likely to turn to Christ for help. What is involved in taking Christ's yoke? What is involved in learning of him?

4. *The enemies of Christ*, ch. 12 : 14. Here we are told of those who did not simply doubt, who were not simply indifferent, but who were openly-opposed to the Saviour. Dwell upon the terrible fact that sometimes the message of the gospel results in such enmity. Can the class suggest any reasons why this should be so?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

\* The attention of the scholars should be called to the fact that the various parts of to-day's lesson do not belong to the same time or place. They are selected from different parts of the narrative, and are brought together to throw light on the Topic for the day, namely : THE RESPONSE OF MEN TO THE MINISTRY OF JESUS. The lesson materials may be dealt with after some such method as the following :

1. *John the Baptist is an example of those who were perplexed about Jesus.* (See vs. 1-5.) Bring out in detail the story of how John, in prison, was puzzled about Jesus and sent two of his disciples to ask our Lord if he were indeed the Messiah. The Lesson Explained contains the required information.

Emphasize the fact that, when John fell into doubt, he took his perplexities to Jesus himself. That is the thing for us to do. Dwell, also, on Jesus' way of answering John's question. He did so by pointing to

the works which he had been doing and their results. These were the credentials of his ministry. If they did not prove him to be the Messiah, then proof was impossible.

2. There were those who found fault with Jesus. Vs. 16-19 contain a parable aimed at the formalists amongst the Jews, and especially at the Pharisees. Bring out the details of this parable and show how the cap fitted these carping critics.

3. *There were those who received Jesus with humble and trusting hearts.* (See vs. 25-27.) These were the "babes." Follow out, in detail, these verses as expounded in The Lesson Explained.

4. *There were those who, coming to Jesus, found rest for their souls.* (See vs. 28-30.) The scholars will want to dwell upon the words of the gracious invitation in these verses, and their meaning should be clearly brought out.



5. *There were those in whose hearts was bitter hostility to Jesus.* (See ch. 12 : 14.) Refer briefly to the attitude of the Pharisees towards and their efforts to destroy him.

These are some of the ways in which men responded to the ministry of Jesus. What response am I making? That is the question to press home upon each scholar.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The lesson affords the priceless opportunity of making an appeal for the right attitude of each member of the class to Jesus. However, an appeal to Intermediates should be made chiefly by suggestion. Perhaps the best results will be obtained from contrasting the worthy and unworthy attitude, without any personal references to the pupils.

*John's Attitude to Jesus*, vs. 1-6. Get pupils to give their impressions of John's attitude to Jesus. Correct these where necessary by reference to John 1 : 35, 36 and 3 : 30. It is plain that honesty of purpose was an outstanding characteristic of the Baptist. Ask for explanation of the doubts at this time. Have a pupil read Isa. 35 : 5, 6 and 61 : 1 to see the significance of Jesus' reply. Note the kindly tone of the mild reproof in v. 6. The Master had always great patience with perplexity and honest doubt.

*Refusing to Play the Game*, vs. 16-19. Ask the class for illustrations of the sulky mood Jesus had in mind. Jesus was still young enough in heart to recall vividly the games of his childhood. Your pupils will be well acquainted with the same attitude. Human nature does not change greatly. Show the aptness of his illustration to the attitude of

Christ's critics. It is evident that they were not sincere, and insincerity could not be tolerated by the one who is the truth.

*Jesus Encouraged, Offers Rest to All*, vs. 25-30. It would be interesting to know definitely the reference in the phrase "at that time." The proper background seems to be "some successful mission like the return of the Seventy to which Luke attaches it." The encouragement of success meant a great deal even to the Son of God. Ask the pupils to describe the successes which had probably been reported to Jesus. His outburst of thanksgiving provides a clue. Emphasize the universal appeal of this offer of rest. It meets a wide field of need now as then. What particular burdens does the Master seem to have in mind?

*The Price of Success*, ch. 12 : 14. The unreasonable attitude of the Pharisees was observed earlier in the lesson. Now we see the lengths to which they are driven by their prejudices. The disregard of their tradition on Sabbath-keeping touches off the powder. And Jesus' astounding success fixes their purpose to be rid of him. Yet the Master was prepared to take up his cross. Close with a discussion of the practical question, how we can make Jesus our teacher.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Read also Luke 7 : 18-35 ; 10 : 21, 22.

Question the class about the Topic of last week's lesson, then have one pupil read v. 1 of to-day's lesson passage. Note the word thence and explain that the place from which Jesus sent his apostles forth is unknown. Direct attention to the fact that although Jesus had been working strenuously and he had now twelve properly qualified assistants

his own labors continued as unceasingly as ever.

Ask for the title and the Junior Topic of this lesson and show that both mean the same thing. Explain that in ch. 4 St. Matthew records a number of incidents bearing on this topic, but they did not occur in the order given. Have the class watch vs. 2 and 3 while you read very distinctly, Luke 7 : 18-20. Then note differences in the two

accounts. What is the meaning of John's question? Had he ever felt sure that Jesus was the Messiah? (See John 1: 29, 33, 34.) Who can explain why he had begun to doubt? (See The Lesson Explained and QUARTERLY or LEAFLET.)

Have pupils watch vs. 4-6 while you read Luke 7: 21-23 and discuss the wording of the two accounts. Did Jesus answer John's question? (See Isa. 35: 5, 61: 1.) Get the meaning of offended (v. 6)—made to stumble or lose faith and ask for the pupils' opinions about whether John was a friend or an enemy of Jesus.

Were the next people spoken of in the lesson passage friends or enemies of Jesus? Who were they? What does the last verse in the lesson tell us about them? In which verses do we find something Jesus said about them? Vs. 16-19. Have these verses read and explain all difficult words. Picture some peevish children who will not join in any game that is proposed. Contrast the austere hermit-like life of John the Baptist (Matt.

3: 1, 4) with the perfectly human life of Jesus and show how truly this parable describes the attitude of the Pharisees and other critics. Emphasize the truth that in God's wise plan each person has his own place to fill. John's place was not Jesus' place, neither was Jesus' place John's place.

Read and discuss vs. 25-30 verse by verse. Dwell on Jesus' adoration of the Father, his perfect accord with God's will and pleasure, the simplicity of the plan of salvation and the love and sympathy of God as revealed in his Son Jesus Christ. Describe a yoke and explain that among Jewish teachers, "Take my yoke upon you," meant, "Become my disciple." Christ's followers find his yoke easy and his burden light because one end of the yoke rests on the Master's neck and the other end on the disciple's neck. The burden is borne by both.

Have the Golden Text repeated in unison and close by a discussion of how we can show ourselves to be Jesus' friends. See John 15: 14.

## 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 emphasize the love and tenderness and unselfishness of Jesus and thus to insure the opening of each child's heart to him.

**INTRODUCTION.** The twelve disciples left Jesus and went away two by two to do the work that he had given them. It would have been easier for them to all stay together, and it must surely have been very hard to leave Jesus, but that was the way they could help him most.

**THE STORY.** Perhaps you remember that John the Baptist had been put into prison by the wicked King Herod. It was a dark, damp prison, and that was a hard place for a man like John who was used to the sweet pure air of the out of doors, and to the trees and the grass. As he sat there day after day he began to wonder if the rulers and leaders were not perhaps right about Jesus not being the Christ. Perhaps Jesus was only, like himself, a great preacher and teacher. So John asked two of his friends to go to Jesus and ask him. Jesus was about one

hundred miles away from John's prison, and it was a long journey for the two friends, but they were glad to go.

When John's two friends gave the message to Jesus, Jesus told them to watch and see what he was doing, and then to go back and tell John. They saw the blind being made to see, the deaf being made to hear, the sick being made well. They heard the wonderful words that Jesus said when he talked to the great crowds day by day; they saw the joyful faces of those whose dear ones had been dead and had been brought back to life by Jesus. And they knew that Jesus was the Christ and that John's great work had not been in vain. After these men left, Jesus talked to the people about John, and he told them that no greater man had ever lived than John the Baptist.

But the people who said that Jesus was not the real Saviour were always looking for ways to find fault. They had complained of John because he lived away from people and dressed and preached in a strange way;

and they complained of Jesus because he was just like the plain people, and went into their homes and worked among them.

They complained about the way and the time that he healed the sick. They were very particular about the Sabbath Day. "Remember the Sabbath Day to keep it holy" was a command in their law. Jesus loved that law even better than they did, but he knew that they had added so many foolish customs to it that the real, beautiful, Godlike part of it was quite hidden from them. So one Sabbath when Jesus went into the synagogue they were watching to see if he would not somehow break some of their Temple rules. Jesus knew what was in their minds, and he was not afraid of them.

Among the people in the church was a man with a withered-up hand. It had not grown since he was a baby and it was stiff and useless. The men that were trying to get Jesus into trouble asked him, "Is it lawful to heal on the Sabbath Day?" Jesus answered by asking them a question. "If you had a sheep," he said, "and it fell down into a hole, would you pull it out on the Sabbath Day? And is not a man worth more than a sheep?"

Then Jesus said quietly, "It is lawful to do

well on the Sabbath Days." He turned to the man with the lame hand and said, "Stretch forth thy hand." And when the man held out his hand it was made well like the other. This made the rulers very angry, and they went out to plan how they could kill Jesus, but he went away to another place.

Jesus did not stop doing good when someone found fault with him, and neither must you or I. A little girl stopped coming to Sunday School because another little girl in her class one day said something that she did not like. In your QUARTERLY is a picture of a heart with a door on it. Perhaps you are making a copy of it for your poster, and as you draw will you make this prayer, "Dear Jesus, help me to open the door of my heart so that thy love may fill it and make me live for thee."

As there are but two more Sundays before the Christmas Sunday, the Christmas songs should be sung to-day. The new song in the Uniform PRIMARY QUARTERLY, "A Christmas Story," and the sweet and familiar "Shine Out, O Blessed Star" reprinted there, are easily fitted into the thought of this lesson, telling as they do of Jesus' life on earth and of his bringing the "good tidings."

#### FROM THE PLATFORM

## THE FRIENDS AND FOES OF JESUS

Begin by pointing out to the scholars that the lesson brings before us some of THE FRIENDS (Print) and (Write) and some of the FOES OF JESUS (Print). One of his friends sent two messengers to ask a question of Jesus, What was the question he asked of Jesus, and what Jesus' answer was. There were some other friends of Jesus about whom he thanked God. Bring out that these were friends who loved him and trusted him like little children. Jesus also told his hearers how they might become his friends,—by taking his yoke upon them (be sure that the scholars understand what this means) and learning of him. Turn now to the foes of Jesus,—those who found fault with everything he did (see vs. 16-19) and the wicked Pharisees who thought to destroy him. Make the point that everyone who has heard of Jesus, must be either a friend or foe to him. Urge his claims upon our friendship, faithful and and true.

## 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.

Those who enjoy reading H. Rider Haggard's weird romances will welcome his latest book, *The Ancient Allan*, (Cassell and Company, Ltd., London and New York; McClelland & Stewart, Toronto, 310 pages, with 8 illustrations, \$2.25). It ranks worthily with all his other adventurous romances, and is full of thrills. Lady Ragnall and Allan Quatermain, who were the leading characters in *The Ivory Child*, again occupy the stage. Lady Ragnall brought back from Koolah Land a mysterious herb called *Taduki*—dried leaves which looked like tobacco. The property of this herb is to cause the person who inhales its fumes to become clairvoyant or to dream dreams. Lady Ragnall, during her tenure of office as priestess or oracle of the Ivory Child was frequently subjected to the spell of the *Taduki* vapour, and said strange things. Quatermain also once experienced its effects and saw a curious vision whereof many of the particulars were afterwards translated into facts. One night after dinner, Lady Ragnall persuades Quatermain to take *Taduki* with her. "Presently she bent down, took a little of the *Taduki* weed and with the words of incantation, dropped it upon the embers . . . A clear flame sprang up and burned for thirty seconds or so. . . Then it died down and smoke began to come, white, rich and billowy, with a very pleasant odor resembling that of hot-house flowers. It spread out between us like a fan, and through its veil I heard her say, 'The Gates are wide, Enter!' I thrust my head forward into the smoke. I drew it down my throat with a deep inhalation,—once, twice, thrice, then as my brain began to swim, threw myself back as I had been instructed to. A deep and happy drowsiness stole over me. What did I see? Let me try to recall and record." What follows are the adventures of Lady Ragnall and Allan Quatermain in a former existence. Allan figures as Count Shabaka, a noble Egyptian, and Lady Ragnall as the Royal Lady Amada, a priestess of Isis, niece of the reigning Pharaoh. It is a wonderful record of a human tragedy of 2,000 years ago.

A new novel by Alice Brown, *The Wind Between the Two Worlds* (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 258 pages, \$2.25)

deals with the question,—one which is being discussed now with perhaps more interest than ever before—of life after death and communication with the dead. In this story various attitudes toward this engrossing subject are set forth with rare skill and delicacy of discrimination. Whether he agrees with, or differs from, the conclusions of the book, no one with a liking for the analysis of human thought and feeling will fail to find a genuine satisfaction in its keen and well balanced putting of its case.

Readers of the popular magazines who are familiar with Wilbur S. Boyer as a most entertaining writer, will be interested in the appearance of his first book, *Johnnie Kelly* (Thomas Allen, Toronto; Houghton Mifflin Co., Boston and New York, 301 pages, \$2.25). It is the story of a red-headed Irish lad, the son of a New York policeman, who makes a most unpromising entrance on his public-school career, and by sheer force of personality rises to be leader not only of the "gang" but of the whole school. Human interest and wholesome humor characterize the book from cover to cover. The young hero is brought under the influence of a schoolmaster whom he idolizes and who fully understands the depths of the boy's character. An all-wise principal, a new lady teacher, a prim "old-maid," and an eccentric member of the Parents' Association alike fall victims to Johnnie's irrepressible good humor. His delightful way of taking them into his confidence when they least expect it is sadly upsetting to their pedagogical dignity, but they are all human enough to appreciate the genuineness of the lad, with his head of copper, cheek of brass and heart of gold. Perhaps the best tribute to the young hero is paid by the President of the Parents' Association who champions his cause in spite of a recent adventure which involved the ruin of his silk hat. He writes to his niece, the new lady teacher—"I have strong faith in red-headed judgment. Perhaps I have went daft on Johnnie Kelly. He's got me, and I can't explain it. I love him for his heart and his faults, which some of them are like what I have." Johnnie Kelly will "get you," too, if you give him a chance.

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of a new book by C. Fox Smith (Hodder and Stoughton, Toronto, 318 pages, \$1.75). Of course the young man in love is always an object of interest, but when he doesn't realize that he's in love and tries in a most disinterested manner to further the cause of his rival, complications of a peculiarly fascinating character are sure to arise. Peregrine is of a sea-faring disposition, and in the course of his travels has formed many strange friendships. On ship-board one day he recognizes a notorious crook masquerading in the guise of a minister. He rescues a young girl from the clutches of this villain and finds that she is bound for Canada, to meet her fiance from whom she had parted three years before. Peregrine rather anticipates the outcome of this love affair, and when the young man fails to meet the girl at the station, a coincidence of circumstances again brings him to the rescue. Then the real adventure of the story begins. A delinquent lover who is lovable in spite of his faults, a girl who is anxious to be true to him, and the energetic Peregrine who contrives by the most desperate methods to bring the two together, are the chief characters in the romance. To the very last page, the reader is kept in the dark as to the ultimate outcome, and the exciting sequence of novel situations is of keen and absorbing interest.

All the delightful familiarity of the old nursery rhymes is preserved in a new children's book which has just been published, *Adventures in Mother Goose Land*, by Edward Gower (Little, Brown and Company, Boston; McClelland & Stewart, Toronto, 254 pages, \$2.50 net). It is a thrilling tale of adventure and discovery in the land of childhood's dreams, where the nursery rhyme people dwell and do all the strange and wonderful things that Mother Goose has told us about. Of course, every one wants to know how to get there,—

"Once, when the moon was as blue as blue,  
A little boy wished, and his wish came true."  
That's how little Noel got there. He was very fond of stories, and he wished that he might be put in one and have all the gay, good times that story-book children have. One fine night, just before the Sandman came, once in a blue moon when wishes come true, he was whisked off to Mother Goose Land. Here he met all his old friends. There was Little Bo-Peep who lost her sheep; Little Tommy Tucker who sang for his supper; Tom, Tom, the Piper's Son; Mary who had a little lamb; Little Jack Horner who sat in a corner; Little Polly Flinders who sat among the cinders; Little Miss Muffet, Simple Simon, Peter Piper and hosts of others. Noel learned a lot more about all these people than Mother Goose ever told, so now he knows why no one liked Dr. Fell, why

the Queen of Hearts continually made tarts for the king to eat, and why the old woman who lived in a shoe spanked her children. He knows why King Cole was such a merry old soul, and why the old man clothed all in leather asked him to adopt Humpty Dumpty's daughter and make her rich enough to marry the Prince of Hearts. But best of all, when he came back home he found that his one great wish had been granted, and that he, himself, had been put in a story,—and this is it.

Dr. A. R. Gordon, Professor of Hebrew, McGill University, and of Old Testament Literature and Exegesis, Presbyterian College, Montreal, is well known as one of the most brilliant of modern Old Testament scholars. His earlier books, *The Poets of the Old Testament* and *The Prophets of the Old Testament* have won for him an assured place in the front rank of workers in his chosen sphere. His latest book shows him to be as versatile as he is brilliant. For this book is called *The Enchanted Garden*, while its scope and purpose is indicated by its subtitle, *Stories from Genesis Retold for Young Folk* (The George H. Doran Co., New York, 159 pages, \$1.50 net). In this delightful volume, Dr. Gordon is seen to be as much at home in telling the wonder tales of the world's beginnings to little children as in discussing for the benefit of professional students the most recondite and difficult of Old Testament scholars. This is just the book for parents to have at hand when their children make their insistent demand for a story,—especially a story for Sunday afternoon, while the Sunday School teachers may learn much about story telling from this consummate master of the art. We wish for the book the wide circulation which it richly merits, and trust, to use the words of the author in his preface, that it will be helpful to "parents and teachers who seek to win their children to the love of beauty and goodness."

Dr. J. Wilbur Chapman, soon after he became an evangelist, conducted a meeting in his native town of Richmond, Illinois. Speaking on that occasion, he said: "My first impulse to lead a religious life was given me when a young man through the influence of Mrs. Charles C. Binkley, when in her class over in that corner." This incident is related in *J. Wilbur Chapman: A Biography*, by Ford C. Ottman (Doubleday Page & Co., New York, S. B. Gundy, Toronto, 326 pages, \$3.00). It is referred to here for the encouragement of Sunday School teachers and other Christian workers. The growth of his kingdom is likened by our Lord himself to that of a grain of mustard seed, which being the smallest of all seeds becomes one of the

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largest of shrubs, reaching the dimensions of a tree. The same parable may be used of any service done for the advancement of that kingdom. It may, to all appearances, be quite trifling and insignificant, but no one can calculate the greatness of the results, which may spring from it. In a very real sense the achievements of the evangelist who won world-wide fame and was used to win multitudes to the Christian life may be traced back to the faithful efforts of that teacher in a little country town. The story of Dr. Chapman's remarkable career is told by his friend, Dr. Ford C. Ottman, in a graphic and interesting style. The book is worthy of a high place in Christian biographical literature.

Dr. Frank L. Brown is widely known as the General Secretary of the World's Sunday School Association and the Superintendent for many years of the Bushwick Avenue Sunday School (M.E.), Brooklyn, N.Y. He was a successful business man, who turned aside from money making to give himself with a whole-hearted devotion to the Sunday School enterprise. In his new book, *Plans for Sunday School Evangelism* (The Fleming H. Revell Co., New York and Toronto, 223 pages, \$1.50 net), out of the fulness of long experience, he suggests definite plans for the

winning of Sunday School scholars to the Christian life and to an outspoken confession of Christ. In view of the fact that eighty per cent. of church membership comes from the Sunday School, this obviously offers the most promising field for evangelistic effort. All who appreciate the importance of cultivating this field will value the help contained in Dr. Brown's book.

Other books received are :

From the Sunday School Times Co., Philadelphia; *You Study Bible*, by John Weaver Weddell (184 pages), selections from a pastor's notes through forty years of personal study.

From the Presbyterian Board of Publication, Philadelphia; *The Acts: An Exposition*, by Charles R. Erdman (176 pages, 75c. net.)

From the Abingdon Press, New York and Cincinnati: *Modern Premillennialism and the Christian Hope*, by Harris Franklin Rall (255 pages, \$1.50 net), a full and scholarly discussion of a question of live interest. *Premillennialism*, by George Preston Mains (160 pages, \$1.00 net), a shorter and frankly critical discussion of the same subject. *The Rebirth of Korea*, by Hueng-Wo Cynn (272 pages, \$1.50 net), a book whose scope is indicated by its subtitle, "The Reawakening



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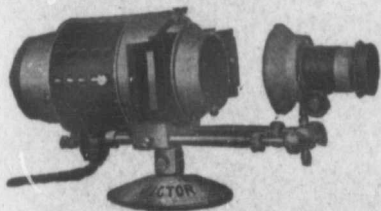
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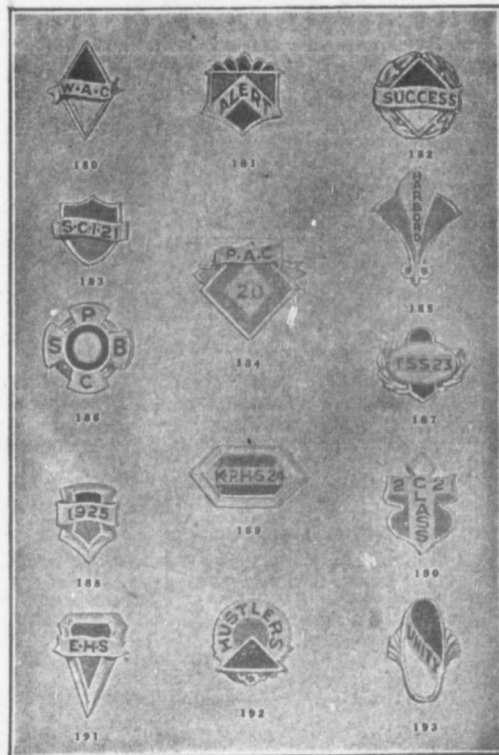


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