

moment. It is best of all to have friends whose hope for us, and whose perseverance on our behalf actually outlasts our own; who, when we are in despair and ready to give up altogether, clap us on the back, and say, "Courage, the end is not yet!" The deaf man of our lesson had quite conceivably given up all hope of his own cure, but his friends kept on hoping for him. And at last the opportunity came to bring him to Jesus. Are we being friends to some person who is on the verge of despair, to some person who can do nothing to assist us in any worldly way, but whom we must assist? Do we think of such people as opportunities presented to us for service? "So long as we love, we serve... and no man is useless while he has a friend."

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

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Say something, in opening, about the passage which intervenes between this lesson and the last, dealing with Jesus' discourse on eating with unwashed hands, in which he dwells upon the hypocrisy which underlay much of the tradition of the scribes. Remind the class that we are now entering upon the third and last period of Jesus' Galilean ministry, which ends with his final departure for Jerusalem. The lesson will naturally fall into two sections:

1. *Jesus frees a stricken child*, vs. 24-30. Jesus' sermon on the bread of life which followed his feeding of the five thousand resulted, according to John, in many of his disciples turning their backs upon him. Does the class see any connection between that fact and the retirement of Jesus into the country near Tyre and Sidon? One of the earliest opponents of Christianity accused Jesus of cowardice in thus leaving Galilee. Is there anything in such an accusation? Draw attention to the fact, that while Jesus sought seclusion, he could not find it. Is there any sense in which it is true that Jesus cannot be hid to-day?

Why is it that Mark lays special emphasis upon the nationality of the woman who comes to ask for help? Seek to secure from the class an explanation of the seemingly harsh words of Jesus to the woman. Did they convey contempt for the Gentiles? Point out

5. Two interesting things are told us about Jesus as he cured the deaf man. One is that he sighed, and the other that he looked up to heaven. It is not at all improbable that his sigh resulted from his thought of the heavy load of human suffering. But Christ's sigh was combined with his heavenward look. We should do well to learn that heavenward look from the master. We fix all our attention upon earth's misery, and we become pessimists. What we need is the upward look. It is when we remember that God rules, that he knows better than we do the enormity of earth's suffering, and yet gives grace for every task,—it is only then that we can do earth's tasks and bear earth's sufferings without being overwhelmed by them.

that the woman, at any rate, did not feel that Jesus was completely refusing his help. It may be that she saw something in the face of Jesus to encourage her. It may be that she fixed on the words: "Let the children first be filled," with their suggestion that there were others to come after the children. Point out the nature of her answer. What was it about her answer which led Jesus to use such words as he does in v. 29? In how far is persistence in our prayers an element of real faith?

2. *Jesus frees a deaf man*, vs. 31-35. Suggest to the class that this deaf man's imperfect speech was probably a result of his deafness. Draw attention to the example of service which we have in the friends who brought the deaf man to Christ. They could not restore his faculties, but they did the next best thing. Say something about the responsibility and privilege of introducing those in moral and spiritual bondage to Jesus Christ, as their great hope for freedom. Why did Jesus use the peculiar means described by Mark in curing the deaf man? Does our faith still need the assistance of outward signs? Find out if the class sees any significance in the sigh of Jesus, and any significance in his upward look. Point out that it will be a good thing for us if we can learn to connect our sighs with the heavenward look.