

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| | | | | | ✓ | | | | | | |

Records to many

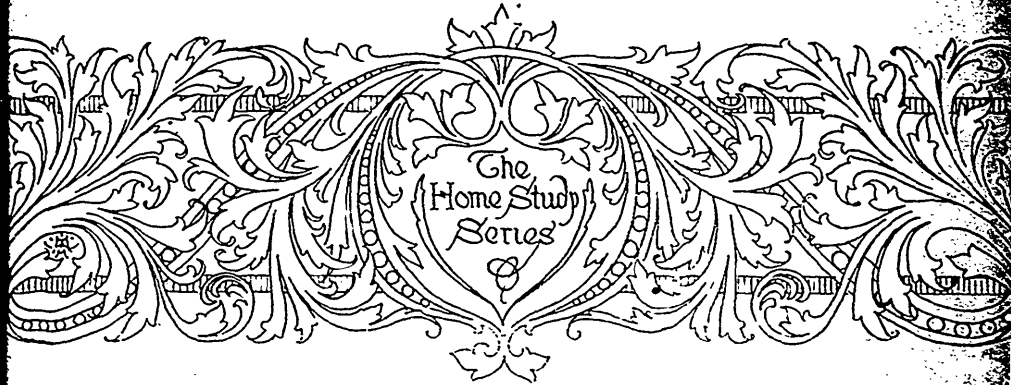
Vol. VI. No. 3

March, 1900

Yearly in advance, 50c
Five or more 40c. each

Copies sent 15/27

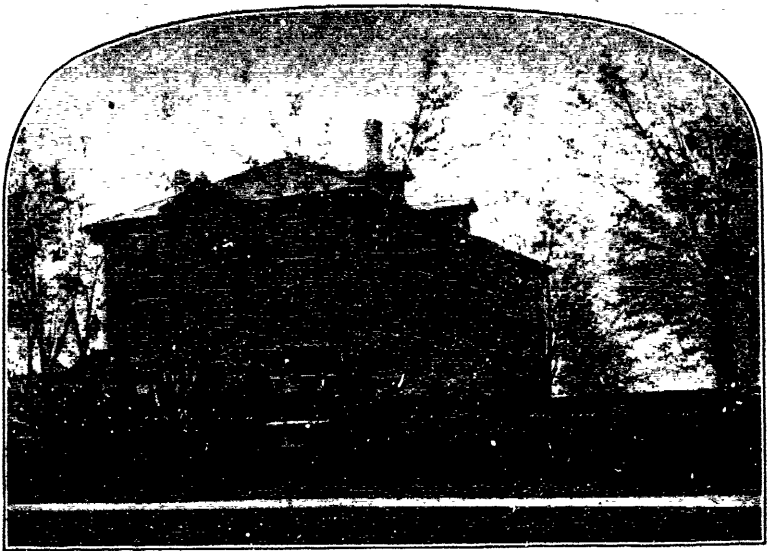
THE TEACHERS MONTHLY



Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

A
HIGH-CLASS
RESIDENTIAL
AND
DAY SCHOOL
FOR
YOUNG
LADIES.



Glen Mawr

For particulars apply to
MISS VEALS, Principal

651 Spadina Ave.
TORONTO

THE CANADIAN BANK OF COMMERCE

Established 1867

HEAD OFFICE, TORONTO

PAID-UP CAPITAL, - \$6,000,000
RESERVE, - - - - \$1,000,000

DIRECTORS:

| | |
|---|--|
| HON. GEO. A. COX, President. | ROBT. KILGOUR, Vice President. |
| W. B. HAMILTON. | M. LEGGAT. |
| JAS. CRATHERN. | JOHN HOSKIN, Q.C.; LL.D. |
| J. W. FLAVELLE. | B. E. WALKER, General Manager. |
| J. H. PLUMMER, Asst. Gen'l Manager. | A. H. IRELAND, Inspector and Superintendent of Branches. |

BRANCHES OF THE BANK IN CANADA:

ONTARIO

| | | | |
|----------------------|----------------------|-------------------------|----------------------------|
| AYR. | DRESDEN. | ORANGEVILLE. | SEAFORTH. |
| BARRIE. | DUNDAS. | OTTAWA. | SIMCOE. |
| BELLEVILLE. | DUNNVILLE. | PARIS. | STRATFORD. |
| BERLIN. | FORT FRANCES. | PARKHILL. | STRATHROY. |
| BLENHEIM. | GALT. | PETERBORO. | TORONTO (8 offices) |
| BRANTFORD. | GODERICH. | PORT PERRY. | TORONTO JUNCT'N. |
| CAYUGA. | GUELPH. | ST. CATHARINES. | WALKERTON. |
| CHATHAM. | HAMILTON. | SARNIA. | WALKERVILLE. |
| COLLINGSWOOD. | LONDON. | SAULT STE. MARIE | WATERLOO. |
| | | | WINDSOR. |
| | | | WOODSTOCK |

QUEBEC
MONTREAL.

MANITOBA
WINNIPEG.

YUKON DISTRICT
DAWSON.

ATLIN. **CRANBROOK.** **BRITISH COLUMBIA** **FERNIE.** **FORT STEELE.** **GREENWOOD.** **VANCOUVER**

IN THE UNITED STATES:

NEW YORK. **NEW ORLEANS.** **SKAGWAY, ALASKA.**

The Teachers Monthly

Vol. VI.

MARCH, 1900

No. 3

For Century Fund Souvenir Savings Banks, write F. B. Allan, Esq., Old U. C. College, Toronto.

The S. S. Teacher's Inventory

A. Meditation

By Rev. J. W. Rae

I take stock without any misgivings, for I believe the business is solvent, and that I am richer than I think. If the owner of vast possessions be either ignorant or forgetful of the fact, the joy of ownership will not be his. It is possible for the wealthy to starve in the midst of plenty. This shall not be true of me. I may be the child of a King. If so, no man shall take my crown. I am learning that "It is more blessed to give than to receive." If I desire to have, it is that I may impart. If I know my heart aright, great possessions would humble me. Am I rich? Am I poor? Let the inventory be taken.

In the first list I will place

REAL THINGS

What have I? Nothing that I have earned. Silver and gold have I none. I am very poor. Houses and land are not my portion.

What have I? I have a sound mind in a sound body. Health and strength are real riches. The eye that sees—the tongue that speaks—the ear that hears earth's music—the willing feet—and the arm that is not palsied—are mine. Civil and religious liberty, blessings so familiar that I have almost forgotten to be thankful for them, have been purchased for me by the costliest thing in Heaven, and by the martyr blood of earth. Many kind friends, mine by birth-right,

loved me before I knew them. I dwell in a city that I built not.

The best text book in the world has been placed in my hands. Even angels might desire to teach it. Its leaves are of the tree of life, and it is for the healing of the nations. The best pupils are mine. If I had my choice of all possible classes I would say, "Give me the children." Their minds are plastic. They have not learned to doubt.

I am growing in Christ-like character, and this, I am told, is what my Savior means by the treasure laid up in heaven, where neither moth nor rust corrupts. I have the commendation of my conscience, and thus have made a friend of the bitterest of possible foes. The love of my pupils is mine. My cup runneth over.

In the second list I place

IDEAL THINGS

Some of these dwell in the realm of fancy—castles in the air built by the healthy mind that plans things in anticipation, out of which I get much pleasure, though not unfrequently, pleasure tempered by pain. The ideal ever lies beyond the real. The place where the rainbow touches the ground I reach not.

One of my ideals is set before me in the perfect model presented in Jesus of Nazareth. I would be like Him. I cannot attain unto it, I know, but I would, with Dr. Matheson, watch the portrait—gaze on the ideal—with the eye of the heart; and in so doing be changed into the same image from character to character as by the spirit of the Lord.

Another of my ideals is to have a class, every pupil in which has been won for the

Savior. "My whole class for Christ!" This may be, I know, for the God of all grace is able to grant it me.

My ideals, I say. The worldling never sees them. The idle Christian dreams them not. They were not mine till I gave myself to the Lord for this blessed work. When I am weary, when sordid motives tug at my soul, when worldly pleasures would tempt, one glance at my ideals calls me back to nobler things—to my Savior and to my class.

In my third list, for I have still another, I place

THE THINGS OF FAITH

These, like the Ark of the Covenant, are only fitly kept in the holy of holies. They belong to the inner life, and are sacred.

As a teacher, my faith often reminds me of three precious truths, yea four, that never fail to gladden my spirit. Can you, dear reader, repeat them with me. "I believe in my own salvation. I believe in the salvation of children. I believe in the Bible as the Word of God, which, through faith in Jesus Christ, is able to make wise unto salvation. I believe that God has called me to be a teacher, and that He will bless my humble efforts to the glory of His great name. Amen."

With joy let me draw water from the wells of salvation for myself and for my class! An inventory, did I say? The blessings that crown the head of the faithful teacher, demand a doxology. "Bless the Lord, O my soul!"

Toronto Junction

Our Imperilled Sabbath

By Rev. J. G. Shearer, M.A., Field Secretary,
Lord's Day Alliance

No Christian man, no true Canadian, who has personally observed the American Sunday, would like to see it substituted for our Canadian Sabbath. Its features are the Sunday theatre, the Sunday ball-game and other sports, the Sunday open store, the pestilential Sunday saloon and Sunday papers, the Sunday excursion, and many forms of unnecessary Sunday work. It is estimated by Dr. Wilbur F. Crafts that not

less than 2,000,000 American toilers have already wholly lost their Sabbath liberty, and the Congregational Congress of last year placed the estimate at 3,000,000.

This American Sunday seriously threatens to overrun our country, rob our working men of their industrial liberty, their opportunity of fellowship with their families and of worshipping God, and in the words of Principal Caven on the floor of the General Assembly, "to paralyze the right arm of the Church of Christ."

The great forces behind this determined effort to break down the safeguards and undermine the foundations of the Sabbath are the greed of gold and the lust for pleasure, and to these nothing is sacred, neither the law of God nor the weal of man.

Already some twelve street or electric railways in Ontario alone are running on the Lord's Day, besides steamboats and steam railways. A number of factories even have dared to operate seven days a week. A good deal of petty business is done on Sabbath along the frontier, at summer resorts, on the more popular cycle paths and in our large cities. Many bold and persistent attempts have been made to prosecute public works on the Lord's Day, causing hundreds of men to labor, many of them in violation of conscience; and private pleasure-seeking is alarmingly on the increase.

It has always been admitted that works of necessity and mercy should be allowed on Sabbath. *Two new pleas* for Sabbath work are now, however, being advanced, viz.: (1) Anything that is a public convenience should be allowed. It is on this plea that all local passenger traffic is defended. If such a plea is to be admitted for the Sunday car, etc., are we not logically bound to admit, also, the Sunday mail delivery, the Sunday ice delivery, the Sunday butcher's shop and grocery, and even the Sunday paper, theatre and saloon? Would not each of these be a "convenience" to many people? (2) "Necessity" should be qualified by the adjective "commercial." Anything that is necessary to enable manufacturers to fill their orders, or compete with similar Ameri-

can concerns; anything necessary to prevent delay of freight on our rail or waterways; in short, anything necessary in the seeming interests of commerce should be allowed. Is it difficult to see the certain disastrous consequences of admitting such a definition of necessity? Almost all the commerce, manufacture, transportation, etc., of the



THE REV. J. G. SHEARER

country might be carried on on the Lord's Day, as on other days, on such a plea.

Then the law for the safeguarding of the Rest Day is shamefully defective. Corporations are not amenable to its penalties. The Lord's Day Act is indeed "in ruins." But we hope it will soon be rebuilt. It will be if the Christian people say it must, and not otherwise. The public mind must be informed, the public conscience aroused, and the Christian people banded together as in The Lord's Day Alliance, if our Christian Sabbath is to be saved, and woe to the nation and to the Church of Christ if it is not saved.

Hamilton, Ont.

"I do get so discouraged when I see and hear of all these fine appliances for use in Primary Classes. I cannot afford to buy them and would not know how to use them if I could. I sometimes feel as though I should give up my class."

The above remark, or one similar, is often heard at conventions or other meetings of teachers. To those who ever feel like making it, these words are addressed.

Many and many a mother does not have the newest books and appliances on, or for, child training, but her children may be well fitted for their life work for all that. Why? Because her love for them and for the One whom, above all others, she desires they should follow, quickens her thought and keeps it alert for their best welfare.

It is the same with the teacher. Appliances are neither the first nor the second requisite for the success of her work. But if we truly love the Master, and the little ones whom He has created and given into our care, that love will compel us to enter more and more into their lives, and present the truth in a living way.

But "means" are not to be despised. There are times when appliances are a great help, and it is good to know when and how to use them.

This knowledge will grow if it gets a start.

As for the expense, there need be none. In nearly every case simple illustrations, such as the children might make themselves, answer the purpose better than the very elaborate ones. Besides, they have another value. If the thing is simple enough for them to make, more than half the class will probably do it before the next Sunday, and in this way the lesson will be repeated at home.

An Eastern house may be made out of an old cardboard box with a few paper steps pasted on the outside. If a hole is made in the top it is easy to show how the paralytic was let down into the court below at Jesus' feet. A folded handkerchief will serve as a bed, and can afterwards be rolled up, as the

restored man probably rolled up his bed to carry it away. (Lesson X.) Five circles (about eight or ten inches in diameter) and two fish, cut out of the cardboard, quickly impress upon the mind the amount of food Jesus began with, in feeding the five thousand, as well as giving an idea of the Oriental loaves.

Occasionally, the central thought of the lesson, as Love, Truth etc., may be printed with bright colored chalk on an odd piece of card of any shape that fancy may dictate. One teacher, after a Temperance Lesson, in which temperance in other things as well as in eating and drinking had been taught, showed one of these home-made cards on which the printed words were, "I WILL BE A TEMPERANCE CHILD", offering any child who desired to possess one, a scrap of chalk (too small for blackboard work) wherewith to color it. Next Sunday almost the entire class brought them to show. They had utilized old biscuit boxes and backs of advertisement cards. Of course in most cases the help of an older member of the family was needed, and thus the lesson reached far, as was intended.

Pictures of individuals, animals, trees, etc., may be cut from old lesson papers or picture rolls and pasted on heavy wrapping paper or cheap cambric, and so preserved for use again and again.

It is not necessary to multiply these examples. As was said before, just begin, and growth will come.

But beware of weeds. Illustrations may be abused, as well as used. They may be kept too long before the class, and thus the object looked at will be remembered instead of the lesson.

If the illustration be too elaborate the lesson fades away before it altogether. On one occasion, a lesson taught to a Primary Class on the "Draught of Fishes" was illustrated (?) by a beautiful toy ship which would go by real steam. It was fully rigged, and had a gay Union Jack floating from the mast. It was kept in full view during the whole lesson. The writer, who was present, could not help feeling sorry that the hour was wasted and the beautiful lesson missed,

for it is doubtful if even a few of the little ones learned anything, the great attraction being the wonderful steamer. If a piece of folded paper had been used instead, it would have served the purpose better than the other, and left the attention for the lesson. But if the children had ever seen a fishing boat at all, no objective illustration was needed in the sweet, simple story. But as in blackboard work, objects are for the purpose of attracting as well as illustrating, though when the attention is gained, the lesson itself should hold.

The Century Fund Bank

How the Teacher May Help

By Rev. Alexander MacGillivray

The million dollar Century Fund is to be the thank-offering of the whole Church, parents and children, young and old, members and adherents. It is not too much to hope that every child within the Church will be enrolled as a contributor to this great fund, that is sure to be "twice blessed," blessing the Schemes of the Church that it will aid, and blessing those who give.

Many parents, without waiting for action on the part of the Sunday Schools, are putting down subscriptions in the name of their children. It is quite a common thing to find on the Century Fund subscription books the names of whole households. This is as it ought to be. The promise is "unto you and to your children."

The Century Fund Committee in issuing a "Century Fund Savings Bank" for the children of the church desires that there be individual giving on their part. To the end that the giving of those in our Sunday Schools be intelligent, systematic and general, the hearty co-operation of the teachers is invited. The help that they can give will be invaluable. The relation of the teacher to his pupil is intimate and confidential. What "teacher" says is law, what "teacher" does is what the pupil desires to do. The 20,000 teachers and officers in our Sabbath Schools may become as many enthusiastic and effective agents for the Century

Fund. They can, if they will, ensure \$100,000 as the amount that will be received from the 2,500 schools in connection with our Church.

As to how they may help, there are *three* ways in which Sabbath School workers are invited to aid in this great forward work.

1. By giving information, explaining the why and wherefore of the movement. Knowledge is at the beginning of intelligent doing and giving. Let every teacher make it clear to the scholars that they should give at this time, and to this Scheme, to mark our gratitude to our Father in Heaven, and to overtake the work that He has entrusted to our hands. The work of the Church must be explained. The claims of the Colleges, the Aged and Infirm Ministers' Fund, the Widows and Orphans' Fund, the Mission Schemes, Home and Foreign, will have to be clearly and attractively presented. The heart and imagination of a child are easily touched—he will want to put his little stone on the cairn that is to be a memorial of God's goodness; he will insist on being counted with those who are educating the ministers and missionaries and helping to give the gospel to those who have it not. In any local work the child is always eager to help. Let the teacher only point out how he may, by a little diligence and self-denial, have some stones, bricks or planks in the home, church or school room through his offering to the Century Fund. The church home of one's childhood, always dear, will be still more dear, if memory associates with it some personal act of service and loving self-denial. What a delightful recollection it will be for the men and women that will be bearing the stress and strain of the coming century, the fact that in their childhood they had a part in the great work that marked the close of one century and the beginning of another.

2. The helpful teacher will suggest to the scholars ways of earning and saving, so that there may be something to deposit from time to time in the "Century Bank." Many children get a certain amount to "spend." How far reaching the influence will be, if,

in connection with "banking" for the Century Fund, a child acquires habits of forethought, thrift and self-denial. Teachers in town and city will know of work that little hands can do, and errands that little feet can run, out of school hours and on holidays. Teachers in the country can suggest how the garden, orchard, and field may give an opportunity to cultivate fruit and vegetables, or there may be eggs or chickens for the fund.

3. The helpful teacher will be one with the scholars of the class in the matter of having a Bank. Example is contagious. Frequent and sympathetic enquiries will be made as to how they are getting on, what plans they are following and the success that attends them. The teacher may even venture to let his left hand know what his right hand is doing to the extent of taking his class so far into his confidence as to tell them what his ways of working are, and the particulars in which he is denying himself, that he may offer unto the Lord, his God, that which does cost him something.

Toronto

The Bible and Power

By Rev. R. G. McBeth, M.A.

Mr. Wright's article in the January **TEACHERS MONTHLY**, "What young people do not know about the Bible," has attracted unusual attention. The discovery of this ignorance came about as a result of a written test arranged by Mr. Wright in a set of twenty questions and submitted to young lads and lasses in Canada and the United States. The attempted answers reveal a calamitous state of things. Dozens of these young people are in dense darkness as to even the best known and most commonplace facts of Bible History. Dozens of them did not know our Savior's birth-place and more still were in ignorance as to the historic associations of Mount Sinai. Knowledge of these things is not necessary to salvation, but not to know anything about these and similar facts evidences a well-nigh total unfamiliarity with the one Book that is worth knowing well,

We said that this is a calamitous state of things. It is calamitous for the individual. We are living in a world of temptation. We are walking in an atmosphere saturated with the germs of sin-sickness and need a preventive antidotal agency within us, lest we fall by the way and die. So far as we know, the Word of God is this preventive and there is no other. Long ago the sweet singer said, "Thy law have I hid in mine heart that I may not sin against thee." A text in the heart of a man is of infinitely more value in keeping him out of evil habits than a police force. The policeman has his place and his work, but he is not needed for the man who has the inward compulsion of God's truth. The wicked quarter of a great city is the despair of the civil authorities, but let a Moody get hold of it with the Word of God and the whole district is peacefully revolutionized because individual hearts are regenerated. Hence we say an ignorance of the word of God is a calamitous thing for the individual.

It is equally so for the collection of individuals either in the Church or the nation. God always associates the Bible with power. When He commissioned Joshua to be the successor of "the greatest warrior who ever buckled sword," He said: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do all that is commanded therein: for then thou shalt make thy way prosperous and then thou shalt have good success." Perhaps we in the British Empire to-day are being taught, "lest we forget," that we ought to commission our commanding officers in that way. Perhaps we need more Cromwells, Havelocks and Gordons, more regiments like the Ironsides and the "Saints," who knelt to pray and rose to battle and before whom none could stand. In the New Testament, too, we know how Christ said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." All this goes to show that ignorance of the Scriptures is the fruitful source of weakness, sin and death in the individual and in the nation.

This being the case, we must as Christian parents and teachers seek to instruct the young in the Word of God. How shall this be done? The answer will lead us just now to consider three ways:—

(1) By instruction in the home. Nothing can make up for failure there. Nothing can remove the responsibility from the shoulders of parents, and woe be unto them, if professing to be Christians, they allow their children to grow up ignorant of the great Book!

(2) By instruction in the Sabbath School. Some of us are glad to confess that we have learned more of the Scriptures by the regular study of the International system of lessons than in any other way. It has been our custom for some years past to take up the lesson for the following Sabbath at the Wednesday night prayer-meeting and in this way pastor and people have been travelling systematically through the Book. With the excellent system of Helps now provided by our own Church this kind of systematic study is within the reach of every home in Canada. What a transformed life we would see in our own country if every home became thus a place of Biblical instruction.

(3) Then there is the great opportunity for Scriptural study in the Young People's Societies. Our topic cards are not so systematically arranged as our Sabbath School series, but they, with the daily readings, cover a vast amount of ground. The excellent programme in our own Church opens a rich field for exploration, in that it provides for the regular study of the Shorter Catechism. In our experience this has been one of the best parts of the meeting, because it necessitates the taking up of proof texts and passages of the Scriptures.

In view of the above means of grace we cannot say that opportunities for instruction in Biblical truth are lacking. What we would like to see is a deepened sense of responsibility amongst Christian people, so that there would be no such reproach as is implied in the result of the examination spoken of at the beginning of this paper.

Winnipeg

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—50c. a year; 5 or more to one address, 40c. each.
To be enlarged by one-fourth from December onward; no increase in price.

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each.

Largely used also in the Home Department.

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—5c. a year; sent only in fives or multiples of five.

Samples of above free on application.

Illustrated Papers

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each.

THE KING'S OWN, continuing *The Children's Record*—Every week, instead of monthly as now, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each.

Samples of above free on application

Catechisms, etc.

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75.

LESSON SCHEME—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc.; per 100, 50c.

PASSAGES FOR MEMORIZING—List of choice connected and complete Scripture passages on neat little four-page card; per 100, 50c.

Other S. S. Supplies

CARSON'S PRIMARY CATECHISM, per doz., 45c.; per 100, \$3.00. COLORED LESSON PICTURE ROLLS, 75c. per quarter, \$2.50 for year. COLORED LESSON PICTURE CARDS, 2½c. per quarter, 10c. for year. Sent only in lots of 5, 10, 15, etc.; no fives broken. S. S. CLASS REGISTER, 5c. each.

S. S. SUPERINTENDENT'S RECORD, 10c. each. S. S. SECRETARY'S RECORD, 25c. and 30c. each. BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c. each. PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$8.00 per hundred; and ANY OTHER S. S. Supplies that may be required.

S. S. SECRETARY'S RECORD, 25c. and 30c. each.

BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c. each.

PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$8.00 per hundred; and ANY OTHER S. S. Supplies that may be required.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

ORDER OF SERVICE: First Quarter

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Unto us a Child is born, unto us a Son is given.

SCHOOL. And the government shall be upon His shoulder.

SUPT. And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

The Lesson

I. STUDY IN CLASSES.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, and Heads of Lesson Plan.

IV. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Glory to God in the highest.

SCHOOL. And on earth peace.

SUPT. Good will toward men.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

TWO GEMS—BIBLE AND PRESBYTERIAN BOOK OF PRAISE, complete in one volume; from the famous Oxford press, a perfectly new issue, now for the first time on the market; *India paper*. The handiest possible pocket edition, and bound in morocco limp so as to last a lifetime. Size only 4¼ in. x 2¾ in.; weighs about 5 ounces; a beautiful type. Sent postpaid, \$1.50.

MY COUNSELLOR—A sweet companion for the Quiet Hour; from the Oxford press, *India paper*, pages in red and black, with readings for every morning and evening in the year *entirely in the language of Scripture*. An exquisite book. Sent postpaid on receipt of 75c.

NOTE.—1. It is our rule to discontinue all supplies at termination of period for which ordered, *except in the case of Standing Orders*. Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year at proportionate rates.

3. Payment should accompany orders in every case.

ADDRESS REV. R. DOUGLAS FRASER,
CONFEDERATION LIFE BUILDING, TORONTO

Ruled by M. E. Mason
Newcast. N. C.

Bible Dictionary for First Quarter.
1900

Al-phae'-us The father of Levi, or Matthew. Nothing further is known of him.

An'-nas High Priest from 7 to 14 A.D. An unscrupulous, wealthy, influential Sadducee. Deposed; but still retained his power with the people.

An'-drew A native of Bethsaida, Galilee, and brother of Peter.

Beth'-le-hem A village six miles from Jerusalem. It was the birthplace of David, and contained the family records.

Beth-sa'-i-da A town near the northwestern shore of the Sea of Galilee; the home of Andrew, Peter, and Philip.

Ca-per'-na-um A town northwest of the Sea of Galilee on the great Damascus road. It had a custom house and military station. It was the centre of Christ's Galilean work.

Cae'-sar Au-gus'-tus The Octavius of history. Grand-nephew of Julius Caesar. Defeated Antony at Actium, and became ruler of the world.

Cy-ren'-ius An obscure soldier who rose by his military skill to the office of consul and proconsul; and later Governor of Syria. Died A.D. 21.

Ca'i'-a-phas Son-in-law of Annas. He figures at the trial of Christ.

Ce'-phas See Simon.

Gal'-i-lee The northern province of Palestine. The scene of most of Christ's ministry.

Her'-od Herod Antipas, the son of Herod the Great; the murderer of the Baptist; tetrarch of Galilee for more than forty years. Banished A.D. 39.

I'-tu-ræ'-a A district at the foot of Mount Hermon.

Ja'-cob's well It was dug by Jacob near Mount Gerizim. Here Jesus met the woman of Sychar, a town one mile distant.

Jo'-seph Husband of the Virgin Mary, and a lineal descendant of David. Also Joseph, son of the patriarch Jacob.

James The son of Zebedee, the brother of John, and one of the apostles.

John Son of Zebedee, and brother of James. "The disciple whom Jesus loved." Was banished to Patmos; wrote the Revelation, three Epistles, and one Gospel.

John the Baptist The son of Zacharias and Elizabeth. The forerunner of Christ.

Jor'-dan The chief river of Palestine; rises near Mount Hermon, flows southward through the Sea of Galilee into the Dead Sea, after a winding course of 200 miles.

Ju-dæ'-a The province of Palestine south of Samaria and west of the Jordan. Its capital was Jerusalem.

Le'-vi Identified with Matthew, the writer of the first Gospel.

Ly-san'-i-as Nothing is known of him in history. But two inscriptions discovered some time ago prove that a certain Lysanias actually ruled at this time.

Mo'-ses An Israelite born and educated in Egypt. God raised him up as the deliverer of his people from Egyptian bondage.

Ma'-ry The virgin mother of Jesus, and wife of Joseph. She lived with Jesus at Nazareth, but after the crucifixion with John in Jerusalem.

Na'-a-man A captain of the army of the King of Syria. Healed of leprosy by Elisha.

Naz'-a-reth A town in the south of Galilee, where Jesus lived till His thirtieth year and worked as a carpenter.

Na-than'-a-el The same as Bartholomew. Brought to Jesus by Philip.

Nic-o-de'-mus A Pharisee and ruler of the Jews. Came to Jesus by night; became a secret disciple, and later a bold confessor.

Pon'-tius Pi'-late Procurator of Judæa and Samaria under Tiberius, from 26 to 36 A.D. He was violent and cruel, and for selfish ends gave Jesus to be crucified. Afterwards banished to Gaul, where he committed suicide.

Phil'-ip The brother of Herod Antipas. His tetrachate included several other places besides Ituræa and Trachonitis.

Phar'-i-sees A narrow and bigoted sect of Jews, who had, however, the merit of being patriotic and zealous for the law as they understood it.

Sa-ma'-ri-a The capital city of northern Israel. The name was later applied to the whole district.

Sa-mar'-i-tans Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Refused to share in rebuilding the temple at Jerusalem. They built a rival temple at Mount Gerizim, and remain to this day hostile to the Jews.

Sy'-char A village near Mount Gerizim, and about a mile from Jacob's well. It was the home of the Samaritan woman whom Jesus met.

Sa-rep'-ta Zarephath, a Phœnician town near the coast. The parent city was Sidon. Here Elijah restored the widow's son to life.

Sy'-ri-a The country lying next to Palestine on the north.

Si'-mon The brother of Andrew. His name was changed to Peter ("A Rock") by Christ.

Ti-ber'-ius Cae'-sar The step-son and successor of Augustus Cæsar. He was Emperor during the ministry and death of Jesus. A notorious and profligate tyrant.

Zach'-ar-ias The father of John the Baptist; a priest belonging to the 18th of the 24 courses into which the priests were divided.

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR : FIRST QUARTER

- | | |
|---------------------|---|
| 1. January 7..... | The Birth of Jesus. Luke 2 : 1-16. |
| 2. January 14..... | The Child Jesus Visits Jerusalem. Luke 2 : 41-52. |
| 3. January 21..... | The Preaching of John the Baptist. Luke 3 : 1-17. |
| 4. January 28..... | Baptism and Temptation of Jesus. Matt. 3 : 13-4 : 11. |
| 5. February 4..... | The First Disciples of Jesus. John 1 : 35-46. |
| 6. February 11..... | Jesus and Nicodemus. John 3 : 1-18. |
| 7. February 18..... | Jesus at Jacob's Well. John 4 : 5-26. |
| 8. February 25..... | Jesus Rejected at Nazareth. Luke 4 : 16-30. |
| 9. March 4..... | Jesus Healing in Capernaum. Mark 1 : 21-34. |
| 10. March 11..... | The Paralytic Healed. Mark 2 : 1-12. |
| 11. March 18..... | Jesus at Matthew's House. Mark 2 : 13-22. |
| 12. March 25..... | REVIEW. |

LESSON IX.

JESUS HEALING IN CAPERNAUM

March 4, 1900

Mark 1 : 21-34. Commit to memory vs. 32-34 Read Luke 5 : 1-11.

21 And they ¹ went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine; for he taught them as ³ one that had authority, and not as the scribes.

23 And ⁴ there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, ⁵ Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 ⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, ⁷ What thing is this? what new doctrine is this? for with authority

commandeth he even the unclean spirits, and they do obey him.

28 And ⁸ immediately his fame spread abroad throughout all the region round about Galilee.

29 And ⁹ forthwith, when they were come out of the synagogue, they ¹⁰ entered into the house of Simon and Andrew, with James and John.

30 ¹¹ But Simon's wife's mother lay sick of a fever, and ¹² anon they tell him of her.

31 And he came and took her by the hand, and ¹³ lifted her up; and ¹⁴ immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were ¹⁵ diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick ¹⁶ of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Revised Version.—¹ Go; ² Teaching; ³ Having authority; ⁴ Straightway (there was); ⁵ *Omit* Let us alone; ⁶ And the unclean spirit, tearing him and crying with a loud voice, came out of him; ⁷ What is this? a new teaching! with authority he commandeth; ⁸ The report of him went out straightway everywhere into all the region of Galilee round about; ⁹ Straightway; ¹⁰ Came; ¹¹ Now; ¹² Straightway; ¹³ Raised; ¹⁴ *Omit* immediately; ¹⁵ Sick; ¹⁶ With.

GOLDEN TEXT

And he healed many that were sick. Mark 1 : 34.

DAILY READINGS

M.—Mark 1 : 21-34. Jesus healing at Capernaum.

T.—Luke 12 : 10-17. Healing in the synagogue.

W.—Matt. 8 : 23-34. The word of power.

Th.—Matt. 12 : 14-28. Satan cast out.

F.—Acts 16 : 14-18. The power of Christ's name.

S.—Isa. 42 : 1-9. The promised Healer.

S.—Heb. 4 : 12-16. A sympathetic Savior.

TIME AND PLACE

April, A.D. 28, shortly after His rejection at Nazareth. Capernaum, on the northwest shore of Galilee; called in Matt. 9 : 1 His own city.

CATECHISM

Q. 11. What are God's works of Providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

LESSON PLAN

I. In the Synagogue, 21-27.

Where He taught and where He cast out an unclean spirit.

II. In Simon's House, 28-31.

Where He healed one sick of a fever.

III. At Close of Day, 32-34.

When He cured all who came.

LESSON HYMNS

10 (Ps. Sel.) : 177; 38; 544; 366

Rev. W. B. Wood, Newcastle Ont.
Connecting Links—Jesus being rejected at Nazareth takes up His abode at Capernaum (Matt 4 : 13), possibly because it was central for His work. It was on the north-west shore of the Sea of Galilee and in the midst of a prosperous and populous region. His next step is to provide disciples to accompany and assist Him. His first disciples had

probably gone to their homes on their arrival in Galilee. Jesus now gives four of them a public call. The story is most fully told in Luke 5: 1-11. The lesson gives an account of the *lazy Sabbath* which they spend in Capernaum. The contrast to the Sabbath spent at Nazareth, of which we read in the last lesson, is quite striking. There were many miracles at this period of our Lord's ministry. These served to show His divine nature and authority, to reveal His compassion and to serve as parables of the spiritual blessings of the Gospel.

I. In the Synagogue, 21-27.

V. 21. *They went into Capernaum; Jesus and the four disciples mentioned in Ch. 1: 16-20. Straightway; at once, without losing any time. "Straightway" is a favorite word of Mark's. His Gospel was written for the Romans and its movement is quick and military. The synagogue; the meeting place of the Jews. (See last lesson vs. 16, 17, for mention of synagogue). The ruins of what was once a well-finished synagogue have been found at Tel Hum, the possible site of old Capernaum, perhaps the synagogue built by the nobleman mentioned in Luke 7: 5. "The walls were 74 feet 9 inches long by 56 feet 9 inches wide, and 10 feet thick. It appears to have been better finished than any other synagogue in Upper Galilee, and to have been ornamented more profusely. The interior was divided into five aisles by four rows of columns." (The Century Magazine.)*

V. 22. *They were astonished at his teaching (Rev. Ver.); just as they were at Nazareth (Luke 4: 22). He had an original way of presenting the truth of the Scriptures. As one that had authority. Jesus saw to the very heart of truth, and spoke out of His own experience and directly as He was moved by the Holy Spirit. His teaching was the embodiment of a divine personality. It was therefore weighty and convincing. Not as the scribes; the recognized expounders of the Scriptures. But they were dead. They taught merely what some other scribe had said about the truth, not what they them-*

selves knew by experience. Or they sought to reach the popular ear by tricks and fancies. "The type of a popular preacher," says Edersheim, "was not very different from what in our days would form his chief requisites. He ought to have a good figure, a pleasant expression and melodious voice, (his words ought to be 'like those of the bride to the bridegroom'), fluency, of speech 'sweet as honey,' 'pleasant as milk and honey'—'finely sifted like fine flour,' a diction richly adorned, 'like a bride on her wedding day'; and sufficient confidence in his own knowledge and self-assurance never to be disconcerted. Above all, he must be conciliatory and avoid being too personal. There were scarcely bounds to the liberties taken by the preacher. He would divide a sentence, cut off one or two syllables from a word and join them to the next, so producing a different meaning, or giving a new interpretation to a text. If such licence was taken, it seems a comparatively small thing that a doctrine was derived from a word, a particle, or even a letter."

In contrast to such conceits and frivolities the teaching of Jesus was like a fresh wind from the mountains.

V. 23. *And there was in their synagogue; as one of the audience. A man with an unclean spirit; "or, more literally, a man 'in' an unclean spirit, that is, a man under the influence of an unclean spirit," just as we speak of a man being under the influence of drink or of any evil passion. He cried out. The man spoke for the evil spirit that was in him, being completely under his control.*

V. 24. *What have we to do with thee? i. e., Why do you interfere with us? (1 Kings 17: 18.) The demon is speaking for the fraternity of spirits, and therefore uses the plural. Jesus had not yet interfered with the man; but the influence of His preaching and of His holy presence stirred up the agony and wrath of the evil one within him. Art thou come to destroy us? To overthrow our power on earth. I know thee who thou art. Even "the devils also believe and tremble" (Jas. 2: 19). The Holy One of God;*

as opposed to the unholy spirit in the man. The sinlessness of Jesus was such that it was itself a rebuke to evil wherever He met it. It was His absolute holiness that gained for Him and for all mankind the victory in the three great temptations in the wilderness.

V. 25. *Jesus rebuked him.* The testimony of such an one would hinder rather than help. Besides, the time was not yet ripe for publicly taking His Messianic title (compare 1: 44, 45). *Hold thy peace*; literally, "be muzzled." It was the word used for muzzling a beast (1 Cor. 9: 9). *Come out of him*; the separate personality of the demon is here evident; for Christ addresses him and distinguishes him from the man.

Vs. 26, 27. *Had torn him*; convulsed him, threw him into spasms (Luke 4: 35). This shows the form of the malady under which he suffered. "He appears to have been an epileptic. The Gadarene demoniac (5: 1-5) was a madman." (Bruce.) *They were all amazed*; at the complete and sudden cure. It was surprise following surprise (v. 22); first, astonishment because of His wonderful teaching (v. 22), now because of His marvelous power. *They questioned among themselves.* Each one turned to his neighbor to ask his opinion. *What thing is this?* That we have witnessed to-day. *A new teaching!* With authority he commandeth even the unclean spirits (Rev. Ver.). They recognized the connection between the teaching and the miracle. Both were superhuman.

II. In Simon's House, 28-31.

Vs. 28, 29. *And the report of him went out straightway.* (Rev. Ver.) The news spread like wildfire. *Everywhere* (Rev. Ver.); in every direction. *Throughout all the region*; into the whole surrounding district of Galilee. *And forthwith*; another of Mark's "straightways"—as soon as the service was over and the people dismissed. *When they were come out*; Jesus and His four disciples (1: 16-20). *The house of Simon and Andrew.* They were natives of Bethsaida near by (John 1: 44); but were now living at Capernaum.

V. 30. *Lay sick of a fever*; "a common occurrence in the damp, marshy flats by the

lake." Luke, the physician, calls it a great fever (Luke 4: 38). *They tell him of her*; as one would tell a friend of family troubles, and to enlist His healing power in her behalf.

V. 31. *And he came*; with calmness and perfect confidence. *Took her by the hand.* Matthew (ch. 8: 15) says the cure was effected by means of the touch. *And lifted her up*; assisted her to rise. *And immediately the fever left her.* The cure was not gradual, but instantaneous and complete. *She ministered unto them*; served at the table as they sat down to their humble meal. "It was the first diaconate (for this is the same word as for 'ministering') of a woman in the Church—might we not almost say, in the world?—a diaconate to Christ and to those that were His; the diaconate of one healed by Christ; a diaconate immediately following such healing. The first, this, of a long course of woman's diaconate to Christ, in which, for the first time, woman attained her true position. And what a Sabbath meal it must have been, after that scene in the synagogue and after that healing in the house, when Jesus was the Guest. They who had witnessed it all sat at meat with Him, and she who had been healed was the deaconess."—Edersheim.

III. At Close of Day, 32-34.

Vs. 32, 33. *At even, when the sun did set.* What a beautiful picture—Christ's healing at the closing of the day! The people waited until sunset, because it was the ending of the Sabbath, and not till then were they free to carry their sick upon pallets and beds. *All the city.* "A colloquial exaggeration," says Bruce, in the Expositor's Greek Testament; just as we say, "The whole town was there." *At the door*; probably of Peter's house (v. 23).

V. 34. *He healed many that were sick.* Matthew says, "Healed all that were sick" (Matt. 8: 16). Numerous as they were, His power and grace sufficed for all. *Suffered not the devils to speak*; for the same reason that he silenced the demon (v. 25). *Because they knew him*; to be the Messiah. (See notes on vs. 24, 25.)

W. R. Haddock
 W. R. Haddock
 APPLICATION

He taught them as having authority, v. 22. (Rev. Ver.). Jesus taught with authority because he had authority. He was God's beloved Son whom God had sent to earth with a message. Dr. Stalker says: "The scribes taught without authority. This is the leading characteristic of the Talmudic writings. No teacher speaks as if he had ever been in touch with God Himself or seen the spiritual world with his own eyes. Every one quotes some earlier teacher to whose authority he appeals; they are all leaning upon one another. . . . But those who came to hear Jesus felt that He was in direct contact with the spiritual world and brought to them news of what He had Himself seen and felt. He was not a mere commentator, repeating some faint and far-derived echo of the message received from on high by men long dead. He spoke like one who had just come from the abode of the Highest, or rather who was still in it, seeing what He was describing."

They do obey him, v. 27. It is a great comfort and strength for us to know that our Lord and Savior has authority even over the spirits of evil. There is no doubt that we are exposed to temptations not only of the world and of the flesh but of the devil. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6: 12, Rev. Ver.) What hope would we have, in our human weakness, if we did not know that the Captain of our salvation is stronger than the strong, and that since "He himself hath suffered being tempted, He is able to succour them that are tempted." (Heb. 2: 18.)

They tell him of her, v. 30. What a comfort that we also can go to Jesus and tell Him of our loved ones who are sick! We can ask Him to make them well; we can ask Him for submission to His wise and loving will; we can ask Him to bless sickness and sorrow to the good of those who suffer. And when we are concerned, not about the bodily but about

the spiritual welfare of some loved one, what better can we do than to tell Jesus and ask Him to send His spirit to convict of sin and lead to Himself?

Here is an avenue of service open to even the weakest and least courageous. You may feel that you cannot speak a word to that brother or sister or friend for whose soul's salvation you greatly yearn. Your tongue cleaves to the roof of your mouth when you attempt it. But you can speak to Jesus. You can tell Him of your heart's concern. The privilege of intercession is yours, and you are not afraid to unbosom every thought to the gracious Savior.

The fever left her, v. 31. We hear a good deal in these days about "divine healing" and about "faith cures." All healing is divine healing and all cures should be faith cures. Let us understand clearly that life and death are in God's hands, and while the physician may prescribe and the nurse may tend, it is God alone who brings the healing. Since this is so, both for our own healing and that of our friends, let us have faith in God. This does not mean that we are to abandon the use of medicines, but it does imply a conviction that back of the medicine must be the blessing of God to make it effective. The medicine may be like the hand which Jesus stretched out to raise the woman up, but the divine heart and will are behind the hand. Nor are we to understand by faith an absolute certainty of recovery in every case, but rather a calm and comforting assurance that God who loves us knows and will do what is best; so that, while we tell Him of our desire for recovery, we are able nevertheless to add, "Not my will but thine be done."

She ministered unto them. If we have reason to bless the Lord for His benefits, if He has forgiven our iniquities and healed our diseases and redeemed our life from destruction (Ps. 103: 2-4), we should desire to serve Him. We may do as Peter's wife's mother did; we may minister to Jesus and His friends. When we minister to His friends,

to the little ones, to the needy, we are ministering to Him.

At even, when the sun did set, v 32. We cannot find a more beautiful application for this scene than we have in Hymn 366 of our Book of Praise. We gather together on Sabbath evening in our place of worship. Jesus, though unseen, is in our midst. We have our various ills. Some are sick; some sad. Some have never given their hearts to the Savior; the love of some has grown cold. Some are borne down by the cares of the world; some are distracted by religious doubt; some are the slaves of evil passions. Some have grown weary of the hollow world, yet are not willing to break from it; some have proved the imperfection of human friendship, yet have not sought the Friend that sticketh closer than a brother. None are perfectly at peace, for some sin remains

in all; and those who are most desirous of serving God feel its wounds most keenly. But now we are in the presence of the Christ. He has been troubled and tempted like ourselves, yea, in all points. He knows not only our pain and sorrow, but also our sin and shame. Yet He loves us; and His touch can bring healing and His word can bring salvation now as in days of old. And so in this solemn evening hour we make our prayer to Him: "Hear us now, Lord Jesus, and heal us all according to our need, for Thy mercy's sake. Amen."

Suffered not the devils to speak, v. 34. Our Lord did not desire such testimony. Let His Church remember this, and beware how she permits the patronage of wicked men, or uses in her own behalf methods that savor of the assistance of the Evil one.

Rev R H addow, Watford, Ont.

POINTS AND PARAGRAPHS

Two important things to be remembered on the Sabbath day: (1) To go to church; (2) To help as we can in the service. v. 21.

The teaching that tells is the message that our own hearts have got from God. v. 22.

When we so speak, the most thoughtless is drawn to listen. v. 22.

A man may be in God's house with the devil in his heart. v. 23.

When a preacher or a teacher speaks the truth plainly, it stirs up to opposition all the evil that is in our hearts. v. 24.

The devil well knows that Christ is his enemy, and an enemy that will prove a conqueror. v. 24.

Merely to know the truth will not save. It may, indeed, add to our condemnation. v. 24. (See 2 Cor. 2: 15, 16; Luke 12: 47.)

When Jesus speaks, even hell hearkens. vs. 25, 26.

The wonderful work confirmed the wonderful word. Behold the purpose of miracle. v. 27.

After such fashion has Christ's fame ever spread. His own words and works are the

best testimony to His power and grace. v. 28.

Jesus remembers those in their homes whom sickness prevents from being present in the house of God. vs. 29, 30.

What better friend to take your troubles to! v. 30.

Healed by a touch. v. 31.

Saved to serve. v. 31.

"There's a wideness in God's mercy

Like the wideness of the sea."—vs. 32, 33.

Book of Praise, Hymn 131.

"O in what divers pains they met!

O with what joy they went away!"—v. 34.

Book of Praise, Hymn 366.

Paragraphs

Dr. Geikie says: "The nature and value of the instruction thus given (by the scribes) may be judged from some illustrations of the teaching in the days of our Lord respecting the secret power of numbers. In the first and last verses of the Bible the first letter, Aleph, [the Hebrew A] occurs six times, and as six Alephs are equal to our figures 6,000—for the Jews used letters for

figures—it was held to be proved by this that the world would last 6,000 years."

We do not know what motive brought this poor possessed man to the synagogue that day. It may not have been a good one, but all the same, he found the Savior there. So Goldsmith tells of the godly village preacher:

"Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray."

The vision of God would be a source of intolerable anguish to an unholy man . . . Behold how Adam, when he had lost his innocence, shrank from the presence of Jehovah. Listen how the Israelites beseech Moses to stand between them and God, lest if He spoke to them they should die. See with what quivering fear Manoah was affected when he saw the Lord! Hear how Isaiah bemoans himself when he sees the vision of God's glory in the temple. What means that strange request of Peter, when, through the glory of the miracle, he recognized the deity of Jesus? (Luke 5: 8).—Dr. Wm. M. Taylor, "The Miracles of our Savior."

One hears, occasionally, in modern life, of cases which remind one of the demoniac possessions of our Lord's time. In a little book called "Modern Miracles," the writer, Leila Thomson, tells of a man whom she knew, a liquor-seller, who had the reputation of being the worst man in the town where he lived. The first time Miss Thomson saw him, he said to her, "I've been the hardest drinker and the worst liver in this place, and what's more, I'm proud to own it. So there!" and he snapped his fingers in her face. He was very ill at this time, and in the course of his illness he was convicted of sin and brought to repentance. Finally, he found peace in trusting in Jesus Christ. "But," Miss Thomson adds, "towards the end came delirium, and in the delirium a reverting to the old life-habit of profane and loathsome language. I never heard anything so appalling as that man's ravings;

but always, with returning consciousness, the new life re-awakened with the gentle, Christ-like ways and words. This strange acting and reacting of body, soul and spirit on one another lasted for a time, forcing one to many speculations in mental physiology, and weird wonderings about Satan and the archangel Michael contending for the body of Moses. It was a relief when I heard, at last, that the struggle was ended—he was safe home in port—the voyage perils o'er."

Those who came to Jesus were not merely made better. They were made "whole." One striking example of this is given in His treatment of Peter's wife's mother. When He entered her house she was lying ill of fever. We all know how weakening that trouble is and how long the period of convalescence remains after its progress has been arrested. But when Christ laid His hand upon her, not only did the fever go, but she immediately "arose and ministered" to the guests. Her restoration was complete.—Rev. Norman L. Walker's "Jesus Christ and His Surroundings."

Notice the character of our Lord's miracles. There is a legend that the Empress Helena, the mother of Constantine the Great, reproached him for being converted to Christianity. He replied by inviting her to a test of the power of her religion and his. Crato and Zeno, the famous Greek philosophers, were the judges. Zambri, the magician of Helena, said, "I know the name of the Omnipotent. Let them bring me the fiercest wild bull that can be found and when I have uttered that name in his ear he will fall dead." And it so came to pass. But Sylvester, on Constantine's side, said, "The name he has pronounced cannot be that of God, but of Satan; for Christ does not strike the living dead, but restores the dead to life. Let Zambri restore the dead creature to life." But he could not. Then Sylvester made the sign of the cross, and the bull rose up alive, and no longer fierce, but tame and gentle. It is in saving men, in giving life to dead sinners, in curing from evils that Christ proves his divine power.

As Jesus drove out the demons He suffered them not to speak because they knew Him. We cannot believe that His rejection of their impure testimony was prudential only, whatever possibility there may have been of that charge of complicity which was afterwards actually brought. Any help which might have come to Him from the lips of Hell was shocking and revolting to

our Lord. And this is a lesson for all religion and political partizans who stop short of doing evil themselves, but reject no advantage which the evil deeds of others may bestow. Not so cold and negative is the morality of Jesus. He regards as contamination whatever fraud, suppressions of truth, injustice, by whomsoever wrought, can yield. Rev. G. A. Chadwick, D.D.

TEACHING HINTS AND HELPS

It will be enough, perhaps, to mark the order of events as given in the "Connecting Links." We pass from the synagogue at Nazareth of last Sabbath to the synagogue at Capernaum now.

Then concentrate attention on

THE HEALINGS OF THE DAY

It is the Christ "who healeth all thy diseases" (Ps. 103 : 3) who is before our eyes

I. In the morning.

II. At noonday.

III. In the evening.

I. IN THE MORNING and in the synagogue. Review briefly what was learned last Sabbath about the synagogue and the synagogue worship. ("The King's Own," one of our new illustrated Sabbath School papers, has pictures and a full description of the Scripture Rolls as used in the synagogue. See No. for Feb. 24.)

Jesus and His four newly-called disciples are now in Capernaum (His own city: see Exposition, p. 90); and when Sabbath comes, of course in the synagogue. As His habit was, He taught. What did He teach? Take Matt. 5 : 6, 7 as a sample. Why were they astonished? Ans. There was a fresh note in His words. They were evidently heaven-spoken, so different from the parrot-like teaching of the scribes.

Marvellous, is it not? Even the demon-possessed man recognizes Him. But then, had not Satan, the Prince of all evil spirits, recognized Him? They are not lost spirits for want of knowledge, but for want of willingness to submit.

What truer description anywhere? and

from his foes—"the Holy One of God." (Compare John 7 : 46.)

The unexpected happens. At the word of the Nazareth carpenter, the evil spirit is silenced and the man is made free. Such is the power of God as against the powers of evil.

But it is not without a struggle on the part of the unclean spirit (v. 26). The devil lets go unwillingly.

Note the amazement of those who witnessed the miracle. But, oh, how sad! it ended in amazement and nothing more.

II. AT NOONDAY, and in Peter's house; no time lost—"forthwith," v. 29. It is sickness now, as it was possession by an evil spirit an hour before. It matters not. His touch is omnipotent. And how wonderful His grace! The whole notice of the Son of God is turned upon one poor bed-ridden sufferer. The cure is instantaneous and complete. Mark the word "all" in Psalm 103 : 3, 4, already quoted.

III. IN THE EVENING—when the Sabbath was ended; a new day beginning with new and more wonderful works of power and grace; "Him that cometh to me I will no wise cast out." (John 6 : 37.)

Questions for Juniors—Where was Capernaum? Who probably built a synagogue there? (Luke 7 : 4, 5.) What discourse did our Lord give there? (John 6.)

21, 22. Where did Jesus go after He was rejected at Nazareth? How did He spend the Sabbath? How was His teaching regarded?

23-27. Who was in the audience? Under what power? What did he say to Christ?

How did Jesus act? With what result? How is the power of Jesus described? (Matt. 28: 18; John 17: 2; Phil. 3: 21.) How did the people express their astonishment?

28-31. Where did Jesus and His disciples go? What miracle did Christ there perform? What is a miracle?

32-34. Why at sunset? Were any left unhealed? (Matt. 8: 16.) In whose name did Christ heal? Whose work does Christ destroy? How will Christ heal us? What is our privilege in this regard?

Questions for Seniors—21,22. What other miracle did Jesus perform at Capernaum? (Matt. 8: 5.) For what was Capernaum condemned? (Matt. 11: 23; Luke 10: 15.) By what was the teaching of Jesus marked?

23-27. What aroused the evil spirit? How did they view Christ's mission? (1 John 3: 8.) On what other occasions did evil spirits confess Jesus to be the Christ? (Matt. 8: 29; Mark 3: 11; Jas. 2: 19.) How is the power of Christ shown? (Luke 4: 32; Luke 5: 17; John 5: 28; 1 John 3: 8.) How did the evil spirit (demon) meet Jesus? How did Jesus meet the demon? What did the people say?

28-31. Where had Simon and Andrew lived? (John 1: 44.) How complete the miracle Christ performed on Simon's wife's mother?

32-34. Whom did Christ heal by a word? (Mark 3: 5.) By a touch? (Matt. 9: 29.) By a command? (John 9: 7.) Of what were the miracles signs? What is the effect of the Gospel? (1 Cor. 6: 9-11; Isa. 11: 6-9.) Why should we choose the service of Christ?

Bible Side Light—Assumed—Matt. 7: 28, 29; 22: 22, 33. *W. J. Johnston*

UNCLEAN SPIRITS—Mark 3: 11; 5: 13

SICK OF A FEVER—John 4: 50-54 *Acts*
28: 8.

TOOK HER BY THE HAND—Mark 8: 23; Matt. 8: 3; 9: 29; Luke 22: 51.

MINISTERED UNTO THEM—Luke 8: 3; Rom. 15: 25; Heb. 6: 10; 1 Pet. 4: 11.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The man possessed by the unclean spirit and delivered.
2. The people who wondered, but went no further. (v. 27.)
3. Simon's wife's mother's sickness, recovery, and ministering.

FOR TEACHERS OF THE LITTLE ONES

Connection—Here is Nazareth (square). Here is the synagogue (outline). It is the Sabbath day. Jesus (stroke) has come back to the old home. What did He always

do on the Sabbath? Did He know anybody in that church? Why did the people all want to hear Him preach? What did Jesus read about? What did He tell them? Did they believe Him? What did they do to Him? Does Jesus want us to take Him as our friend and Savior? Are we rejecting Him?

At Capernaum—When Jesus was driven out of Nazareth, he went to Capernaum (outline map). On the Sabbath day He

THE GREAT HEALER

His Holy Spirit Touches me, And All the ugly Fevers flee.

"Jesus Knows Our Every Weakness"

"Take it to The Lord in Prayer"

went to church. There was a man in church who had a bad spirit in him, who shouted at Jesus. It was a very evil spirit. Jesus called the evil spirit to come out of the man. He came out and all the people were surprised and went out and told those around of the wonderful power of Jesus. Jesus can take away all bad thoughts and evil spirits from our hearts.

The sick woman—Has any child been sick, perhaps with a burning fever? Who came to see him? What did the doctor give him? Picture this poor woman lying sick with fever. She was the mother of Simon Peter's wife. Simon was one of Jesus' disciples. Jesus is especially kind to those who love him. Read the lesson story. He gave no medicine, just touched her, and she was well at once. He did what no other person could do. Little ones are sometimes in a fever of impatience, or fretfulness or anger. Jesus will touch you now and the angry, impatient fever will leave you, if you ask Him to send His quieting Holy Spirit into your heart.

The sunset hour—Picture the scene—the

setting sun, the crowds about the house, Jesus standing at the door, the people bringing their sick friends to Him. Here is a father carrying his little sick boy and here is a mother bringing her little sick daughter and here is a little lame boy coming limping along all alone. (Jesus loves to see the little ones coming to him). Teach Golden Text.

Sin-sickness—When Willie Kennedy was naughty, his mother sent him to bed and said, "Willie, you must stay in bed till you are better." "I'm not sick, mother," said Willie. "Yes, my child," said his mother, "naughtiness is sin-sickness. There is only one Physician who can cure that disease, Willie, His name is Jesus. He can cure you but you'll have to ask Him. Just look up and say 'Dear Jesus, cure me of sin-sickness and make me a better boy, and He will make you better.'"

Practical thoughts—All of us have sin-sickness till Jesus cures us. Let us ask Him. Jesus can cure our sick friends, if He sees best to do so. We can take them to Him in prayer. "Jesus knows our every weakness."

Lesson Block—Jesus the Great Physician.

BLACKBOARD REVIEW

A MAN POSSESSED

A WOMAN WITH FEVER

A CROWD OF SUFFERERS

HE HEALED

THREE STRIKING SCENES. Recall them one by one. There is fine scope in this lesson for the question and answer method of review. (1) Get the scholars to describe the poor creature who excited our Lord's compassion in the synagogue, his awful vileness and sore distress. "A man possessed", write on the board. (2) Take the school into the house of the brothers, Simon and Andrew. Describe the hush of the sick room, suddenly broken by the wild ravings of the fever-stricken mother. Tell of the anxiety of her daughter and the household for her. Write "A woman with fever." (3) The scene at the door, all the sick in the city gathered there——. Write, "A crowd of sufferers." Now write "HE HEALED", and recall how graciously He did it and how promptly and perfectly in each case the work was done. Close with Hymn 366.

LESSON X.

THE PARALYTIC HEALED

March 11, 1900

Mark 2: 1-12. Commit to memory vs 9-12 Read Matt 1: 23-25; Mark 1: 35-45.

1 And ¹ again he entered into Capernaum after some days; and it was noised that he was ² in the house.

2 And ³ straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 ⁵ And they come ⁶ unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed ⁸ wherein the sick of the palsy lay.

5 ⁹ When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins ¹⁰ be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

Revised Version—When he entered again . . . it was noised; ² Margin, at home; ³ Omit straightway; ⁴ So that there was no longer room for them, no, not even about the door; ⁵ Spake; ⁶ Bringing unto him a man; ⁷ Crowd; ⁸ Whereon; ⁹ And Jesus seeing their faith saith unto the sick; ¹⁰ Are; ¹¹ He blasphemeth; ¹² But one even God; ¹³ Straightway Jesus, perceiving; ¹⁴ Saith; ¹⁵ Omit it; ¹⁶ Are forgiven; ¹⁷ Go unto thy house; ¹⁸ And he arose and straightway took up the bed.

GOLDEN TEXT

The Son of man hath power on earth to forgive sins. Mark 2: 10.

DAILY READINGS

M.—Mark 2: 1-12. The paralytic healed.

T.—Acts 10: 34-43. Glad tidings.

W.—Ps. 25: 1-18. Prayer for pardon.

Th.—Ps. 103: 1-12. Forgiveness and healing.

F.—Isa. 43: 18-25. Blotting out.

S.—1 John 1. Perfect cleansing.

S.—Luke 5: 17-20. Strange things.

TIME AND PLACE

Summer of A. D. 28. Capernaum, the centre of Christ's Galilean work.

CATECHISM

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life, with him, upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

LESSON PLAN

I. Helplessness and Faith, 1-4.
The paralytic gaining access through his own faith and that of his friends.

II. Forgiveness and Healing, 5-12 (a).
In answer to their faith and in demonstration of the Lord's power.

III. Wonder and Worship, 12 (b).
In the evident presence of the Divine.

LESSON HYMNS

25 63: 1-4 (Ps. Sel.); 169; 132; 532.

EXPOSITION

McLeod
Connecting Links—Very early next morning, after the Sabbath in Capernaum, Jesus went out into a solitary place to pray. (Mark 1: 35.) The crowds soon gathered. Peter and the rest went and told Him. (vs. 36, 37.) He did not, however, remain, but went to preach and heal in the neighboring towns and throughout all Galilee. (vs. 38, 39.) There were many miracles, but the only one given in detail is the healing of a leper. (vs. 40-45.) He soon returned to Capernaum, where He healed the paralytic. Matthew, Mark and Luke all recount this miracle.

I. Helplessness and Faith, 1-4.

V. 1. *Again he entered into Capernaum;* after the first preaching tour through Galilee (1: 38, 39). "Again" looks back to 1: 21. *After some days.* The phrase is indefinite, probably a few weeks. *It was noised;* rumored, reported. *In the house;* perhaps the

7 Why doth this man thus speak ¹¹ blasphemies? who can forgive sins ¹² but God only.

8 And ¹³ immediately when Je'sus perceived in his spirit that they so reasoned within themselves, he ¹⁴ said unto them, Why reason ye these things in your hearts?

9 Whether is ¹⁵ it easier to say to the sick of the palsy, *Thy sins* ¹⁶ be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy.)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And ¹⁸ immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

house of Simon Peter (1: 29). Godet thinks it possible from Matt 17: 24, 25, that Christ was living with Peter.

V. 2. *And straightway;* as soon as it was known that He was there. *Many were gathered together;* with the events of the blessed Sabbath of last lesson still fresh in their memory, they were eager and anxious to see and hear Him. *There was no room.* The poorer class of houses in the East consist of a single story. "Houses of the better sort often consist of two or more stories, having compartments connected, like our own, by doors and stairways, and opening upon roomy corridors which extend around the entire court—the open court about which an Eastern house is built." (Bissell.) This was probably one of the poorer sort. Inside it was crowded to the door; and all the space around the door was occupied. *He preached the word unto them* (Rev. Ver.); "He

spake the word unto them." He was declaring to them the word of God, the word of the Kingdom (Matt. 13 : 19), the message of salvation.

V. 3. *And they come*; while Christ was speaking. The words will bear the meaning that there were others besides the four who carried the palsied man. The "four"



carried him. The rest were in full sympathy. They carried him on a "bed" (Matt. 9 : 2) or mattress, perhaps laid on a light, wooden frame, a bearer being at each corner. The word *palsy* is a contraction of the word paralysis. But the disease indicated included not only what we call paralysis, which is rarely very painful, but also catalepsy and tetanus, i. e., cramps and lockjaw.

V. 4. *For the press*; for the crowd inside and outside of the building. *They uncovered the roof*. The roof of an eastern house is flat, and is reached in the poorer sort of houses by a stairway from the outside. The roof is ordinarily formed by placing heavy beams upon the walls; at right angles to these are smaller strips of wood; then there is a layer of grass, or sometimes slabs of dried clay, the "tiling" of Luke 5 : 19; whilst over all is a coating of clay or mud sever-

al inches thick, rolled hard to keep out the heat and rain. This was probably a lighter structure. *Where he was*; just above and in front of where He was teaching. *Had broken it up*; removed what was necessary. *They let down the bed*. The cut here has an elaborate system of ropes, such as would be needed in a large house; but the author of "The Land and the Book" says, "The roof is only a few feet high; and by stooping down and holding the corners of the couch (merely a thickly-padded quilt, as at present in this region), they would let down the sick man without any apparatus of 'ropes or cords to assist them.'" This applies to an ordinary house, such as probably Simon's was.

II. Forgiveness and Healing, 5-12 (a).

V. 5. *When Jesus saw their faith*; the faith of the bearers as shown by their energetic action; of those who had come with them as shown by their presence and of the palsied man himself. *Son*; literally, child. Jesus saw the beginning of a child-like faith within his soul and so addresses him by a term that is tender and endearing. *Thy sins be forgiven thee*. The man was distressed in soul as well as in body; and so Jesus directs his attention from the outward fact of healing to its spiritual meaning. It is a new step in His teaching by miracles.

V. 6. *Certain of the scribes*; the scribes were the learned doctors or teachers of the Law (i. e., The Scriptures). They and the Pharisees, as is recorded in Luke 5 : 21, were beginning to be jealous. This was the beginning of the Pharasaic opposition which ended in the crucifixion. *Reasoning in their hearts*; debating the matter in their minds. They were afraid to make an open charge on account of the popularity of Jesus. The common people heard Him gladly.

V. 7. *He blasphemeth* (Rev. Ver.); by claiming equality with God in the power to forgive. *Who can forgive?* Sin is the transgression of the law of God (I. John 3 : 4); and, therefore, only God can forgive sins. The scribes so far were right. They were

wrong, however, in hastily concluding that Jesus was not God.

Vs. 8, 9. *Perceived in his spirit.* He read their inmost thoughts (John 2: 25) as in Luke 4: 23. He had read the thoughts of the Nazarenes. *Reasoned*, etc. See notes on v. 6. *Whether is it easier to say etc.* Not, which is easier to do, but which is easier to claim to do? It was certainly an easier matter to claim to forgive than to claim to heal; for the latter claim could be tested, the former could not. Now He will show His power by saying the harder thing.

Vs. 10, 11. *But that ye may know.* By healing the body He will give a proof of His power to heal the soul through forgiveness. *The Son of man.* See notes on Lesson 6,

verse 13. *Hath power*; the authority, or right to forgive sins. *Arise.* This was the test of the man's faith and of Christ's miraculous power. *Take up thy bed*, etc.; to show the completeness of the cure.

V. 12. *Immediately he arose.* Faith brought the healing power of Jesus to the palsied limbs. Took up the bed; rolled up the mattress or padded quilt. (See on v. 4).

II. Wonder and Worship, 12 (b).

They were all amazed; at the greatness of the miracle. See Luke 5. 26. *Glorified God*; for the power that had healed both body and soul. Even the scribes and pharisees were for the moment overcome with wonder. Alas that their emotion passed away so quickly!

APPLICATION

Judson
Borne of four, v. 3, "There is no act of friendship so great as that which shows itself in bringing an unsaved one to Christ for salvation, as these friends did. We have been often pained to see crowds of Christians flocking to revival meetings, 'where the power of God is present to heal', but they come apparently to see and hear what is being done, without having made the least effort to bring any sin-sick souls with them. It is vain that such join in prayer and say 'Amen'. This is to feed the hungry with words, and clothe the naked with a vain expression of sympathy. There is no better way of testifying our faith in Jesus, or our love for men, than in bringing the unsaved and the sin-laden to Him for salvation and healing".
 G. F. Pentecost, D. D.

They uncovered the roof, v. 4. It is worth an effort to get close to Jesus Christ. These men evidently thought so. There were obstacles to be overcome, but where there is a will, there is a way, and they succeeded in overcoming all obstacles. It is a great example. There are many who are not close to Christ. They are like those who stood on the outskirts of the crowd that day, who, when they got upon tip-toe, might catch a glimpse of Jesus over the heads and shoulders of the rest, and in a moment of stillness might catch a word or two of what he was

saying. These men are not utterly separated from religion. They are church-goers, but they are not close to Christ. They have not pressed into His presence and made complete surrender of their lives to Him. What is in the way? In some instances intellectual difficulties, in others some evil habit of life, or it may be the weight of sheer indifference. It is not manly to allow oneself to be held back thus. It is not according to common sense. All such obstacles should be fairly and promptly faced. To get to Christ is worth supreme effort, for it is, as in the case of this palsied man, healing and liberty.

Thy sins are forgiven, (Rev. Ver.); v. 5. The first and deepest need of the human soul is the forgiveness of sin. The sick man's friends, no doubt, desired for him, most of all, restoration to health. The man desired that, too, but there was something deeper. Jesus looking down into his eyes saw in their pleading and pathetic gaze sorrow for past sin and an earnest desire to be forgiven and to be at peace with God. And so His first words to him were "Son, thy sins are forgiven." This is the great need, and there is nothing more important than that we should realize it. Sometimes it takes sickness and sorrow to bring us to a sense of sin and our need of forgiveness. Sometimes the sickness and the sorrow which effect this,

come as a result of our sin. It may have been so in the case of this poor, helpless man. But it is worth any suffering to be convinced of sin, that so we may look to Jesus for forgiveness.

The Son of man hath power (or authority) to forgive sins, v. 10. The scribes disputed His right to forgive sins, and Jesus proved it. When He wrought the miracle of healing, He showed that God was at His back, substantiating His claim. The scribes reasoned thus—"Only God can forgive sins. Jesus is not God. Therefore Jesus cannot forgive sins." But Jesus, by His miracle, put it truly—"Only God can forgive sins. I can forgive sins. Therefore, I am God."

In this transaction, Jesus showed not only that He had the power to forgive sins, but that He was willing to do so. Nor does He impose any hard conditions.

"All the fitness He requireth,
Is to feel our need of Him."

Shadow

POINTS AND PARAGRAPHS

It is a blessed opportunity, when Jesus is near, in the church or the Sabbath School, or even in some sorrow in the house. v. 1.

When Christ preached, crowds came; and when Christ is truly preached or taught, He has ever the same wondrously attractive power. v. 2.

It is well to tell the Lord Jesus of our friends who have need of Him. It is better still to bring them with us into His presence. v. 3.

An excellent way—a committee of four (v. 3); for four will often succeed where one alone will fail.

A broken roof was a small price to pay for the word of Christ that healed (v. 4). We must get to Christ, cost what it will.

Christ is pleased with bold and determined faith—

"For His grace and power are such,
None can ever ask too much."—v. 5.

Forgiveness is man's first need. v. 5.

What poor creatures those scribes were!

As we see plainly from the case of the paralytic, it is enough if we come to Him with penitence and a desire for forgiveness. We do not need to wait until we have been well instructed in theology. Much of our thinking and many of our views may be erroneous, and yet we may obtain mercy.

Power on earth, v. 10. "If even on earth and in the depth of His humiliation, the Son of man had power to forgive sins, shall we doubt His ability 'to save to the uttermost,' now that He is set down at the right hand of the Majesty on high?" David Brown, D.D.

And he arose, v. 12. Note the response of faith to the word of power. The man is paralyzed, yet he wills to rise when Jesus speaks. And he succeeds. It is even so, when the sin-bound soul responds to the touch and call of God's Spirit, and moves towards Christ to offer allegiance. In the very act of taking the first step Christward, the shackles fall.

Far better that the palsied man should remain crippled and helpless than that they should be put in the wrong or overtopped in the eyes of the people by this Nazarene teacher. vs. 6, 7.

"All things are naked and opened unto the eyes of Him with whom we have to do (Heb. 4: 13)." v. 8.

It is the same divine power and grace that gives strength to dead limbs and life to dead souls. v. 10.

"Sweet saying, The bed had borne the man; now the man bore the bed." (Bengel.) v. 12.

They wondered; they glorified God; and then they forgot (v. 12). And how apt we are to do likewise!

Paragraphs

"There comes before my mind a fact to which my attention was called some years ago of a young man, barely twenty-one, lying in precisely the condition that is here described, unable to move a limb, the result

simply of his youthful debaucheries." R. F. Horton, D.D.

"In a recent meeting sixteen men came from a distance of as many miles, bringing with them four unconverted friends. It was a noticeable sight to see these twenty men marching into the church. It was a most blessed sight to see them marching out, at the close of the meeting, with their four friends saved and 'rejoicing in God their Savior.'" G. F. Pentecost, D.D.

In the present Transvaal war, after the battles of Glencoe and Dundee and the death of General Symons, the British found that their position in the northern neck of Natal was untenable. And so, under General Yule, they fell back, in order to effect a junction with the forces of General White behind the walls of Ladysmith. There were obstacles to overcome. There was a difficult country to traverse, swollen rivers to cross, and a watchful enemy to harass them. But it was a matter of life or death, and in the face of all obstacles it had to be accomplished. So it is a matter of life or death for us that we should get to Christ, and we must make our way to Him in despite of all difficulties. And like General Yule's march, it is a *retreat*; a *retreat* from some untenable position, it may be of doubt, or of some sinful course, or of rank rebellion against the Almighty.

A well-known passage in Tennyson's "In Memoriam" describes how intellectual difficulties may be overcome.

—One indeed I knew

In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

Perplex in faith but pure in deeds,

At last he beat his music out,
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gather'd strength,

He would not make his judgment blind,
He faced the spectres of the mind
And laid them : thus he came at length

To find a stronger faith his own.

In what follows (vs. 5, etc.) we have a beautiful example of the way in which the Giver of all good things gives *before* we ask, and *better* than we ask. This poor suppliant had as yet asked nothing: save, indeed, in the dumb asking of that earnest effort to come near to the Lord; and all that in that he dared to ask, certainly all that his friends and bearers sought for him, was that he might be healed of his palsy.—Archbishop Trench.

Quaint old Matthew Henry says:—Now their faith was, (1) A strong faith; they firmly believed that Jesus Christ both could and would heal him; else they would not have brought the sick man to Him so publicly, and through so much difficulty. (2) A humble faith; though the sick man was unable to stir a step, they would not ask Christ to make him a visit, but brought him to attend on Christ. It is fitter that we should wait on Christ, than He on us. (3) An actual faith; in the belief of Christ's power and goodness, they brought the sick man to Him, *lying on a bed*, which could not be done without a deal of pains. Note, a strong faith regards no obstacles in pressing after Christ.

The transforming power of free forgiveness.
In Victor Hugo's "Les Miserables," Jean Valjean is a released convict, who, after being turned away from door after door, was taken in and hospitably entertained by the good Bishop Bienvenu. During the night the convict arose and stole most of the little articles of silver plate which the Bishop possessed. He was arrested and brought back. But the Bishop instead of prosecuting him and committing him to prison, presented him with the plate which he had stolen, and added two silver candlesticks which he had overlooked. Then, when the police had gone away, the Bishop said, "Jean Valjean, my brother, you no longer belong to evil, but unto good. It is your soul that I have bought. I redeem it from black thoughts and the Spirit of Perdition, and I offer it to God." The Bishop's action produced such an effect upon the convict

that his life was changed. He became a good man and a public benefactor. Such is the transforming effect of Christ's forgiveness. The soul who has heard the Savior say "Thy sins are forgiven thee," is conquered by love and goes away to live for purity and holiness.

It is much more than likely that this unfortunate paralytic was suffering on account of the sins of his youth. They had "found him out", and with a vengeance. But he had done the right thing, carried them where he might obtain forgiveness. "When you have settled the question that you are a sinner, and a sinner who deserves punishment," says Rev. Arch. G. Brown, "go and

take all the hideous load to Christ. This is the only way a man can be saved. Get your sins found out; and when you have seen them, though they appear like a very mountain of guilt, say, in the language of the hymn,

'I lay my sins on Jesus,
The spotless Lamb of God.'

He will save you, and that in perfect accordance with justice. Every sin must have its punishment. Those of us who are saved have been punished. There is not a sin that I have committed, if I am a believer, but has had its full due. Jesus Christ has had the wrath—my due. My sin can never find me out. He has made an end of it, put it clean away."

TEACHING HINTS AND HELPS

The lesson touches on the deepest things—sin, and how it may be forgiven. It affords a rare opportunity for close and tender dealing, for to many children the sense of sin is a heavy burden, and they are longing for the way of peace.

Remember that each miracle of Christ's is also a parable, that is, it sets forth truth as in a picture. Explain this to the scholars.

I. Take first *The Sinner's Need*. It is pictured in the palsied man lying there on his bed. Question as to the nature of palsy. These points should be made clear. The disease affected the whole man; it unmanned him, made him helpless and useless; it caused him humiliation and distress; it was incurable by any human power or skill. Then show how sin defiles body, soul and spirit; how it unfits for true living, which is the service of God; what shame and suffering it brings; and how no effort of ours, nor any charm of priest or magician can wash away its defilements or deliver from its power. Rom. 7: 18-24 may be read here.

II. *The Sinner's Opportunity*. It is pictured in the palsied man in the presence of the Christ. They did even better than they knew when they brought their friend to Jesus. They had hoped for healing of the body. He is prepared to heal both body and soul. "What a wonderful Savior!" should be the prevailing note in this part of

the lesson. Take up the verses one by one from v. 5 to v. 10, explaining His claim that He can forgive sins—a thing which the scribes rightly said only God can do, for sin is the transgression of *God's law*. Explain, also, how His power of miraculous healing attests his Godhead, and hence His power and right to forgive sin. Show that Jesus, as revealed in the Gospels, is evidently divine, and can therefore grant forgiveness and life (John 20: 31).

III. *The Sinner's Healing*. Through the faith of his friends it came about. They brought him to Jesus. (Do not overlook the encouragement here to teachers and parents.) And through his own faith as well. Without this there would have been no cure wrought. With faith, all the rest follows. Have the scholars turn to and memorize Eph. 2: 8 and Acts 10: 43. Describe the man going away strong and well in body and happy in spirit—forgiven and healed.

Questions for *Julius*—Why did Jesus perform miracles? *What miracles had been performed a short time before? (Mark 1: 41.)*
1, 2. Where does He now come? Who heard about it? How many came to hear Him? What drew them? (Luke 5: 17.) What was the subject of Christ's preaching? (Matt. 4: 17; 13: 19.)

3, 4. Who was brought to Jesus? By whom? How? Why? What is palsy? Why could

the men not get near Christ? What did they do? What does this show on their part? How does faith work? (Gal. 5: 6; 1 Tim. 1: 5.)

5-7. What did He do first for the sick man? Who were the scribes? Of what did they accuse Christ? On what ground?

8-12. Which saying of Christ could be tested, and which not? (v. 9.) How did Christ show His power? How complete was the cure? How can we be healed of our sins? (Eph. 1: 7; 1 John 1: 7; Zech. 13: 1.)

For Seniors—1, 2. In whose house was Christ? Had He a home of His own? (Matt. 8: 20.) How can we have Jesus in our hearts and homes?

3, 4. Relate the story of the paralytic. Of what is palsy a type? What lesson can we learn from the four men?

5-7. Why is faith necessary? What comes through faith? (Mark 16: 16; Gal. 2: 20.) What is blasphemy? By whom is forgiveness granted? (Dan. 9: 9; Luke 7: 48.) To whom? (Isa. 55: 7; Acts 10: 43.) To what should it lead? (Luke 7: 47; Ps. 130: 4; Ps. 103: 2.)

8-12. Why did Christ show His power? What did the sick man obtain? What did the four who brought the sick man get? What the fault-finders? How were the on-lookers affected? (v. 12.) How does this paralytic typify the sinner? Faith? (Ps. 86: 2-7.) A common Christian experience? (James 5: 7, 8.) The power of divine grace? (Phil. 4: 13.)

W. J. P. Johnson
Bible Side Lights—THE PRESS—Mark 5: 27, 30; 6: 31; Luke 12: 1; 19: 3.

BLASPHEMIES—Lev. 24: 12-16; Mark 14: 60-65.

FORGIVENESS—Luke 7: 40-50; Luke 15: 20; Ps. 103: 10.

CHRIST'S POWER—Matt. 28: 18; Luke 4: 36; 5: 17; Mark 1: 27; Luke 9: 1.

GLORIFIED GOD—Lev. 10: 3; Matt. 15: 30, 31; Luke 4: 15.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Palsy as a picture of sin.
2. How the "committee of four" helped.
3. How forgiveness comes.

FOR TEACHERS OF THE LITTLE ONES

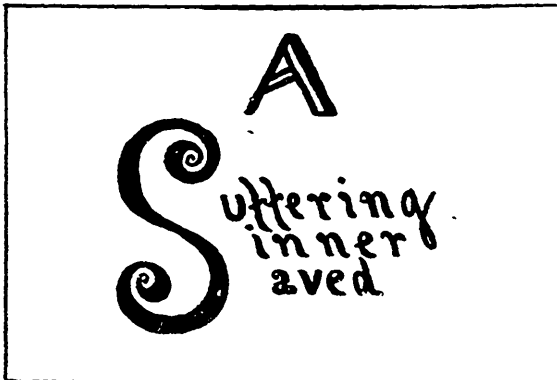
Connection—

"At the city of Capernaum, on the shore of Galilee,
Jesus healed the sick and suffering, bade the evil spirits flee,

W. J. P. Johnson
He can heal all our diseases, all our naughty feelings cure,
Jesus is the great physician, and His help is always sure."

Introduction—After Jesus had spent that evening in healing the sick, He rested during the night, rose early next morning, and went off by Himself to pray to God, His Father. His disciples came looking for Him, telling Him that crowds of people were seeking Him. Jesus said He must go away into other towns to preach, for God wanted Him to preach to everybody.

An Eastern House—Describe the construction of an Eastern house. Show a



model (made out of pasteboard), or draw an outline (one may be prepared beforehand on heavy brown paper), square house, one story high, flat roof, stairway on the outside leading up from the street. Picture the scene around the house in Capernaum, when it was known that Jesus had returned there.

The Palsied Man—Describe the palsy. How powerless it makes a man. Describe the kindness of his four friends—the way in which his friends carried him on a mattress or board up the stairs, on to the roof, to avoid the crowd; made an opening in the roof (which was probably formed of brush and clay filled in between the beams and easily broken); carefully lowered the mattress by ropes through this opening into the room where Jesus was standing surrounded by crowds of people. What kind friends they were! They showed their faith in Jesus. They believed that He could help

and heal. Jesus was glad when He saw the faith of the sick man and of his friends. He wants us to trust Him.

Sin-sickness cured—Jesus knew that the man had a worse disease than palsy. He had sin-sickness and even if Jesus cured his palsy, he would not be quite happy, so Jesus forgave his sins first. The scribes (explain) began to whisper, "No one can forgive sins but God. This is a wicked man to say he can forgive sins". Jesus knew what they were thinking and wanted to show them that He really was God's Son and had power to forgive sin.

The Palsied Man Walking—Explain that the beds used were not like our beds, but simply mats which could be rolled up and carried under the arm when not in use. Read the words of Jesus in verses 10-12. Teach the Golden Text. Explain that Jesus is the Son of man as well as the Son of God.

Lesson Block—Jesus the Forgiver.

BLACKBOARD REVIEW

R D J

THE SON OF MAN
HATH POWER
ON EARTH
TO FORGIVE SINS

It will be noticed that the Blackboard Review is the Golden Text. Better, however, not say this at the beginning, but allow the school to see it as it is brought out line by line. Write down first "The Son of man"—Christ's own name for Himself, and which He uses some 80 times in the Gospels—the "Son of man," our own brother, truly, although also the Son of God. Then write, "Hath power." Ask the scholars for some instances of Christ's power, for example, in the healing of diseases, the curing of the maimed, the raising of the dead. "On earth"—was ever such an One on earth before or since, or did any other ever do such wonderful works? "On earth"—just where we need Him and can reach Him. Now write down the most marvellous work of all—"To forgive sins." Show how much it is beyond all the other wonderful works mentioned; and show how simply (by faith) forgiveness may become ours.

LESSON XI.

JESUS AT MATTHEW'S HOUSE

March 18, 1900

Mark 2: 13-22. Commit to memory vs. 15-17. Compare Matt. 9: 9-17.

13 And he went forth again by the sea side: and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Je'sus sat at meat in His house, many publicans and sinners sat also together with Je'sus and His disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Je'sus heard it, he saith unto them. They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees

used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Je'sus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Revised Version—The place of toll; 2 He was sitting at meat in his house and many . . . sat down with Jesus; 3 And the scribes and the Pharisees, when they saw that he was eating with the sinners and publicans, said; 4 *Omit* How is it that: 5 *Omit* to repentance; 6 John's disciples and the Pharisees were fasting; 7 John's disciples and the disciples of the Pharisees; 8 Sons; 9 Will they fast in that day; 10 Seweth a piece of undressed cloth; 11 That which should fill it up taketh from it, the new from the old, and a worse rent is made; 12 Wine-skins; 13 The wine will burst the skins, and the wine perisheth and the skins; but they put new wine into fresh wine-skins.

GOLDEN TEXT

He said unto him, Follow me. Luke 5: 27.

DAILY READINGS

M.—Mark 2: 13-22. Jesus at Matthew's house.

T.—Matt. 4: 12-22. Call to service.

W.—Luke 19: 1-10. A publican called.

Th.—Mark 1: 38-45. A leper touched.

F.—Luke 7: 25-35. Friend of sinners.

S.—1 Tim. 1: 12-17. Chief of sinners. S.—Luke 5: 27-39. Levi's feast.

TIME AND PLACE

The call of Matthew was in the early summer of A.D. 28. The reception was given either then or in the autumn. Matthew's home was in Capernaum.

CATECHISM

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

LESSON PLAN

I. The Call, 13, 14.

To Levi the publican.

II. The Feast, 15.

In honor of the new-found Master.

III. The Table Talk, 16-22.

A new Gospel for a new time.

LESSON HYMNS

90 (Ps. Sel.); 241; 235; 531; 242.

EXPOSITION

me lead
Connecting Links—The call of Levi (Matthew) was shortly after the last lesson; but the reception which he gave to Jesus was probably some time later. (See on v. 15 below.) In the meantime Jesus had chosen the twelve (Mark 3: 13-19) and made a second circuit of Galilee (Luke 8: 1), teaching and healing. He went across the lake to Gadara (Mark 5: 1); and upon His return Levi, according to the best harmonists, made Him the feast. The feast would therefore follow in the order of time, ch. 5: 21. The account of it is introduced here in connection with the call of Matthew, to complete the picture and join together Matthew's call and this effort of his to bring his friends and companions under the influence of Jesus.

I. The Call, 13, 14.

V. 13. *Went forth again*; from Capernaum,

His own city (Matt. 9: 1) and the headquarters of His work. The word "again" looks back to ch. 2: 1 and ch. 1: 35. *By the sea of Galilee*; it was to some quiet spot on the shore, not far away from the busy cities which lay upon that inland lake. *The multitudes resorted unto him*; more literally, kept coming to Him. It was a time of growing popularity as well as of opposition (v. 16).

V. 14. *As he passed by*; the tax-office on His way to the sea-shore, Rev. Ver. "The place of toll." *Levi the son of Alphaeus*; Luke (5: 27) says he was "a publican". Matthew (J: 2) says his name was "Matthew". In his list of apostles (Matt. 10: 3) he includes "Matthew the publican". (Note that the apostle is not afraid to mention his old disreputable occupation.) Levi and Matthew (the writer of the first Gospel) are, therefore,

without doubt, the same: *Sitting at the receipt of custom*; at the custom-house or tax-office. The Roman Government sold the privilege of collecting its taxes to the highest bidder. It may have been in this case a toll on the fish caught in the lake. These "farmers" of the taxes, again, employed sub-collectors or publicans. The publicans squeezed all they could out of the people legally and illegally and the law winked at their exactions. They were therefore both feared and hated, and were specially odious to the Jews, for their presence served to remind the Jews of their bondage to the Roman power. When a Jew, like Levi, accepted the office he was thoroughly despised. *Follow me*; a call to discipleship and service. *He arose and followed him*. In that supreme moment, freighted with eternal possibilities, he felt the hand of God upon him, and "left all" (Luke 5 : 28) to follow Jesus ever after.

II. The Feast, 15.

V. 15. *And it came to pass*. The feast given by Levi was most probably some time later than his call, though they are connected by the Evangelists. It would seem that it was at this "supper that Jairus came with his request to Jesus to raise his little daughter to life. (Matt. 9 : 18.) But Jairus came to Jesus after His return from Gadara. (Matt. 9 : 1 ; Mark 5 : 21 ; Luke 8 : 40.) Hence the feast was given after Christ's return (see Connecting Links). The later date will allow time for the fully developed opposition of the Pharisees and scribes manifested in the Lesson, the progress of which see in Mark 2 : 7, 24 ; 3 : 2, 22. *Sat at meat in his house*; in Levi's house (Luke 5 : 29). The word translated "feast" in Luke means a "reception." It was probably given in view of Christ's soon leaving Capernaum (Matt. 9 : 35). *Publicans and sinners*; the lowest and most despised classes. Levi would bring his old companions and Christ together. (For "publicans" see on v. 14.) *There were many, and they followed him*. It was not a private entertainment; but a "great feast" (Luke 5 : 29). Perhaps scores or hundreds were present. Levi the

tax-gatherer was possibly rich enough (compare Luke 19 : 2) to own a house of the better sort with its large open court (last Lesson, v. 21) capable of accommodating a large gathering. The guests were partly from Levi's old friends and companions and partly from the crowds that were now attracted by Christ's preaching and miracles, and "followed Him" from place to place.

III. The Table Talk, 16-22.

V. 16. *The scribes of the Pharisees* (Rev. Ver.); i.e., learned teachers or doctors of the Law, who were of the sect of the Pharisees. They had been constantly watching His movements ever since the healing of the paralytic (v. 6). They were not necessarily invited guests. According to Oriental custom, they could enter the house in perfect freedom. *Saw him eat with publicans and sinners*. No Jew was allowed to eat with those who were ceremonially unclean, i.e., who had not observed all the washings, etc., prescribed by the Law. *They said unto his disciples*. They did not approach the Master, for they stood in awe of Him. They are bolder, however, than in ch. 2 : 6.

V. 17. *When Jesus heard it*. It was intended for His hearing. *They that are whole, etc.* Where should a physician of souls be but among those of whom sin has made havoc? (Luke 4 : 18.) *I came not to call the righteous, but sinners*. Their objection struck at the very purpose of His mission. The righteous, of course, did not need Him. But where are such to be found on earth? (Rom. 3 : 10.) If they only had known it, these self-righteous Pharisees needed Him most of all, for they were the chief of sinners. *Repentance* means a thorough change of mind with respect to sin, followed by a change of action.

V. 18. *John's disciples and the Pharisees were fasting* (Rev. Ver.); at this particular time. Devout Jews used frequently to fast twice a week (Luke 18 : 12). *And they come*; a delegation of the Pharisees and of John's disciples. John himself was stern and spare in his diet. His disciples naturally followed him in this, and the Pharisees would cunningly play upon this chord of common sympathy.

Vs. 19, 20. *The children of the bride-chamber.* Compare the phrase "children of light," Luke 16 : 8, etc. The "children of the bride-chamber" were the friends of the bridegroom who went with him to escort his bride in gay procession from her father's house to the marriage supper at her future home. *While the bridegroom is with them.* Jesus compares Himself to a bridegroom in keeping with the Old Testament figure (Isa. 62 : 5). John the Baptist had proclaimed his joy in the coming bridegroom (John 3 : 29). *They cannot fast;* because it was not a time for fasting but rejoicing. *But the days will come,* etc. This is the first hint of His crucifixion publicly given. *Then shall they fast;* a real fast, not formal and hypocritical, but expressive of great need.

Vs. 21, 22. *A piece of undressed cloth* (Rev. Ver.) ; raw cloth that had not been tilled or thickened. *Else that which should fill it up* etc. (Rev. Ver). The raw patch when damp would shrink and tear the margin of the old rent. Jesus did not come to patch up the forms and ceremonies of the old dispensation, but to make all things new. (2 Cor. 5 : 17-19.) *New wine;* fresh pressed from the grapes. *Into old wine-skins* (Rev. Ver.). Bottles were made of the skins of goats. In Spain wine is still brought to market in pig-skins. *Burst the skins* (Rev. Ver.) ; because old and frail. *New wine into fresh wine-skins,* (Rev. Ver.). And the new wine of the Spirit must find expression in new forms, and not in the worn-out ceremonies of the past.

Matthew

APPLICATION

Follow me, v. 14. It is a great day when one hears clearly the call of Jesus, "Follow me". There may have been previous preparation for it (probably there was in the case of Matthew) ; but one day, in the house of God, or in the stillness of our own room, the conviction comes that Jesus Christ is claiming our faith and our service, that He is waiting for us to come and be His disciples. He would have us count the cost. He is calling us to entire surrender. Whatever is contrary to His will, though it be dear to us as our right eye, we must be prepared to resign. The cross He gives us to bear we must take upon our shoulders to carry to life's end. But it will be worth while. If we follow Jesus, we shall have His company and great joy in His service. And if we follow Him through life, we shall follow Him to Heaven. "Where I am, there shall also my servant be". (John 12 : 26.) Well for us then, if when the call comes, like Matthew, we arise and leave all and follow Him.

Many publicans and sinners, v. 15. It is evident that Matthew had invited these, his old friends and companions, to meet Jesus. One of the manifestations of the new life which Christ imparts to His followers is a desire to bring others to Him. Christianity always has been and always must be a propagandic

religion. Every true Christian must be a missionary at heart.

He eateth and drinketh with publicans and sinners, v. 16. This was among the chief accusations brought against our Lord. They said "This man receiveth sinners and eateth with them" (Luke 15 : 2), and they called him "a friend of publicans and sinners". (Matt. 11 : 19). What they said was perfectly true. He did receive sinners. He was their friend. He not only received them, He invited them, He sought them, He conspicuously singled them out (as in the case of Zaccheus, Luke 19) for attention. Why did He do so? It was not because their society was congenial. He had other friends-with whom He was delightfully at home. Still less was it that in the least degree, He might share in or countenance anything that was wrong in their conduct. It was that He might win them to God and goodness. As He said, "The Son of man is come to seek and to save that which was lost" (Luke 19 : 10.), "I came not to call the righteous but sinners to repentance". (Matt. 9 : 13.) The lesson here is an important one, though it needs to be guarded. We are to remember that "Evil communications corrupt good manners" (1 Cor. 15 : 33), and we are to be careful lest, in trying to do good to others, we

ourselves should receive harm. At the same time the follower of Christ is taught that it is not his duty to withdraw himself from the world in which he lives and from the companionship of those who are not Christ's followers. Rather he should use the opportunities of contact which are afforded him in society, in business, or in politics, to influence these for good by precept and especially by example. Let him be truly a man amongst men, whilst all the time holding close to his Lord and Master. With one hand clasped in Christ's, let him stretch out the other to men about him, and thus he will be safe himself, while he helps to save his fellows.

Then shall they fast in those days, v. 20. The Christian religion has matter in it for sadness. How can I think of how Christ was taken away, how can I think of the sorrow He endured, how can I remember that my sins helped to crucify Him, and not be sad?

Oh come and mourn with me awhile !

The Savior calls us to His side ;

Oh, come, together let us mourn :

Jesus, our Lord, is crucified !

O break, O break, hard heart of mine !

Thy weak self-love and guilty pride,

His Pilate and His Judas were :

Jesus, our Lord, is crucified,

—F. W. Faber.

And yet it is not sorrow, but joy, that is the ruling note of Christianity. Our Lord's sorrow was turned in joy. "For the joy that was set before him. He endured the cross." (Ileb. 12 : 2.) And before He went away, He said to His disciples. "Ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy." (John 16 : 20.) It may be that the touch of sadness will always remain with us. Like a broken chord passing into perfect harmony it will help to beautify

our life. It will make our joy sober and sympathetic. But it must not, it cannot, take our joy from us. We "rejoice in the Lord alway". (Phil. 4 : 4.) "In whom believing ye rejoice with joy unspeakable and full of glory". (1. Pet. 1 : 8.)

New wine must be put into new bottles, v. 22. When Christ brought His new truth into the region of religion, it was necessary that the forms of the old economy should be changed. They could not contain, they could not express, the new truth. In a less degree, it is necessary that forms should be continually changing. For God is continually leading His people by His spirit into clearer light, into more perfect understanding of the truth. In this sense it is true that "more light is constantly breaking forth from the Word of God". So, too, God leads His church among new surroundings, lays upon her new responsibilities, sets before her new duties. And if she is to fulfil God's purpose, she must have adaptation. She must be prepared to modify, with the progress of knowledge and thought and work, her creeds, her government and her forms of worship ; else the new wine will burst the bottles and be spilled and the bottles shall perish.

In this matter of the new wine and the old there should be great charity. Because I have some new light I am not rashly to condemn my brother who has not ; nor yet am I to force my views and beliefs upon him. It is in the spirit of the Lord himself and of his disciples to be forbearing. "In the training of His disciples our Lord never took the old wine from them till they were capable of relishing the new. Romans 14 is the best practical commentary on His words". There the strong brother is bidden bear with the weak, to "follow after the things which make for peace, and things wherewith one may edify another" (v. 19).

Shadow

POINTS AND PARAGRAPHS

Watch for opportunities, as did Jesus. v. 13.

There was a soldier's heart within the breast of this publican. He no sooner heard than he obeyed. v. 14.

Reckon up Matthew's loss and gain in following Jesus. On which side is the balance?

Jesus did not live in a monastery, like a monk, or even in the wilderness, like John

the Baptist, but in people's houses and at people's tables v. 15.

It is not the spirit of Jesus which says. "stand by thyself, for I am holier than thou". v. 15.

If people are in a fault-finding spirit, they will always discover something to find fault with. v. 16.

There is hope for us; for we are sinners. v. 17.

It is light and laughter when Jesus is near by. It is darkness and sorrow when He is hidden from us. vs. 19, 20.

Keep the old bottles till you get new wine, then expect that you will need to use new bottles. v. 22.

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

Paragraphs

Edersheim makes Matthew an earnest seeker after light and a close observer of Jesus' ways and sayings. Especially when the Scribes and Pharisees and rulers combined against the Man of Nazareth, did there seem hope for the poor publican. Yet he scarcely dared hope for personal discipleship. "But when it came, and Jesus fixed on him that look of love which searched the inmost deep of the soul, and made him a true fisher of men, it needed not a moment's thought or consideration. When Hespake it, 'Follow Me', the past seemed all swallowed up in the present heaven of bliss. He said not a word, for his soul was swallowed up in the speechless surprise of unexpected love and grace; but he rose up, left the custom-house and followed Him".

A Canadian minister, some years ago, attended service one Sabbath evening in the great church of the Madeleine in Paris. Of course the sermon was in French. The Canadian visitor was not able to follow it all, but he was struck by the way in which the preacher returned again and again to the exhortation which formed the subject of his discourse. "Suivez Jesus! Suivez Jesus!" (Follow Jesus, Follow Jesus). It is the sum of practical Christianity in two words. It is

a rule of life for Frenchman and Briton, for Roman Catholic and Protestant. When it is obeyed, it will transform the world.

How men may still be saved by kindly interest and association is illustrated by a story which was told by the late Prof. Drummond. Among the students of Edinburgh University there was a young man, A—, who had fallen into irreligion and atheism. He had a friend, an American, who, after finishing his course in the University, resolved to spend another year in Edinburgh for the definite purpose of trying to win his friend for Christ. In conversation with Prof. Drummond he told him of this and Prof. Drummond said, "My dear fellow, it will pay you, you will get that man". Prof. Drummond continues the story as follows: "Two or three months passed, and it came to the last night of our meetings. On the last night of the year we sat down together in our common hall to the Lord's Supper. I saw A— sitting down and handing the communion cup to his American friend. He had got his man. A few weeks passed and A— came to see me. I said 'What do you come here for?' He said 'I want to tell you I am going to be a medical missionary.' It was worth a year, was it not?"

The necessity for new bottles. A recent Roman writer on "Latin Decadence and Slav Advance" says: "The real cause of the decline and fall of the Roman Empire was immobility." Immobility is really retrogression, because amidst a universal progression, to remain in primitive conditions is to remain behind the rest.

New occasions teach new duties, Time makes ancient good uncouth,
They must upward still, and onward, who would keep abreast of Truth,
Lo, before us gleam her camp-fires, we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—James Russell Lowell

"I am not come to call the righteous," said Christ, "but sinners to repentance." This He said to the Pharisees in irony, as when He said, "If I were hungry, I would not tell thee." It was as if He had said, "I am so far from loathing sinners, that even for their sakes only am I come." Then, lest He should make any careless, He stayed not at the word "sinners," but added "to repentance." "For I am not come that

they should continue sinners, but that they should alter and amend."—Chrysostom.

God heareth sinners. But if ye are afraid of that which is said in the Evangel, "We know that God heareth not sinners," let fear and belief in this be far from you, for he was blind who said it. Therefore believe rather on Him who says—and who lies not—"Though your sins be as scarlet, I will make them white as snow."—Origen.

TEACHING HINTS AND HELPS

The emphasis to be placed on the different parts of this lesson will depend very greatly on the class to be taught. In the Primary classes the two simple thoughts will be sufficient, Jesus, the sinner's friend; Matthew, the Savior's follower. These should be set about with the details of the story as a gem is set in a framework of gold.

In the Bible Class there will come in such additional points as the saying of v. 17, the question of the ascetic in religion, a comparison between the spirit of the Old Testament revelation and of the New, and how, with the advance in revelation of God's will, old forms change. The whole problem of the relation of form to spirit comes up.

For an Intermediate class some such treatment of the lesson as the following is suggested:—

And He went forth again (v. 13). This recalls the days in Capernaum; both the healing of the paralytic (last lesson) and His previous visit, with the teaching in the Synagogue and the marvellous cures. (Lesson IX). Review these by questions. Then take the class with Him as He goes forth by the seaside, needing rest, but still ready to teach the crowds which followed. Christ as healer and teacher is made prominent.

And as He passed by (v. 14). Apparent chance; but, as in the case of the calling of the first disciples who had previously been prepared by John the Baptist (John 1: 35, etc.), and of Zaccheus (Luke 19), Levi had been doubtless pondering and waiting. Jesus, too, was waiting for His opportunity. It ought to be easy to make practical applications here.

"Levi, who? Levi, what? Levi, where?"

Jesus speaking, when? In what words? What happened then?" This line of questioning should be followed up briskly. Then reckon the loss and gain to Levi, and bring out the duty, the privilege, the joy and the reward of following Jesus.

As Jesus sat at meat in his house (v. 15). Set forth the surroundings—Matthew's house, probably large and well furnished, for the publicans were a thrifty tribe; many publicans and sinners invited guests; scribes and Pharisees, invited or uninvited; Jesus and the newly-called disciples. Then comes the complaint of v. 16—a professed holy man and teacher consorting with those whom the Jewish law counted unclean. Gracious answer (v. 17), a banner of hope to sinners till the end of time; but with a strong spice of irony, which the scribes and Pharisees were quick enough to see and feel.

And they come and say unto him (v. 18). The question of fasting, what use it is and what place it has in Christ's religion. The younger scholars will not follow easily here, but they can be impressed with the thought of vs. 19, 20, that the present Christ makes glad, and that, when we cannot see Him by faith, it is dark and sorrowful. They can also understand how different the new cloth and the new wine of Christ's kingdom are from the old cloth and the old wine of the former time, and how old forms must change when new truths break out. But with smaller classes, perhaps the best place to end is with the "banner of hope."

Questions for Juniors—13, 14. Where did Jesus now go? Who came to Him? What did Christ do for them? Whom did He see? By what other name known? (Matt.

9: 9.) What was his occupation? What did Christ say? How did Levi answer? To whom is God's call addressed? (Isa. 45: 22.) By whom does God call? (Rom. 1: 6; 2 Thess. 2: 14.)

15-17. Who were guests at the feast? In whose honor given? (Luke 5: 29.) Who were the publicans? Who objected? On what ground? What was Christ's reply? To whom is Christ's mission?

18-20. What question asked of Christ? By whom? By what should fasting be accompanied? (Dan. 9: 3.) What is the spirit of fasting? (Isa. 58: 6, 7.) Who meant by "bridegroom"? When was he "taken away"?

21, 22. What is a parable? What two parables here used? In eastern countries of what were bottles made? What do the parables teach?

For Seniors—13, 14. Where was Matthew when called by Christ? What lesson for us? Where did Christ often preach the Gospel? What did Matthew give up? What involved in following Christ? (Luke 14: 26.) What does obedience include? (Jer. 7: 23.)

15-17. How were the publicans regarded? (Matt. 9: 11; Matt. 11: 19.) Why did He go among the publicans? Who were the

Pharisees? Why censured by Christ? (Luke 11: 42-44.) What was Christ's reply to the scribes? What was Christ's mission as a physician? How did He fulfil it? How free is His call? What is our duty when we hear this call?

18-20. Why was this question asked? (v. 18.) What should be the object of fasting? (Ps. 69: 10; Ps. 35: 13.) Some special fasts mentioned in the Old Testament? (Matt. 4: 2; Acts 13: 23; Acts 14: 23.)

21, 22. What did Christ teach by parables? What three parables in this lesson? What is their teaching?

Bible Side Lights—AS JESUS SAT AT MEAT—
Matt. 2: 7, Mark 14: 14, 15.

FASTING—Matt. 6: 16-18; Ezra 8: 21; Esth. 4: 16.

THE BRIDEGROOM—Ps. 19: 5; Isa. 62: 5; John 3: 29.

BOTTLES—1 Sam. 1: 24; 16: 20; Josh. 9: 12, 13.

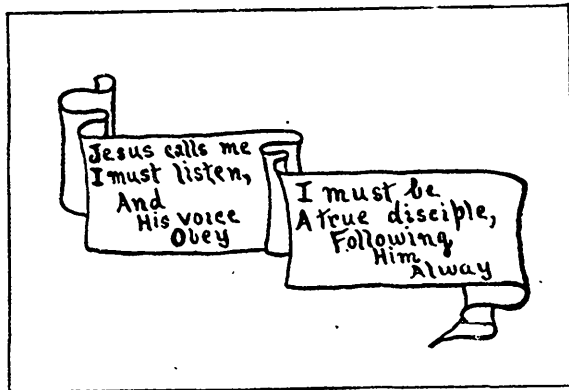
NEW WINE—Isa. 65: 8; Joel 3: 18; Amos 9: 13.

Topics for Brief Papers

1. Publicans.
2. "Follow Me."
3. Matthew seeking to bring others.

FOR TEACHERS OF THE LITTLE ONES

Connection—Katie came in from play one day and said to her mother. "Which is worse, mother, to tell a lie or to steal?" "They are both so bad, my dear, I can hardly say which is the worse". "Well I think it's worse to lie than to steal. You see, mother, if you steal you can take it back unless you've eaten it, and if you've eaten it you can pay for it, but, mother, a lie is forever!" What do you think about it? Can any one forgive sins? Recall last lesson.



The Story—Picture Jesus walking along the sea shore coming to a toll-gate, where sat Matthew (Levi), a publican (Explain). Everybody

"looked down" upon publicans. Jesus looked at Matthew, loved him, wanted him for His disciple, said "Follow me". Matthew obeyed the call at once, became a useful disciple, wrote the first book about Jesus.

The Feast at Matthew's House—Talk about feasts. This new disciple wanted his friends to meet Jesus. He made a feast and invited his publican friends and others. There were likely some very wicked people among them, but Jesus went (He goes where ever He is invited) and sat down with them, speaking kindly to everybody. Jesus came to earth to be the sinner's friend. He wants to get near them to help them. Jesus said, "Well people do not need a doctor". People who thought themselves good did not need Him. They did not want Him.

Following Jesus—Jesus is looking into this very class, looking into the schools, looking at the boys and girls everywhere. He knows who will make good disciples. He is calling

to you, "Follow me."

"How do I know that Jesus wants me? May be I would not make a good disciple," said Will Allen. "Do you want to follow Jesus?" said his teacher. "Yes," said Will. "Then you may be sure that Jesus wants you or He never would have put the wish into your heart. He has chosen you, my boy," said his teacher.

Happy Followers—The Scribes and Pharisees said that Jesus' disciples were too cheerful, that they should do without food (fast) and go about with long solemn faces. Jesus says as long as we have Him (in our hearts), we cannot be sad.

"There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way,
For the child that is seeking to follow the Lord.

There is something to do every day."

Lesson Block—Jesus, the Master.

BLACKBOARD REVIEW

What Jesus Said

What Matthew Did

It is well to study simplicity in the Blackboard Review. In the first place, the scholars are apt to be tired and restless at the end of the hour. Then, the Superintendent should be anxious rather to fix truths already taught in the classes and to deepen impressions already made, than to bring out novelties. Besides, except in rare cases, we are at our best when we use simple methods. The single bullet in the polished barrel of the rifle carries far. Ten thousand people can handle a rifle for one that can manage a machine gun. In the review of the present lesson everything should lead up (1) To the startling, imperative, blessed call, "FOLLOW ME". Try to make every scholar hear it for himself and herself. (2) Then go on to the two things Matthew did,—he followed Jesus as he was bidden, and he did what he could to bring others to follow Jesus, too. What better example?

LESSON XII.

REVIEW

March 25, 1900

| GOLDEN TEXT | DAILY READINGS | CATECHISM |
|--|---|---|
| <p>The Son of Man came not to be ministered unto, but to minister. Mark 10 : 45.</p> | <p>M.—Luke 2 : 1-16. T.—Luke 2 : 41-52. W.—Matt. 3 : 13—1 : 1. Th.—John 1 : 35-46. F.—John 3 : 1-18. S.—John 4 : 5-26. S.—Mark 1 : 21-34.</p> | <p>Q. 14. <i>What is sin?</i> A. Sin is any want of conformity unto, or transgression of, the law of God.</p> <p>LESSON HYMNS 389; 90 : 41; 95; 477.</p> |

REVIEW CHART—First Quarter

| STUDIES IN THE LIFE OF JESUS | LESSON TITLE | GOLDEN TEXT | LESSON PLAN |
|-------------------------------|--------------------------------------|--|--|
| I.—Luke 2 : 1-16. | The Birth of Jesus. | Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1 : 21. | 1. The babe born. 2. What the angels said. 3. What the shepherds did. |
| II.—Luke 2 : 41-52. | The Child Jesus Visits Jerusalem. | And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2 : 52. | 1. To the Feast. 2. In the Temple. 3. At home. |
| III.—Luke 3 : 1-17. | The Preaching of John the Baptist. | Prepare ye the way of the Lord. Luke 3 : 4. | 1. The wilderness prophet. 2. His stern demands. 3. His witness to the Christ. |
| IV.—Matt. 3 : 13—1 : 11 | The Baptism and Temptation of Jesus. | This is my beloved Son, in whom I am well pleased. Matt. 3 : 17. | 1. Obedience and recognition. 2. Temptation and triumph. |
| V.—John 1 : 35-46. | The First Disciples of Jesus. | They followed Jesus. John 1 : 37. | 1. Following Jesus. 2. Dwelling with Jesus. 3. Bringing others to Jesus. |
| VI.—John 3 : 1-18. | Jesus and Nicodemus. | For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3 : 16. | 1. A timid inquirer. 2. A puzzling answer. 3. The way made plain. |
| VII.—John 4 : 5-26. | Jesus at Jacob's Well. | God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4 : 24. | 1. Weary. 2. Winning a soul. 3. Explaining true worship. 4. Revealing Himself. |
| VIII.—Luke 4 : 16-30. | Jesus Rejected at Nazareth. | He came unto his own, and his own received him not. John 1 : 11. | 1. An announcement. 2. A criticism. 3. A storm. |
| IX.—Mark 1 : 21-34. | Jesus Healing in Capernaum. | And he healed many that were sick. Mark 1 : 34. | 1. In the synagogue. 2. In Simon's home. 3. At close of day. |
| X.—Mark 2 : 1-12. | The Paralytic Healed. | The Son of Man hath power on earth to forgive sins. Mark 2 : 10. | 1. Helplessness and faith. 2. Forgiveness and healing. |
| XI.—Mark 2 : 13-22. | Jesus at Matthew's House. | He said unto him, Follow me. Luke 5 : 27. | 1. The call. 2. The feast. 3. The table talk. |

ASK YOURSELF

- For Each Lesson—1. What is the title of the lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

The Review

In the larger schools the Primary Classes are usually by themselves. A plan for Review for these will be found a little further on. If the PRIMARY QUARTERLY or PRIMARY LEAFLET has been studied by the scholars and the teacher has drilled them in the Golden Texts and Lesson Blocks the Review will be a delight because the ground is familiar. For a change, the little ones might be reviewed in the presence of the whole school, the older scholars joining them in the Golden Texts. These will learn much from the big "brown paper book" that contains the lessons for the Quarter.

In most schools all the scholars are gathered together for the Review. In such case it should never be lost sight of that the very little ones have some rights and the method should not be made too difficult. Review Sabbath is not the time for sub-soiling, but rather for just the light touch that covers in the seed grain, so that it will be sure to grow. But be careful not to make the exercises babyish because the babies are present. Little pitchers often have big ears. In an ungraded day school it is marvellous how much the younger scholars pick up from simply listening. A little girl who cannot read was saying over a beautiful hymn. "How did you manage to learn that hymn?" was asked her. "O, I just heard people saying it and I copied it", was the reply.

It should not be difficult to conduct the Review of such lessons as we have had this Quarter so as to make it of interest and profit to all grades. The life of our Lord is like the sea. For those who can be impressed by vastness and majesty, there are its wide outlooks. For those fond of detail, there are things many and curious to be investigated in its depths. And for the little ones, there are the bright pebbles and shells on the shore.

We have now fairly begun

A YEAR AND A HALF'S STUDY

of the Life of our Lord. Two objects should be kept in sight: (1) To get a connected view of that life as a whole; (2) To bring ourselves and our scholars into a living and abiding union with the Christ as Savior, and Friend, and Lord.

A BRIEF DRILL ON THE EVENTS

embraced in the Quarter's lessons is in order, on such lines as these:

The Birth of Jesus—What the prophets said of it. When? Where? By whom testified? For what purpose?

The Babe—Circumcised—presented in the temple—visited by the Wise Men—carried down to Egypt—brought again home.

The Boy—In Nazareth—at Jerusalem—again in Nazareth.

The Forerunner—Who? Where trained? Where appearing? What manner of man? What manner of message? How He came to recognize the Messiah. His witness to Him.

The Son of God attested—From heaven at His baptism.

The Son of Man tested—In the wilderness' temptation.

His first followers—Who? How won? What service they rendered.

With the headings written rapidly on the black-board as the superintendent briskly questions the school, it will not take an undue amount of time to run through the Quarter's lessons. Care should be had to pick up the bits of the narrative that do not occur in the lessons, so that the scholars may have the whole story, and also to drive the practical lessons home.

A REVIEW BY GOLDEN TEXTS AND SONG

All the classes have learned the Golden Texts, and as supplementary to the foregoing drill, or occupying the whole time, the Golden Texts may be taken up in order.

There are twelve Golden Texts—eleven lessons and the Review ; in a school of twelve classes, one text for each class. Let each class rise and recite a text in turn. If there are more than the requisite number of classes, let two classes, a senior and a junior, recite together.

With each text join some questions and a song.

Superintendent—We shall begin at the beginning. Jesus is the son of God. He dwelt in Heaven with His heavenly Father and all the holy angels. The world needed Him to save it from its sin. God sent Him into the world. The Gospels of Matthew, Mark, Luke and John tell about His life among men. They speak of His birth, and what He said and did, and how He died and how He went back to heaven again.

Now—FIRST LESSON—"The Birth of Jesus"—Golden Text?

Class I.—"Thou shalt call his name Jesus : for He shall save His People from their sins."

Superintendent—Who said what His name was to be? What does the name mean? Why was it given? What is meant by sin? Who have sinned? Have we sinned? Why do we need to be saved from sin? How does Jesus save us?

Then follow with Hymn 520, Book of Praise : "There came a little child to earth", or the more familiar Hymn 30, "Hark, the herald angels sing."

SECOND LESSON—"The Child Jesus visits Jerusalem."

Superintendent—Tell some things that you know about the babe Jesus. (The Classes are familiar with the events of His birth and babyhood and will respond readily.) Now he has grown to be? ("Twelve years old".) Where was He living? In what sort of home? What had he been taught? Where do his parents take him at twelve? Why? (Then very briefly question on the boy Jesus in the Temple.) Now He goes home again; how does He behave? What sort of young man does He grow to be? Give the Golden Text.

Class II.—"And Jesus increased in wisdom and stature and in favor with God and man."

Superintendent—A matchless model for growing boys: "increased". It's the glory of children to grow. "In wisdom": even more important than growth of body. "In stature": He took care of Himself and was a sound, healthy boy, as well as a studious, thoughtful boy. "And in favor with God and man"; because He loved God and men.

Then follow with Hymn 521.

THIRD LESSON—"The Preaching of the Baptist."

Superintendent—What is meant by a forerunner? Make the whole scene very vivid of an Eastern Monarch preceded by his forerunner; Elijah running before Ahab's chariot (1 Kings 18 : 46), an example. John the Baptist was the forerunner of Christ. Prophecies concerning John? What was his cry? Who were his parents? What about his birth? Where was he trained? What sort of man in appearance and dress?

Class III.—"Prepare ye the way of the Lord."

Superintendent—Show how this was to be done, in the case of the "people", the "publicans" and the "soldiers". Urge upon the scholars to give Jesus fair play, to make room for Him in their hearts by putting away every evil thing that is there and that shuts Him out.

Sing Hymn 587, vs. 1, 2.

Proceed in like fashion with all the lessons of the quarter.

Possibly the detail as suggested may be too great. But superintendents will be watchful (1) not to overrun the time, (2) not to weary the scholars, (3) and so to arrange that every class will say its Golden Text, and that there will be a moment at the end to press on the scholars to take this Jesus as theirs and to imitate Him in His life of purity and of helpfulness.

FOR TEACHERS OF THE LITTLE ONES

Golden Text Banner—This may be made of any color of paper or cotton, with letters of a contrasting color. It may be quite elaborate, or it may be made of coarse brown wrapping paper with white letters, a most effective style.

Do the children think that Jesus came into the world to live in princely style, in a beautiful home, with servants to wait on Him, horses and carriages to carry Him about, everybody serving Him and ministering to His comfort? "The Son of Man hath not where to lay His head". (Matt. 8: 20.) He refused to be made king. (John 6: 15.) He came to bring joy, help, comfort and forgiveness to all who are sorrowful, sick and sinful. "Himself took our infirmities, and bare our sicknesses." (Matt. 8: 17.)

Review Book—"JESUS OUR HELPER." Make a book of twelve leaves of any kind of paper, large size, the leaves tied together at the back with yellow, white and red ribbons.

Yellow for *Light*. Jesus "The Sun of Righteousness" came "with healing in His wings" (Mal. 4: 2); "The light of the world" (John 8: 12); "Believe in the light" (John 12: 36).

White for *Purity*. Jesus came to teach us how to live pure, white lives in God's sight (John 15: 3); "Even as He is pure" (1 John 3: 3); "Blessed are the pure in heart" (Matt. 5: 8).

Red for *Love*. Jesus' life was full of love. "Having loved His own, He loved them unto the end" (John 13: 1; Rom. 8: 35; Eph. 5: 2). Jesus' teaching was of love. "Love one another" (John 13: 34, 35; 1 Pet. 1: 22; 1 John 3: 18).

Let the children repeat these texts.

By simple questions recall the lessons of the quarter—Golden Texts, etc.

Have written a "Lesson Book" title on each page of the "book."

Turn the pages over one by one.

Page 1.—"Jesus, the Babe"; "Joy to the world, the Lord is come." Where Jesus is there is joy. Are you little ones making joy in your homes?

Page 2.—"Jesus, the Child"; "growing in grace, etc." Are you growing in grace?

Page 3.—"Jesus, the Christ." Are you preparing the way for Jesus to come into your heart? He is knocking at the door. Open it and ask Him in.

Page 4.—"Jesus, the Son of God"; tempted yet without sin. Do you drive Satan away when he wants you to sin?

Page 5.—"Jesus, the Leader." Are you following Him?

Page 6.—"Jesus, the Teacher." Are you learning of Him?

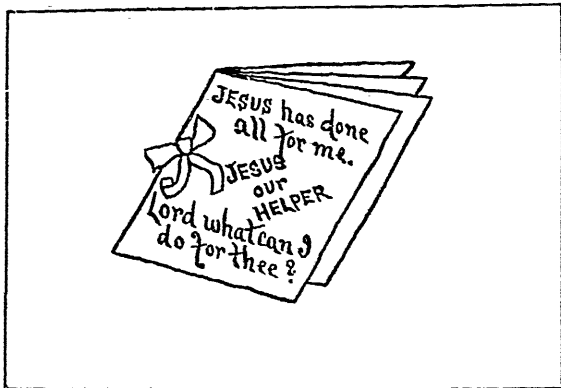
Page 7.—"Jesus, the Water of Life." Have you tasted of the water of life?

Page 8.—"Jesus, the Rejected One." Are you rejecting Jesus?

Page 9.—"Jesus, the Great Physician." Do you go to Him with all your troubles?

Page 10.—"Jesus, the Forgiver." Have you asked Him to forgive you?

Page 11.—"Jesus, the Master." Are you His little servants, serving others for His sake?



THE BOOK PAGE.

Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

MOSES DRURY HOGE: Life and Letters. By his nephew, Peyton Harrison Hoge. (Richmond, Va., Presbyterian Committee of Publication; 518 large pages, portraits and illustrations, cloth, \$3, half morocco, \$4.)

"When so ill at the White Sulphur Springs the summer before he died (he died at 81) that his physician seemed discouraged about his cure, Dr. Hoge said, 'Never mind Doctor, I'll ride by your house on Lucile, some morning in October, before you are out of bed.' And so he did." The unquenchable spirit of the old man burned hot in the small boy. The family were living north then, where all the old New England customs were observed. "During the sermon on Sunday, Moses happened to pick up a little book that was lying in the pew and began to finger its pages absently, when he was startled by a tap from the long staff of the beadle. He stalked majestically from the house." Tall, straight as an arrow, and with a look that would be haughty, were it not for its exquisite gentleness and humility, the portrait of Dr. Hoge reveals a man of fine ancestry, thorough culture and high mettle subdued and consecrated to the service of Christ and his fellows.

And such he was. His ministry of fifty-four years in one congregation in the capital of Virginia was conspicuous for these four things, viz., his unswerving loyalty to the great doctrines of the Cross, his unique power of persuasive speech, his unsparing expenditure of time and strength upon his friends, and his singularly wide influence with all sorts and conditions of men. These are strong words, but the story of his life bears them out. It is by his nephew, himself amongst the foremost of the younger ministers of the southern Church, and perhaps errs somewhat in the space given to merely local and family affairs, but the delineation is exquisite and life-like of the man in his childhood, and college days, as the head of a struggling cause in his early ministry, as a great leader and counsellor of many in the war times, as the pastor and preacher *par excellence* of his own city, and known and honored far and wide. Altogether, the biography deserves to take rank amongst the few best. The chapter on The Confederate Capital during the great struggle in the sixties is marked by exceptional moderation and sound sense.

The Copp, Clark Co., Toronto, send us SACRED SONGS No. 2, containing 203 hymns,

with music. It is edited by Messrs. Sankey, McGrahan and Stebbins, three well-recognized masters in this field, and in addition to a fine selection of standard hymns, contains a large number of beautiful new songs. Price, board covers, 30¢. The mechanical work is excellent.

A most interesting collection also is BIBLE LESSON SONGS from The Pilgrim Press, Boston. It is intended for Junior Societies and Junior and Primary Sunday Schools. Some of the hymns are illustrated with pictures and blackboard work. 163 pages; boards.

THE PILGRIM'S PROGRESS is one of the few books that never wear out. To the end of time there will be new readers and new editions. The edition now put on the market by The Westminster Company, Toronto, is a really capital one, 304 large pages with a fine type and a hundred illustrations by Thomas Dalziel. It costs \$1 and is cheap at the price.

Rev. Armstrong Black's new book THE EVENING AND THE MORNING, already noticed in our last issue, also at \$1 and from the same publishers, is fulfilling expectations and bids fair to have a large sale. For devotional reading it is exquisite.

IN THE VALLEY OF DECISION (James Bowden, London, 185 pages) is a popular shilling book of sermons by Rev. Archibald G. Brown of the East London Tabernacle. They make no pretensions to literary form or finish, but are from a burning heart and were spoken with the one desire to "save some". The titles and treatment are alike striking, strong, straight, and moving. Ministers and teachers who are eager to win souls will do well to study and circulate books of this sort.

Dr. Charles Foster Kent's THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS, is an attempt to classify the contents of the Book of Proverbs so as to make them usable. Logical order is nothing to the Oriental mind, and the Book of Proverbs is, therefore, not easy reading for most. Whether Dr. Kent's classification will make it easier is a question. Drill in reading the Proverbs just as they are, allowing them to sink one by one into mind and heart, has been proved by the experience of the Scottish day schools to be a most valuable discipline. But, at any rate, for students and teachers this attempt at systematizing will be found most serviceable. The headings make capital guide boards to good texts for sermons. (Silver, Burdett and Company, Boston, 208 pages.)



The Central Business College, Toronto

Stands with open doors the year round to welcome young men and women for due preparation for a successful business career. Scores of young people found this School last year a satisfactory medium to a good situation. Scores of others will be assisted to good places this year.

There are plenty of vacancies for the well qualified. Will you seek these qualifications? If so, you should know all about our excellent School. **Twelve Teachers** this term. Splendid equipment. Calendar free—write for it.

Yonge and Gerrard Sts.

W. H. SHAW, Principal

Helps to the Study of the Sunday School Lessons for 1900

Peloubet's Select Notes. A Commentary on the Sunday School Lessons for 1900. Studies in the Life of Christ. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. Cloth, \$1.25.

Illustrative Notes. A guide to the study of the International Sunday School Lessons for 1900. By Hurlburt and Doherty. Cloth, \$1.25.

Monday Club Sermons. A series of sermons on the Sunday School Lessons for 1900. By eminent preachers. Cloth, \$1.25.

Golden Text Books, 1900, and Bible Facts. 3 cts. each, 35 cts. per doz.

The Expositor's Bible.

St. Matthew. By Rev. J. M. Munro Gibson. Cloth, \$1.10.

St. Mark. By Dean G. A. Chadwick, D.D. Cloth, \$1.10.

St. Luke. By Rev. H. Burton, M.A. Cloth, \$1.10.

St. John. By Rev. Prof. Marcus Dods, D.D. 2 vols. Cloth, each, \$1.10.

Matthew Henry's Commentary. 6 vols. Cloth, net, \$7.50.

Adam Clarke's Commentary. 6 vols. Cloth, net, \$9.00.

Jesus Christ the Divine Man. His Life and Times. By Rev. J. F. Vallings, M.A. Cloth, 90 cts.

St. Matthew's Witness to words and works of the Lord, or Our Savior's life, as revealed in the gospel of His earliest evangelist. By Francis W. Upham, LL.D. Cloth, \$1.20.

Suggestive Illustrations on Matthew. Illustrations from all sources, picturesque Greek words, etc. By Rev. F. N. Peloubet, D.D. Cloth, \$1.25.

Suggestive Illustrations on the Gospel of John. For the use of pastors, Sunday School teachers, leaders of prayer meetings and the home. By Rev. F. N. Peloubet, D.D. Cloth, \$1.25.

The Life of Christ.

By Frederic W. Farrar, D.D., F.R.S. Cloth, \$1.25.

By Frederic W. Farrar, D.D., F.R.S. Cloth, 75 cts.

The Life of Jesus Christ. By James Stalker, D.D. Cloth, 60 cts.

Life and Times of Jesus the Messiah. Complete in one volume. By Alfred Edersheim, M.A., Oxon, D.D., Ph.D. Cloth, \$1.25.

Harmony of the Gospels in the words of the authorized version. Following the harmony of the Gospels in Greek. By Edward Robinson, D.D., LL.D., with explanatory notes, and references to parallel and illustrative passages. Edited by Benjamin Davis, Ph.D. Cloth, 50 cts.

A Harmony of the Gospels. Being the life of Jesus in the words of the four evangelists. Arranged by W. H. Withrow, D.D., F.R.S.C., from the Revised Version of the New Testament. Cloth, 50 cts.

The Two St. Johns of the New Testament. By James Stalker, D.D. Cloth, \$1.25.

Studies in Mark's Gospel. By Rev. Charles S. Robinson, D.D. Cloth, \$1.50.

WE PAY POSTAGE

WILLIAM BRIGGS

29-33 Richmond St. W., Toronto

**"SIMMERS' SEEDS GROW"
TRY OUR COLLECTIONS**

SEEDS

18 Packets of Choice Vegetable and Flower Seed only 50c., postpaid

For only 50 cents, we will send postpaid our combined Collection of Vegetable and Flower Seeds, containing one packet of each of the 18 Choice Vegetable and Flower Seed named below. They are especially selected with the view of giving the purchaser the best of satisfaction and embrace varieties every up-to-date garden should contain. Full directions for their culture will be found on each packet.

BET — Edmand's Early—The most uniform of all Turnip Beets, with very small tops and short foliage of a rich red.

CARROT — Scarlet Intermediate—(Stump rooted). This variety is intermediate in size, smooth in skin, and rich in color.

CUCUMBER—Improved Early White Spine—Very desirable for general crop and largely used in private gardens.

SWEET PEAS

6 Packets Sweet Peas for 25 cents

25 cents buys one packet of each of the following 8 Grand Sweet Peas, carefully selected from hundreds of varieties as the best Eight to grow.

MAID OF HONOR—White standards flushed with clare and wings with heliotrope, indigo blue edge.

EXTRA EARLY BLANCHE FERRY—The finest pink and white.

FIREFLY—Intense brilliant scarlet, very large.

Our beautifully illustrated Catalogue for 1900 mailed FREE to all applicants.

ADDRESS ALL ORDERS TO

J. A. SIMMERS, - - - 147, 149, 151 King St. East, TORONTO

COLLECTION D**50c. POSTPAID**

LETTUCE—Simmers' Nonpareil Cabbage—Is crisp, tender, and of excellent flavor, and entirely free from bitterness.

MUSK MELON—Montreal Green Nutmeg—A beautiful, round, netted, deep ribbed variety, luscious and sweet.

WATER MELON—"Seminole"—A very large and luscious variety, flesh solid, red, and sugary.

ONION—Yellow Globe Danvers—The most popular Onion. Large, solid and of good flavor.

RADISH—Early Scarlet Olive-Shaped—Early variety of a lively color and oblong shape.

ASTERS—Choice mixed. POPPY—Double mixed SWEET MIGNONETTE. PANSY—Good mixed. DOUBLE IMPERIAL PINKS.

SNAPDRAGON—All colors mixed. MORNING GLORY—Mixed. PHLOX—Splendid mixture. TALL NASTURTIUM—Mixed.

SWEET PEAS—All colors, mixed.

COLLECTION G**POSTPAID**

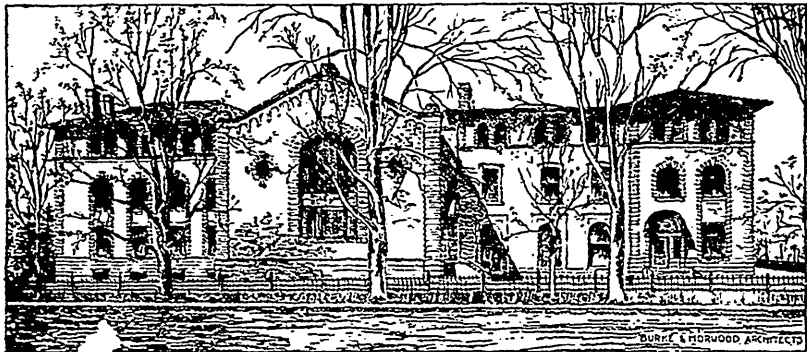
EMILY HENDERSON—The best pure white Sweet Pea.

SHAHZADA—Purple maroon without lustre, wings indigo.

GOLDEN GLEAM—Standard and wings of a beautiful primrose yellow.

NEW COUNTESS—Delicate lavender and mauve.

TRIUMPH—Standard bright pink lightly suffused with scarlet orange, wings pale rose.

**TORONTO CONSERVATORY OF MUSIC**

Cor. College St. and University Ave.

DR. EDWARD FISHER, - - - Musical Director

Affiliated with the University of Toronto and with Trinity University

**Artists' and Teachers' Graduating Courses, Scholarships, Diplomas, Certificates, Medals
Oldest and Largest Music School and Strongest Faculty in Canada**

Students Prepared as Teachers and Performers, also for positions in Colleges, Schools, Churches and Concert work.

CALENDAR AND SYLLABUS SENT FREE

Conservatory School of Elocution—Maude Masson, Principal

Reading, Recitation, Oratory, Voice Culture, Physical Culture, Rhetoric, English Literature, Orthoepy, Psychology, Pedagogy, Class and Private Lessons.

CHIEF CHARACTERISTICS

OR THE

Oxford Bible for Teachers

Paper Printing Helps Illustrations

IN ADVANCE OF ALL OTHERS

"Since 1880 the 'Oxford' Teachers' Bible has been acknowledged the greatest book marvel of modern times. The publishers have just brought out an edition with revised helps which again puts this work clearly in advance of all others."

—*Sunday-School Magazine.*

The Paper

"The India paper, in which we believe this Company leads the world, has made a revolution in the art of printing."—*The Living Church.*

"A marvel of paper-making."—*The London Times.*

"The exquisite Oxford India Paper is a perfect miracle of manufacture. Though so thin the print never shows through, and yet the type is perfectly clear and legible."—*The Spectator.*

No other paper has yet been made that can approach it for its wonderful capacity, great toughness and softness, and its agreeable tone, nor for the ease with which THE PAGES CAN BE TURNED.

The Printing

"Its letterpress is remarkably clear and distinct. This is appreciated the more because it is UNCOMMON IN BIBLES. Long and close attention to the print of ordinary Bibles strains the strongest eyes, but the 'Oxford' is not an ordinary Bible in this or in any other respect."—*The Christian Nation.*

"The printing is worthy of the paper, and more than this it is impossible to say."—*The Guardian.*

The Helps

The late SIR WILLIAM DAWSON, Principal of McGill University, said :

"The Oxford Helps I have long used with advantage, and the new edition, while retaining the reasonable conservatism of the old, has been greatly extended and improved. Almost every one of the illustrations might form the subject of a good lesson on Bible history."

REV. F. N. PELoubET, D.D., author of Peloubet's Notes on the International Lessons, says, Jan. 24, 1899 :

"I have been comparing the two editions of the 'Oxford' Helps, your new one with mine dated 1893. Your appendix, and especially the new plates, and more especially the descriptions of them, which are a wholly new feature, add greatly to the value of these 'Helps.' I shall refer to them as often as I can in my Notes on the Lessons."

The Christian Advocate, Nashville, Tenn., says :

"The 'Helps' are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodgepodge fashion, but represent the freshest and ablest work of the foremost modern scholars."

The Interior, Chicago, Ill., says :

"Helps' prepared for this work by the most eminent Biblical scholars of the day, and revised up to the latest possible date, to keep in touch with the last discoveries of science, the last lights of interpretation. This edition has reached, in former issues, a sale of over two million copies, and it is safe to say that nothing offers even fair competition with it in general favor."

The *Toronto Globe* says :

"The most instructive and exhaustive compendium of every kind of information essential to Bible study."

The Illustrations

The Sunday-School Times, Philadelphia, says, referring to the illustrations :

"In this department this Bible is probably far superior to any other of those commonly called Teachers' Bibles. Probably there does not exist another equally compact collection of the kind."

The Montreal Witness :

"The plates are a specially attractive feature. No more suitable present can be made to teacher or scholar, Bible student or friend."

All Denominations concur in recommending the Oxford Bible for Teachers.

Upwards of 2,000,000 copies of former editions have been sold.

LONDON : HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

NEW YORK : 91 AND 93 FIFTH AVENUE.

And sold by all booksellers throughout the Dominion.

Confederation Life

ASSOCIATION.

Head Office: - Toronto, Ont.

THE Unconditional Accumulative Policy issued by this Association is absolutely free from conditions from date of issue and guarantees Extended Insurance or a Paid-up Policy after three years, or a Cash Value after five years.

Pamphlets and full particulars will be sent on application to the Head Office, Toronto, or to any of the Association's Agents.

W. C. Macdonald,
Actuary.

J. K. MACDONALD,
Managing Director.

EDDY'S

MADE ON HONOR

WARES

O. K. FIBRE
BRUSHES



HOUSE, HORSE,
SCRUB, STOVE,
CREAMERY,
Etc.

• AND •
SOLD ON MERIT

are distinguished for the *superiority* of the materials used in their manufacture as well as the *substantial* manner of their construction.

ANTISEPTIC
WARE



BUTTER, HONEY,
JAM, Etc., packed in this Ware retains the freshness an indefinite length of time.

For Sale by all First-class Dealers

THE E. B. EDDY CO., Limited,

HULL

Quebec
Halifax

Hamilton
Winnipeg

MONTREAL

Kingston
Victoria
London
Vancouver

TORONTO

St. John. N.B.
St. John's