

The Teachers Monthly

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Is This All?

Sometimes I catch sweet glimpses of his face,
But that is all ;
Sometimes he looks on me, and seems to smile,
But that is all ;
Sometimes he speaks a passing word of peace,
But that is all ;
Sometimes I think I hear his loving voice
Upon me call.

And is this all he meant when thus he spoke :
"Come unto me?"

Is there no deeper, more enduring rest
In him for thee?

Is there no steadier light for thee in him?
Oh, come and see!

Oh, come and see! Oh, look, and look again!
All shall be right ;
Oh, taste his love, and see that it is good,
Thou child of night!
Oh, trust him, trust him, in his grace and power,
Then all is bright!

The Test of the Cross

Paul, in writing to the Corinthians, makes a sharp distinction between those who are perishing and those who are saved. There they stand, the two classes, with a straight, clear line between them, and to one or other each one of the apostle's readers must belong. And the test which separates the perishing and the saved is plain and simple. It is the word, the preaching, of the cross. To some the preaching was foolishness, it meant nothing to them, they could not see anything in it; these are the perishing. Others realized in the preaching the power of God, the divine energy which could renew their lives and transform their characters.

Sunday School teachers have these two classes amongst their scholars to-day. The distinction is just as real now as it was in the days when Paul wrote. It is the same test that determines the difference. Gathered about the teacher, week by week, are those to whom the wonderful story of the cross has made no definite, personal appeal, and beside them are those who have yielded their lives to its influence. The teacher dares not ignore this distinction; but keeping it ever in view, will not slacken his efforts until every scholar has come to know, through joyful experience, the power that lies in the message of the cross.

Be Opened!

By Rev. A. S. Kerr, B.A.

The word Jesus used in healing the deaf mute of Decapolis was "Ephphatha," in English, "Be Opened." That utterance healed a man's deafness and defective speech, opening to him a new world of sound and expression. We may not be able to open the ears of the deaf, but we can, through God's grace, open the souls of others to the light of the gospel. Just as the beauty of a flower is from within and not to be had by touching up the petals with paint and enamel, so is it in the human life,—its loveliness has an inward source, and is not to be had by merely brushing up the exterior with traditions and forms.

If we would win souls to the light, we must learn from Jesus. His way differed with individuals; there was nothing mechanical or stereotyped in his methods. One he heals immediately, another gradually. One is told to tell others, while the master enjoins upon another a precisely opposite course. The florist does not deal with the delicate orchid in the same way as he does with the hardy