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Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager

60. Bond Street. Toronto

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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XVI.

Toronto, June, 1910

No. 6

Don't forget PATRIOTIC SUNDAY, the last Sunday in June. This has become very popular throughout the church. Each year more Sunday Schools are observing it. The topic for this year is "Strangers Within Our Gates". The Order of Service is printed in colors, with a striking illustration, and is mailed at 50c. per 100. Send orders at once, with remittance, to us, addressed Presbyterian Publications, 60 Bond St., Toronto.

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The above are advance figures from proof sheet of Report of the Sabbath School Committee to the General Assembly Meeting in Halifax this 1st day of June, and cover the year 1909.

A Heavy Loss

The readers of the TEACHERS MONTHLY, and especially the teachers of Bible Classes, will be exceedingly grieved to learn of the death of Rev. H. R. McCracken, who, from the beginning of the present year, had supplied the Teaching Hints for their use in the TEACHERS MONTHLY. He was suddenly called away in the month of April from the midst of his duties as minister of Alexandra

Street Church, Brantford, Ont. A pathetic interest attaches to his material in the present and one or two following issues of the TEACHERS MONTHLY, at it was a part of the very last work he did on earth.

Mr. McCracken was only thirty-four years of age, and was one of the most gifted of the younger ministers of our church. He was a scholar. His successful College course culminated in his winning, in 1906, the Traveling Fellowship at Knox College, Toronto, which enabled him to pursue post-graduate studies for a year abroad. The year was spent mostly in the Scottish and German universities. Returning to Canada, he became minister of his first and only charge in the beginning of 1908.

Whilst giving himself with unstinted energy to his pastoral duties, he continued to be an ardent student, especially in lines of Biblical investigation. He was a man of deep and sure insight, and of wide sympathy with human experiences, and an exceptionally skilful writer; and thus, by a variety of gifts, was unusually well qualified for aiding teachers, as exemplified in his work in the TEACHERS MONTHLY. The Editors mourn his loss as that of a personal friend and co-worker, and the Sunday School constituency is greatly the poorer that this promising and devoted life has so soon closed.

Marvels God's Commonplace

By Rev. Professor Robert Law, B.D.

As a child gazes with astonishment at the ordinary feats of a grown man, as the commonplace of civilized life is nothing short of a miracle to the untutored savage, and as it is only natural that this should be the case, so ought we to expect that in a world created and conducted by God, we shall be constantly

meeting with what shall seem to us miracles, with processes beyond our comprehension and results beyond our calculation. God's commonplaces are our marvels, and our marvels are God's commonplace.

If only we can take this as a living truth into our souls, it will many a time change our outlook and put new life into our religion. We make our own minds, our own powers, our own experiences the measure of all things, and decline to entertain any expectation of what might transcend them. We limit God's to-morrow by our own to-day. We fall into an almost cynical habit of assuming that the growth of good must be slow, very slow, if it advance at all, and of guarding ourselves against disappointment by expecting little—certainly, nothing marvellous. We greatly need to be delivered from the dull, dead inexpectancy which comes down like a blighting frost upon our Christian life, and reduces our Christian work to a monotonous and sometimes mechanical routine. We ought to expect God to astonish us (paradox though it be to say so) by the outstretching of His holy arm.

Another cause of inexpectancy is that we think more of our own working than of God's. Our own efforts we know. How fitful and often half-hearted they are! How poor and weak a thing our own striving after a purer and higher life! And knowing our own limitations and not remembering God's limitlessness, we settle down to small expectations. We have no strong, serious expectation of ever being very much better Christians than we are. We have no higher aspiration than to live a decent, average life; this, we believe, is within the compass of our powers. But any call to enthusiasm, to devoutness, to generous self-devotion sounds unreal in our ears. We cannot readily picture ourselves in that character. It would be marvellous in our eyes; and we forget to ask whether it would be marvellous also in God's eyes.

But is He not a God that doeth wonders? Is not this His character, His history? If it were said to the Christian minister, "God will use you to lead many souls to Christ and to cheer and strengthen many in fighting

the good fight"; if it were said to the Sunday School teacher, "God will richly bless your faithful work to the children in your class"; if it were said to the church of Christ, "God is about to pour upon you a grand heavenly baptism that will make you glow and shine with new life", should it be said that this were too marvellous? Is it not just these marvellous things we should constantly expect God to do?

Let us grasp the truth that our marvels are God's commonplace, and it will give new life to prayer and service. To live in expectation that the greatest difficulties may be wonderfully overcome, the worst sinners wonderfully converted, the greatest evils wonderfully put down, God's kingdom wonderfully advanced,—this would put an altogether new force and joy into our souls. As regards our personal lives, to cherish habitually the belief that God may do astonishing things for us, that He will open a way for us out of our perplexities where none is visible, that some new morning of joy may be about to dawn on our night, some new spring time of fresh impulse visit our lives:—how thus to hope in God would raise us above present care, toil and sorrow! We are saved by hope. We cannot hope too much when we hope in God. Nothing can be too good to be true. What is wonderful in our eyes is not wonderful in His.

Knox College, Toronto

The Sleeping Christ

It was a strange contrast between the raging of the storm that convulsed the waters of the Galilean sea, and the calm of the Saviour in the frail fishing-boat,—asleep.

The picture reveals Christ's attitude towards God. He trusted the Father. He knew the might of the hand that controlled wind and wave, and the love of the heart behind the hand. Nature's forces might come in threatening guise, but He knew that, because they were sent of God, they were working out a purpose that was only good. His was the sleep of perfect fearlessness born of perfect faith.

We see also, in the picture, Christ's attitude towards His disciples. They must

fight alone with the tempest. Not till the moment of their utmost extremity, when they came to Him baffled and beaten, with their despairing cry for help, did the Master awake to deliver them. There was a deep significance in this leaving of the disciples to their own efforts. Christ's faith would not suffice for them. They must win for themselves through struggle and stress, a confidence like His in the Father's power and goodness.

In the storms of life, we often still have to do with the sleeping Christ. But He is never forgetful. If He permits us to strive alone, it is that, through the strife, we may come into the possession of a faith as fearless as His own.

The Teacher's Unpardonable Sin

By Rev. Murdoch A. MacKinnon, M.A.

Virtue is inherently social, and concerns itself with another's good. The father

turns from favorite sins, because he sees them in their true colors in the light of his young family. The minister's motive power is not his ordination vows as much as his love for the people over whom he is placed. A stronger element of appeal than the salvation of our own souls, is the spiritual welfare of those whom we can influence.

The teacher who does not know the environment of his pupils, is guilty of neglect; to walk into the class room with no definite message, is to play with fire; and to allow the hour to pass without communicating some living truth, is to commit the teacher's unpardonable sin. Facing a class of young people without preparation is a moral risk which no Christian can afford to take.

In his own treasure, the teacher should be able to say, with the Holy One, our great Example in all things, "For the.r sakes I sanctify Myself, that they themselves also may be sanctified through the truth."

Halifax, N. S.

For Boys Only

By Rev. Principal R. A. King, D.D.

There is the Woman's Foreign Missionary Society for the women; there is the Mission Band for the girls; and there is the Laymen's Movement for the men. But what about the boys? How shall we get their interest in Foreign Missions? No new society, please; we have plenty of these already. How shall we through existing institutions, like the Sunday School and the Y. P. S., get our boys to take an active and lasting concern in the mission work of the church? That is the problem for our consideration, and towards its solution I wish to drop a few hints.

A *permanent* interest in anything must be based, not on sentiment, but on facts. Some of these facts are geographical. Suppose we proceed thus: "Boys, I see there is a letter in *EAST AND WEST* dated at Neemuch. It is an interesting letter. But where is Neemuch? Hunt it up, and let us see who can tell most about the place next Sunday—just before the regular Lesson." Or again: "Boys, did you notice

in the papers the assassination of Marquis Itô? Are there any Canadians in that country? Who are they? Where are they?" A little ingenuity would work in the whole round of our fields, and prove no small education—even to the teachers.

Other facts are to be gathered from the lives of missionaries. Remember what you used to like when you were a boy. You wanted books with a thrill. Livingstone and Gordon are among the old "standbys", but there are many such of later date.

And why not a Sunday School museum, as well as a library? Boys love to collect. I once had a museum of my own—only it was not missionary. It contained, amongst other things, a piece of the first sidewalk in Winnipeg, a lock of Big Bear's hair, and a hunting knife from Batoche. But another kind of collection would have held me as well if I had "got the flame". Moreover, Sunday School museums have succeeded.

Suppose you began with maps of our

mission fields with the stations underlined. Follow these with views and picture post cards, also portraits of the ruling princes. Only the other day, in an illustrated paper, I saw a splendid picture of the Maharajah Scindia. What a trophy that would have been for the boy sharp enough to notice that he was the ruler of a state in which we have mission stations!

And what about a collection of coins and stamps from these different states and countries? Many of our missionaries would gladly respond to the request for stamps and even coins—for such a purpose. I herewith promise ten Indian stamps (uncommon issues) to the first six applicants who wish to contribute them to their museums. And while I am mentioning stamps, let me once again point out that in the United Free Church of Scotland they have a stamp bureau where contributions are received and sold. In 1908, they made £90 and turned it over to missions. Could not some young man in our church work on this idea?

Other items of interest which might go into collections, are copies of the scriptures, Sunday School papers, and Christian Endeavor literature in the vernaculars, idols, and other articles used in worship and ornaments. The list is extensive, but the main thing is to get the boys to obtain the specimens.

All this is *for* the boys. But if there is a genuine interest awakened it will not be difficult to get something *from* them.

One of the easiest things a class of small boys can do for missions is to collect and send out old picture lesson cards and Christmas cards. You little know how much they are appreciated as reward cards in India. I presume it is the same in China and Korea. Send them direct to any foreign missionary engaged in educational work and write a letter at the same time.

Again, a class of boys might undertake the support of a boy in either Rasalpara or Rutlam Orphanage. It costs about \$20.00, perhaps a little more, for the price of wheat has gone up.

In Indore the best and most advanced boys are being trained as teachers and pastors. It costs at least \$25.00 to support one of these.

These are nothing more than hints. There lies behind them, however, a true psychological principle, namely, action, to be permanent, must be grounded on facts.

Indore, Central India

A Matter of Education

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

We do not feel that we have accomplished anything remarkable. Our School is not very large. But we did set out with a definite aim to arouse and increase interest in missions. We rejoice in signs of progress, and we are still moving on along the same line with a view to even bigger things.

The problems we had to face in beginning was to make the Sabbath School self-supporting, and to develop the missionary spirit, without reducing the contributions needed for supplies.

To do this, we sought to inculcate a sense of responsibility for the adequate support of the School, without making it a burden on any one, while, at the same time, we saw the need of a wider outlook and a broader sympathy, and so planned to foster the spirit of missions.

Our plan is very simple, but it is made perfectly plain to the scholars, and their hearty cooperation is secured. The offering of the first Sabbath of each month is devoted entirely to missions. The School is reminded of the offering, and when the secretary's report is read, a word of encouragement regarding it is spoken by the superintendent. The praise is especially appropriate, when, as sometimes happens during the stormy weather, the attendance is below the average, and the offering large in proportion. Scholars and teachers are pleased when such a thing is noticed and referred to. Usually the missionary offering is the best of the month. Yet our ordinary revenue is steadily increasing, and we have at last secured a working balance.

We make use of items of missionary interest, as, for instance, the letters from the students sent out by the Knox College Students Missionary Society. These are read to the School.

The teachers in several of the classes

encourage directly the missionary spirit by teaching and by their own example.

In the disposition of the missionary money contributed, the scholars are taken into full confidence. The amount raised is announced at the end of the year, and the School is asked to vote on the disposal of the money. They are encouraged to vote it all to some line of work carried on by our own church, rather than to any outside objects. Further, if it is suggested, for instance, that the money be given to Home Missions or to the Knox College Students' Missionary Society, which,

by the way, is a great favorite with our School, the superintendent first of all explains what it means to give the money to that particular object, and where the money will go, and then the scholars are asked to vote.

In this way, by education, by sympathetic encouragement, and by cultivating intelligent cooperation, we hope to train the boys and girls to take their place in due time in the church, so that they will then take an interest and a share in the church's larger work, as their duty and their privilege.

Drayton, Ont.

The Question on Missions

The Mission Question and the Map

By Rev. A. S. Ross, M.A.

To awaken more universal interest in this department of study, our superintendent, at our last Quarterly Review, assigned twelve minutes of the hour to the Question on Missions.

A large map of Canada was displayed in the schoolroom, at a point where it was visible to all present, and, equipped with a long pointer, the leader selected to conduct this Review took his place beside it. The pupils had been asked to bring their Quarterlies, and the Questions for the twelve Sabbaths preceding were taken in order, being read aloud by different scholars as called upon.

Ques. 1. What does the Home Mission field, Eastern Section, include? This was indicated on the map by a broad chalk mark drawn around Newfoundland and the Maritime Provinces, and several were eager to display their geographical knowledge as the different parts of the "Eastern Section" were pointed to. All present who were natives of, or had lived in this section, were asked to stand, and six Bluenoses immediately arose, three of whom were teachers. These assisted materially in keeping things lively.

In speaking of the "Ancient Colony", the information was volunteered that our church has had a school on Hamilton Inlet. This related our work to another interesting mission, the name of the leader of which

(Dr. Grenfell) was given by a number of voices. The chalk mark was extended to include part of the Labrador Coast.

Work among the lumbermen, the settlers, the immigrants, and in the hospitals, was passed in hasty panorama before the School by question and answer, the leader enlarging at times on the replies from the School. In referring to the scarcity of workers in this great field, the leader said, "If any clever young Christian wants a job, not 'a snap' with big pay and little work, but one with plenty of work, small pay, a goodly amount of roughing it on the frontier of settlement, and the high privilege of being a messenger of the gospel of Christ to some of his fellow countrymen, let him apply to the Home Mission Committee of our church." Time was up.

Montreal West

The Question in the Class

By J. Elgin Tom, Esq.,

Inspector of Public Schools

Each teacher is expected to take up the Question on Missions during the teaching period. About once a month ten minutes or more are taken to review and discuss with the whole School the several Questions on Missions which are related to one another.

The pupils are interested and attentive, because they are expected to know more than what is given in the Lesson Helps. They enjoy the review, which deals with

persons living at the present time,—persons in whom their parents and their church are interested. The practical side of the Question is emphasized and special attention is given to mission work at the Wednesday afternoon meeting of our Mission Band which is in charge of one of our Primary teachers. This assists the mission work in our Sabbath School.

We find that the contributions to missions from the pupils are larger on account of the interest created by the study and discussion of the Question on Missions.

Goderich, Ont.

Fuel for the Missionary Fires

By Rev. E. G. Robb, M.A.

It is a trite and true saying, that missionary information is the most convenient and effective fuel for the fires of missionary interest and enthusiasm. It is equally true, though perhaps not so generally recognized, that the kindling of these fires is much more easily accomplished in the years of plastic youth than in later life, when the scope and general direction of one's interests have to a very large extent, become fixed. Therefore the Mission Question is reasonable, inasmuch as it provides the fuel for the kindling of the fires of missionary interest in "the church of to-morrow", at a time when results can most readily be secured, and the interest awakened is most likely to be permanent.

The pressing problem is: How shall we get the rank and file of our Sabbath School scholars under the influence of the Mission Question? We are not making the most of this missionary fuel in our Schools, until we have every class, from the Beginners to the Senior Bible Class and the Home Department, each according to their several ability, "consuming" the Question on Missions week by week.

There are many methods which will help to attain this result. Usually the burden of initiative will fall upon the superintendent. Let him talk it over with the teachers and officers at the Teachers' Meeting. Arrange to provide for the crediting of the scholars' recitation of the Mission Question as a regular item in the work of the classes. Encourage

the teachers to discuss the Question with their scholars. If a system of rewards for memorizing scripture and the Shorter Catechism is already in use in the School, it will not be difficult to enlarge that system to include the recitation of the Mission Question. Make room for at least a brief reference to the Question every Sabbath from the desk,—preferably in connection with the closing exercises. Occasionally the bulk of the time available for the superintendent's desk review may be given to the Question on Missions, either the superintendent himself, or one of the teachers, or perhaps the pastor, expounding the Question in an interesting way. Sometimes a curio will be available, which, being in some measure pertinent to the Question for the day, will help to catch the interest of the scholars. In Schools where a lantern is used, suitable slides are available to illustrate the Question on Missions. And to all of these methods, the teacher and superintendent may add a very large share of the "personal factor", by planning to have a little bit of missionary incident at hand. The material for making almost any of these methods effective is to be found in almost every Sabbath School library. Like most other fires, the missionary fire needs fuel and tending. The Question on Missions puts the fuel within reach. Who will do the tending?

Kaslo, B.C.

A Start in Missionary Study

By Rev. James G. Potter, B.A.

Of course it is impossible to make an extended mission lesson every Sunday in the few minutes allotted for teaching. But in the Question on Missions the pithy points in mission work are emphasized. To learn these different phases of the mission life of our church will furnish a splendid start in the missionary studies of the various Young People's Societies, Mission Bands, Guilds, etc., by giving an intelligent grasp of the whole field of our mission activities. In St. Andrew's Sunday School we were overlooking the great educative importance of the Question, but have decided that each class will have it read by one of its members,

and at the close of the School the Question will be asked by the superintendent and answered by the whole School.

St. Andrew's Church, Peterboro, Ont.

Missions in the Sunday School

By H. Stairs

I took up the Question in the TEACHERS MONTHLY every Sunday, before singing the closing hymn, but only for a few minutes. If one will take the time, he can condense into a very few words, except on some Sundays when the subject is of special interest. I feel sure there is greater interest taken in missions now than ever before, and our collections are much larger.

Two classes are educating a boy and girl in India. Every two weeks during the winter months the older members of the School, numbering about sixteen, have an evening, taking up the subject, conducted by the pastor.

We have now an officer appointed specially for this department, who is making it very interesting and instructive.

Hillaton, N.S.

The Monthly Missionary Sunday

By Miss Mary S. Pyper

The subject of missions has always been considered most important in the teaching of Knox Church Sunday School. For more than thirty years, a pupil has been maintained at Point-aux-Trembles. Twice a year letters are received from the pupil supported by us, and are read to the School. This fosters in our scholars a love of doing for others.

On the last Sabbath of each month, a teacher is appointed to speak to the School, for eight minutes, on the work of some particular missionary. For example, in January, we had under consideration the life of the late Rev. Dr. James Robertson, and the immense Home Mission field in the West. A specially prepared map was placed before the School, on which were marked mission stations opened up during the life of the great superintendent. That period was contrasted

with what has been done during the past two years.

The next month, another teacher spoke on Foreign Missions and took up the life of the late Dr. G. L. MacKay, of Formosa, an old Oxford County boy.

In March, we had the work in the lumber camps of northern Ontario, and a letter was read from one of our missionaries in charge of three fields on the Mattawa River. We hear from our missionaries in Trinidad, and in different Western fields. The pupils bring back their Sunday School papers and picture cards, and these are mailed regularly to needy fields.

Another step which we deem of the highest importance is, that the scholars, and through them, the parents, are periodically urged to bring in magazines, and other literature, and, at Christmas time, gifts. Within the past year sixteen barrels of literature and two barrels of Christmas presents have been forwarded to various fields in the North. We have received from the missionaries, letters expressive of their appreciation, and these letters have been read to the School.

Woodstock, Ont.

A Sunday School in Honan

By Rev. Harold Clark, B.A.

The superintendent is a doctor, who washes nasty sores, gives big black doses when necessary, or cuts away tumors and other undesirable growths, all the week; and then gives all the warm love of his heart to the Sunday School on Sunday.

The pupils in this Sunday School, unlike those commonly seen in the Schools of the home country, are mostly grown-up people; and chiefly men. Some of them are patients who have come to the hospital; some are scholars from the Mission school; some are Christians who have come in from the country to spend the Lord's day worshipping with their friends; some are servants who live and work in the Mission compound; and some are heathen neighbors or travelers along the road who have dropped in, just to see what sort of meeting a Christian gathering is, and what sort of teaching the foreigner gives to his disciples.

Some women and girls have also gathered in ; but they cannot sit or study with the men. Heathen ideas of many generations would not permit that. They must gather together by themselves, and be taught by some of the women missionaries.

The School comes together in the little chapel which belongs to the dispensary. It will seat perhaps two hundred altogether, and here the doctor feels at home, for is he not king and lord of this building during the six other days of the week? He looks around the room. It is nearly full. The teachers are in their places. One or two of the newly arrived missionaries are there, each in charge of a class, learning to use the new language in which he must hereafter do his teaching and his preaching, by using in the Sunday School all he is already able to use. Other teachers are the older, more experienced Chinese Christians, including school teachers, evangelists, or medical assistants. All the native teachers, and many of the scholars, are dressed in their best, with their queues nicely combed, shining, and hanging down, with a long silken tassel at the end. Perhaps there is a newcomer who does not know our ways. His queue is still coiled around his head, as the Chinese wear them when they are engaged in work. This must come down, and the new arrival gets his first lesson in the respect that is due the Christian place of worship.

There is a great difference in the work the classes are doing. Over there, in a room by itself, is the Bible Class. It is composed of men, old and young, who can read, and who have been Christians for some time. They are studying the International Sunday School Lesson, with the aid of a Quarterly printed in Chinese and used in many of the Sunday Schools of China.

Across the yard, in another building, are the women and the school girls, some of the women only too willing to chatter away as fast as their tongues will go, and some silent and shy.

Back in the main building, are several other classes, all at different stages of development. Some are reading in the Gospels about the miracles and parables of the newly found Christ and Saviour ; but just here, in the

middle of the room, is a class of those who cannot read at all, and who do not understand in the least what the study is all about. The teacher, however, wants to leave something permanent in their minds for them to take away, and if we stop to listen, we shall hear what it is he is teaching them. "Thou shalt have no other gods before Me." "Thou shalt have no other gods before Me." Over and over again, fifteen, twenty or thirty times, and then he passes on to a little simple prayer. "I thank Thee, heavenly Father, for giving me floods of mercy. Every day Thou dost love me and protect me from evil. Help me and all my family to be Thy disciples. For Jesus' sake."

After thirty or forty minutes of teaching, the School is dismissed ; but, unless God's Word can return unto Him void, some seed has been sown in some darkened heart that will bring forth fruit in the great eternity.

Weihwei fu, Honan, China

The Letters of a Primary Teacher

By Esther Miller MacGregor

VI. THE SIX DAYS' WORK

MY DEAR PRINCIPAL :—

Your letter was balm of Gilead to my wounded heart, and at the same time a call to arms. Rather mixed, you will say ; but I'm too busy to write coherently. I know now why you never told me what the care of a Sunday School class really meant. You knew my craven soul would shrink from it, and, with your usual astuteness, you gently insinuated me into it by degrees ; and now I don't want to get out, ever.

But I must confess your instructions made me gasp. When you said I ought to visit the Trents and the Martins and the Prices "at least once a week", I wondered if you intended me to give up music teaching and go in exclusively for Sunday Schooling. And yet I had to confess I went to the Wallaces' twice a week, who are rich and don't need me, and I never missed a reception at the Montgomerys' because they are musical, and I attended every concert or organ recital that was worth while. So I knew I *could* find time, if I really wanted to. I was forgetting that the Vision might demand

very humble service, and wanted the command, "Feed My lambs" to mean only pleasant, pretty work. I was reminded of the Legend Beautiful again:

....."Had the Vision
Come to him in beggar's clothing,
Come, a mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?"

One Monday I started off Martin and Trentward. Dr. Leslie said the Sunday before, "We must *love* people into righteousness", so by way of a start, I took along a bag of highly colored candy. Perhaps it wasn't the wisest way to show one's love, but it was the best I knew. Mrs. Martin was away, of course, and Willie and the Trent boys and their sister Mattie were quarreling and playing "toss up" in the Martin's back yard, with little crippled Dick looking on.

I got them around me on the door step, and the candy vanished in no time. When it was gone, the boys began to melt away too; but little Dick saved the situation by saying, "Tell us a 'tory." So I told them about Joseph, and Samson, and when they begged for another, I promised that I'd come the next Thursday afternoon and tell them some more. I took peanuts this time, and six boys and four girls came whooping up the street to meet me. It was raining, and as I passed the Bensons', Mrs. Trent came running out. She was washing there, and had watched for me, to say I might take the "childer" into her house, and "sure I'd find the kay hangin' behind the fryin' pan

on the back stoop." Evidently the children were locked out until her return!

Since that day, we have held a weekly meeting in the Trent's kitchen, with a rapidly growing attendance. It's really a little Bible Class, but we don't call it that. When it's over, sometimes I stay and help Mattie Trent get the supper, showing her how to set the table neatly and steep the tea. Or I go over to Martins' and pet little Dicky, or get that poor, tired mother's supper. Evidently there isn't any branch of industry that a Sunday School teacher can't make use of.

I revived the little sick-visiting committee you spoke of. The tots are so proud and happy to be strutting round again with flowers for the little shut-ins. I'm going to the Farleys' and the Holmes' just as often as possible. And, oh, joy, Miss Hallett is going to give Ella Price sewing lessons, just to get near her.

But you won't love me any more, when I tell you we haven't started the mothers' prayer meeting yet. I'm ashamed. I know I should, but be patient with me, dear; perhaps I'll reach that height some day.

Mr. Wentworth said, not long ago, that a Sunday School teacher should teach seven days in the week. That's true; and she'd need to get up in the middle of the night and teach, to meet the requirements of this class. Never mind, I'm enjoying it. Very much love from

Your grateful,
ASSISTANT

Orillia, Ont.

Lesson Calendar : Second Quarter

1. April 3.....The Power of Faith. Matthew 9 : 18-34.
2. April 10.....The Mission of the Twelve. Matthew 10 : 1-15.
3. April 17.....The Question of John the Baptist. Matthew 11 : 1-11.
4. April 24.....Warning and Invitation. Matthew 11 : 20-30.
5. May 1.....Two Sabbath Incidents. Matthew 12 : 1-14.
6. May 8.....Temperance Lesson. Proverbs 23 : 29-35.
7. May 15.....Growing Hatred to Jesus. Matthew 12 : 22-32, 38-42.
8. May 22.....The Death of John the Baptist. Matthew 14 : 1-12.
9. May 29.....The Multitudes Fed. Matthew 15 : 29-39.
10. June 5.....Jesus Walks on the Sea. Matthew 14 : 22-36.
11. June 12.....The Canaanitish Woman. Matthew 15 : 21-28.
12. June 19.....The Parable of the Sower. Matthew 13 : 1-9, 18-23.
13. June 26.....The Parable of the Tares. Matthew 13 : 24-30, 36-43.

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 140, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. PRAYER. Closing with the Lord's Prayer in concert.

IV. RESPONSIVE SENTENCES. Isa. 42 : 1, 3, 4.

Superintendent. Behold My Servant, whom I uphold ; Mine Elect, in whom My soul delighteth ;

School. I have put My Spirit upon Him : He shall bring forth judgment to the Gentiles.

Superintendent. A bruised reed shall He not break, and the smoking flax shall He not quench :

School. He shall bring forth judgment unto truth.

Superintendent. He shall not fail nor be discouraged, till He have set judgment in the earth :

School. And the isles shall wait for His law.

V. SINGING. Psalm or Hymn selected.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING in TEACHERS MONTHLY, in connection with each LESSON.

VII. SINGING.

Come, Holy Ghost, for, moved by Thee,
The prophets wrote and spoke ;
Unlock the truth, Thyself the key,
Unseal the sacred book. Amen.

—Hymn 104, Book of Praise

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn selected.

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher or in the older classes, the Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons. (The Recitation may be greatly helped by the pupils' writing their work on small pencil pads, exchanging and examining under the teacher's supervision.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. SINGING.

Lord, dismiss us with Thy blessing,
Fill our hearts with joy and peace :
Let us each, Thy love possessing,
Triumph in redeeming grace ;
O refresh us,
Travelling through life's wilderness !

Thanks we give and adoration
For Thy gospel's joyful sound ;
May the fruits of Thy salvation
In our hearts and lives abound ;
May Thy presence
With us evermore be found ! Amen.
—Hymn 605, Book of Praise

IV. CLOSING PRAYER.

Superintendent. Let the word of Christ dwell in you richly in all wisdom ; and let the peace of God rule in your hearts.

School. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

Lesson X.

JESUS WALKS ON THE SEA

June 5, 1910

Matthew 14 : 22-36. Commit to memory vs. 26, 27.

GOLDEN TEXT—Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.—Matthew 34 : 33.

22 And straightway ¹ Jesus constrained ² his disciples to ³ get into a ship, and to go before him unto the other side, ⁴ while he ⁵ sent the multitudes away.

23 And ⁶ when he had sent the multitudes away, he went up into ^{2a} a mountain apart to pray : and when ⁷ the evening was come, he was there alone.

24 But the ⁸ ship was now in the midst of the sea, ⁹ tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night ¹⁰ Jesus went unto them, walking ¹¹ on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is ¹² a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee ¹³ on the water.

29 And he said, Come. And ¹⁴ when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Revised Version—¹ he constrained ; ² the ; ³ enter into the boat ; ⁴ till ; ⁵ should send ; ⁶ after ; ⁷ even ; ⁸ boat ; ⁹ distressed by the waves ; ¹⁰ he came ; ¹¹ upon ; ¹² an apparition ; ¹³ upon the waters ; ¹⁴ Peter went down from the boat, and walked upon the waters to come ; ¹⁵ *Omit* boisterous ; ¹⁶ out ; ¹⁷ took hold of ; ¹⁸ saith ; ¹⁹ gone up into the boat ; ²⁰ And they ; ²¹ boat worshipped ; ²² had crossed over ; ²³ to the land, unto ; ²⁴ knew him ; ²⁵ *Omit* out ; ²⁶ region ; ²⁷ sick ; ²⁸ they ; ²⁹ border ; ³⁰ *Omit* perfectly.

LESSON PLAN

- I. Jesus at Prayer, 22, 23.
- II. Jesus Walking on the Sea, 24-33.
- III. Jesus Healing, 34-36.

DAILY READINGS

(By courtesy of I. B. R. Association.)

M.—Jesus walks on the sea, Matt. 14 : 22-36. T.—All night in prayer, Luke 6 : 1-12. W.—Why so fearful ? Mark 4 : 35-41. Th.—Fear not ! Isa. 41 : 8-14. F.—Quieting the storm, Ps. 107 : 21-31. S.—Deliverance, Ps. 18 : 6-16. S.—The wondering disciples, Mark 6 : 45-51.

Shorter Catechism—*Ques. 59. Which day of the seven hath God appointed to be the weekly sabbath ?* A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

The Question on Missions—10. Is any medical work being done ? There are two medical missionaries—Dr. John McDonald and Dr. Jessie MacBean. There is no hospital yet, but dispensaries

30 But when he saw the wind ¹⁵ boisterous, he was afraid ; and beginning to sink, he cried ¹⁶, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and ¹⁷ caught him, and ¹⁸ said unto him, O thou of little faith, wherefore didst thou doubt ?

32 And when they were ¹⁹ come into the ship, the wind ceased.

33 ²⁰ Then they that were in the ²¹ ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they ²² were gone over, they came ²³ into the land of Genesaret.

35 And when the men of that place ²⁴ had knowledge of him, they sent ²⁵ out into all that ²⁶ country round about, and brought unto him all that were ²⁷ diseased ;

36 And ²⁸ besought him that they might only touch the ²⁹ hem of his garment : and as many as touched were made ³⁰ perfectly whole.

for men and women are open several hours a day, where large numbers are treated, and where those who wait their turn, can hear the gospel.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson) ; 73 ; 78 ; 82 (Ps. Sel.) ; 316 (from PRIMARY QUARTERLY) ; 494.

Special Scripture Reading—Ps. 93. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 631, Jesus Walking on the Sea ; B. 449, " Lord, save me ", Matt. 14 : 30. For Question on Missions, C. 181, One of the First Patients Treated in Kongmoon.

Stereograph—For Lesson, Looking Southeast Along the Eastern Shore of Galilee, Where the Draught of Fishes was Taken (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17 ; 6 for June, \$1.02 ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

By Rev. Professor D. J. Fraser, D.D., LL.D., Montreal

Time and Place—A.D. 29 ; Sea of Galilee, otherwise Lake of Genesaret.

Connecting Links—This Lesson follows immediately the Feeding of the Five Thousand.

I. Jesus at Prayer, 22, 23.

Vs. 22, 23. *Straightway* ; immediately after the feeding of the five thousand. *Constrained his disciples*. He was urgent that they should go ; they were unwilling to leave Him. They did not realize that He wished to be rid of them, as well as of the crowds, for solitary

communion with God. Besides, the wrong-headed enthusiasm of the people, who wished to make Jesus their king and their deliverer from the Roman yoke (John 6 : 15), might easily have affected the disciples, and Jesus, to save them, sent them quickly away. *The other side* ; perhaps to Capernaum on the western shore. Others, however, think that the disciples were sent from the southern angle of the plain of Batifa, where the 5,000 had been fed, to Bethsaida at the northern end of the plain, where they were to meet

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Jesus. *Multitudes . . . apart* ; the law of the rhythm of life which Jesus observed. All the illustrious saints have observed this law. In private meditation and prayer, the character is enriched and deepened for public service. *Evening* ; the "second evening" of the Jews, which began at 5 p.m. ; the "first evening" (ch. 14 : 15) began at 3 p.m.

II. Jesus "king on the Sea, 24-33.

Vs. 24, 2 *Tossed with waves* ; literally, "tortured by the waves". Sudden storms were characteristic of the Lake of Gennesaret. *In the fourth watch* ; between three and six o'clock in the early morning. The disciples had been rowing all night, and had only gained twenty-five or thirty furlongs, about three and a half miles, John 6 : 19. The Jews at this time had adopted the Greek and Roman division of the night into four watches of three hours each, from 6 p.m. to 6 a.m., and described these four watches as respectively, "even", "midnight", "cockcrow", and "morning". (See also *Light from the East*.)

Vs. 26-28. *Were troubled*. Jesus was constantly surprising His disciples. It was only after His resurrection, that they fully learned to regard Him as really a supernatural Being. *It is a spirit*. With sailor superstition, they thought they saw a ghost, and no wonder ! (Compare *Light from the East*.) *Jesus spake*. The mere sound of His voice amidst the roar of the storm would set their fear at rest, but His words were also those of *cheer* and comfort to the struggling disciples. *Bid me come*. This is very characteristic of Peter, the impulsive disciple, who was a strange mixture of bravery and cowardice, strength and weakness.

Vs. 29, 30. *When he saw the wind* ; the effects of the wind. He was very brave as he watched the storm from the deck of the staunch boat ; but it was quite another thing to be standing in the tumult of the waves. *Walked . . . beginning to sink*. This is a fine parable of Peter's life—walking and sinking. He walked with Jesus before our Lord was seized by His foes,—“Though I should die with thee, yet I will not deny thee” (ch. 26 : 35) ; but he sank when the crisis came, ch. 26 : 69-75. He walked with Paul for Gentile freedom from the law at the Council of Jerusalem (Acts 15 : 7-11), but he sank

shortly after at Antioch into the old Judaistic position, Gal. 2 : 11-14.

Vs. 31-33. *O thou of little faith* ; a gentle rebuke of doubt in the presence of the overwhelming forces of nature, a doubt we all experience in the midst of nature's apparent cruelties. So Jesus dealt patiently with the doubt of Thomas, John 20 : 24-29. He is always kind toward the doubter who wishes to believe. *The wind ceased* ; died away from sheer exhaustion,—such is the meaning of the Greek. *The Son of God*. This was the conviction wrought in the minds of men by the miracles of Jesus ; and this is the conviction the evangelists seek to arouse in the minds of their readers by these wonderful narratives. (Compare John 20 : 31.)

III. Jesus Healing, 34-36.

Vs. 34, 35. *Land of Gennesaret*. This was where Jesus and the disciples landed. It was a district, not a town, on the western shore of the Sea of Galilee. The exact locality is not known. We learn from Josephus that it was a plain, four miles long and two broad, a charming district, with its beautiful bays and fertile soil. *Had knowledge of him*. The usual excitement followed the Saviour's arrival. Strive as He would, Jesus could not escape from the crowds clamoring, like the crowds of to-day, for physical benefits. And yet healing was not, and is not, the essential part of Jesus' work.

V. 36. *Touch the hem of his garment* ; the tassel attached to each of the four corners of the mantle worn by the Jews, to remind them of the commandments, Num. 15 : 38, 39. Superstition was mixed with faith in Him as a Healer. *Were made perfectly whole*. The faith was rewarded, the superstition was overlooked. Not knowledge is necessary to secure the blessing of Christ, but simple trust in His power and willingness to save.

Light from the East

By Rev. James Ross, D.D., London, Ont.

WATCH—The Jews originally divided the night into three watches (Ex. 14 : 24 ; Judg. 7 : 19 ; 1 Sam. 11 : 11) ; but after the conquest of Palestine by Pompey, B. C. 63, the Roman custom of dividing it into four watches came in. The night was reckoned roughly from six in the evening till six in the

morning, which made the length of a watch three hours. In Mark 13 : 35 Jesus incidentally mentions the names of the four watches— evening, midnight, cock-crowing, and morning.

SPIRIT (That is, ghost or apparition)—The disciples were Jews, and shared all common Jewish superstitions about evil spirits, which were believed to be continually around people in great numbers, which were cunning and malicious, and contact with which was very dangerous. They were supposed to appear at night, and especially about the

time of cock-crowing. Ruined and desolate houses, and unclean places were their favorite resorts. They were not, like ghosts which haunted our fathers, the spirits of dead men ; they were a race which propagated themselves. They were supposed to have the general appearance of men, and yet were unlike them when seen close by. They could not produce anything, they had no power over things that had been counted, tied up and sealed, and they might be overcome by the use of certain formulas, either pronounced or worn on the person.

APPLICATION

By Rev. J. W. Macmillan, D.D., Halifax, N.S.

Disciples . . . go before him, v. 22. A soldier, who had fought in many battles in many parts of the world, once said, "The hardest

The Soldier's
Hardest Orders

thing I have had to do has been to obey the order to lie down. When this order is given, every man falls on his face, and the shot and shell just whiz and buzz over their forms. They are safe enough, so long as they lie still ; but, if they should rise, they would be riddled with lead in a minute." The disciples of Jesus are not always working or fighting. Sometimes they are just quietly waiting. That is often harder than braving all kinds of dangers for Him. It is usually easier to be bold, than to be patient. Never are we in greater need of heavenly grace, than when the night of watching is long, and we seem to be eating our hearts out with the foreboding that we may not be able to endure to the end. But Jesus knows how hard it is, and will help us in answer to our prayers.

Apart to pray, v. 23. There was once a famous king. He had immense treasures, and ruled over a vast empire. But he was

The World
above the
World

very unhappy. He heard of an old man, famed for his wisdom and piety, and went to see him. He found him living in a humble cave on the edge of the desert. "Holy father", said the king, "I have come to learn the great secret of how I may be happy." The old man did not speak, but beckoned to the king to follow him. He led him along a rough path till they came directly beneath a high rock on the side of a mountain. On the top of the rock was

an eagle's nest. Then the old man spoke, "O king, the eagle builds his nest on high, that he may be out of the reach of danger. Follow his example. Make your home in heaven." Is not that good advice for other folk than kings ? If our hopes lie in the world above the world, we shall find happiness that the world cannot take away.

Walking on the sea, v. 25. A vessel went down at sea. Her crew of six men were picked up by a steamer, and brought safely into port. They had been five Royal Kindness days exposed to the elements when they were rescued. They told that, on the first day after their disaster, a black-hulled, single-funneled steamer passed within a mile and a half of them. The "lookout" on the vessel had evidently seen the blanket hoisted on an oar, which was used as a signal of distress, for the steamer blew three blasts on her whistle, and then deliberately kept on her course. This happened early in the afternoon on a fine day. How indignant we feel at the inhumanity of the sailors on that ship. It shames the whole human race to know that there are members of it who could be so heartless. But such an example shows more clearly, by way of contrast, the royal kindness of the Saviour, who came walking on the wild waves in the midst of the night, to save His disciples. There is no night too dark and stormy for Him to seek and to save those in danger of being lost.

Afraid . . . sink, v. 30. The passengers in a railway train were startled by a long shrill

shriek from the engine and the sudden slackening of speed, which shows that the brakes have been thrown on to the full in an instant. The engineer had discovered a little girl and her brother playing on the track. He could not stop the train before he reached them. It seemed that they must be crushed to death. But the little girl heard the whistle,

Cling Close
to the Rock

and her eye caught sight of two niches in the wall of the rock-cut, where they were playing. Snatching up her little brother, she pressed him into one of them and herself into the other. The passengers could hear the voice of the little girl, crying, "Cling close to the rock, Johnnie; cling close to the rock." Let us all find the hiding-place, the cleft in the Rock of Ages.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

By the late Rev. H. E. McCracken, Brantford

1. *Alone on the mountain.* After calling attention to the scene, discuss how Christ is ever above us,—in His deity, sinlessness, and supreme sacrifice, but also in His prayer life. Point out how prayer exalts a man. In communion with the Father, one kneels upon the solid mountain, while the prayerless are out on the gulf of the sea. Picture the serene and splendid isolation of Jesus, and bring out the contrast with the terrors and turmoil of the the boisterous billows. Convince your class that prayer will make the difference in any life. Next consider the practical side of this mountain seclusion. You have referred to the heights as an excellent "inner chamber". Now turn to their use as a watch-tower overlooking the sea. Apply the truths suggested here. Prayer enables us to see more clearly the perils of friends. Prayer means potential energy even as the mountain springs, by virtue of their height, generate power. On what height does Christ pray for us now?

2. *Coming down from the mountain.* Introduce this topic by asking what was it prompted the Master to come to His disciples. What amazing compassion, to leave the presence of the Father on the lofty plane of perfect peace for this purpose. Point out how beautifully this action symbolizes Christ's entire earthly ministry and His descent from glory for our sakes. Refer to Phil. 2:6-8.

3. *Walking upon the water.* Discuss briefly the nature of the miracle, with its witness to the supernatural character of Jesus. The uplifting power of the mountain of prayer was still upon the Master. Raise the ques-

tion, Why not still the storm from that distant mountain? The class will recall a former incident upon the sea (Matt. 8:23-27), when the faith of the disciples had failed. Make it plain, by a simple illustration, that shielding from all danger is not discipline, it does not train us to save ourselves. In this way show the necessity of this experience for the development of faith. Comment upon the overwhelming effect of such a vision,—the form of Christ still clothed in the transfiguring glory of that lofty place of prayer, moving towards His disciples from out of the blackness of the shrieking storm. But what was the message from Jesus? That voice calling across the waters calmed the storm within their hearts. Emphasize the application,—in trouble listen for that voice of peace.

4. *Entering the boat.* Put the question—When was it the disciples worshiped Jesus? He must become a Companion. Can we truly worship a far-away God? Ask, how does Jesus enter our boat? Close with the question,—Is He at the helm of your life?

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

Question as to the feeding of the five thousand, and its wonderful impression on the multitude. Elicit an account of the popular excitement over the whole matter, so great that the people tried to take Jesus by force and make Him a king (see John 6:15). Ask what Jesus did to quiet this seditious clamor, lest the Romans should be upon them. What did our Lord then do? Dwell upon the large place prayer had in Jesus' life. How large a place has it in our lives?

1. *What Jesus saw as He prayed*, v. 24 (compare Mark 6:48). Get the scholars to describe the danger to which the disciples were exposed out on the lake, while Jesus was

kneeling in prayer on the mountain side. Make it clear that He had not gone so far away, that He could not see them even in the darkness. Emphasize the comfort and encouragement this incident brings to us in every time of difficulty and danger. We may not be able to see Jesus, but He is always able to see us.

2. *What Jesus did after He prayed*, vs. 25-27. (a) Ask about His coming to the disciples, walking on the sea. Almost morning when Jesus came, after a long, terrible night; it would not have been so terrible if the disciples had known that Jesus was watching them; no storms will be too much for us if we keep this thought in our hearts:—let the conversation bring out these points. (b) His coming frightened the disciples at first, v. 26. Have the scholars explain the cause of this fear, that the disciples thought the appearance was a spirit, an apparition, something which boded ill. Have our best blessings ever been mistaken for spectres of this kind? (c) Dwell on the cheering revelation of Jesus, v. 27. Press home the lesson, that there is no voice like His in the storms of life.

3. *What Peter did*, vs. 28-31. Let the questions here be on the following lines: Peter's request is a revelation of Peter's impulsive character. People of his temperament are always getting themselves into trouble, even when their impulses are good. It was when Peter looked at the waves, and listened to the wind, that he got frightened and began to sink. We must look up and not down, and Christ will lend a hand. Note how Christ deals with people of this kind. He often gives them their own way, that He may lead them to understand their own weakness. We often expose ourselves to great danger when we insist upon having our own way. Question out these points, and also the kindness and gentleness of Jesus in His rebuke of Peter.

4. *What the disciples did when the wind ceased*, vs. 32, 33. After the storm, comes worship. It is well with us when every storm leaves us in a more worshipful mood. Impress this lesson on the class. Discuss the ministry of healing on the Plain of Gennesaret. Guide the scholars to see in the walking on the

sea, the stilling of the storm, and the healing of the sick, proofs of Christ's divinity, and therefore reasons for our worship and service.

For Teachers of the Boys and Girls

The Lesson presents six points,—the teacher will not tell this to the class, but he will keep all the points before his mind, so as to give each its due place.

1. *Jesus at prayer*, vs. 22, 23. A few questions will bring out the essential details about the sending away of the multitudes, bent, after the feeding of the 5,000 (ch. 14 : 13-21, last Lesson), on making Him an earthly king (John 6: 15), and also of the disciples, lest they should catch the fever of this mistaken enthusiasm. Talk about Jesus' need of prayer to renew His strength after the exhausting day's work. Emphasize the fact that He was absent from the disciples, as, in bodily form, He is now absent from us.

2. *The disciples in the storm*, v. 24. Get from the class a vivid picture of the scene on the lake,—the boat on the way either to Capernaum or Bethsaida (see Exposition), the head wind and huge waves keeping them back in spite of all their efforts.

3. *The coming of Jesus*. In the vivid narrative of vs. 25-27, the teacher will find abundant material for questioning. Recall Jesus' absence, v. 23. Now, when His disciples are in need, He is near. The point to make is, that, though we cannot see Him, the Saviour is close at hand when we need His help.

4. *Peter's faith and fear*, vs. 28-31. Get the scholars to tell you how Peter showed his faith, by the request of v. 28 and his venturing out on the waves at the bidding of Jesus, and, later, by his cry to Jesus for help; and also the cause of his fear in the boisterous waves, and its effect, "beginning to sink". Bring out, again, the fact of Jesus' nearness when need is urgent.

5. *Jesus the Son of God*, vs. 32, 33. A question or two will suffice about Jesus' entering into the boat, and the calm that followed. Have a little conversation about Jesus' power over nature as a proof that He is God's Son, and emphasize His claim therefore upon our worship and obedience.

6. *The healing touch*, vs. 34-36. The schol-

ars will be interested in a little talk about the beautiful Plain of Gennesaret (the Exposition and the Geography Lesson furnish the material). Then question about those who came to Him and were healed by merely touching "the hem of his garment". The scholars will be quick to see that power over

disease is another proof added to Jesus' power over nature, that He is the Son of God. Recall the fact of the unseen Saviour's presence with us in times of need. Add to this the fact of His divine power. With what confidence we should look to Him,—this is the point to press home.

THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, D.D.



Land of Gennesaret, where Jesus healed the sick who were brought to Him from all quarters.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

By Rev. J. M. Duncan, D.D.

Communion with God is essential to successful work for God. v. 23.

Difficulties are meant, not to discourage, but to develop. v. 24.

Christ's help is often postponed, but it is never too late. v. 25.

No phantom of the imagination is Christ, but a real Presence in our lives. v. 26.

If we would have courage, we must first have Christ. v. 27.

"Love does not stop to measure possibilities." v. 28.

When we lose our trust in Christ, we lose our power from Christ. v. 30.

More swiftly than our prayers fly up to heaven does the help of Jesus fly down. v. 31.

The surest proof that we know Jesus is that we seek to bring others to Him. v. 35.

More boundless than human need is the might of the divine Saviour. v. 36.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Not long ago we studied a Lesson, with a story in it of how Jesus stilled another storm on this same lake. Find that story.

2. Where did we read this story lately?—A poor woman came to Jesus saying to herself, "If I may but touch His garment, I shall be whole."

ANSWERS, LESSON IX.—(1) Matt. 16 : 9, 10. (2) Elijah ; 1 Kgs. 17 : 6.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Prayer the secret of power.
2. Jesus present though unseen.

Prove from Scripture

That Jesus brings good cheer.

The Catechism

Ques. 59. *Which day is to be observed as the Sabbath?* Since the resurrection of Christ the Sabbath has been changed from the seventh to the first day of the week. Concerning this change it may be said : (a) It was made for a sufficient reason. On the first day of the week the risen Lord appeared several times to His disciples. (See Matt. 28 : 1-10 ; John, ch. 20.) (b) It was made by divine authority. In Acts 20 : 7 we learn

that the Christians at Troas were accustomed to come together for religious services on the first day of the week, and that on one such occasion the apostle Paul preached to them. Again, in 1 Cor. 16 : 1, 2, Paul recognized the first day of the week as a time when Christians were accustomed to gather for worship.

The Question on Missions

By Rev. W. E. McKay, M.A., Kongmoon, South China

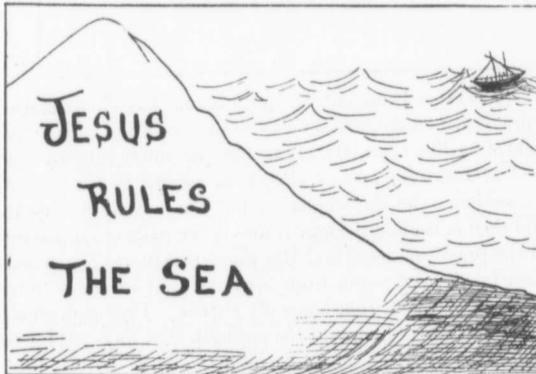
Ques. 10. One of the most effective agencies employed in South China for the spread of Christianity, is that of medical missions. As in other heathen lands, doors have here often been opened for the gospel through their means. In our Mission we have two medical workers, Dr. John McDonald and Dr. Jessie MacBean. There is not yet a hospital for in-patients ; but there are dispensaries for men and women, which are open several hours a day. Often thirty or forty patients await treatment in the reception room of the dispensary, and thus a splendid opportunity is afforded for teaching them the truths of the gospel. The healing of the body is something which appeals to the practical-minded Chinese, and often serves to remove suspicion of the motives of the foreigner which so often lurks in their thoughts, and makes them ready to listen to the truths which he has to impart.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—King Jesus rescuing His friends.

Introduction—Recall the Lesson of last Sunday. To-day we see a boat (Outline) on



the Sea of Galilee. The waves are tossing it about ; the wind is blowing a gale. Jesus' disciples are alone in the boat. How many disciples shall we put in it ? Jesus has bidden them to go across the lake, while He sends the crowds away. Jesus wished to be alone.

Jesus Alone on the Mountain—Here is Jesus up on this mountain side alone. He is praying. It is evening. A storm has arisen. Jesus looks out over the tossing waves, and there He sees the little boat. How

afraid the disciples will be in the storm while Jesus is not with them !

Jesus Walking on the Sea—Now we are going to hear about a great miracle—something that no one could do but Jesus. See ! Jesus walks on the water. He is going to His friends, to help and comfort them. Describe the wonder and fear of the disciples, when they saw Him walking upon the water. Imagine their joy when they heard the voice they knew and loved so well,—“ Be of good cheer ; it is I ; be not afraid.” What a happy greeting !

Peter can hardly believe that it is really Jesus,—“ Bid me come unto Thee on the water.” Then, if he does not sink, he will believe that it is Jesus. Tell of Peter's attempt. At first he was very brave, but when he saw the dashing waves and the fury of the storm, he was afraid, and as soon as he became afraid, he began to sink. He cried out in fear, “ Lord, save me.” Jesus at once stretched out his hand and caught Peter, and kept him from sinking. Surely Peter might have trusted Jesus' power after all the wonderful miracles the disciples had seen Him do. Together Jesus and Peter came into the ship, and the wind ceased,—the sea and the storm obeyed Him.

Golden Text—We are now ready to repeat the Golden Text. Dwell upon Jesus' words, “ Be of good cheer.” When troubles little or big come, let us remember that Jesus is watching us. He will help us. Sometimes He takes away the trouble, and sometimes He just makes us trustful and cheery to bear the trouble. (Illustrate as best suited to the members of your class.)

Loving Trust—A fire broke out in a three-story house, and soon the building was in flames down below. On the top floor a little girl was sleeping, but was aroused by the shouting and ran to the window. As she looked out of the window, screaming with fright, she caught sight of her father in the crowd below. As he looked up and saw her, all fear left her, and she quietly watched them putting up the long ladder to get to her to take her out of danger. When she was safe in her father's arms, he asked her why she stopped screaming when she saw him. “ Oh, Father, I knew you would find some way to get me out.” That is just the way we should feel towards Jesus. He sees us, He will help to get us out of our troubles as surely as the father saved his little girl from the fire.

Something to Think About—Jesus rules the sea.

FROM THE PLATFORM

By Rev. J. M. Duncan, D.D.

JESUS' PRAYER POWER

Print on the blackboard, JESUS' PRAYER. Bring out, by questioning, the circumstances in which the Lesson tells of Jesus' praying,—on the solitary mountain top, after a long day's work of healing, closed by the miracle of feeding the 4,000, giving out His power without stint, and needing to renew the supply. Did Jesus get POWER (Print) in answer to His prayer ? The rest of the Lesson answers the question. Get the scholars to tell you how He showed His power, first in walking on the sea, and then in healing the multitudes in the plain of Gennesaret. Emphasize the connection between the prayer of Jesus and His wonderful power ; then press home the truth that we, for our lesser tasks, need power from God, and that we can obtain it as Jesus obtained His, by earnest, believing prayer to our heavenly Father. Urge each scholar to pray regularly, for the care he needs to protect him, and the strength that he needs for the duties and temptations of every day.

Lesson XI.

THE CANAANITISH WOMAN

June 12, 1910

Matthew 15 : 21-28. Commit to memory vs. 21, 22.

GOLDEN TEXT—Great is thy faith : be it unto thee even as thou wilt.—Matthew 15 : 28.

21 ¹ Then Je'sus went ² thence, and ³ departed into the ⁴ coasts of Tyre and Si'don.22 And, behold, a ⁵ woman of Ca'naan came out ⁶ of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of Da'vid ; my daughter is grievously vexed with a devil ;

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away : for she crieth after us.

24 But he answered and said, I ⁷ am not sent but unto the lost sheep of the house of Is'rael.**Revised Version**—¹ And Jesus ; ² out ; ³ withdrew ; ⁴ parts ; ⁵ Canaanitish woman ; ⁶ from those borders, and cried saying ; ⁷ was not ; ⁸ But she came ; ⁹ And ; ¹⁰ Omit to ; ¹¹ the ; ¹² But she said, Yea, Lord : for even the dogs ; ¹³ done ; ¹⁴ healed ; ¹⁵ Omit very.

LESSON PLAN

- I. Faith Seeking, 21, 22.
- II. Faith Tested, 23-27.
- III. Faith Rewarded, 28.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The Canaanitish woman, Matt. 15 : 21-28.
 T.—A father's plea, Luke 9 : 37-45. W.—A Roman centurion's faith, Luke 7 : 1-10. Th.—"Whosoever", Rom. 10 : 1-13. F.—The Lord heareth, Ps. 145 : 8-21. S.—Praise for answered prayer, Ps. 66 : 8-20. S.—Mark's narrative, Mark 7 : 24-30.

Shorter Catechism—*Que.* 60. *How is the sabbath to be sanctified ?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

EXPOSITION

Time and Place—A. D. 29 ; the region about Tyre and Sidon.

Connecting Links—We learn from John that Jesus, after returning from the western side of the Sea of Galilee (see last Lesson, ch. 14 : 22-36), went to Capernaum. There He delivered a discourse about the Bread of life. His words so offended many of His followers that they forsook Him. The Twelve continued with Him, but one even of these was to prove a minister of Satan, John 6 : 22-71. The Pharisees criticized the disciples for eating with ceremonially unwashed hands ; Jesus denounced their substitution of tradition for the commandments of God (vs. 1-11), and gave His disciples a splendid lesson on spiritual religion, vs. 12-20.

I. Faith Seeking, 21, 22.

Vs. 21, 22. *Coasts* ; not the seashore, but the neighborhood or district, round about Tyre and Sidon. (See Geography Lesson.) Tyre was forty, and Sidon sixty miles from the Sea of Galilee. Mark tells us that Jesus did not want His presence known, "but He could not be hid", Mark 7 : 24. *A woman*

25 ⁸ Then came she and worshipped him, saying, Lord, help me.26 ⁹ But he answered and said, It is not meet to take the children's bread, and ¹⁰ to cast it to ¹¹ dogs.27 ¹² And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.28 Then Je'sus answered and said unto her, O woman, great is thy faith : be it ¹³ unto thee even as thou wilt. And her daughter was ¹⁴ made whole from that ¹⁵ very hour.

The Question on Missions—11. Are any native helpers employed ? There are in the Mission eight Chinese preachers, who are in charge of chapels in the larger towns and villages throughout the field. There are also language, and school, teachers, colporteurs and Bible women. These are all of great assistance in all the departments of mission work.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson); 151 ; 154 ; 34 (Ps. Sel.); 168 (from PRIMARY QUARTERLY); 162.

Special Scripture Reading—Luke 18 : 1-14. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 338, Christ and the Canaanitish Woman. For Question on Missions, C. 182, The Native Preachers or Pastors of our South China Mission ; C. 183, The man with moustache is a Chinese pastor in one of our churches. The other two are elders.

Stereographs—For Lesson, Ruins of Ancient Tyre—Wonderful Fulfilment of Prophecy ; Ancient Citadel in the Sea, at Sidon (Underwood & Underwood, see page 269).

of Canaan ; Mark (ch. 7 : 26) "a Greek, a Syrophenician". (See Light from the East.) The woman spoke Greek, she was of the Phenician race and belonged to the Roman province of Syria. She was a foreigner and a heathen. The fame of Jesus' miracles had reached her, and she had faith in Him as a Physician. *Have mercy on me.* "The pious mother made her daughter's misery her own" (Bengel). *Lord.* This does not imply her belief in His divinity. It is equivalent to our "Sir". *Son of David* ; a Messianic title (compare chs. 9 : 27 ; 20 : 30, 31 ; 21 : 9). Matthew represents the woman as having heard in some way, perhaps from a disciple, that Jesus was regarded by many as the Old Testament Messiah. *Vexed with a devil* ; suffering from an aggravated form of demon possession.

II. Faith Tested, 23-27.

Vs. 23, 24. *Answered her not a word.* Jesus refused to grant her request, first by silence. He must not begin a ministry to the Gentiles, and thus spend time and energy, already too little for winning the Jews, who were to be

missionaries to the Gentiles. Jesus came to be the Saviour of all, but His plan was to limit His personal ministry to Jews. He foresaw that the Jewish ministry would result after His death in the Gentile missionary movement. *Send her away.* "Do what she asks, and get rid of her." The disciples remembered His cure of a Gentile, the centurion's servant (ch. 8 : 5, 6), and wished Him to depart again from His custom of confining His ministry to Israel. *She crieth after us.* So dead in earnest was she, and not to be turned away. *He answered;* the disciples, not the woman. He would explain to the Twelve the reason for His conduct. Ezekiel, ch. 34, gives us a touching description of Israel as a flock of sheep lost upon the mountains.

V. 25. *Worshipped him;* prostrated herself before Him in reverent supplication. It was an Eastern method of homage to a superior. Her homage was paid to Jesus not as God, but as a wonderful Healer. *Help me.* She was as "shameless" as the Friend at Midnight (Luke 11 : 8), and as pertinacious as the Impertunate Widow, Luke 18 : 2, 5. She refused to be rebuffed.

V. 26. *It is not meet;* or lawful. Jesus is now putting her faith to the test. *To take the children's bread.* The "children" are the Jews. *And to cast it to dogs.* "Dogs" are the Gentiles. The dog was the symbol of impurity, and the Jews applied the term of contempt to all outside the chosen race. Jesus doubtless revealed, by tone or look, that He spoke these words in genial humor.

V. 27. *The dogs eat of the crumbs.* This is a very clever bit of repartee. The woman had wit as well as faith, and the two go naturally together. Imagination is implied in both. She takes Jesus at His word, and asks only for the dogs' portion of the crumbs that fall from their masters' table.

III. Faith Rewarded, 28.

V. 28. *Great is thy faith.* Compare Jesus' tribute to heathen faith in ch. 8 : 10-12.

Be it unto thee. The importunity of her prayer was rewarded. *Even as thou wilt.* Compare ch. 17 : 20. This woman's knowledge was very defective ; her faith was as a "grain of mustard seed". She had not our exalted doctrine of the Person of Christ ; but she had for some reason unbounded trust in Jesus as a wonderful and willing Healer in the physical realm. Her crude faith was rewarded by the cure of her child, and we may be sure that it won also far larger spiritual rewards.

Light from the East

CANAAN—Was the name applied to the strip of land along the seacoast between Gaza and Sidon ; and more loosely to the whole country conquered by Israel, or to that part of it which lay west of the Jordan. The original inhabitants were a Semitic race, and their language, which was spoken also in Phœnicia and Moab, was adopted by the Hebrews, and is the language of the Old Testament. The majority of the Canaanites were probably not exterminated, but gradually absorbed into Israel ; and it was their presence which made the religious problem of the Hebrews so serious and difficult. The coming of the Philistines from over the sea pushed the Canaanites out of the maritime plain south of Carmel, so that ultimately the Phœnicians were the only pure Canaanites left. They were the leaders of commercial enterprise, and so the term came to mean "trader". They still continued heathen, and between them and Israel there existed the bitterest hostility. Josephus says the Phœnicians of Tyre and the Egyptians bore the greatest ill-will to the Jews. Heathen communities in Israel were only like the misnamed "lapsed masses" in the cities of Europe, which are remnants of pre-Christian heathenism ; or the gipsies, living centuries in a Christian country and never touched by its religion.

APPLICATION

Tyre and Sidon, v. 21. Charles Kingsley tells of a soldier, who was raw to soldiering and camping, and had lost his kit. One night the camp was pitched in low ground, and the night

Good in
the Worst

set in with a cold fog. Any one who got chilled through, that night, was likely to die before morning. The soldier had no choice, however, but to lie down on the bare ground, without either blanket or buffalo robe to cover him.

When he awoke in the morning, he found himself covered up in his comrade's blankets, even to his coat, while the comrade sat shivering in his shirt sleeves. All the reason he gave was that, if one must die, it was better that the older go first and the youngster be spared. That comrade was one of the worst men in the regiment. There is no man so bad, that there is not good in him. No country is really foreign, and no human being is really heathen to our Saviour.

Children's bread, v. 26. A young man who died of consumption, said to a minister who was called to see him the day before his

One of
the Family

death: "I have attended your church three years. No one there ever spoke to me a word about religion. I have been having a hard fight; but none have had a word of cheer or encouragement for me. Tell them, at my funeral, never to do to any poor boy as they have done to me,—just leave him to himself and let him rough it." That is a sad story; but it is a picture of what may easily happen. Our churches and Sunday Schools should be hospitable places, where the newcomer, no matter how poor or humble he may be, is made to feel that he is taken right into the hearts of all, made one of the family.

Dogs eat of the crumbs, v. 27. Lone Wolf was a famous Cheyenne Indian chief and warrior. He became a Christian, and an eloquent preacher. Once he made this appeal, "When the Great Spirit created the world, He divided it into two seasons,—one warm, the other cold. In the warm season there is

Sharing Our
Summer

light and life; the grass springs up, the birds sing, there is growth and joy and gladness. In the cold season, there is death and desolation; the grass dies, the trees are bare, the animals become weak and lean, the water turns hard, there is no joy, no gladness. You Christian people are like the summer. The poor wild Indians are like the winter. Won't you share your summer with us?" The eloquent Indian spoke for all the un-Christianized millions of earth. They are waiting for "the light of the knowledge of the glory of God". Shall we, whose souls are lighted, deny to them the light of life?

Great is thy faith, v. 28. We see the Good-year welt advertised in all the shoe stores. Charles Goodyear was a poor man in Boston, who believed that he was on the track of an invention. He believed that he would discover how to vulcanize rubber. One night, in 1840, he was working away in the few cramped rooms which were his only home. His wife and children crouched over the stove, for it was bitterly cold and they had nothing but the broken bits of their chairs to keep the fire going. Most of the rest of the furniture was in the pawn shop. All his friends called him a fool, but that night the dark-looking substance, which represented his hopes of success fell accidentally on the stove. Immediately the room was filled with a pungent odor. With a startled cry he snatched the substance off the stove. He had found the process. It is when, with such persistence, we seek blessing from God, that our success is assured.

The Story of
an Invention

TEACHING HINTS

17 : 20, where in a most striking metaphor He emphasizes the importance of faith. You will find the best summary of the power and triumph of faith in Heb. 11, where all Old Testament history and biography is interpreted as faith in the promises of God. Next, call attention to the frequent lack of faith in the disciples, the secret of their failure and the sorest trial to the Master. Then bring the problem up to date and refer to personal experiences. The failure of yesterday—what was its cause? Use some modern illustration to show how faith in the living

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Another Lesson on prevailing faith (compare ch. 8 : 5-13, Lesson for March 6). The incident explains how faith is developed. Before entering upon this subject, seek to convince the class of the vital necessity of deep, enduring faith in the Person of the Lord Jesus. First, a few apt Bible references, such as the Master's words of highest praise in this Lesson (point out their significance), and ch.

Christ is the driving power of religion.

Once we appreciate the need of faith, the desire to develop it must come. Question out the details of the Lesson. Who was this woman? What was her trouble? Point out that passionately pleading her urgent request did not gain the victory. Faith has no substitutes, neither in anxiety nor anguish. Discuss in turn the various means used by Jesus to develop saving faith in her:

(1) Through the discipline of adverse circumstances. Lead the class to notice the barriers which separated this woman from Jesus,—she was a stranger, a foreigner, a heathen, a woman,—and how courage and confidence overcame these barriers.

(2) Through the discipline of grievous need. Refer to that prayer of pathetic brevity that came from the mother's breaking heart. Some ordinary experience might be given, to impress the thought that grief either blinds us to the presence of God or else makes us more conscious of that presence.

(3) Through the discipline of refusal and reproach. Lead up to this thought by means of such questions as: Why did Jesus not answer at first? Why the seemingly harsh words? Dwell upon the apparent indifference of God to us and how severely this tests our faith. Picture this woman fixing her troubled gaze upon the holy, compassionate face of Christ and reading her answer there. She believed in Him. Then follow the words of praise, and the miracle.

Devote a few minutes to the general application. We have all met with these three forms of discipline. Have they driven us away from Christ, or revealed Him more perfectly to us, through a faith developed by means of disappointments and adversities?

For Teachers of the Senior Scholars

"Jesus . . . departed into the coasts of Tyre and Sidon." Where this region was, and by whom it was inhabited; our Lord's desire for quiet and seclusion, and how these were broken in upon (see Mark 7:24, 25), should be brought out by preliminary questions. Then discuss the appeal of the broken-hearted mother on behalf of her daughter:

1. *It was a mother's appeal.* Have some one in the class read v. 22, that all may realize

how the mother's heart was yearning, grieving over this poor, unfortunate child. How seldom is it, that any child gets beyond the reach of a mother's love.

Speak of the intensely earnest parental appeals we find all through the history of the Christian church. Parents, with children in danger from sickness or sin, are often found at the feet of Jesus, crying to Him for help. Tell, for example, of the tears and anxieties and prayers of Monica, the mother of Augustine. The young man had wandered away from God; but the mother continued to pray for him till God brought him back.

2. *It was a most unexpected appeal.* Question out the circumstances which constituted its unexpectedness, such as: The woman belonged to an alien race. No two nations could be separated more widely by race prejudices and race resentments, than the Canaanites of Tyre and Sidon and the Jews, who dwelt in the land which the Canaanites had formerly occupied. The woman, further, was born and bred under the influence of a pagan system of religion. How had she heard of Jesus? (See Mark 3:8.) Had some one of her people come back from Galilee and told her what Jesus was doing? Sometimes in life we meet with these unexpected appeals to Jesus for help. Some one who has never enjoyed the religious advantages of life, who knows nothing of a home of religious influences and teaching and example, comes to Jesus, like this woman.

3. *It was a most persistent appeal.* Discuss the silence with which Jesus at first met the suppliant, and the proposal of the disciples, v. 23. There are times when Jesus seems to answer us not a word. We seem to get no response to our prayers. Let us never give up. Jesus is listening all the time. "Heaven's never deaf but when man's heart is dumb." Next, take up the answer of Jesus to the disciples (v. 24), with its light on the scope of our Lord's personal ministry. Then follow out the conversation of vs. 25-27.

4. *It was a most humble appeal.* It is a cry for help by one who feels that she is undeserving of help. Compare the woman's willingness even to be classed amongst the dogs, with the publican's heartfelt confession of sin (Luke 18:13).

5. *It was a successful appeal.* Emphasize the truth, that no appeal to the Saviour like that of the woman in the Lesson, ever goes unanswered.

For Teachers of the Boys and Girls

1. *Jesus went thence*, v. 21. Away from Capernaum and the fault-finding Pharisees (see Exposition, Connecting Links), the scholars will tell you in answer to questions. *Into the coasts of Tyre and Sidon* (also v. 21). The Exposition and Geography Lesson will suggest the facts to be elicited from the class regarding this locality.

2. *A woman of Canaan*, v. 22. Have the scholars tell all they know about her, the race she belonged to, the Roman province she lived in, and the language she spoke. Discuss also the cry with which she came to Jesus, the title she used in addressing Him, and the great sorrow she laid before Him.

3. *He answered*, v. 23. Four times in the Lesson the word "answered" is used of Jesus, and the teaching may be centred about the word. Ask for Jesus' first answer to the woman. It may be given from this same v. 23,—*not a word*. Speak about the strange silence of Jesus. Was the reason, that He was thinking of some way of granting the woman's request that would not gather a crowd around Him, when He wished for quiet? Or was He simply testing the woman's faith? Bring out the meaning of the disciples' suggestion and of our Lord's reply to them (the second "answer", v. 24). Question out the

persistence of the suppliant (v. 25), asking the scholars to compare the cases of the Friend at Midnight (Luke 11 : 8) and of the Importunate Widow, Luke 18 : 2-5.

4. *Again he answered*, v. 26. There will be much questioning from the scholars regarding this (third) "answer" of Jesus. The points to bring out, by way of explanation, are, that Jesus used a common proverb, that He softened "dogs" into "doggies", and that His tone and manner must have taken the edge off the words. A further question or two will elicit the woman's quick-wittedness, her deep humility, and her unconquerable faith in Jesus, v. 26.

5. *Jesus answered*, v. 28. There are three things to be brought out in connection with the fourth "answer" of Jesus : (1) His praise of the woman's faith. Have a little talk about what faith is and does. Phillips Brooks calls it "the capacity of receiving"; and uses the illustration of a healthy seed planted in the ground, which takes in all the soil and air have to give. So faith takes what Jesus gives. (2) His granting of the request. "As thou wilt", He said. Help the scholars to see that faith brings us all the power of Jesus. He keeps none of it back from us. (3) The result of it all (v. 28, last clause).

Have a little talk, in closing, about reasons why God sometimes does not immediately answer our prayers. Impress the truth that the reason is never God's unwillingness, and that He refuses or delays for our good.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Modern Tyre is an Arab fishing village with some 4,000 inhabitants. The Underwood stereograph, Ruins of Ancient Tyre (see circle 18) presents a view eastward across the harbor to a line of hills 5 or 6 miles from the shore. The stone pillars half covered by the waters, are the remains of the splendid buildings of the ancient city on the Phœnician Plain. This was the most celebrated maritime city of antiquity. Its ships sailed as far as Britain, and perhaps circumnavigated Africa. The city was destroyed by the Assyrians in the 7th century, B. C. It took its name, meaning "the Rock", from two rocks, one larger

and one smaller, forming an island about half a mile from the shore, and about 3,000 feet long. The island provided both a fortress and a safe harbor for ships. Sidon lies 26 miles north of Tyre, and, like Tyre, was, in ancient times, a great commercial and trading city ; but, like Tyre, it also fell from its greatness. Now, Beirut, 30 miles to the north, with its improved harbor and railway to Damascus, has stripped it of its trade. The Underwood stereograph, Ancient Citadel in the Sea, at Sidon (see circle 25), shows an old fort, partly ruined, partly occupied, on an island off the shore.

ADDED HINTS AND HELPS

Something to Look Up

1. An ancient king of Tyre was a warm friend of Solomon when he was king of Israel. What did he send Solomon to help build the temple?

2. If Jesus had wrought the wonderful miracles in Tyre and Sidon, which He did in Galilee, the heathen people would have believed on Him. Where did Jesus Himself say this?

ANSWERS, Lesson X.—(1) Matt. 8 : 23-27. (2) Matt. 9 : 20, 21.

For Discussion

1. Prayer for others : what it can do.
2. Marks of true faith.

Prove from Scripture

That we should persevere in prayer.

The Catechism

Ques. 60. *What is the meaning of the Fourth Commandment?* Two elements enter into proper Sabbath observance : 1. *A holy resting.* This requirement answers to the demands of man's physical, mental and moral nature. Sabbath rest is not mere inactivity, but freedom from hurry, distraction, toil, uneasiness, and the exercise of heart and mind in the loving, earnest contemplation of God as revealed in His Word, in His works, and in His Son. 2. *Deeds of necessity and*

mercy. Our Lord taught that ordinary Sabbath observance must give way to works of this kind, Mark 2 : 23-28 ; Luke 14 : 1-5. He did not mean, as some suppose, to place the Sabbath law on a lower plane than deeds of mercy, but to teach that merciful deeds are included in obedience to that law.

The Question on Missions

Ques. 11. In Missions, in South China, the native workers are a very important factor. The aim of the missionaries is to train up Chinese helpers, and to lay the foundation of a native church which shall ultimately assume the responsibility for the spread of the gospel in China. In our Mission, the Chinese helpers employed are preachers, teachers, colporteurs and Bible women. At the beginning, these assistants had to be obtained from other missions, or in any other manner possible. The preachers are at present trained in the Theological College in Canton belonging to the American Presbyterian Mission. They are placed in charge of chapels in the larger towns and villages. The colporteurs go throughout the whole field selling tracts and portions of scripture, and thus prepare the way for the preaching of the gospel. The teachers conduct Mission Schools, and teach the language to missionaries. The Bible women assist the lady missionaries in work among the women.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus healing a friend's daughter.

Introduction—How many of you have seen a Chinaman or an Italian (or any other foreigner)?

We should be kind to these strangers and help them all we can, and show them that Jesus' friends are kind and gentle.

Lesson—Our Lesson story tells us about Jesus' helping a little foreign girl who was sick.

Review—Recall last Lesson. Jesus now leaves Galilee (Why?), and goes away to the country of Pfenicia, near the two cities of Tyre and Sidon, on the shore of the Mediterranean Sea, which is a great deal bigger than the Sea of Galilee. The people here were heathen ;



they worshipped idols. In this place there lived a woman and her daughter. The mother had heard of Jesus, the wonderful Healer. The daughter was sick. Oh, if she could only get the great Jesus to come and make her little girl well! And Jesus really is there now! Will He help her? See, there go Jesus and His disciples through the street! The woman is following them, crying out to Jesus to heal her daughter. At first Jesus pays no attention to her, perhaps to see if she really wants help and really believes that He can help her. The disciples did not want Jesus to trouble with this heathen woman, this Gentile. "Send her away", they said. Does the woman go away? No! she only came nearer, and worshiped Jesus, crying, "Lord, help me." V. 26 shows a further test of her faith (see Exposition); but she still believes that Jesus will help her (v. 27). She is not discouraged by the answer He has given her.

Golden Text—Jesus said the words of our Golden Text (all repeat). He said, "I will do what you are asking Me to do. When you get home, you will find your daughter well." And so she did. You may imagine her joy. Jesus is glad when we trust Him, when we have faith in Him. He is longing

to help you, longing to have you talk to Him and tell Him your troubles. Let us all remember this little prayer, "Lord, help me" (repeat). Illustrations may be given showing that Jesus does not answer just as we wish. He does not answer the foolish prayers.

The Old Slave Woman Wanted Jesus—A good man was traveling in far-away Africa, the home of the black people, the negroes. He told the story of Jesus and His love, and how He wants to help everybody, to a poor old slave woman. Then he went on his way, and forgot all about it. A few months later, he came back to that town. The old slave woman was very ill. She sent for him, and, as he knelt beside her, she said, "Tell it again." "Tell what again?" he asked. "Oh, tell me that story about Jesus again." Then once more he told her the old, old story; and as he finished, she said, "Is it true? Does He love everybody? Will He help everybody?" "Oh, yes", he said, "it is true." "Do your white people believe that?" "Yes, they believe that." "Oh", she said, "tell them to send that story a little faster." Let us help to send the story faster.

Something to Think About—Jesus loves to help me.

FROM THE PLATFORM

FINDS
ACKNOWLEDGES
IMPLORES
TRUSTS
HOLDS

CHRIST

Print, FAITH. Now tell the scholars that you want them to tell you five things, corresponding to the five letters of the word "faith", what it does,—these to be found in the Lesson. By questioning about our Lord's desire to keep His presence in Phenicia a secret (Mark 7 : 24) you will draw from the scholars the first of the five things, namely, that faith FINDS CHRIST (Print). Questioning about the woman's addressing Him as the "Son of David", that is, the Messiah, will lead up to the second thing, namely, ACKNOWLEDGES (Print) Christ. Similarly, questions, as to the earnestness of the woman's petition, will elicit the third thing, faith IMPLORES (Print); about her confidence in the Saviour's power, the fourth thing, that faith TRUSTS Him; and about her persistence, the fifth thing, that faith HOLDS (Print) Christ. Have we such faith that Christ will praise us for it? This is the question to bring home to the scholars, and, along with it, the assurance that true faith will bring us blessing.

Lesson XII.

THE PARABLE OF THE SOWER

June 19, 1910

Matthew 13 : 1-9 ; 18-23. Commit to memory v. 23.

GOLDEN TEXT—Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.—James 1 : 21 (Rev. Ver.).

¹ The same day went Jesus out of the house, and sat by the sea side.

² And ² great multitudes were gathered together unto him, so that he ² went into a ship, and sat ; and ⁴ the whole multitude stood on the ⁵ shore.

³ And he spake ⁶ many things unto them in parables, saying, Behold, ⁷ a sower went forth to sow ;

⁴ And ⁸ when he sowed, some *seeds* fell by the way side, and the ⁹ fowls came and devoured them up ;

⁵ ¹⁰ Some fell upon ¹¹ stony places, where they had not much earth : and ¹² forthwith they sprung up, because they had no deepness of earth ;

⁶ And when the sun was ¹³ up, they were scorched ; and because they had no root, they withered away.

⁷ ¹⁰ And some fell ¹⁴ among thorns ; and the thorns ¹⁵ sprung up, and choked them :

⁸ ¹⁰ But other fell ¹⁶ into good ground, and ¹⁶ brought forth fruit, some an hundredfold, some ¹⁷ sixtyfold, some thirtyfold.

⁹ Who hath ears to hear, let him hear.

¹⁸ Hear ¹⁸ ye therefore the parable of the sower.

Revised Version—¹ On that day ; ² there were gathered unto him great multitudes ; ³ entered into a boat ; ⁴ all the multitude ; ⁵ beach ; ⁶ to them many things ; ⁷ the ; ⁸ as he ; ⁹ birds ; ¹⁰ and others ; ¹¹ the rocky ; ¹² straightway they sprang up ; ¹³ risen, they ; ¹⁴ upon the ; ¹⁵ grew up ; ¹⁶ yielded fruit ; ¹⁷ sixty, some thirty. He that hath ears, let him hear ; ¹⁸ then ye the ; ¹⁹ evil ; ²⁰ snatcheth ; ²¹ hath been ; ²² that was sown ; ²³ And he that was sown upon the rocky places, this is he ; ²⁴ straightway ; ²⁵ endureth ; ²⁶ and ; ²⁷ straightway he stumbleth. And he that was sown among the thorns, this is he ; ²⁸ And he that was sown upon the good ground, this is he ; ²⁹ who verily beareth.

LESSON PLAN

- I. The Parable, 1-9.
II. The Interpretation, 18-23.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Parable of the sower, Matt. 13 : 1-9, 18-23. T.—The good seed, Ps. 19 : 7-14. W.—On the way side, Mark 6 : 1-6. Th.—Stony ground, Acts 14 : 8-20. F.—Among thorns, Luke 18 : 18-30. S.—Good ground, Acts 2 : 37-47. S.—Sowing and reaping, John 4 : 35-42.

Shorter Catechism—Review Questions 59, 60.

The Question on Missions—12. What determines the opening of new preaching places ? Chapels are generally opened as soon as possible in the large cities and towns. Market villages are also strategic

points, as the people of the surrounding villages assemble there periodically to attend the fairs, and large numbers can thus be reached with the gospel.

Lantern Hymns—Book of Praise, 140 (Supplemental Lesson); 116 ; 118 ; 90 (Ps. Sel.); 448 (from PRIMARY QUARTERLY); 119.

Special Scripture Reading—Ps. 119:97-104. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 588, "Behold, a sower went forth to sow", Matt. 13 : 3 ; B. 337, "The way side . . . stony places . . . thorns . . . good ground", Matt. 13 : 4-8. For Question on Missions, C. 185, Part of City of Kongmoon, the Main Station of our South China Mission.

Stereographs—For Lesson, Plowing in the Valley of Ajalon ; Barley Harvest near Bethlehem (Underwood & Underwood, see page 269).

EXPOSITION

Time and Place—A.D. 28 ; the northern shore of the Sea of Galilee.

Lesson Setting—Matthew groups in this chapter seven parables, to illustrate the teaching of Jesus on different aspects of the kingdom of God. The special teaching of the parable of The Sower is : In spite of the many obstacles in the way, the kingdom is sure to come. The sower of the gospel seed meets with hindrances, but there is hope of what falls in good soil. It is interesting to study this story as arising out of Jesus' own experience as a Preacher of the kingdom.

I. The Parable, 1-9.

Vs. 1-3. *The same day* ; the day, namely, of the visit of Jesus' mother and brothers, ch. 12 : 46-50. *Out of the house* ; likely some house in Capernaum, where Jesus had been staying. *Great multitudes* ; "out of every

city", Luke says (Luke 8 : 4), that is, of Galilee where Jesus had been teaching and healing, Luke 8 : 1. *Entered into a boat* (Rev. Ver.). The boat was drawn up in a narrow inlet of the sea, the crowds standing on the shore on either side, not far from the speaker. *Sat* ; the usual position of a Jewish teacher. *Spake .in parables*. A parable is, literally, a comparison. It may be defined as a narrative either of events in human life or processes in nature used to illustrate or enforce some spiritual truth. It differs from a fable, which does not relate possible occurrences, and from an allegory, in which the story carries its own interpretation. *Behold, a sower*. Dr. Marcus Dods thinks that this parable ought to be called, "The Four Kinds of Soil"; but it is in the experiences of the sower that our interest is really made to

centre. *Went forth*; from the village or hamlet in which Eastern farmers live, to his farm, possibly some distance from his home. *To sow*; broadcast by hand.

Vs. 4-7. *By the way side*; the hard beaten foot-path along the side of, or through, the field. *Fowls . . . devoured them*. The seed lay on the surface, and could find no entry to the soil. *Stony places*; parts of the field where the underlying rock was covered with only a thin layer of earth. *Sprung up*. Unable to develop downwards, owing to the rock, the plants shot upward. *Withered away*; owing to lack of nourishment from below. *Among thorns*. The roots of the thorns were hidden in the soil. *Sprung up*. The thorns grew faster than the wheat. *Choked them*; by depriving them of sun and air.

Vs. 8, 9. *But other fell*. All his toil was not disappointment and loss. *Into good ground*; soil not trodden, not too shallow, not full of the roots of thorns; but soft and deep and clean. *Brought forth fruit*. The seed here sown accomplished its mission. *A hundred-fold, . . . sixty, . . . thirty* (Rev. Ver.); an Oriental way of expressing the large increase. (Compare Luke 8 : 8.) *He that hath ears to hear*; our Lord calls on His hearers to reflect on the inner meaning of the story He has just told.

In answer to the disciples' questions, Jesus explained why He used parables in His teaching. This method of teaching would separate the more earnest of His hearers from the indifferent. Only the former would penetrate beneath the story to its meaning. Vs. 10-17.

II. The Interpretation, 18-23.

Vs. 18, 19. *The word of the kingdom*. The seed was the gospel, and the sower primarily was Jesus. *Understandeth it not*; because his heart is hard, his spirit impervious to the truth. *The wicked one*; Satan. The "birds" of the parable are the winged agents of the evil one who are constantly seeking to thwart God's plans.

Vs. 20, 21. *Not root in himself*. His nature is shallow. He is quick to receive religious impressions, but has no depth in which a spiritual principle can take root. *Tribulation*. This word is used in the New Testament in a peculiar sense, namely, of the afflictions of various kinds which inevitably befall the disciples of Christ. Jesus foretold such

afflictions, ch. 24 : 21; John 16 : 33.

Vs. 22, 23. *Among the thorns*. This one has a stronger nature than the foregoing hearers. The gospel takes deep root in him; but other things compete with it, and he has not determination enough to give up all for the kingdom. *Care of this world*; temporal ambitions, as contrasted with eternal. The Jews divided all time into two parts—"this age" and "the age to come". The present world, or age, was antagonistic to God. (Compare Gal. 1 : 4; 1 John 2 : 15-17.) *Deceitfulness of riches*; the engrossing pursuit of material prosperity. *Heareth the word*; with earnest purpose to know its meaning. *Understandeth it*; "takes it in", as we say. Luke describes the heart which receives the word aright as "honest and good", and adds that the "good ground" hearers "keep" the word, that is, meditate upon it. *Beareth fruit*; the test of good hearing.

Light from the East

SOWER—The agriculture of Palestine is still the same primitive art which the Hebrews found it when they came into the country. Plowing commences as soon as the early rain, about the beginning of October, has softened the soil, and, unless the ground gets too wet, is continued through the winter up to the first of March, when seeding begins. The plow is a pole with the small end fastened to the yoke, and the other to a shorter piece set obliquely transverse, the lower end of which is pointed and sheathed in iron; the other end, projecting upwards, is grasped by the plowman's right hand. The plow is really a cultivator with one tooth. It does not turn the soil over; but only scratches it a few inches below the surface. The rock comes to the top in many places, and all round it the earth is shallow. Clumps of thorn bushes here and there are too deep-rooted to be torn up, and the farmer plows round them. A path has been made, by use and wont, through the field, and is beaten too hard to be plowed. When the sower begins, seed will fall upon all these places and be lost. Yet the soil is very productive. A single grain of wheat will sometimes produce thirteen stalks, each bearing an ear with twenty or twenty-five grains.

APPLICATION

By the wayside, v. 4. A young man who had excellent musical talent, was traveling in a steamboat up the Pacific Coast. One afternoon, he sat down at the piano, and began to play. A miner, wearing a leather coat, came up to the instrument and listened delightedly to one piece of music after another. At last, the player struck up a closely harmonized arrangement of "Nearer my God to Thee". Immediately the listener's face changed. "Don't play that church music to me", he said, angrily. Long years of carelessness, and, perhaps, vice, had hardened the miner's heart against any suggestion of religion. The good seed found no lodgment there. A like hardening may take place in any of us. We can prevent it only by habitually giving heed to the Good Word when it is spoken to us.

Rocky places...no deepness of earth (Rev. Ver.), v. 5. At a battle in which Sir Charles Napier commanded the British troops, an officer who had been fighting heroically in the field, disengaged himself from the throng and rushed up to the General, exclaiming, "Sir Charles, we have taken a standard." The commander looked at him but made no reply, and was turning round to speak to some one else, upon which the officer repeated, "Sir Charles, we have taken a standard." The General turned sharply to him, and said, "Very well, take another." There are some people who never get beyond the first standard-taking. They lack endurance. They are so pleased with the first glow and relish of success, that they are indisposed to further effort. It is not enough to make a good start in the Christian life. We must keep right on, till every task has been finished and every victory won.

Among thorns, v. 7. A boy once ran as fast as he could to catch a train. Just as he reached the platform, the train moved off and left him. He stood there panting and watching the train, which rapidly swung out of sight around a curve. A man who was on the platform said to him, "My boy, you didn't run fast enough." "No", said the boy, "I ran

as fast as I could, but I didn't start soon enough." There is a race between the wheat and the thorns, and it is of great importance that the wheat gets a good start. The Sunday School age is the time to get ahead of the thorns. It is not so very hard to keep ahead, but it is very hard to catch up and pass them. Let us give our lives to God while we are young, and so never allow sin to gain dominion over us.

Good ground, v. 8. A medical missionary in India, cured a Hindu of his disease, and sent him back to his village with a Bible.

Three years later, the missionary visited that village and found all its people worshipping the true God. The man who had been given the Bible, had taken its truths into his heart and worked them out in his life. From him others had received the good seed, and the result was this wonderful harvest.

Ears to hear, v. 9. Jean Ingelow, the poetess, was once staying with friends in the country. She remarked, in conversation, that, though she had often written of nightingales, she had never heard one. So, one lovely moonlight night, the whole company went out to hear them. The nightingales had been singing most beautifully for many minutes, when Miss Ingelow startled her friends by asking, "Are they singing? I don't hear anything." It was then found that she had such a fear of draughts, that she had taken the precaution, before going out into the night air, of filling her ears with cotton wool. In this amusing way, she was cheating herself of the treat of hearing the nightingales. Is not that like the way in which we fill our ears with all sorts of worldly things, so that we miss the words of heaven? Pleasure is in our ears, or business, or earthly ambitions, or cold indifference, and the truth of God, which is far more precious, is shut out.

Brought forth fruit, v. 8. This is the object and test of hearing. When, in the earliest days of steam engines, a competition was held in England between several types which were coming into vogue, the oddest-looking engine in the trial was the "Rocket" of George

The Miner
and the Music

"Take
Another"

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and rushed up to the General,

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"Sir Charles, we have taken a standard."

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Why She Could Not Hear

A Good Ground Harvest

The Test of Deeds

Stephenson. It had an enormous funnel, and was so grotesquely proportioned that the spectators laughed at it. Some of the others were of much neater and compacter appearance, and engaged at once the sympathies of the people. But the "Rocket" was the only engine that did not break down during the trials. She attained a speed of twenty-nine miles an hour, which none of the others approached. Hence the prize was given to Stephenson on the principle that, "Hand-

some is that handsome does." So is it with learning the truths of religion. The best scholar is not he who can say "Effectual Calling", but he who gets effectually called. The best answer to the Commandments is not to tell "What is required?" and "What is forbidden?" but to do what is required, and to abhor what is forbidden. In the solemn words of Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

This is the first Lesson of the year introducing a parable spoken by Christ. With a few Bible references indicate: (1) how effectively He used parables; (2) their general purpose; (3) the judgment they bring upon hearers (see vs. 10-17).

Describe briefly how the sower in the East went forth to sow. Introduce the teaching of the parable with questions determining who is the sower, and what the seed and the soil. Draw from the class how the Sower Christ has done His work perfectly, and how the seed is all good, possessed of eternal vitality. Then point out that the Lesson centres upon the soil of the human heart, since there alone imperfection is found.

1. The *hardened soil*, or the seed lost in the sowing. What makes the soil hard and impervious? Refer to those whose hearts are as beaten thoroughfares for all sorts of worldly traffic. Bring forward instances of churchgoers hearing the gospel, but refusing to take it to heart, so that it may spring up into right conduct. (A few questions will serve to direct the discussion.) What is a "gospel-hardened" sinner? Often there is levity and fault-finding, still more frequently callous indifference. Why the indifference? It results commonly from lack of self-examination, a sense of sin, or the gracious invitation is not taken personally. Last of all, how does God break the hard soil?

2. The *shallow soil*, or the seed lost in the blade. Direct attention to the two points: (1) an immediate enthusiastic response to the

appeal, but all impulse, no reflection; (2) a hasty rejection in the hour of trial. Discuss briefly the place of emotion in religion. It is a worthy proof of conversion, but it must come from the depths of the heart. Make it plain that unyielding selfishness is a hard rock subsoil, in which the gospel cannot take root and therefore dies out of life. A full surrender transforms this rock into fertile loam.

3. The *unclean soil*, or the seed lost in the green ear. Point back to Christ's teaching, "Ye cannot serve God and mammon", and apply here. Invite the scholars to observe how such weeds as worry, false ambition and unholy lust have tried to smother out the good seed. The last word again must deal with the remedy. If we will, the Holy Spirit, whilst implanting the seed of eternal life, will check the growth of these noxious weeds, until, eventually, the good seed growing up, is able to smother them out.

4. The *good soil*, or the seed bearing fruit. Raise the practical issue of the parable. Dwell upon each point in v. 23. The seed is received: (1) in sincerity; (2) in meditation; (3) unto fruitfulness. The thought to press home is,—what per cent. profit has Christ in me, and how may I increase it?

For Teachers of the Senior Scholars

Picture the scene—the expectant multitude on the shore, the Master in the gently-swaying boat, looking out wistfully into the faces of the multitude, uttering His marvelous parables or nature stories. In our Lesson to-day we have the first of these stories. This parable presents four character sketches, four men. Discuss these with the class, one by one.

I. THE UNIMPRESSONABLE, vs. 4, 19. Get from the scholars the description of the first kind of soil, that of the hard-beaten foot-path, which ran through the field of wheat, into which the seed could find no way of entrance. A little further questioning will bring out the points of likeness to this soil, of the hearer of God's Word whose heart has become so hardened, that the divine message cannot find an entrance. Discuss the causes of this hardening, such as frequent hearing without obeying, evil habits, etc. Was the heart always hard? No more than the pathway was hard until it was trodden by many feet. Remind the class that the heart is most impressionable when we are young. That is the time when it is easiest to yield to the influences of the gospel. Warn against allowing the heart to grow hard by contact with the world.

II. THE EMOTIONAL, vs. 5, 6, 20, 21. Direct the conversation to the character depicted so luminously in these words,—the shallow, emotional kind, easily influenced for good, but not capable of retaining good impressions long, always making good resolutions but never keeping them. (See Hos. 6:4; John 6:66, for illustrations.) Some races and some people are more fickle and volatile than others. In some persons and in some churches, the love of religious excitement, of a kind of sensuous emotionalism, which has little to do with the ordering of the every-day life, is strong.

III. THE WORLDLY-MINDED, vs. 7, 22. Elicit the description of this man,—not unimpressionable, not emotional, possessing depth of character, capable of thinking seriously about religious things; but having in his life some things which sadly interfere with the proper development of his character. What are these things which hinder? (See Luke 8:14.)

IV. THE GOOD AND HONEST-HEARTED, vs. 8, 23. Enlist the class in working out the features and character here described. The good-and-honest-hearted man is one who is tenderly responsive to all the good influences of life, who feels the sweet constraints of home and friends, who feels the divine inspiration of work and worship, who feels something better than himself at work in his

soul, striving to improve his manhood. Luke 8:15 should be carefully studied to bring out the description.

How can the heart become like the good ground? Be sure to leave time for the discussion of this question, and impress the truth that, by yielding ourselves to the influence of the Holy Spirit, our hearts will be made capable of receiving the good seed and bringing forth its harvest.

For Teachers of the Boys and Girls

"When a boat became a pulpit", is an apt phrase from Peloubet. Have the scholars tell how Jesus sat in the Galilean fishing-boat, teaching, while the people sat on the shore (see Exposition). Discuss also the meaning of "parable". After some such introduction take up the Parable of the Sower as follows:—

1. *Follow out the story*, vs. 1-9. Elicit from the scholars as many of the details of Eastern farming as possible. Get them to describe each of the four kinds of evil which the sower found in his field, and what happened to the seed that fell on each of these.

2. *Consider the teaching*, vs. 18-23. Question about the reason which Jesus gave to His disciples (vs. 10-17) for teaching by means of parables, and then go on to the teaching of the parable in the Lesson. You will readily be told, in answer to questions, that the sower is, first, Jesus, and then all His servants, and that the seed is the gospel; and that the four kinds of soil stand for four kinds of hearers:

(a) *The careless hearer*. Talk over some of the causes why, as the seed never got into the "wayside" soil, so the gospel never gets into the heart of this kind of hearer. Two of these causes are, the constant hearing of the gospel without heeding it, and evil habits or practices. Illustrate how these and other causes harden the heart. Judas is a good illustration of the hardening effect of evil habit.

(b) *The fickle hearer*. Illustrations of this kind of hearer may be found in Jesus' descriptions of the man who started to build a tower without first sitting down and counting the cost, and of the king who went to war without reckoning whether his army was powerful enough (see Luke 14:27-33). Another il-

illustration is the man of Luke 9 : 57, 58. Pliable, in Bunyan's Pilgrim's Progress, was a hearer of this kind, for, after starting on his way to the Celestial City, he turned back at the Slough of Despond.

(c) *The worldly hearer.* The class will be ready to talk of many things, such as riches, pleasure and ambition, which, like the thorns, prevent the good seed of the gospel from bringing forth its fruit in the life.

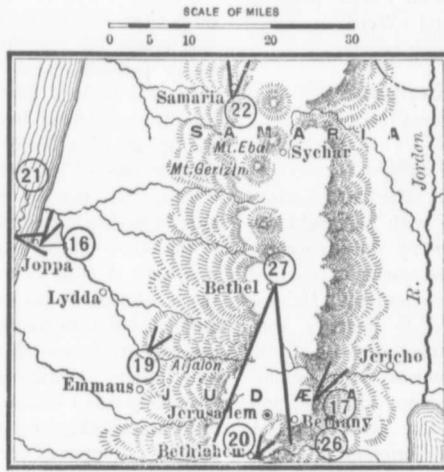
(d) *The good hearer.* Apt illustrations of the hearer who is like the good ground, may

be found in Cornelius and his household (Acts 10 : 33) and in the Bereans, Acts 17 : 11. Have the class turn to Luke's version of the Lesson parable (Luke 8 : 4-15), and read his description of the good hearer in v. 15. Bring out by questioning the following marks : (1) Attention ("having heard"); (2) Meditation ("keep it", turning it over and over in his mind); (3) Obedience ("bring forth fruit with patience").

Urge upon each scholar the personal question : What kind of hearer are you ?

THE GEOGRAPHY LESSON

Farming in Palestine has made little progress or change since Bible times. The plow used was of a very simple construction. It consisted of a wooden ground work, with iron wearing parts, and had one stilt to guide it, the plowman's other hand being left free to use the ox goad. The plow was drawn by two oxen, the draught being sometimes from the shoulders, sometimes from the forehead or even from the horns. The Underwood stereograph, Plowing in the Valley of Aijalon (see circle 19), "Place of the Deer", between Jerusalem and the Mediterranean, shows a



Map Patent No. 656,569 by Underwood & Underwood, Pat'd in Great Britain.

farmer of Palestine plowing with his yoke of oxen. The season for plowing was from the middle of October to the middle of April. The barley harvest commenced in the neighborhood of Jericho, in the plains along the Mediterranean about ten days later, and in the higher districts as much as a month afterwards. The Underwood stereograph (see circle

26) shows a scene during barley harvest in a field not far from Bethlehem. Wheat is about a fortnight later in ripening. The grain is cut with a sickle, about a foot below the ears.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The gospel preacher has a message suited to every kind of hearer. v. 2.

God's works in nature and providence are pictures of His operations in grace. v. 3.

"To-day grows the harvest of heaven." v. 4.

"The power that we possess is the measure of the obligation under which we come." v. 9.

Many a sermon enters the ears that never reaches the heart. v. 19.

True religion is proved, not by a good impulse, but by a good character. v. 20.

Christ would have His soldiers enlist for the battle as well as for the review. v. 21.

No heart has love enough to divide between Christ and the world. v. 22.

Those who never let their religion interfere with their business, let their business interfere very seriously with their religion. v. 22.

Faithfulness is the test of discipleship. v. 23.

Something to Look Up

1. Luke also tells this parable. Find the verse in which he tells us what we should do with God's Word when we hear it.

2. There is a parable in the Book of Judges which may be called the parable of The Trees of the Field. Find it.

ANSWERS, Lesson XI.—(1) 1 Kgs. 5 : 10. (2) Matt. 11 : 21.

For Discussion

1. Some ways in which Satan snatches away the good seed of God's Word.

2. Marks of good sermon hearing.

Prove from Scripture

That God's Word endures forever.

The Catechism

Ques. 59, 60 (Review). The two Questions for review have to do with the Sabbath. The sacred day is known by various names. All through the Old Testament it is called the Sabbath. This title comes from a Hebrew word meaning "rest". It teaches that man's life is not to be altogether a life of toil, or a life altogether common and secular. Man is capable of fellowship with God, and must have time for this fellowship. A second name, under the Christian dispensa-

tion, is The Lord's Day, because it commemorates the great fact of Christ's resurrection from the dead. At first the Sabbath was observed on the seventh day of the week, as commemorating God's resting from the work of creation. Now it is kept on the first day, because on that day Christ rose. (Ques. 59.) Ques. 60 contains a good rule, in compact form, for right Sabbath-keeping.

The Question on Missions

Ques. 12. Many factors combine to determine the points at which permanent preaching places are to be located. Generally, the large cities and towns are looked on as strategic places for reaching the people, and as soon as possible, chapels are opened and native assistants located in these. Market towns are also considered important centres. In the midst of a group of villages, there is usually one of more importance than the others, the market town, where several times a week a fair is held at which the people of the other villages assemble to barter their produce. A shop is rented or bought near the marketplace, and during fairs and on Sundays, the missionary or native helper preaches to the crowds who are always to be found there. Sometimes, however, a comparatively small village is chosen on account of its accessibility, or because of the presence in it of a number of Christians.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus teaching His friends.

Introduction—Did you ever watch the farmers sowing their seed in the spring time?



Farmers used to scatter the seed this way (Illustrate; all make the gesture), and throw it all round about them. What do we call the man who sows the seed? (The sower.)

Lesson—We are going to hear a story about a sower, some seed and the kinds of ground into which the seed fell. You all like to have your mother or your teacher tell you a story to teach you the Lesson. Jesus often taught His disciples by means of stories. Let us listen to Him, as He sits in a small boat close to the

shore of the Sea of Galilee, vs. 1, 2 (Sketch). Here, on the shore, are crowds of people. The story Jesus is telling, we call a parable, that is, a story which likened something He wanted the people to learn to something that they knew already.

The Ground—Here, on this side of the board, we draw a path or wayside; here, at the other side of the wayside, is some stony ground; here is ground full of thorns; and here is good ground (Outline these). A sower went out to sow. Some seed fell by the wayside, some fell on the stony ground, some amongst the thorns and some on good ground. Let us see what became of all the seeds (vs. 3-8).

What the Story Teaches—Now the great Teacher is going to let the disciples see what He wished to teach them by this story. On this side of the board, we'll make a picture of the seed which Jesus meant (outline a Bible). Print, **THE SEED IS THE WORD OF GOD.**

The Sower—The sower is the one who tells God's Word to others. Print :

JESUS	} THE SOWERS
PARENTS	
MINISTER	
TEACHER	
YOU	

The Ground—How do we get God's Word into our hearts? Here we'll draw four hearts. This first one we'll call the Wayside Heart (v. 19). A little boy goes to Sunday School, but he does not listen, will not try to understand what he is taught, and Satan is glad to pick out the good seed, that is, to make him forget all he has heard of God's Word. The next is the Stony Heart (vs. 20, 21). One little girl in the class listened well, and loved to learn her verses and Golden Text; but when something happened to annoy her, she forgot all about she had learned, and became angry. The good seed did not take root in her heart. Here is the Thorny Heart. A boy hears God's word on Sunday, but when Monday comes he forgets all about it, forgets about the missionaries the teacher told about, and goes and spends all his coppers on candy. Now we have come to the Good Heart. This is the heart of boys and girls who learn and love and do God's Word. (Apply this in the way best suited to your class.)

Golden Text—Repeat and explain. Who is it makes ready our hearts to receive the good seed? (God's Holy Spirit.)

Something to Think About—I should love God's Word.

FROM THE PLATFORM

FOUR KINDS OF HEARERS SOIL

The scholars will tell you, in answer to questions, that the Lesson parable speaks of **FOUR KINDS OF SOIL** (Print). Have each of these described, and bring out what becomes of the seed sown in each. Further questioning will elicit the teaching that the four kinds of evil represent four kinds of **HEARERS** (Print). Talk about the characteristics of the different kinds of hearers,—the wayside hearers, into whose hearts the Word of God never gets at all; the stony ground hearers, who receive the Word into their hearts, but lack in endurance; the thorny ground hearers, in whom the Word is choked by the cares and riches of the world; and the good ground hearers. Leave time to bring out the marks of this last kind (these are given most fully in Luke 8 : 15), and be sure to make it clear, that we can all become good ground hearers, by yielding our hearts to the influence of the Holy Spirit, and that thus we shall be able to bring forth fruit to God.

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 51 to 60), and the Question on Missions for the Quarter.

THE PARABLE OF THE TARES

Matthew 13 : 24-30, 36-43. Commit to memory vs. 37, 38.

GOLDEN TEXT—Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matthew 13 : 43. him, saying, ¹⁶ Declare unto us the parable of the tares of the field.

²⁴ Another parable ¹ put he forth unto them, saying, The kingdom of heaven is likened unto a man ² which sowed good seed in his field :

²⁵ But while men slept, his enemy came and sowed tares ³ among the wheat, and went ⁴ his way.

²⁶ But when the blade ⁵ was sprung up, and brought forth fruit, then appeared the tares also.

²⁷ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? ⁷ From whence then hath it tares?

²⁸ He said unto them, An enemy hath done this. ⁸ The servants ⁹ said unto him, Wilt thou then that we go and gather them up?

²⁹ But he ¹⁰ said, Nay; lest ¹¹ while ye gather up the tares, ye root up ¹² also the wheat with them.

³⁰ Let both grow together until the harvest; and in the time of ¹³ harvest I will say to the reapers, Gather ¹⁴ ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

³⁶ Then ¹⁵ Jesus sent the multitude away, and went unto the house; and his disciples came unto

Revised Version—¹ set he before them; ² that sowed; ³ also; ⁴ away; ⁵ sprang; ⁶ And the; ⁷ Omit from; ⁸ And he; ⁹ say; ¹⁰ saith; ¹¹ haply; ¹² Omit also; ¹³ the; ¹⁴ up first; ¹⁵ he left the multitudes; ¹⁶ Explain; ¹⁷ Omit unto them; ¹⁸ these; ¹⁹ sons; ²⁰ evil one; ²¹ Omit the; ²² with fire; ²³ cause stumbling; ²⁴ that; ²⁵ the weeping; ²⁶ He that hath ears, let.

LESSON PLAN

- I. The Growing, 24, 25.
- II. The Gathering, 26-30.
- III. The Teaching, 36-43.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Parable of the tares, Matt. 13 : 24-30, 36-43. T.—The enemy, Gen. 3 : 1-8. W.—Tares, John 8 : 39-47. Th.—The harvest, 2 Pet. 3 : 8-14. F.—The judge, 2 Thess. 1 : 1-10. S.—The judgment, Rev. 20 : 11-15. S.—Glory of the righteous, Dan. 12 : 1-10.

³⁷ He answered and said ¹⁷ unto them, He that soweth the good seed is the Son of man;

³⁸ The field is the world; ⁶ the good seed ¹⁸ are the ¹⁹ children of the kingdom; ⁶ but the tares are the ¹⁹ children of the ²⁰ wicked one.

³⁹ The enemy that sowed them is the devil; ⁶ the harvest is the end of the world; and the reapers are ²¹ the angels.

⁴⁰ As therefore the tares are gathered ¹⁴ and burned ²² in the fire; so shall it be in the end of ¹³ this world.

⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that ²³ offend, and them ²⁴ which do iniquity;

⁴² And shall cast them into ¹³ a furnace of fire: there shall be ²⁵ weeping and gnashing of teeth.

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. ²⁶ Who hath ears to hear let him hear.

Shorter Catechism—Review Questions 51-60.

Lesson Hymns—Book of Praise, 140 (Supplemental Lesson); 338; 340; 1 (Ps. Sel.); 486 (from PRIMARY QUARTERLY); 344.

Special Scripture Reading—Rev. 20: 11-15. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 475. "While men slept, his enemy came and sowed tares", Matt. 13 : 25. For Question on Missions, Use all the slides of the Quarter.

Stereograph—For Lesson, Gathering Tares from Wheat, in the Stony Fields of Bethel (Underwood & Underwood, see page 269).

EXPOSITION

Time and Place—A.D. 28; probably the northern shore of the Sea of Galilee.

Lesson Setting—In the parable of The Sower, Jesus referred to certain obstacles to the coming of the kingdom which He had already met in His own experience as a Preacher. In the parable of The Tares He looks into the future history of the kingdom, and warns His disciples of certain other hindrances that will appear. Bad people, as well as good, will be in the church. He teaches a policy of patience with these evil members. Both parables reveal His hope of a splendid harvest, in spite of present appearances and future hindrances.

I. The Growing, 24, 25.

Vs. 24, 25. *Another parable*; to picture

the future state of things in His kingdom, as the parable of the Sower had described experiences already met. *Put he forth*. The Greek word is commonly used of placing food on a table, but here refers to spiritual provision. *Is likened unto a man*; that is, to the experience which a man had. *Good seed*; genuine wheat, with no mixture of other seeds. *While men slept*; in the night. *Enemy*; a "hater", full of personal spite. *Sowed tares*; the bearded darnel of England, and like the chess or cheat of this continent. The darnel, in its earlier growth, can hardly be distinguished from wheat, so close is the resemblance; but it is poisonous.

II. The Gathering, 26-30.

Vs. 26, 27. *The blade*; of wheat. *Sprung*

up. *brought forth fruit* ; at the time of ripening. Now the tares could easily be known by the branching twigs with prickles in each, while the wheat ear is a single perpendicular spike. *Appeared the tares* ; not distinguishable from the wheat in the "blade" stage. *Sir, didst not thou sow good seed ?* A question of surprise and impatience. The extent of the wild growth could not be explained by bad seed or natural growth out of an unclean soil.

Vs. 28-30. *An enemy* ; whose evil work was now, for the first time, revealed. *Gather them up*. The first impulse of the faithful servants is to get rid of the intruders. A traveler in Palestine says, "Men, women and children were in many fields engaged in pulling the weeds." *Nay* ; for fear that the wheat might be pulled out with the tares, so closely intertwined had they become. *Until the harvest* ; which for wheat began in April. *The reapers*. See Geography Lesson. *Gather ye . . . first the tares* ; either before or after the cutting of the crop. *Burn them* ; as useless and hurtful. *Wheat into my barn*. Barns in Palestine are now frequently underground grottoes carefully cemented to keep out damp, with the mouth plastered over to make them air-tight. Grain stored in such places will keep sound for years. In our Lord's time, however, the barns were likely buildings of some kind.

III. The Teaching, 36-43.

V. 36. *Sent the multitude away*. See v. 2. After the parable of the Tares, Jesus uttered those of the Mustard Seed and the Leaven. *The house* ; to which Jesus had returned from the seashore. *Declare unto us*. They asked for an explanation of the parable.

Vs. 37, 38. *Son of man*. Jesus' favorite designation of Himself. *The world*. Jesus confined His personal ministry to Israel ; but His purpose was that His gospel was to go far beyond the narrow bounds of Judaism. *Children of the kingdom* ; a Jewish mode of expression,—those who are to inherit the kingdom, because they have its spirit, ch. 5 : 3-9. *Children of the wicked one* ; those who share the spirit of the devil, who in thought and action are prompted by him and obey him.

Vs. 39, 40. *End of the world* ; the Day of

Judgment. The dividing line between this age and the age to come was, in Jewish thought, the triumphant coming of the Messiah to reward His friends and to punish His foes. *Angels* ; the swift messengers who are commissioned by God to fulfil His judgments. (Compare ch. 24 : 31.)

Vs. 41, 42. *All things that offend* ; Rev. Ver., "cause stumbling", that is, lead others into wrong-doing (compare ch. 18 : 6). *Do iniquity* ; those guilty of wrong-doing themselves. *Furnace of fire*. Cremation was a common form of punishment among the ancients (see 2 Sam. 12 : 31 ; Jer. 29 : 22 ; Dan. 3 : 6). This is a terrible picture of the future doom of the wicked. *Righteous shine forth* ; a reference to Dan. 12 : 3.

There are several parts of the parable which Jesus did not refer to in His explanation. Perhaps He thought their meaning was self-evident. The late Professor A. B. Bruce says : "The church has not been able to work out this policy of patience. 'Out with the heretics', has often been the watchword of good men, and the result is that, instead of one church in the world, an approximate realization of the divine kingdom, there are hundreds of churches, some of them, in theory at least, justifying their own separate existence, by accusing all the rest of being tares."

Light from the East

TARES—Are now known to be bearded darnel, a pernicious weed, whose shoots are very like the blades of wheat, until the head comes out, which is quite different. The kernel is black, bitter and somewhat smaller than wheat. It is poisonous to human beings owing to the ergot that is in it, producing dizziness, nausea, convulsions and even death ; but poultry thrive on it. It is common in the fields of Palestine now, and greatly depreciates the value of much of the wheat. Various methods are employed to get rid of it. Women and children are set to pick the darnel, grain by grain, out of the seed wheat. Then they go through the fields before harvest and pull it up, which is easily done, if there is not too much of it, as it is taller than the wheat. If it is very abundant, it is separated

by hand at the harvest, as the householder in the Lesson parable commands, and bound in separate sheaves. After being threshed, the wheat is sifted in a sieve which lets through the darnel and holds the wheat.

But many farmers are utterly careless about it. Sowing diverse seed in an enemy's field in order to spoil his crop, is a crime sometimes committed in our Dominion, and punished by our courts.

APPLICATION

Kingdom of heaven, v. 24. Nansen, the arctic explorer, tells of the long winter nights, when he and his men were lying idle in their ship, waiting for the light of spring. They used to occupy themselves in imagining what they would order for dinner when they got back to civilization. After the dry, hard, unappetizing fare that they had been able to carry with them, the prospect of delicious meals was a delight and an encouragement to them. Just so, Jesus has given to us the hope of a kingdom in which all that is dull and hard and forbidding in this present world will be done away. There is a good time coming when there shall be no more cruelty, or greed, or impurity; when men shall love one another; when all the sons and daughters of the Father shall honor and worship Him. That lies yet unfulfilled in the purpose of Jesus. How glorious will it be to have had a share in bringing it in! And there is something for each of us to do towards the accomplishment of that blessed result.

Good seed, v. 24. Luther tells that when his version of the Bible was being printed in Germany, a piece of the printer's work fell carelessly on the floor of the shop. The printer's little daughter picked up a scrap on which was printed, "God so loved the world that He gave—", the rest of the sentence not having been printed. It was a veritable revelation to her, for she had always been afraid of God. She became so light-hearted and happy that her mother asked the reason of her joyfulness. The little girl produced the crumpled piece of paper. Her mother read it, and was perplexed, "He gave—what was it He gave?" The child answered quickly, "I don't know; but if He loved us well enough to give us anything, we need not be afraid of Him." So let us give God credit. It is good seed He plants. All that comes to us from Him comes in love. And let us be glad

and rejoice because He loves us so much.

Enemy . . . sowed tares, v. 25. Daniel Defoe, the author who wrote *Robinson Crusoe*, wrote also this couplet:

"Wherever God erects a house of prayer,
The devil always builds a chapel there."

The Devil's
Business

That is the devil's business,
to spoil the work of God.
Whenever a church is founded,
the devil tries to make the people proud of themselves, or set them to quarreling with each other. When a man tries to overcome a temptation, the devil tries to convince him that he is acting like a fool. When a boy comes to the Saviour, and engages to serve Him, the devil suggests that he is cheating himself of a good time with his friends. Let us beware of the evil one, who longs only to curse and destroy.

While ye gather up the tares, ye root up also the wheat, v. 29. In the days when Florence was a great city, a certain merchant was

The "Mean"
Merchant

greatly disliked for his supposed meanness. He never spent anything on the usual festivities of the place. Known to be rich, he lived cheaply and saved nearly all that he made. He became so unpopular that scarcely any one would be seen with him on the street. But, after his death, when his will was read, it was found that he had been saving all his life in order to endow a splendid hospital for the poor of Florence. Then the blame was changed into praise, and all Florence was sorry for its hasty and cruel judgment. Jesus warns us against judging others. We never can know enough about them to be always and altogether fair.

"We partly may compute the wrong,
But never what's resisted."

We should leave the judgment to God, and try to believe the best of our fellow men. They are all our brothers, for whom Christ died.

Righteous shine forth as the sun, v. 43. Stephen, so the story of the Acts tells us,

was placed before the Jewish authorities, charged with breaking Moses' law. A cruel and shameful death looked him full in the face. No earthly friend stood beside him to comfort, or to say, "Well done". But,—

"He heeded not reviling tones,
Nor sold his heart to idle moans,
Though scorned and mocked and bruised
with stones ;

But, looking upward, full of grace,
He prayed, and from a happy place,
God's glory smote him in the face."

Like Stephen's, our time for serving God may be very brief. We may be able to accomplish very little. It may seem to the world as if failure and defeat had come upon us. But there is no failure, or defeat, for those who serve God.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

1. *The daylight sowing.* Recall the picture presented in the former Lesson, and draw attention to the differences in representation. The Sower the same, but the seed has a different meaning, v. 38.

2. *The midnight sowing.* Lay stress on the despicable nature of the deed, the cunning and deceit practised in scattering tares. Then refer to tares in the church, how and why they enter, the harm they do. Seek the opinion of the scholars on how Satan may be said to sow them by night.

3. *The crop in the green blade.* Introduce this topic with the question, "When were the tares first discovered?" Follow the servants into the field, picture their perplexity over the discovery, give some idea of their excited conversation on the subject, finally question out how the owner explains and advises. Devote considerable time to the important application, the duty of the church to false members. A few general references will suffice to show the serious results of inconsistent church membership. The discussion should turn in two directions: (a) Wherein church officers may do harm in hastily casting out offending members; (b) Wherein the servants of the kingdom have a right and duty in gathering tares out of the field of the church. When should this be done? Elicit these conclusions: (1) Not until the identity of the tares is certain. (2) Not until they may be removed so as to do least injury to the growing wheat. (3) But before the seeds of evil and corrupt practice have ripened and been scattered abroad. (4) There is

mercy in the delay, giving the offender every opportunity to repent and reform.

4. *The separation at the harvest.* Question as to the process of reaping, sorting, bundling, gathering of the wheat and burning of the tares. Now apply to the harvest of divine judgment. Close with the personal note. It is of vital moment that each member of the class know whether he is growing up in the church as the good grain of the kingdom, or as a tare, profitless and poisonous. We may press the parable a point further. A "tare" in the church, no matter how false, can by the grace of God be transformed into the good grain garnered finally by the angels.

For Teachers of the Senior Scholars

This is Christ's second parable story. It throws light on some of the greatest and most perplexing problems of life. It is the most complete history of evil in the world ever written.

1. The origin of evil,—how it comes to pass that there are evil people in this world, vs. 24, 25, 38, 39. The points to bring out in the discussion of this question are: (a) that only good comes from God; (b) that Satan is the source of evil. Compare this account of the origin of evil in the world with that of Gen., ch. 3.

2. The development of an evil life, v. 26. For a time it cannot be readily distinguished from a good life. In the early stages of growth the wheat and the tares look alike. We cannot always tell, in boyhood and girlhood, into what life will develop. Some of whom we have great expectations turn out badly, and some of whom we expect nothing turn out well. Illustrate this from the examples of Judas amongst the apostles, of Ananias and Sapphira in the early church.

3. The divine method of dealing with this difficult problem, vs. 27-30. What was the method suggested by the servants? Has this method ever been adopted? The divine method is one of toleration. Evil in the heart must be rooted out, but evil people in the world must be tolerated. What reason does Jesus give for tolerating evil people in the world, v. 29? Get the scholars to see that human lives, good and evil, are so intertwined in the various relationships of life that any attempt to exterminate evil would interfere with the growth of good.

4. The final destruction of evil, vs. 30, 40-42. The time of this destruction,—the end of the world (Have some of the New Testament passages referring to this turned up and read); the agents,—the angels (What does the New Testament teach us about their office and work?); the doom of the wicked (Speak very tenderly about this, and emphasize God's love in providing a way of salvation from it); and the blessedness of the righteous (Dwell on this), are the points for question and discussion.

Lay stress on the truth that our main personal interest in the problem of evil should be in the way of getting rid of sin in our own lives.

For Teachers of the Boys and Girls

A series of well directed questions will bring out the incidents in our Lord's parable, or story from life with a spiritual meaning, in the Lesson,—the sowing of the good seed in his field by the farmer, the dastardly trick of his enemy in sowing tares among the wheat, the discovery by the servants, their proposal to the farmer and his decision to let wheat and tares grow together till the harvest time, to be separated then, the wheat for the barn and the tares for the fire. Having got the story well before the minds of the scholars, turn the conversation to the teaching suggested by: (1) the two sowers; (2)

the field; (3) the two kinds of seed; (4) the harvest.

I. THE TWO SOWERS. The scholars will tell you, from the Lesson, that the sower of the good seed represents Jesus and the enemy who sowed the tares, Satan. Illustrate, from the Gospels, the opposition between Christ and Satan. (Such passages as ch. 4: 1-11; 16: 23; John 12: 31, may be turned up and read.) Have it shown, also from other New Testament passages, how certain is the victory of Christ and the defeat of Satan. (Use such passages as Rom. 16: 20, etc.)

II. THE FIELD. This, the Lesson teaches, is the world. Talk over with the class the right of Christ to the ownership and rule of the world, as its Creator (John 1: 3), Preserver (Col. 1: 17), and Redeemer, 1 Pet. 1: 18, 19.

III. THE TWO KINDS OF SEED. These are said to be respectively, "the children of the kingdom" and "the children of the wicked one". Follow out the comparison of Christians to good seed. The good seed in the parable was scattered broadcast, it produced other seeds, and these seeds were like itself. So Christians are to go everywhere into the world's work and, by their influence, make others like themselves. Similarly talk about the comparison of the followers of Satan to evil seed. Emphasize the truth that each of us must be either good seed or bad; there is no middle ground.

IV. THE HARVEST. A little questioning will bring out a vivid picture of the separation which will be made at last between the good and the bad. The two points to bring home are the certainty of this separation and its perfect justice.

Are we like the wheat, or the tares? This is the great question suggested to each by the Lesson parable. And each of us can choose which he will be like. What will our choice be? Urge this question on each member of the class.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XII.]

Four species of tares are found in Palestine. The most common is the bearded darnel, and, being as tall as wheat and barley, is doubtless the plant intended in the Lesson parable.

"It is customary to gather out of the grain fields, not only tares, but all the taller plants growing among the grain, which can be easily pulled up without causing the person engaged

to bend over in a way to endanger breaking the stalks of grain. This not only cleans the fields of injurious plants, but furnishes a large amount of forage for cattle. The allusion in the parable is in substantial accord with modern custom in the East, which is to leave the cleaning of the fields until the grain is well advanced towards the harvest, and can be readily distinguished from all other plants. Then the women and children go into the fields

and weed them out, so that an Oriental grain farm in harvest time is a model of cleanness and beauty." The Underwood stereograph, *Gathering Tares from Wheat* (see circle 27, Sketch Map, Lesson XII.), shows women gathering tares from among the wheat in a field near Bethel, about 12 miles north of Jerusalem. Note that in this case the tares are being gathered while the wheat is still young, not, as in the Lesson, at harvest.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Jesus spoke at another time about dividing the righteous from the wicked. The righteous were called the sheep and the unrighteous the goats. Find the passage.

2. In the Revelation we are told of One who sits on a great white throne, and who will judge all the people in the world, according to their works. Find the passage.

ANSWERS, Lesson XII.—(1) Luke 8 : 15. (2) Judg. 9 : 8-15.

For Discussion

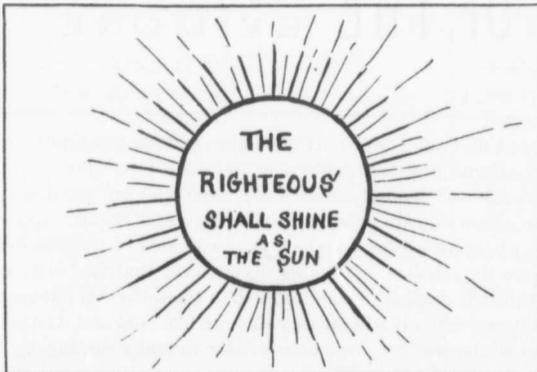
1. Should we refuse to become church members because there are evils in the church ?

2. Is there any middle class between the friends and the foes of Jesus ?

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus teaching His friends.

Introduction—How many of you have a garden or a flower bed ? You put in your



seed or your plants, and water them and take care of them. Did you ever find anything growing in your flower bed that you did not plant there ? Oh yes, you found some weeds ! You often have to get down on your knees and pick out the weeds, because they would soon grow up and crowd out the good plants. This is just what sometimes happens, when a farmer sows his field with good wheat. He will find weeds growing up among his wheat.

Prove from Scripture

That we reap what we sow.

The Catechism

Ques. 51-60 (Review). In reviewing the Questions for the Quarter, all dealing with Commandments of the first table, note that these four Commandments form a complete whole. The first forbids the setting up of any object of worship instead of God, the second forbids worshipping idols, and the third, blasphemy. But these Commandments are not merely negative. They require positive and active love to God. Now, love to God must find expression in worship. And, therefore, the Fourth Commandment is added, which sets apart a time for such worship. Thus it follows naturally upon the first three, providing the opportunity for the duty which they require.

Review—Recall last Lesson. The people liked this kind of teaching. Jesus continues to sit in the boat and tells them another parable. He tells them of a farmer who sowed good seed in his field (sketch), but at night, while people slept, an enemy came and sowed tares (explain) amongst the wheat, and went away. Nobody knew then; but later, when the wheat sprang up, they saw the tares also. Describe the servants' coming to the farmer telling him of the state of his field. "An enemy hath done this", he says. "Shall we go and gather them up?" "Nay; lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest, etc.", vs. 29, 30.

The Other Side of the Story—The owner of the field is Jesus. The field is the world (outline). The good seed, the wheat, the people in the world who belong to Jesus' kingdom. The tares, the people who belong to the wicked one, Satan. The enemy is Satan. The harvest is the end of the world. The reapers are the angels. What did the farmer tell his servants to do with the tares? So those who do not love and serve Jesus will be separated from those who do. Jesus will send His angel messengers, and they shall gather out of His kingdom all things that are wicked, that are not fit for His kingdom, and all people who still are wicked and have not

turned to Jesus, and these will receive punishment for all wrong-doing. Those who are Jesus' friends will be gathered into Jesus' kingdom.

Golden Text—This is a beautiful promise. We'll now change this outline of the world into a sunburst, and print within it, THE RIGHTEOUS SHALL SHINE FORTH AS THE SUN.

Repeat—

"We speak of the realms of the blest

Of that country' so bright and so fair,
And oft are its glories confessed;

But what must it be to be there?"

Wheat or Tares: Which Will You Be?

Now which would you choose to be—amongst the wheat, or the tares? Let us make two columns. Beside this sheaf of wheat we'll print, GOOD SEED. Beside this bunch, print TARES. Under good seed we'll print some of things that show that we belong to Jesus' kingdom, GENTLENESS, PATIENCE, LOVE, TRUTHFULNESS, etc. Under tares we'll print some things that we must ask Jesus to help us to take out of our heart gardens (PRIDE, ANGER, UNTRUTHFULNESS, etc.), so that there may be nothing to crowd out the good things that God puts into our hearts.

Hymn—Sing vs. 2, 3, Hymn 486, Book of Praise.

Something to Think About—Jesus will separate the good from the bad.

FROM THE PLATFORM

CHILDREN OF THE KINGDOM EVIL ONE

The Lesson speaks of two kinds of CHILDREN (print). The scholars will tell you that these are the children OF THE KINGDOM (Print) and the children of the EVIL ONE (Print). A little questioning will bring out that the first kind of children are those who are growing to be like God, while the second kind are those who are growing into the likeness of Satan. Question about the two sorts of grain,—wheat and tares, to which the two kinds of children are likened. It will be easy to draw from the scholars, by further questioning, that God is seeking to make people like Him, and that the devil is seeking to form in them his evil likeness. The time—this the scholars will tell you—when it will be seen who are like God and who are like the evil one—will be at the end of the world. Urge each scholar to make the choice of God which will ensure that he will grow into His likeness.

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(For additional information in regard to certain of the places, see Geography Lessons.)

Al-phæ'-us. 1. The father of James the Less. 2. The father of Matthew. Some identify these two persons, thus making James and Matthew brothers.

An'-drew. An apostle, brother of Peter.

Bar-thol'-o-mew. One of the twelve apostles, Matt. 10 : 3 ; Mark 3 : 18 ; Luke 6 : 14. Bartholomew was probably the surname of Nathanael, who was led to Jesus by Philip, John 1 : 45, 46.

Be-el'-ze-bub. "The Lord of Flies", a god worshiped in the Philistine city of Ekron (2 Kgs. 1 : 2). In the New Testament, the name is used of the prince of devils.

► **Beth-sa'-i-da.** A town on the east bank of the Jordan just above its fall into the Lake of Galilee.

Ca'-na-an. The name means lowland, and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

Ca-per'-na-um. A town on the north-western shore of the Lake of Galilee.

Cho-ra'-zin. A town, probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account.

Christ. The Anointed One, a title corresponding to the Hebrew name Messiah. It is our Lord's official title, as Jesus is His personal name.

Da'-vid. The youngest son of Jesse, a Bethlehemite, and the second king of Israel.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

Gen-nes'-a-ret. A name in common use for the Lake of Galilee. It was also called the Sea of Tiberias, John 6 : 1.

Gen'-tiles. All nations of the world other than the Jews.

Go-mor'-rha. One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

Her'-od. Herod Antipas, son of Herod the Great, who reigned at the time of our Lord's birth. The son ruled over Galilee and Perea with the title of tetrarch.

He-ro'-di-as. The wife of Herod Philip. She forsook her husband, and married Herod Antipas, his brother.

Is'-ra-el. A name given to Jacob and his descendants (see Gen. 32 : 28).

James. Called "James the Less", Mark 15 : 40. He was one of the twelve apostles.

James and John. Two brothers, sons of Zebedee, who were called, along with Peter

and Andrew, to be followers of Jesus, and who also became apostles.

Je'-sus. The name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

John the Bap'-tist. Son of Zacharias and Elizabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying his brother's wife, he was put to death through a plot laid by Herodias.

Jo'-nas. The prophet Jonah, whose book is the fifth in order of the minor prophets in the Old Testament.

Ju'-das Is-car'-i-ot. The disciple who betrayed his Lord.

Leb-bæ'-us. Also called Judas, one of the twelve apostles, carefully distinguished from Judas Iscariot, John 14 : 22.

Mag'-da-la. A village at the southeast corner of the Plain of Gennesaret, on the western coast of the Sea of Galilee.

Matth'-ew. One of the twelve apostles and the author of the First Gospel.

Nin'-e-veh. The capital of Assyria, on the eastern bank of the river Tigris.

Phar'-i-sees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Phil'-ip. One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

Phil'-ip. A son of Herod the Great, and the first husband of Herodias and brother or half-brother of Herod Antipas.

Sam-ar'-i-tans. The inhabitants of the district of Samaria, in central Palestine.

Sa'-tan. "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

Si'-don. An ancient city of the Canaanites on the sea coast, about 25 miles north of Tyre.

Si'-mon the Ca'-na-an-ite. one of the twelve apostles.

Si'-mon Pe'-ter. The well known leader amongst the twelve apostles.

Sod'-om. One of the "cities of the plain" destroyed in the days of Abraham.

Sol'-o-mon. The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

Thad-dæ'-us. The surname of Lebbaeus or Judas, one of the twelve apostles.

Thom'-as. One of the twelve apostles. He was also called Didymus, a Greek name meaning, like the Hebrew Thomas, "A Twin".

Tyre. An important commercial seaport of Phœnicia. It is a place of great antiquity. In the region of Tyre and Sidon our Lord healed the daughter of the Syrophenician woman (see Lesson X.).

Zeb'-e-dee. The father of the apostles James and John.

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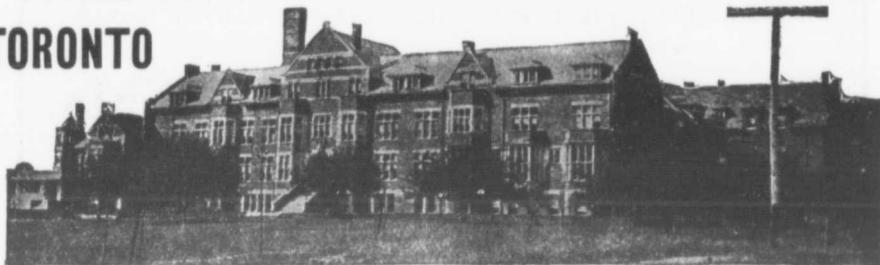
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THE BOOK PAGE

The Church and Men is the suggestive title of a substantial volume of equally substantial lectures delivered before the students and faculty of the Presbyterian College, Halifax, by Rev. Dr. W. H. Smith, of Fredericton, N.B. (Broadway Publishing Co., New York, for sale also by Westminster Company, Toronto, 222 pages, \$1.50). Dr. Smith describes himself "as one who was one of the great army of working men, and is now seeking to bring the gospel message to his fellows." He discusses in detail the Questions, Is the Church losing her hold of men; and why? and finds the church's main fault to lie in the church herself; she has not done for the men who need her most what her divine commission lays upon her to do. The way back is, that the church shall preach a more social gospel, stand for a more modern and comprehensive view of life, and become a more potent factor in living problems, as the labor question, temperance, municipal and vital affairs. Especially for the younger ministers, and the younger laymen who desire to see the church rise to the full measure of her responsibility for, and hold upon, men, Dr. Smith's volume will do a high service. The discussion is full and candid, and a valuable list of books for further reading on the subject is appended.

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Scriptural giving is a subject of perennial interest. Rev. W. J. Fowler's volume, **Grace and Gold** (News Publishing Company, Truro, N.S., for sale also by Presbyterian Publications, 60 Bond St., Toronto, 191 pages, 85c.), seeks "to show from the scriptures something of God's revealed plan for the maintenance of His church, and something of the definiteness of His claims upon our substance." The discussion is fresh and thorough. It opens up the scriptures in detail upon the matter of giving. The book is timely and has been highly recommended by such leaders in the church as Rev. Dr. A. Falconer, former Moderator of the General Assembly, and Rev. Principal Gandier, Convener of the General Assembly's Committee on Systematic Giving.

What is Presbyterianism? is a question to which every member of the Presbyterian Church will desire to be able to give an answer. He would wish to know the doctrines, the principles of worship and the form of government for which his church stands. **The Presbyterian Church**, by W. M. Macphail, M.A., General Secretary of the Presbyterian Church of England (Hodder and Stoughton, London, U. C. Tract Society, Toronto, 282 pages, \$1.50), affords a clear and full statement of Presbyterian belief and practice. Does any minister contemplate a series of sermons or addresses on the specific views of our own church? Or does any Bible Class teacher wish to take up that subject with his class? This book will be found of great service.

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