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Presbyterian Church in Canada

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

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# The Teachers Monthly

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

Vol. X.

March, 1904

No. 3

## GRADED TEACHING A PRACTICAL DEMONSTRATION

An excellent illustration of graded teaching was given at a recent Sabbath School Convention. Three skillful teachers showed in succession how the same lesson might be presented to scholars of the Intermediate and Primary grades, and to a young men's Bible class.

The lesson was "The Dedication of the Temple." First, the meeting became, for the time, a class of boys and girls. With a rapid fire of questions, the teacher brought out the facts connected with the preparation for, and the actual building of Solomon's temple. In a similar manner, the main features of the dedication services were dealt with. Then, in a few telling sentences, the application was made, first to the duty of helping in the erection of a building for missionary purposes, for which an appeal had been issued to the Sabbath Schools represented in the convention, and then to the building of character.

Next, a Primary teacher selected a class from the audience. A dozen or so of ladies and gentlemen took their place, as a Primary class, on a bench just in front of the platform. A point of contact was found in the class's recollection of the visit of the Duke of Cornwall, now the Prince of Wales, to Canada. A picture of the prince, and then of King Edward, was shown to the class. From king to palace was an easy transition. Then the class was introduced to the temple as a dwelling-place for the King of Kings. The facts of the lesson were

woven into a talk about kings and palaces. At the right moment, the church was brought in and the joy belonging to its services illustrated. The Golden Text was taught and the class went away, thinking of God's house as a very happy place.

Lastly, the lesson was taught by a successful teacher of a young men's class. It was the same lesson passage, but now such themes were discussed as the need of spirituality in the service of God, and the problem of getting men to take more interest in the work of the church.

That evening's programme was an important practical contribution to the discussion of the question of Graded Lessons vs. Graded Teaching. It demonstrated most effectively how, from the same lesson, and it, at first sight, not the most promising one, the needs of each grade in the school may be met.

## THE CALL OF THE FOUR

The miracles of Jesus were also parables. And the outward happening was used as a vehicle for conveying some spiritual truth to the mind of the beholder. The marvel was a manifestation. The wonder was weighted with wisdom. The visible fact teemed with heavenly teaching.

The lessons of each miracle were suited to its occasion. Nowhere was the fit closer than that of the draught of fishes to the call of the four earliest disciples. The meaning of the miracle, even dimly apprehended, would send them to their new vocation inspired with zeal and courage.

For one thing, it shows the hand of God

## "A Little Blind"

in the common affairs of life. The work was wrought, not in a strange sphere, but in one to which the fishermen were accustomed. As a sudden flash of lightning reveals the presence of electricity in the atmosphere, real before, though hidden, so we see in the nets laden to breaking, the forthputting of the same divine energy which, too often unrecognized, works with men in their daily toil. We learn to look for God in the commonplaces of life.

Then the miracle is an emblem of the work which the Master gives His servants to do. The world is a vast sea, on which men are tossed about by the storms of temptation and sorrow. Christ calls us to the high and holy task of drawing them into the safety and peace of His kingdom. In this work, the patience and skill and boldness of the fisherman are our example.

We see, also, in the plentiful catch, a pledge of abundant provision. Why should the four hesitate to leave their means of livelihood at the call of One so obviously able to supply all their wants? With as little reason does the Christian worker fear that his stores will fail, while he ministers to the spiritual need of others.

There is, besides, in the miracle, a promise of success. The bidding of Jesus to cast in the net was the guarantee of a catch. In rewarding the faith of the fishermen, He has pledged Himself that no honest labor for Him shall be fruitless. Our position may be obscure, our toil unnoticed by men. But many a one so situated has lived to hear men bless him as the instrument in their salvation. And even if we should not reap such a reward here, eternity will bring to us a joyful harvest.

### "A LITTLE BLIND"

*By J. Crompton Edwards*

"Be to his faults a little blind." You have watched and carefully led his steps from babyhood up to the present, training him to choose the white, straight path of uprightness. Now, give him a chance to prove that the good and the true will win out, even in the face of evil, backed by present advantage.

It will come hard for you to feel the sweet responsibility lessen. You will have a heart pang when you realize that, for the first time, your boy has decided upon a course of action without consulting you.

One of the surest means of driving a just developing nature in on itself, cutting down the electric current of confidence in the boy's attitude toward the parent, is to confront him at every turn with the masterful "thou shalt" and "thou shalt not," as though he were an unruly calf you were trying to head off and bring home.

Remember your own early days. Your heart was hot and restless: you were impatient of restraint. You could not discriminate which portion of your nature, the physical, the mental, or the spiritual, held the helm and guided your craft. You were plunged in a gulf of dark despair, or assumed insufferable priggishness, alternating with a disregard of conventions. You were whirled and churned on the sea of emotions, like a boat adrift on the water. At times you believed you knew your bearings; again, a cloud no bigger than a man's hand would rise, spread, and envelop you in mist and doubt.

Human nature does not change much. Do you not see your boy is going through his crucial time? Be to his faults a little blind. Do not notice every fall from the grace of gentleness. Let him have his secrets apart from you, and, if you have dealt fairly, justly, with him in the past, he will not fail you now.

O yes! your heart will ache for the little boy that used to be. You will remember his wonderful tales of daring and feats of strength at school; or the times you were allowed to look upon his budding ideals, so charming, because they reminded you of those "fair ideals of the far off days": confidences you will ponder and keep in your heart. Now a change has come. The mother must be content to do without her boy; he is eager to try his powers unaided.

This is a mother's mission, "to bear, to nurse, to rear, to love—and then to lose"; to love, and give yet more love, then, at last, to send the boys out in the world equipped to fight the good fight with all

their might, whether they attain to the success of failure, or their seat is in high places among the mighty.

Sturgeon Falls, Ont.

### FINDING THE PLACE

By Rev. J. B. Fraser, M.D.

An experiment in becoming acquainted with the order of the several books and turning rapidly to any one of them, was made in our Sabbath School this year, which has proved so successful that an outline of it may be of general interest.

A prize of a Bible was offered, at the beginning of the year, to the one in the Bible Class who should prove most expert in finding passages anywhere in the Bible, and a similar prize to those in the Junior Classes for finding passages in the New Testament.

Just before the close of the school each Sabbath, three or four passages were given to each by turn; the one finding the passages first, to rise and read it aloud so that the whole school could hear it, receiving a credit mark therefor, of which account was kept by the Secretary. Those having the largest totals at the end of the year of course winning the prizes.

The competition has developed great interest and an expertness in finding passages that is simply amazing.

The one giving out the passages to be found, soon discovered that it was necessary not only to select them carefully beforehand, but to write them out in full, as they were found so rapidly that it was impossible, otherwise, to decide promptly enough whether the passage read was the correct one or not. In the case of a tie, which has frequently occurred, a mark should be given to each, as that gives neither an advantage over the other, but both of them the advantage they have fairly earned over all the others.

The competition will develop surprises. The prizes are not sure to be won by those most expert at the start. The boys will find it hard to beat the girls. One bright little girl in the class next to the infant class got two marks. The passage will be found so rapidly sometimes that it might almost seem as if the one finding it knew beforehand

what passage was to be given out, but no one could suspect a S. S. Superintendent of such dishonest favoritism.

Incidentally the competition promotes interest, regularity in attendance, the bringing of Bibles to the school, much practice in the finding of passages at home, and such a familiarity with the order of the books of the Bible, by those entering into the exercise, that they will never after think it a task to turn up references, or find the text.

Annan, Ont.

### TEACHER TRAINING COURSE

#### SECOND ANNUAL EXAMINATION

The second annual examination of the General Assembly's Teacher Training Course will be held on Saturday, May 7th, 1904, at the following hours:

9 A.M. to 10 A.M.—SCRIPTURE.

10.15 A.M. to 11.15 A.M.—ART OF TEACHING.

11.30 A.M. to 12.30 P.M.—DOCTRINE.

If it is not convenient to hold the examination on the day mentioned, it may be held on the previous Friday evening, May 6th, one hour being allowed for each subject.

Those who wish to take the whole, or any part of this examination, will kindly give their names to their minister, S. S. Superintendent, or some other responsible person, who will act as presiding examiner.

Such presiding examiners are requested to report immediately to the Secretary of the Sub-Committee on Teacher Training: (1) The name, Presbytery, congregation, and Post-office address of each candidate, and the subject, or subjects of the course to be taken by each; (2) their own name and post-office address; (3) the place or places at which the examination may be most conveniently held.

The subjects for examination are as follows:

SCRIPTURE—The material given under this heading in THE TEACHER'S MONTHLY, October, 1903, to April, 1904, inclusive.

DOCTRINE—Shorter Catechism, Questions 96 to 107, and Questions 1 to 19, inclusive, as explained in THE TEACHER'S MONTHLY during the period mentioned above.

THE PRINCIPLES OF TEACHING—The Sunday

School Teacher, by W. H. Hamill, D.D., chapters 10 to 18 inclusive.

The name and address of the secretary, to whom all correspondence relating to the examination should be directed, is Rev. J. M. Duncan, B.D., Confederation Life Building, Toronto, Ont.

### INDIVIDUAL TYPES

#### THE PRECOCIOUS AND THE DULL

By *Frederick Tracy, B.A., Ph.D.*

As one star differs from another star in lustre, so a study of the human mind reveals every conceivable variety of intellectual acumen. It is a far cry from Plato to the imbecile, but the great gap is doubtless completely filled in, and if our knowledge of the facts were only broad enough, we could find concrete cases sufficient to make the line continuous from the one to the other.

In the majority of Sunday School classes, however, there is no Plato and no imbecile. And yet there may be, in the same class, individuals that diverge so widely from the average, in opposite directions, that the teacher is confronted with the task of teaching the same lesson, in the same half-hour, under the same external conditions, to the precocious and the dull. For the teacher this is a problem of pedagogy, for the superintendent it is a problem of classification.

John and Willie were in the same class, and about the same age. But as soon as the new teacher saw the two boys he suspected that he had before him the precocious and the dull. There they sat side by side, but in the one case the form was erect and the muscles of the whole body habitually "taut." The mouth (when the boy was not talking) was closed, the bright flashing eyes wide open. In the other case the eyes were dull and heavy, and all the muscles of the body seemed possessed of a chronic disposition to relax, imparting to the whole person an aspect of heaviness which is more easily understood than described. The boy seemed hardly able to contend with the force of gravitation, which dragged his shoulders, hands, eyelids, and lower jaw, constantly earthward.

On closer acquaintance, the minds of the

two boys presented a similar contrast. Morally there was no striking difference beyond this, that John's offences were more likely to be of the positive, aggressive sort, while Willie's sins were usually sins of omission. The teacher's great problem arose out of their intellectual inequality. The great difficulty was to teach them together. The explanation that was necessary to make the truth plain to Willie, was tiresome to John. The illustration that was serviceable to the quick boy, was lost on the dullard. Long before the truth had penetrated Willie's intelligence, John had appropriated it, explored it, exhausted it, and was fidgeting about, looking for new worlds to conquer.

Exhausted it, did I say? But what truth, really worth teaching, was ever exhausted by boy or man? In fact it was precisely at this point that the teacher obtained from the boys themselves some very efficient help in his efforts to save Willie from discouragement and John from self-conceit. For through that confidence which is begotten of precocity, John was sometimes betrayed into carelessness, and his incorrect answers were sometimes corrected by his dull companion. The tortoise occasionally outran the hare and arrived first at the goal.

But the problem of saving the self-respect of the one pupil and the humility of the other was only a part of the larger problem of making the very most of both pupils within the limits of the opportunity. How were the two boys to be taught together without sacrificing either boy in the interests of the other? The temptation of course was strong to neglect the dull boy and devote attention to the bright one. But the teacher resisted that temptation, and set to work to discover, if possible, the direction of Willie's interests, in the hope that he might use these as a fulcrum, by which to remove the load of lethargy that seemed to lie upon his intelligence.

After many fruitless efforts he finally lighted upon something in which Willie was genuinely interested. It was a very commonplace thing, hardly worth mentioning; and yet when once the teacher had laid hold upon it, and had succeeded in forging links of association between it and some

other things in which he wished Willie to become interested, the fortress was taken. The boy gradually roused himself, gave attention, developed further interests, and almost without knowing it, entered upon the pathway of genuine intellectual progress.

Meantime, John's acuter mind required the rein rather than the spur. Strong where Willie was weak, he was nevertheless weak where Willie was strong, namely, in patience and thoroughness. Hence almost as much pedagogical skill, though of a different quality, was required in the one case as in the other.

That some measure of real success was attained in both cases, goes to show how great are the possibilities of the human mind, even under unfavorable conditions.

University of Toronto

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## Bible Dictionary for First Quarter, 1904

**A'-bra-ham.** The name means "exalted father." He was the first ancestor of the Jewish race. The Jews prided themselves on their descent from Abraham, and grounded upon it their assurance of divine favor in this world and the next.

**An'-drew.** A disciple of John the Baptist. Directed by his master to Jesus as the Lamb of God, he sought an interview with Jesus and became convinced that He was the Messiah. Immediately he found his brother Simon (called by Jesus, Cephas or Peter), and introduced him to Jesus, John 1 : 35-42. Along with Peter, and James and John, he received a second call to permanent fellowship with Jesus, Matt. 4 : 18, 19; Mark 1 :

16, 17. The two brothers were fishermen, natives of Bethsaida (John 1 : 44), who made their home at Capernaum.

**Cap-er-na-um.** A town on the north-western shore of the Lake of Galilee. After His rejection at Nazareth, it became the home of Jesus. Here many of His miracles were wrought. Jesus foretold its ruin, Matt. 11 : 23, 24.

**Da'-vid.** The second king of Israel. His eating of the shewbread at Nob (1 Sam. 21 : 6) is referred to by our Lord in Lesson VIII.

**E-li'-as.** That is, Elijah. One of the earliest and greatest of the prophets. The story of his life occurs in 1 Kings, ch. 17—2 Kings, ch. 2. In Lesson IV, the people of

Nazareth were enraged at the mention of Elijah's visit to the widow of Sarepta, a Gentile.

**El-i-se/-us.** Or Elisha. The successor of Elijah as a prophet in Israel. His healing of Naaman the Syrian, another Gentile, is referred to, along with Elijah's visit to the widow of Sarepta, in Lesson IV.

**E-sai/-as.** Another form for Isaiah, an Old Testament prophet belonging to the Kingdom of Judah, who appeared about 700 years before Christ.

**Gal'-i-lee.** The most northerly of the three provinces west of the Jordan into which Palestine was divided under the rule of the Romans. It was the chief scene of the ministry of Jesus. The lake of the same name is fed by the Jordan, and is called a sea because of its extent. The water is fresh.

**Genn-es'-a-ret.** A name in common use for the Lake of Galilee.

**Her'-od.** The Herod of Lesson XI. is Herod Antipas, son of Herod the Great, who slew the children of Bethlehem. He was tetrarch of Galilee from 4 to 39 A.D. He was at last banished to Gaul, where he died.

**He-ro'-di-as.** The wife of Philip, a son of Herod the Great, and brother, or half-brother, of Herod Antipas. This Philip, commonly called Herod Philip, is not the same as Philip the tetrarch, Luke 3:1. Herod's left her lawful husband to live with Herod Antipas, who, like Philip, was her uncle. The principal thing recorded of her in the New Testament is her part in the death of John the Baptist. She shared the exile of Herod.

**Is'-ra-el.** A name given to Jacob and his descendants.

**Je-ru'-sa-lem.** The sacred city and well-known capital of the Jews.

**Je'-sus.** The name given to our Lord by direction of the angel to Joseph (Matt. 1:4) and to Mary, Luke 1:31. It means "Saviour," and expressed His special office.

**John the Bap-tist.** The son of Zacharias and Elisabeth, descendants of Aaron and the immediate fore-runner of Jesus.

**Jor'-dan.** The most important river in

Palestine, flowing from the Lebanon Mountains to the Dead Sea.

**Ju'-seph.** The husband of Mary the mother of Jesus. He seems to have been alive after the ministry of Jesus had well begun (Matt. 13:55), but from the fact that his name is not mentioned in connection with the crucifixion, it has been inferred that he died previous to that event.

**Ju'-dæ-a.** The southern most province of Palestine under the Roman government.

**Na'-am-an.** A Syrian commander-in-chief under King Benhadad, who was cured of leprosy by the prophet Elisha, 2 Kgs. ch. 5.

**Pe'-ter.** The Greek form of the Aramaic surname Cephas, meaning "a rock," which Christ bestowed upon Simon, brother of Andrew, and one of the twelve apostles. He was a native of Bethsaida (John 1:44), and afterwards lived with his family at Capernaum, Matt. 8:14; Luke 4:38.

**Phar'-i-sees.** One of the three chief sects of the Jews, the other two being the Sadducees and Essenes. The Pharisees were noted for their strict observance of the ceremonial law and, as a class, were denounced by our Lord for their self-righteousness, hypocrisy and neglect of the more important matters of the law.

**Phil'-ip.** See under Herodias.

**Sadd'-u-cees.** A Jewish party, taking their name from Zadok, a high priest in David's reign, opponents of the Pharisees, disbelievers in angels or the resurrection.

**Sa-rep'-ta.** Called in the Old Testament, Zarephath, the town belonging to Sidon where Elijah miraculously kept the widow's oil and meal from wasting, and raised her son from the dead.

**Si'-don.** An ancient city of the Canaanites (Gen. 10:15) on the sea-coast about 22 miles north of Tyre.

**Si'-mon.** See under Peter.

**Syr'-i-an.** A native of Syria, a country on the eastern coast of the Mediterranean Sea and extending far inland.

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

## Lesson Calendar: First Quarter

### SIX MONTHS WITH THE SYNOPTIC GOSPELS

1. January 3	.....	The Boyhood of Jesus.	Luke 2: 40-52.
2. January 10	.....	The Preaching of John the Baptist.	Matt. 3: 1-12.
3. January 17	.....	The Baptism and Temptation of Jesus.	Matt. 3: 13-4: 11.
4. January 24	.....	Jesus Rejected at Nazareth.	Luke 4: 16-30.
5. January 31	.....	Jesus Calls Four Disciples.	Luke 5: 1-11.
6. February 7	.....	A Sabbath in Capernaum.	Mark 1: 21-34.
7. February 14	.....	Jesus Forgives Sins.	Mark 2: 1-12.
8. February 21	.....	Jesus and the Sabbath.	Matt. 12: 1-13.
9. February 28	.....	Hearers and Doers of the Word.	Matt. 7: 21-29.
10. March 6	.....	Jesus Calms the Storm.	Mark 4: 35-41.
11. March 13	.....	Death of John the Baptist.	Matt. 14: 1-12.
12. March 20	.....	Jesus Feeds the Five Thousand.	Matt. 14: 13-23.
13. March 27	.....	REVIEW.	



Lesson X.

## JESUS CALMS THE STORM

March 6, 1904

Mark. 4: 35-41. Commit vs. 37-39. Read Luke 7: 1 to 8: 3; Matt. 12: 22 to 13: 53.

**GOLDEN TEXT**—He maketh the storm a calm, so that the waves thereof are still.—Ps. 107: 29.

35 And <sup>1</sup>the same day, when <sup>2</sup>the even was come, he saith unto them, Let us <sup>3</sup>pass over unto the other side.

36 And <sup>4</sup>when they had sent away the multitude, they took him even as he was in the <sup>5</sup>ship. <sup>6</sup>And there were also with him other little ships.

37 And there <sup>7</sup>arose a great storm of wind, and the waves beat into the <sup>8</sup>ship, so that it was now full.

38 And <sup>9</sup>he was <sup>10</sup>in the hinder part of the ship, asleep on a pillow: and they awoke him, and say

**Revised Version**—on that day; <sup>2</sup>Omit the; <sup>3</sup>go; <sup>4</sup>leaving the multitude, they take him with them; <sup>5</sup>boat; <sup>6</sup>and other boats were with him; <sup>7</sup>arise; <sup>8</sup>boat, inasmuch that the boat was now filling; <sup>9</sup>he himself; <sup>10</sup>in the stern, asleep, on the cushion; <sup>11</sup>awoke; <sup>12</sup>Omit so; <sup>13</sup>have ye not yet faith? <sup>14</sup>Who then is this?

**DAILY READINGS**

M.—Jesus calms the storm, Mark 4: 35-41. T.—"It is I," Matt. 14: 22-35. W.—The madman cured, Luke 8: 26-36. Th.—A way through the sea, Ex. 14: 19-31. F.—Cry of the tempest-tossed, Ps. 107: 21-31. S.—A refuge in trouble, Ps. 46. S.—The commanding word, Matt. 8: 18-27.

**Catechism**—Ques. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?* A. When God had created man, He

unto him, Master, carest thou not that we perish?

39 And he <sup>11</sup>arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye <sup>12</sup>so fearful? <sup>13</sup>how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, <sup>14</sup>What manner of man is this, that even the wind and the sea obey him?

entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

**LESSON PLAN**

- I. The Start, 35, 36.
- II. The Storm, 37-39.
- III. The Rebuke, 40, 41.

**Lesson Hymns**—Book of Praise, 193; 498; 82 (Ps. Sel.); 263; 493 (from Primary Quarterly); 162.

**EXPOSITION**

By Rev. Professor R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

**Time and Place**—Autumn 28 A.D.; the Sea or Lake of Galilee.

**Connecting Links**—The parables preceding the Lesson (vs. 1-34) show that the ministry of Jesus in Galilee was now well advanced, for Jesus did not begin to speak in parables till He felt it necessary to separate the casual hearer from the earnest follower. His deepest teaching concerning Himself is kept for His nearest disciples; and probably the miracles which made most manifest the true nature of His person, were performed for those who had most faith. Some weeks have elapsed since the Sermon on the Mount (see Lesson IX.) was delivered, weeks which Jesus spent in teaching, and in healing the sick in various parts of Galilee. At the close of a busy day in and near Capernaum, on the western side of the lake, He asks His disciples to take Him over to the eastern shore, the distance across being about six miles.

**I. The Start, 35, 36.**

V. 35. *The same day.* Lindsay places the healing of a demoniac (Matt. 12: 22) the opposition of Jesus' friends (ch. 3: 20, 21), and foes (Matt. 12: 24); and the teaching of vs. 1-34 on this day. This would explain the weariness of Jesus and His desire for

rest. *When the even was come;* rather, "as it was growing late in the afternoon," a touch from the memory of Peter, to whom Mark owes so much of the information in his gospel: probably between 3 and 6 o'clock. "Even," may also mean the time between 6 o'clock and dark, but this would not allow time for the events that follow. *The other side.* This shore was not nearly so thickly settled as Galilee, the abrupt barren hills approaching within a quarter of a mile of the shore. Jesus not unfrequently went thither for rest. He wished also now to have the twelve alone with Him for further instruction.

V. 36. *Leaving the multitude* (Rev. Ver.); who had lined the shore, listening to His teaching from the boat, v. 1. *Took him . . . in the boat* (Rev. Ver.). Only thus could He escape from the crowd. *Even as he was;* without further preparation. As Jesus had no home nor any cares about business, He could go hither and thither at a moment's notice. All His preparation was to ask His Father's will, John 6: 38. *Other little boats* (Rev. Ver.); another mark of an eye-witness. Some of the people had got into boats to be nearer the Speaker. Now they follow Him for some distance, and then probably turn back. "This verse describes the manner in

which Christ's wish was carried out—it was in effect a flight along the only line of retreat, the shore being besieged by the crowd." (Bruce.)

## II. The Storm, 37-39.

V. 37. *A great storm of wind*; "a cyclonic tempest breaking forth from black thunderclouds in furious gusts, with floods of rain." (See *Light from the East*.) *Waves beat into*; kept pouring into, because, as Matthew says (ch. 8: 24), the boat was almost hidden in the trough of the sea, and soon the boat began to fill, *was now filling* (Rev. Ver.). "The verb is present, and denotes the act in its progress, not its completion."

V. 38. Jesus, the Landsman, is *asleep* while the sailors are terrified. He was wearied out with His day's work, and at nightfall may have fallen asleep shortly after leaving. But He was also so trustful of His Father, that no natural dangers alarmed Him. It was only sinful men who made Him anxious. Contrast the sleeping Saviour with the sleeping prophet Jonah (Jon. 1: 5), the one wearied through trying to escape, the Other through earnestly doing God's will. *Hinder part of the ship*; Rev. Ver., "stern." *Pillow*; "the steersman's leathern cushion." *Master*. The word used means, Teacher. Matthew has Lord, Luke, Master, all, probably, translations of the word they would use—Rabbi. *Carest thou not?* Probably several cried out at once. In such a gale, when the sailor is at his wit's end, Jesus is the One to whom to appeal. They expect Him to take command. How unreasoning was their fear! If they should perish, so would He. He had taken them from their fishing, and was thus responsible for them. He had chosen them for a great work. They should have known that a man is proof against death, till God's work by him is done. There was a lamentable lack of faith in their cry.

V. 39. *He arose*; a position of dignity. Note the calmness. *Rebuked*; as though a spirit were riding the storm. *Peace*; literally, "be silent" from the roar and hiss of its waves. *Be still*; literally, "be muzzled," like a wild beast, and remain so. *The wind ceased*. The word has in it the idea of a quietness after fruitless effort. Note how

vivid and picturesque Mark is. Also, how all this follows directly on Christ's command. There was no long heaving of the waves after the storm, as is usually the case. The proof of Jesus's divine power is complete.

## III. The Rebuke, 40, 41.

V. 40. *Why are ye so fearful?* Matthew puts this question before the rebuking of the storm. Mark's order is more natural. *Have ye not yet faith* (Rev. Ver.)? Cowardice is lack of faith in someone else, or in oneself. These disciples had faith neither in Jesus nor in their own mission; and yet He had taught them so long by word and work, that they should have acted differently. The gospels often refer to the disciples as slow learners, which is both a proof of the honesty of the writer and an encouragement to us.

V. 41. *Feared exceedingly*; a different kind of fear. It was reverent awe of their powerful Master, now proved to be stronger than the storm. *Said one to another*; as they went about their work, not daring to speak openly. The hush of the marvellous was upon them, as well as of their own shame. *Who then is this* (Rev. Ver.)? They were not yet ready to confess that Jesus was the Christ, the Son of the living God, but they were coming towards it. The Messiah in reality was proving so different from their dreams. *Even the wind and the sea*; greater than demons, the most powerful and irresponsible things in the world. Note, that this miracle is the direct outcome of our Lord's will. It taught them that Jesus, a Man who loves them and whom they love, has control of the forces of this world.

## Light from the East

By Rev. Professor Ross, D.D., Montreal

STORMS—The sea of Galilee is nearly 700 feet below the level of the ocean. The hills around it slope steeply up 2,000 feet above it, and from the top of these hills the country rises upwards on the north-east until it attains a height of 10,000 feet on the snowy ridge of Hermon. The difference between the temperature in the valley of the Jordan and on the mountain tops causes the colder air to rush down the gorges and ravines which converge upon the lake, and to lash

its waters with sudden and violent storms, sometimes when the sky is perfectly clear. Dr. Thomson relates that once he pitched his tent near the shore, and the wind howled down from the east and north-east with such fury for three days and three nights that he and his attendants had to double-peg all the tent ropes, and frequently needed to hang

upon them with their whole weight to keep their shelter from being carried away ; and all that time the lake was like a boiling caldron. On another occasion he went in to swim near the hot baths, and, before he was aware, the wind came rushing down over the cliffs with such force that he regained the shore only with very great difficulty.

APPLICATION

By Rev. Clarence MacKinnon, B.D., Sydney, N.S.

*The same day*, v. 35. This has been called "a great day" in the life of Jesus. Christ's ministry was brief, but how He packed the moments ! By the silver sands of the Sea of Galilee He had sat in a boat, discoursing in parables about the profound truths of the kingdom of God, to a vast and hungry audience. The sermon over, He had been waited on by several anxious inquirers, who, touched by His words, were on the point of decision ; for our Lord ever followed up His preaching with personal dealing. Hardly were these talks at an end, when the disciples prepared to embark on their momentous voyage across the lake. Shall we not imitate the holy industry of our Master ?

"Count that day lost, whose low descending sun Views at thy hand no worthy action done."

*Even as he was*, v. 36. There were no needless delays. The disciples did not search the shore for a more comfortable boat, nor hurry to the town for a supply of provisions, nor make any other preparations ; but "they took Him even as He was in the ship." For Christ is always ready. All reasons for our delay are equally irrelevant. It is not necessary to wait until we are better off, or until our hearts offer a purer abode, or until we are better acquainted with Him ; but just as things are now, let us take Him into our ship to be its Pilot. He will come.

*A great storm of wind*, v. 37. Everyone at all familiar with the sea can recall times when he lounged on the deck in the sunlight, as the ship heaved sleepily in the long rollers, and the sails flapped idly for want of wind. Then, in an hour, the sky was overcast, the surface

of the sea angry with crested waves, every rope singing, the masts straining, the skipper bending with all his might on the wheel spokes. So in life the sunny hour is too soon succeeded by the unexpected tempest. Job sits happy among his vast possessions and his prosperous family. Four successive messengers, treading on each other's heels ! and he is left penniless, childless, clothed in sackcloth, on a heap of ashes. David, the victorious warrior, the renowned king, in a moment of self-complacent prosperity, is beguiled into sin, and plunged into a course of evil conduct, from which his name does not escape untarnished, nor his kingdom without judgment. How sudden and surprising comes the great storm of wind, whether in inevitable trial, or fierce temptation ! He is a wise captain who, in time of calm, prepares against the storm.

*Asleep on a pillow*, v. 38. Neither the roar of the hurricane, nor the fierce buffeting of the waves, nor the imminent peril of the sinking craft, disturbed our Lord's childlike sleep. A healthy weariness had overcome Him after an honest day's toil. Besides, was not His life in His Father's hands, and where could it be in safer keeping ? Happy the child of God, who with like confidence can peacefully sleep, when "rocked in the cradle of the deep !"

*Peace, be still*, v. 39. Thus Christ answers the alarmed entreaties of His disciples. An extra furious gust of wind, a larger wave breaking over the side of the quivering boat, and they awake Him with the startled cry, "Carest thou not that we perish ?" He did care ; He always cares. So He rebukes the elements ; and the wind is hushed, and the waves are

Packing the Moments

No Need for Delay

Because God Never Sleeps

Ready ! ay Ready !

Christ Cares

still. Does He not come thus to our souls now? Over the wailing of our sorrows and the raging of our passions, we still hear that sovereign command, "Peace, be still." And they are still. How great the calm!

*Why are ye so fearful?* v. 40. Carlyle tells a characteristic story of the old bronzed seceder elder, David Hope, with a face

**God Reigns** "brown as mahogany and a beard as white as snow." His

stacks were in danger from a rising wind. A messenger broke in on family worship to inform him of the state of affairs. But David only readjusted his glasses, with the remark: "Wind canna get ae straw that has been appointed mine. Sit down and worship God." Yes, why should we be fearful, if

God reigns—God, who so cares for us?

*Have ye not yet faith* (Rev. Ver.)? v. 40. The Saviour's dealings with us and others in the past are the firm foundation on which we may fix our faith. The

**Faith's Foundation** future may have in store for us testing times of terrible trial.

But, resting on the solid rock, we shall not be moved by the fiercest storms.

*Even the wind and the sea obey him*, v. 41. What forces are apparently more free from control than the winds and the

**Even the Wind and the Sea!** waves! If these are governed and guided by the will of the Saviour, how certain is it that nothing affecting our lives is beyond the region of His rule!

### TEACHING HINTS

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

#### For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

Begin by asking the connection between the Lesson, and the narrative which precedes. What had been done on the day referred to. Bid the class also to take note of the hour, as the key to some of the facts that follow. Inquire why our Lord suggested that they should go to the other side of the lake.

By description and questions, cause the whole incident to pass before the eyes of the scholars. Dwell on details. Make them see the kind of boat, its size, whether driven by oars or sails? Why were the other boats accompanying it? Did these contain other disciples? Or, were those in them strangers moved by curiosity? Invite two or three scholars to tell what they understand by the words, "as he was."

Describe the storm. (See Light from the East.) Ask if any of the class have ever been in a storm in a small boat; if so, get them to describe what they saw and felt. Or, in a vessel of any size at sea, or on a great inland lake? If no one has ever been in a storm, ask for the best descriptions of storms the class have read. See that you know some such descriptions yourself. Then depict the actual scene; the cyclonic wind;

the waves dashing into the vessel; the darkness; the boat filling; the anxiety of the crew.

Now, turn to describe our Lord. Why asleep? Jesus was a man like us, though God, too. Ask the class, what the disciples would say to one another, as they saw how soundly He slept amid the danger. Were they slow to disturb Him? Why did they turn to Him at all? What did they expect Him to do? Had they any definite expectations? He shows, whether He cares that they perish, by saving them.

What did He say to the wind? Who ever rebuked the wind successfully before; or since? Imagine the wind rebuked in a storm. How vain! Not in vain, if Jesus speaks. Dwell on the majesty of the words spoken to the sea. The sea is, as it were, a wild beast, it is to cease growling; it is to become and to continue muzzled. What followed this language? The wind ceased; fell back, like a tired man; and the sea became smooth as a mirror, perfectly tranquil.

In Matthew's gospel, our Lord rebukes the disciples before the winds and the waves. Is this order as likely as Mark's? "Why are ye so fearful?" Why should they have been calm and bold? "Have ye not yet faith" (Rev. Ver.)? Ask for an explanation of the "yet." Had the disciples faith? What was the faith our Lord desired?

Observe, finally, the result of the miracle. The disciples are filled with awe. This

miracle seems to have specially impressed them, perhaps, because, as sailors, they felt the utter hopelessness of their situation; and also, because the peril and the deliverance were their own. "Have ye not yet faith." Ask for instances and applications.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

The Lesson Title and the Golden Text, in the present case, conduct us straight to the head of the Lesson: Jesus calms the storm—that is the whole story. To make it so vivid that it will be realized as thrillingly as the tempest through which some of your class passed in the canoe or little boat, when the storm-cloud suddenly burst upon you in your holidaying; and then to have them hear Jesus speak His word of power; yes, to have that word of power reach every restless, fearful heart, and bring it peace; that is to teach the lesson.

Begin with *The Embarkation*. A Sunday evening "song service" of a group of campers or cottagers gives the picture—a group of little boats, afloat on the gently swelling bosom of the lake. Jesus and His disciples in one of the boats? Why there? See v. 1. He had been teaching, teaching, teaching, His whole soul in His work—for did He not long, with a holy passion, to save men's souls? Now He is weary, not of His work, but in it; for was He not a man like our-

elves? He needs rest. He wants to be alone with God. He has some things, too, to tell His disciples, that only they are far enough on to hear. (Impress the thought that the more we know of God's truth, the more He can still impart to us.) The disciples took Him "even as He was in the boat" and those of the crowd, who were also in boats, eager to hear more, follow.

*The Storm.* Its suddenness and violence: "a great storm" (see Light from the East). Every one familiar with an inland lake can verify the description from observation, and likely from experience:—work out the details vividly of v. 37. All the while, in the stern, out of the way of the rowers, Jesus, asleep! What utter trust in God, just lying in the hollow of God's hand! His trust; their fear, v. 38.

*The Calm.* Imagine the happenings of v. 39 in any storm in which you may have been caught! No wonder the disciples were dumb! What power! Surely it is God who is in the boat. And what a Godlike look into their hearts, v. 40: they trusted neither God nor Himself. But the words are gentle (Isa. 42:3). Oh yes, they ought to have had faith—so should we; but they had not. Yet He will win, not crush. How perverse they were, v. 41. What better are we, when tempests or calamity makes us tremble, instead of leading us to cling closer to our Heavenly Lord and Saviour.

### ADDED HINTS AND HELPS

In this section will be found, under several headings, further assistance to the teacher.

#### Lesson Outline

A STUDY OF JESUS

- I. *His Human Needs.*
  1. Of rest after a busy day.
  2. Of the disciples' boat and seamanship.
  3. Of sleep to refresh Him.
  4. Of God's providential care.
- II. *His Divine Authority.*
  1. Over men—shown in His teaching.
  2. Over the forces of nature—shown in the miracle.
- III. *His Claims.*
  1. Upon the confidence of men.
  2. Upon their reverence.

#### Lesson Points

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

We may be weary in, but should never be weary of, well-doing. v. 35.

To serve the Saviour is the highest honor. v. 35.

The quickest in the quest of quiet is the best armed for action. v. 36.

A life without a storm would be stripped of strength. v. 37.

Since we cannot prevent, we should be prepared for trial. v. 37.

Strenuous service alone deserves the reward of refreshing rest. v. 38.

Human need is heaven's opportunity. v. 38.

The wisdom that contrived, can also control, the world of nature. v. 39.

Fearfulness is folly, since the Saviour is so strong. v. 40.

Reverence for Jesus springs from the recognition of Jesus. v. 41.

### From the Library

In our Lord's time the contrast of this thinly-inhabited region (on the western shore of the Lake of Galilee) with the busy and populous towns that lay close together on the plain of Gennesareth, must have been very striking.—Farrar.

. . . That Lord of love,  
Who stilled the rolling wave of Galilee.

—Tennyson

"He was asleep" — naturally enough, after the fatigues of the day, notwithstanding the howling of the storm; for why should He fear wind or wave? Is there not a promise here for all His followers when tempest-tossed: "So He giveth His beloved sleep."—J. Monro Gibson.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

—Whittier

It is characteristic of the history of the Christ, . . . that every deepest manifestation of His humanity is immediately attended by highest display of His divinity, and each special display of His divine power followed by some marks of His true humanity.—Edersheim.

The lack of faith is in Himself, in His power and disposition to care for them, and, as implied in the "not yet", after so many attestations of both. Their appeal to Him while He was asleep had not been the calm invocation of a trusted power, but the frightened reproach of those whose faith is defeated by danger.—Gould.

"What manner of man?" Be it legend or history, the story of royal Cnut on the seashore, at his flatterers' instigation forbidding the further approach of the incoming tide, is pregnant with instruction on this head. The royal Dane might be a man of men, but the surging waves were not

obedient unto his voice. King though he was, the tide was responseless as deaf adder to any charming of his, charmed he never so wisely. What manner of man, then, but the Son of man? What manner of king but the King of kings?—Jacox' Secular Annotations on Scripture Texts.

### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The Lake of Galilee.
2. The voyage of life.

[The scholars are expected during the week to find out all they can, from the scriptures and elsewhere, on these topics, and write a short paper on each, to be read in the class or examined afterwards by the teacher, as may seem best.]

### Prove from Scripture

That peace is the gift of Christ.

### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—From what sermon was the last Lesson taken? On what lake did the storm take place? How wide was the lake?

35, 36 How had Jesus spent the day? Why did He wish to cross over? At what hour did He set out? Who were in the boat with Him? Who else accompanied Him?

37-39 By what was the Lake of Galilee surrounded? Why were sudden storms common upon it? In what danger was the boat? What was Jesus doing during the storm? In what part of the boat was He? What did the disciples think? What did they do? What did they say? What did Jesus say to the wind and waves? With what result?

40, 41 Why were the disciples afraid? What did they lack?

**Seniors and the Home Department**—Give an account of Jesus' work during the day of the Lesson. What parables are found in the chapter?

35, 36 Compare the eastern and western sides of the Lake of Galilee. Show that Jesus was in urgent need of rest.

37-39 What does Matthew's word for the storm mean? What does the sleeping of Jesus show? Why should this encourage us? (Heb. 4:15.) Contrast Jesus and Jonah. What Psalm describes a storm at sea? (Ps. 107.) Give the literal meaning of "be still." Where is it used besides in this sense? (1 Cor. 9:9; 1 Tim. 5:18.)

40, 41 For what does Jesus rebuke the disciples? What does the miracle prove?

**Seek-Further Questions**—What great apostle saved a ship and all on board? Give the chapter; name the sea, and the island where they landed.

**Answers to Seek-Further Questions**—

- (1) Eight; "Beatitude" is from a Latin word, meaning "blessed," the word with which each of these sentences begins. They describe the character of Jesus' disciples.  
 (2) Matt. 10 : 32, 33; Luke 9 : 26.

**THE CATECHISM**

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

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 12. *The covenant of life.* Question 11 describes God's ordinary care over man and the other creatures. In the present Question, we are taught that God, in His dealings with man, made an additional provision for his highest well-being. The statement of the Question is based upon Gen. 2 : 15-17 ; 3 : 1-3.

The scriptural facts are: (1) That God made to man a promise of life; (2) That this promise was conditioned upon man's obedience; (3) That the penalty of death was threatened against disobedience.

These facts are expressed by the statement that God "entered into a covenant" with man. This is called a "covenant of life," because life is promised under it. It has also been called a "covenant of works," because the thing promised was to be the reward of what man *did*, and a "legal covenant," because it required, as a condition of divine favor, complete conformity to the law of

moral perfection, in motive and action.

The test of obedience was the command not "to eat of the tree of the knowledge of good and evil." This precept belongs to the class of laws called "positive," as distinguished from "moral," a moral law being based upon the sense of right and wrong, and binding all men always, while a positive law is given for a special purpose and is not always and everywhere binding. There was nothing wrong in itself in eating the fruit of this tree; it was wrong for Adam to do so, because God had forbidden it.

It is not meant, of course, that the tree had any special power in itself, but that, through the eating of it, man would gain a new kind of knowledge, the knowledge of sin and its consequences.

"Pain" is used in the sense of "penalty." "Death" is not only physical death, but all that is implied in separation from God.

**FOR TEACHERS OF THE LITTLE ONES**

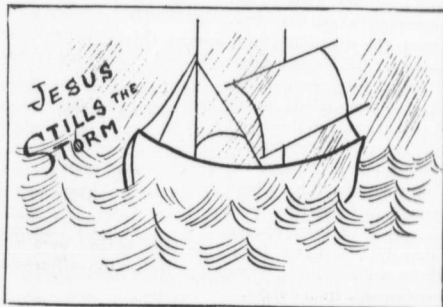
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Introduction*—Let us draw some hills, leaving a wide valley between them. What do we call a high hill? Here in the valley is the Sea of Galilee and the river Jordan. Show where Capernaum is.

Away up here on the mountain are Jesus and a great many people (strokes). Here it is that Jesus told them our last Sunday's story (recall).

*Lesson Subject*—Jesus stilling the storm.

*Lesson*—Jesus is again by the seaside. He has been teaching the people lessons from things they see around them—the farmer sowing the grain, the little seeds becoming great trees, etc. (What are these stories called?)



## Jesus Calms the Storm

Do you sometimes get sleepy? Jesus knows what it is to feel tired and sleepy. Many a time He was weary and foot-sore, as He went about preaching and healing.

Now we see Him at the close of a busy day at Capernaum. His twelve disciples are with Him, a great crowd around Him, He is weary, and wants to get away from the crowd to rest Himself. Here lies a little fishing boat. "Let us go away in the boat to the other side," says Jesus to His disciples. At once they prepare to go. See, they have prepared a place for Jesus to rest, at the back part of the ship! They have placed a pillow for His head! Soon Jesus is asleep!

Listen to the wind! Were you ever on a boat when the wind began to blow? See! The water is being dashed into waves! (Outline.) The little ship is tossing about helpless in the tempest! The disciples call to Jesus! They awake Him! "Master, do you not care if we drown?"

See Jesus rise, calm and strong! Stretching forth His hand, He stills the noisy voice of the wind, and says to the waves, "Peace, be still," and the wind ceases, and there is a great calm. Hear Him speaking now to His disciples, "Why are you afraid? Could

you not trust yourselves to be safe when I am near you?" They had not half known Jesus' power!

*Golden Text*—Repeat. (Make gestures to represent the storm and the calm!) There is something in us that we may say is like the storm, for it is very noisy and causes us to go dashing about sometimes, and upsets all our good nature. Here it is—**TEMPER.**

JESUS can calm **T**EMPE**S**T.

*The Sea of Life*—We call the years we live in this world the Sea of Life. We start from the port of babyhood. We are like little boats tossing about on this life sea. Troubles and dangers are like storms. We can call Jesus at any time (prayer). He will calm our fears, and make our hearts peaceful in the midst of trouble and danger. Repeat: "What time I am afraid, I will trust in Thee." Tell some simple story of a child's faith in Jesus in time of danger.

*Something to Remember*—Jesus can save from danger.

*Something to Draw*—Draw a ship tossing on the waves, and remember that Jesus is able to calm the storm.

*Lesson Point*—Power.

### SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

This lesson tells us about a terrible **STORM**. A little boat was out in the storm, and in it were Jesus and His **DISCIPLES**. The disciples knew that no human power could stand against such a storm; so they were afraid. The disciples **FEARED** the storm.

Why? They (erase **FEARED**) **REALIZED** the situation (erase **STORM**), they understood the **DANGER**. So, in terror, they awoke Jesus; but He was calm, and said, "Why are ye fearful?"

What a strange question, when the tremendous waves were about to swamp the boat! Did not **JESUS** realize the danger? Do you think that **JESUS**, the Son of God, could have been drowned? No (erase **REALIZED**), **JESUS** was **SAFE FROM** danger.

The disciples realized the danger, they did not realize Jesus. As long as they were with Him, they were safe. You sometimes realize danger, do you also realize the safe-keeping power of Jesus? that **ALL WITH JESUS** are safe from danger.

DISCIPLES

FEARED

STORM

DISCIPLES

REALIZED

DANGER

JESUS

SAFE FROM

DANGER

ALL WITH

JESUS

SAFE FROM

DANGER



Lesson XI.

## DEATH OF JOHN THE BAPTIST

March 13, 1904

## Temperance Lesson

Matt. 14:1-12. Commit vs. 9-11. Comp. Mark 6:14-29. Read Mark 5:1 to 6:6; Matt. 9:35 to 11:1.

**GOLDEN TEXT**—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

1 At that time Herod the tetrarch heard of the fame of Je'sus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and

**Revised Version**—1 Season; 2 heard the report concerning Jesus; 3 therefore do these powers work in him; 4 the sake of Herodias; 5 came; 6 in the midst; 7 should; 8 put forward by; 9 saith; 10 in a charger the head of John the Baptist; 11 grieved; but for the sake of his oaths; 12 of; 13 Omit her; 14 and they.

## DAILY READINGS

M.—Death of John the Baptist, Matt. 14:1-12. T.—A prophet, Luke 20:1-8. W.—Christ's testimony, Matt. 11:7-15. Th.—An unwise decree, Dan. 6:10-17. F.—Sin repented, 2 Sam. 12:1-10. S.—Feasting and folly, Dan. 5:1-9. Sa.—Reward and fidelity, Rev. 2:10.

**Catechism**—Ques. 13. Did our first parents continue in the estate wherein they were created? A. Our

pleased He'rod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was <sup>11</sup> sorry: nevertheless for the oath's sake, and <sup>12</sup> then which sat with him at meat, he commanded it to be given <sup>13</sup> her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the <sup>14</sup> body, and buried <sup>15</sup> it, and went and <sup>16</sup> told Je'sus.

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

## LESSON PLAN

I. A Troubled Conscience, 1-5.

II. Wicked Plot, 6-8.

III. A Cruel Murder, 9-12.

**Lesson Hymns**—Book of Praise, 266; 260; 28 (Ps. Sel.); 262; 250 (from Primary Quarterly); 251.

## EXPOSITION

**Time and Place**—March or April, 28 A.D.; Machærus, a fortress on the borders of Arabia, nine miles east of the northern end of the Dead Sea.**Connecting Links**—Jesus had sent His twelve disciples forth on a mission through Galilee (Matt. 9:36 to 11:1; Mark 6:7-13; Luke 9:1-16), and on their return they reported great success, Mark 6:30; Luke 9:10. They preached repentance as a preparation for the kingdom of God which was at hand, cast out demons, and performed other miracles.

## I. A Troubled Conscience, 1-5.

V. 1. *At that time*; shortly after the death of John the Baptist, which occurred between the departure of the twelve and their return, Mark 6:14-22. *Herod*; Herod Antipas, son of Herod the Great, ch. 2:1. He was sly and unscrupulous, like all the Herods. *The tetrarch*; literally, "ruler over a fourth part." The title was given to petty kings who ruled over a part of a Roman province, Palestine being at this time under the power of Rome. This tetrarch ruled over Galilee and Perea, a district east of the Jordan, from 4 to 39 A.D. The new city ofTiberias was a monument to his love of splendor in building. *Heard the report concerning Jesus*, (Rev. Ver.). Up to this time no news about Jesus had reached the king, occupied with his pleasures and ambitions; but now the excitement caused by the teaching and miracles of Jesus and His disciples grew so great, that the report of it penetrated within the royal palace at Tiberias.V. 2. *Servants*; that is, the courtiers, not the menials in the palace. Though great men, they were slaves to the will of the king. *This is John the Baptist*. "The king has the Baptist on the brain; and remarkable occurrences in the religious world would recall him at once to mind." (Bruce.) *He is risen*. Luke mentions (ch. 7:8) various opinions about Jesus, and the king's perplexity. Herod's conclusion is that Jesus is John risen. Herod could not have been a Sadducee, ch. 22:23. *Mighty works*. John did not work miracles during his life, but Herod thought that, having come back from another world, he had brought new power with him.Vs. 3-5. *Laid hold on John*; arrested him. This was done before Jesus had begun His

public ministry, Mark 1 : 14. The cause of the imprisonment is given next. *For the sake of Herodias* (Rev. Ver.); a grand-daughter of Herod the Great, and so a niece of Herod Antipas, as well as of her first husband, Philip. This Philip was not Philip the tetrarch, whose capital, Caesarea Philippi, Jesus afterwards visited (Matt. 16 : 13), but his half-brother, as also of Herod Antipas. *It is not lawful*; because Philip was still living. John's rebuke was an act of supreme courage, for the Herods were well known to be vindictive and bloodthirsty. *To have her*; to marry her. (See *Light from the East*.) *He would have put him to death*; urged on by Herodias, Mark 6 : 19. *He feared the multitude*; lest they should rise in rebellion and so cause the Romans to dethrone him. For his fear of John, see Mark 6 : 20. He "also feared God and conscience a little, not enough. It is well when lawless men in power fear anything." (Bruce.)

### II. A Wicked Plot, 6-8.

Vs. 6-8. *When Herod's birthday was kept*; probably at the castle of Machærus, the nobles and military officers being present at the feast, Mark 6 : 21. *Daughter of Herodias*; Salome. (See *Light from the East*.) *Danced in the midst* (Rev. Ver.). No maiden of good character would have done what she did. The scene reveals both the immorality of Herod's court, and the vindictiveness of Herodias, who purchased her revenge at the price of her own daughter's degradation. *He promised with an oath*; the wicked and reckless promise of a tyrant, perhaps half-drunken. *Whatever she would ask*; to the half of his kingdom, Mark 6 : 23. *Being put forward* (Rev. Ver.); that is, urged on. *By her mother*. This was the opportunity for which Herodias had bided her time. *Give me here*. Mark says, "She came in straight-way with haste," lest Herod's favor should cool, and his better side towards John reassert itself. *John the Baptist's head*; a tigress-like revenge on the man who had rebuked Herod and herself. *In a charger*; that is, a platter or large flat dish.

### III. A Cruel Murder, 9-12.

Vs. 9-11. *Was sorry*. He had perhaps some pangs of conscience, and also some admira-

tion for John, while he did not know what effect it would have upon the people. *For the sake of his oaths* (Rev. Ver.). Herod is a true type of the tyrant. Blood counts nothing in the scale against his own pride and self-will. *And of them which sat at meat* (Rev. Ver.). He was ashamed to be thought fickle, or perhaps cowardly, by his lords and their retinue. *Beheaded*. Herod was the guilty one, though a soldier of the guard (an executioner, Mark 6 : 2) actually performed the deed. *In the prison*; a dungeon in another part of the castle in which the banquet was held. Such was the way of ancient castles. Luke 9 : 9 brings out very clearly how the guilt of this deed was fastened on Herod's soul for many months.

V. 12. *His disciples*; a faithful band, whom John seems to have had near him to the end, Matt. 11 : 2. *The body* (corpse, Rev. Ver.); the headless body, perhaps left where the murder took place. *Buried*; with honor. *Told Jesus*. Some time before, they had been jealous of Jesus, John 3 : 25, 26. Now they feel that what their Master said (John 1 : 29, 36; 3 : 26-36) of Jesus was true, and to Him they turn for sympathy in their distress. Perhaps they had heard the words of Jesus concerning John, Matt. 11 : 7-11. At least they knew His regard for their Master, and in time of sorrow such appreciation becomes very precious.

### Light from the East

HEROD—That is, Herod Antipas, was one of the sons of Herod the Great, and obtained the tetrarchy of Galilee and Peræa at the final settlement of his father's affairs. He was married to a daughter of Aretas, King of the Nabateans, an Arab tribe; but during a visit to Rome he fell in love with Herodias, the daughter of Aristobulus, one of his older half-brothers, and the wife of Herod Philip, another half-brother. She returned his affection, and he arranged to divorce his wife and marry her. This involved him in a war with Aretas, in which he was defeated. Herodias urged him, against his better judgment, to claim from the Emperor Caligula the title of king. To defeat this purpose, his nephew Agrippa brought charges of treason against him,

which resulted in his banishment to Gaul. The only redeeming feature in the character of Herodias was her refusal to take advantage of the decree exempting her from sharing his disgrace. Herodias has been compared to Jezebel in the Old Testament and to the Lady Macbeth of Shakespeare.

SALOME—Was the name of the daughter of Herodias and her first husband. She was afterwards married, first to Herod Philip, tetrarch of Trachonitis, and then to Aristobulus, the son of Herod of Chalcis. Eder-sheim mentions a legend, that she died in consequence of a fall on the ice.

APPLICATION

*Herod*, v. 1. Herod was the incarnation of intemperance and sensuality. But his vice became its own scourge, and fearful was the price which, like all intemperate people, he eventually paid for his self-indulgence. It led him into darker crimes; it filled his soul with gloomy superstitions; it made him the tool of crafty intrigue; and eventually left him without position or friend, a pitiful exile in the wastes of Gaul, haunted, we may well believe, by nightly spectres. "There is a way which seemeth right unto a man; but the end thereof are the ways of death, Prov. 14 : 12.

*This is John the Baptist*, v. 1. Herod was an open scoffer. He had thrown off all allegiance to God and obedience to His law.

The Secret of Courage

But infidelity is no safeguard against superstition. Strange to reflect, the two seem rather to go hand in hand. How different the stout heart of the pure-minded and sober-living John Knox, who, when told in Glasgow not to touch a certain bell because, being a heretic, he would fall down dead, immediately ordered the bell to be lowered within reach, and in the presence of the gaping multitude began to hammer it to pieces, without the least dread or evil consequences! Only a clean life can have true courage:

"My strength is as the strength of ten,  
Because my heart is pure."

*For Herodias' sake*, v. 3. The son of a godly mother will always declare that there is no power for God like a good woman.

A Woman's Power

On the other hand, the world has no greater curse than an evil-minded one. The greatest Jewish reformer and most powerful preacher of righteousness, John the Baptist, was silenced "for Herodias' sake." The famous

expositor, Dr. Adam Clarke, says, that one such woman is equal to seven and a half men; while the Germans have this proverb: "One hair of a woman draws more than a bell rope." How wise to shun such company, and how sad to reflect that the evil-minded women of to-morrow must grow, if they are to be at all, out of the girls of to-day!

*It is not lawful*, v. 4. All the woes of Herod's household sprang from the disregard of the restraints of conscience. It is not lawful to be intemperate;

Live Wires

therefore touch not the glass and avoid evil associations. On a stormy night sometimes a live wire breaks loose and falls down in the street. Immediately a guard is placed over it, until such time as the current is turned off; for to touch that wire is death. The saloon, the gambling den, the dance hall, are such a menace to our youth. Let us put a guard over these live wires of hell, until such time as they can be altogether removed! Such self-protection is the right and duty of society.

*He feared the multitude*, v. 5. How little liberty the libertine has after all! Herod is

True Freedom

tormented by superstitious fears, unable to act for fear of the people, and, as we see later in this lesson, forced to fulfil a wicked oath

because he was frightened of his very flatterers. He only has true freedom who seeks to do the will of God. It is Christ that makes us free. Apart from Him, we are slaves to our passions and their consequences.

*With an oath*, v. 7. Profanity is superfluous, as well as wicked. If a deed is right, adding an oath does not make it

"Swearing unto a sin"

more so. If the deed is wrong, an oath lays no obligation on a person to do it. The sin in such case is not in breaking such an oath, but in keeping it.

"It is great sin to swear unto a sin,  
But greater sin to keep a sinful oath.  
Who can be bound by any solemn vow  
To do a murderous deed . . . ?"

Therefore, swear not at all.

*The king was sorry*, v. 9. Remorse must sooner or later follow sin. Even the pagans represented Nemesis, shod in wool, dogging the steps of the evil doer.

**Nemesis** Tiberius declared that he suffered death daily through remorse. Richard

III., after he murdered the young princes, slept always with a naked sword at his pillow. Charles IX., who was responsible for the massacre of St. Bartholomew, had always afterwards to be wakened to the sounds of sweet music. The man who abstains from the wine cup and keeps his heart pure, will be spared the hideous nightmare of a sleepless and accusing conscience. The peace of an approving conscience will be his rich reward.

### TEACHING HINTS

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

#### For Bible Class Teachers

Avoid monotony of treatment. Begin by asking three of the scholars to give you the substance of the Lesson. This will show you what preparation they have made. Or, ask a series of questions on the Lesson before you begin to read it. Could you tell the story to the class simply, accurately, dramatically?

Ascertain what the scholars remember of John the Baptist. Then inquire if they believe in ghosts. The question will serve to introduce the tetrarch and his belief. Give a sketch of this Herod, mentioning his birth, the district he governed, his first marriage, and finally, his relations with Herodias. Do not fail to bring out that our Lord was under Pilate, when in Judea, and under Herod, when in Galilee.

Dwell on the terror of conscience felt by Herod. He speaks as a guilty man. Observe, too, his belief, that the man whom he had beheaded had returned to earth clothed with new powers: the Baptist can now work miracles, he thinks.

The Lesson describes the arrest of the Baptist and its cause, his death and how it was effected. Herod had divorced his first wife and had married the wife of his brother Philip, who lived at Jerusalem in a private station.

The Baptist had, on some occasion of which no record has been preserved, condemned the conduct of the tetrarch. It is certain, that John had no purpose except to vindicate the cause of morality endangered

by so flagrant an act. But Herod was suspicious. He knew the influence which John had over the common people, and he was afraid lest his condemnation of his conduct should provoke an insurrection. Accordingly, he had him arrested and imprisoned. He would have followed up the arrest by his execution, but he was timid as well as suspicious, and he was afraid to put John to death, lest the step should cost him the hatred of the people, who all revered John as a prophet.

On the occasion of his birthday, he gave a magnificent banquet to the most distinguished of his officers and subjects. In the course of the banquet, Salome, the daughter of Herodias, doubtless by pre-arrangement with her mother, entered the room, and gratified the guests with a voluptuous dance. The king, to show his appreciation of this compliment, pledged himself by an oath to give her whatever she should ask, even to the half of his kingdom. Herodias knew her husband and was prepared for this promise, and had made up her mind as to the gift her daughter should seek. With deep and cruel vindictiveness she instructed Salome to ask for the head of the Baptist.

The savage and frightful request startled and shocked the king, but too many ears had heard his royal promise, and so he had no alternative but to order one of the soldiers of his guard to behead John. The order was executed to the letter. The last and greatest of the prophets dies in a lonely cell, a victim to the hate of an adulteress. Where is John to-day; where Herodias?

The teacher will exercise his choice in selecting any aspects of the incident on

which he desires to dwell. Its use to teach temperance and self-control is obvious.

### For Teachers of the Boys and Girls

It is a good thing to be angry at sin: for so we shall shun it. It is better still to be in love with nobleness of life: for so we shall seek after it.

The Lesson lights both fires, Herod's conduct in kindling scorn and hatred of sin, John's admiration for loftiness of purpose and act. Begin with:—

*The brave John.* Recall Lesson II. (Matt. ch. 3). Herod had sinned in taking his brother's wife as his own; and John in plainest terms says so. A very brave act. What a hero! Never flinching before the one who had the power of life and death!

*John in prison.* Verse 3 gives the details. "What a fool!" some, even of his friends, said: if he had only held his tongue, he could have been safe. Ask the class, which is better, to tie one's tongue, and have a coward's conscience, or to speak out the truth, and suffer for it? John might have got out of prison, if he had drawn back his words. Did he draw back? Was he wise or foolish? But now to the other man in the Lesson.

*The vile Herod.* His sin needs little explanation and no comment.

*The violent Herod.* He cannot bear rebuke; and so, as often happens, he adds one wrong deed to another—imprisons John—and

"would have put him to death," murder in his heart.

*Herod holden back*—not by anything in himself but by popular opinion, v. 5. Even the cruellest tyrant must have regard to what the people think; witness Pilate at the trial of Jesus.

*Herod drunk;* an ugly name, for an ugly fact. It was a birthday supper (Mark 6: 21) and the suppers of such as Herod, and in those days, were a debauch. Only a drunken man would have allowed a woman of his family to dance before his friends (it was considered utterly indecent), and no man, unless his senses were bewildered, would have given such a promise as in v. 7.

*Herod sobered.* The awful request of the dancing girl (What a daughter and what a mother!) brought Herod to his senses. But a bad man at his best, is generally a fool. Herod was; for he preferred murder to breaking a sinful promise. And the deed was done, vs. 10, 11.

*Herod frightened.* He was frightened once before—see Mark 6: 20. That was a godly fear. This fear was the fright that comes to all wrong doers; for conscience has a sharp, sharp sting. Impress on the scholars, that the sowing of evil doings will bring the harvest of shame and misery. Who envies Herod?

*But what of John?* The Golden Text is the answer.

### ADDED HINTS AND HELPS

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

#### Lesson Outline

##### HEROD AND JOHN: A CONTRAST

##### I. Herod the Tetrarch.

1. Living in a palace.
2. Tormented by a guilty conscience.
3. Under the influence of a wicked woman.
4. Afraid of his people.
5. A slave of appetite.
6. Induced to make a sinful promise.
7. Actuated by false pride.

##### II. John the Baptist.

1. Imprisoned in a dungeon.
2. Fearless in rebuking the king.

3. Hated by Herodias.

4. Murdered by Herod.

5. Honored of Jesus, Matt. 11: 7-11.

#### Lesson Points

The deeds of Jesus demand a consideration of His claims, v. 1.

Cowardice is the companion of crime, v. 2. King and commoner are alike subjects of conscience, v. 2.

The counsel of others cannot free us of personal accountability, v. 3.

The commands of the king must yield to the convictions of conscience, v. 4.

Faithfulness is a truer mark of friendship than flattery, v. 4.

Fear is the fetter of the unrighteous, v. 5.

Queenly descent should show itself in queenly deeds. v. 6.

A drunken promise is likely to be a foolish promise. v. 7.

A wicked woman is a worker of woe. v. 8.  
The sad soul finds solace in the Saviour. v. 12.

Delicate nurture will not hinder the hardening of sin. v. 11.

### From the Library

There may be the terror of a strong conviction where there is not the truth of a saving conversion.—Matthew Henry.

My conscience hath a thousand several tongues,

And every tongue brings in a several tale,  
And every tale condemns me for a villain.

—Shakespeare

Herod Antipas' first wife was the daughter of Aretas. She fled to her father; and the divorce caused a war in which in the end Herod was thoroughly defeated, the rout being regarded by the Jews as a punishment for the Baptist's murder. Josephus tells us that John was imprisoned in Machærus, Herod's *black fortress* on the rocky shores of the Dead Sea. It is likely that Herod was there near the frontier, superintending preparations for the campaign; and his absence from Galilee may account for his not hearing of Jesus until after the Baptist's death, and also the delay in the tidings of the death reaching Galilee.—Lindsay.

The revenge of Herodias recalls the story of Fulvia, who treated with great indignity the head of her murdered enemy Cicero, piercing the tongue once so eloquent against her.—Cambridge Bible.

Tradition has been busy describing the glee of Herodias and Salome, and the indignity they put upon the head; but the evangelists as usual show a reserve that legend does not. The head remains with the woman who has glutted her spite. But did she really come off victress?—Professor R. A. Falconer.

In Venice there was a princely merchant, whom intemperance had conquered. During one of his wassails his sons wrote in large lettering across one of the walls of the room,

using for their pencil phosphorous, which can be seen only in the dark, the words, "Prepare to meet thy God." When the merchant awoke towards morning from the drunken sleep into which he had fallen the lights had burned out, and the only thing visible in the room was the lettering on the wall opposite him, "Prepare to meet thy God." He was so moved that his chains from that hour fell off him. Years after, in describing his emotions at the time, he said: "That round O in the word God! (Italian *pio*), that round O! I think it is yet burning upon the substance of my brain."—Abridged from Joseph Cook.

### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The hazard of speaking the truth.
2. A bad conscience.

### Prove from Scripture

That we should stand firm against evil.

### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What have we learned in previous Lessons about John the Baptist? Where was he put in prison?

1, 2 Whose son was the Herod of the Lesson? What was his title? Why had he not heard of Jesus? Who did he now think Jesus to be?

3-5 What woman wished John to be killed? Why? What kept Herod from putting John to death?

6-8 The name of Herodias' daughter? How had she pleased Herod? What promise did he make to her? What did she ask? At whose bidding!

9-12 Why was Herod sorry? Why would he not refuse Salome? What was done? What did John's disciples do with his body? To whom did they go in their trouble?

**Seniors and the Home Department**—What length of time between Lessons X. and XI.? With what event in the ministry of Jesus is the death of John connected?

1, 2 Describe the character of Herod. Who did he think Jesus to be? Why could he not forget John? What other opinions were held about Jesus?

3-5 Who was Herod's lawful wife? What sin did John rebuke? What was Herod's feeling towards John?

6-8 What does Jesus teach about taking oaths? (Matt. 5 : 33-37.) What greater crime than breaking his oath did Herod commit?

9-12 Who was sent to kill John? When had he pointed his disciples to Jesus? What had Jesus said of him? (ch. 11 : 7-19.)

**Seek-Further Questions**—(1) Give the names of the Herods of the New Testament in their relationship to one another. (2) A Roman governor who trembled at the preaching of an apostle.

**Answers to Seek-Further Questions**—Paul. Acts, ch. 27 ; Mediterranean Sea ; Melita, now called Malta, nearly equidistant from either end of the Mediterranean.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 13. *Man's fall.* The teaching of the Question may be summed up under three heads :

1. *The fact of the fall.* The word "fell" is not used in the scriptures of Adam, but of Judas, Acts 1 : 2, 5. Nor is the term, "the fall," as a description of the result of Adam's testing, found in the Bible. It is simply a convenient expression of Bible teaching, especially that in Gen., ch. 3.

2. *The possibility of the fall.* The fall was possible, because man was free to choose. His freedom was bestowed upon him for high and holy purposes. By choosing the path of obedience he would have won the reward of a character nobler, because it had known and overcome temptation.

By a single act of obedience he would have been forever confirmed in holiness. No longer would he be liable to sin, and he would have transmitted to his posterity a nature free from taint of evil.

But if man was to be capable of winning the reward of a free choice of the right, it must also be possible for him to choose the wrong. This he did, and brought upon the race the dreadful inheritance of sin.

By tracing the fall to man's freedom of choice, the Question makes it clear that God is not the author of evil. (Compare James 1 : 13, 14.)

3. *The manner of the fall.* Adam fell "by sinning against God." Hitherto he had loved God with an undivided heart ; his will had moved in harmony with the divine will ; his conduct had been in agreement with God's law. But now he had yielded to a new influence, which would continually draw him farther and farther away from his Creator. He entered upon a course of rebellion against his Sovereign Lord. Heart, will and conduct acknowledged the sway of the new master.

### FOR TEACHERS OF THE LITTLE ONES

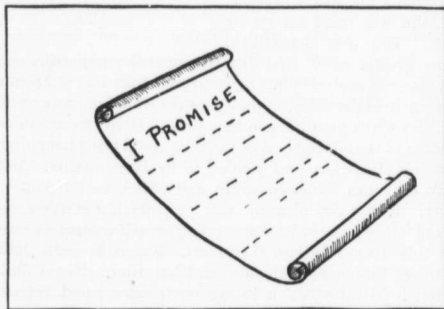
*Introduction*—Is it always right to keep a promise? Sometimes promises are made in anger or in excitement. Is it right to keep a bad promise? (Get replies from the children.)

*Lesson Subject*—Jesus losing a friend.

*Lesson*—Let us think back to a story we heard, of a man sent by God to tell people that Jesus was coming. This man told people to be sorry for their sins, and to get ready for Jesus' coming, and he baptized them in a river.

Here is a lonely prison on this mountain (outline). Who was in the prison? John the Baptist! Has he been doing wrong?

*In Prison*—We'll draw a



crown as we talk of a Roman ruler, Herod, who had a wicked wife named Herodias. John had reproved them for their great sins. This made Herodias very angry at John, so that she would have killed him. Herod at first "feared John . . . and heard him gladly," Mark 6:20. But afterwards Herod had put John in this prison, v. 3, and would have put him to death, only he feared the people, v. 5. Was this right?

*A Birthday Feast*—Have you ever had a birthday party? Birthdays should be days for joy and good thoughts and good promises. Let us look into Herod's palace. Everything is gay. It is a gala day. It is Herod's birthday! He has invited all his great men to a supper. Let us look into the grand dining hall! See the tables laden with good things of all kinds! Ah! see, there is wine also on the table! Herod is drinking, and drinking, and drinking again. He becomes excited. He does not know what he is doing or saying. See! a beautiful young girl, daughter of Herodias, comes in to dance at the feast! She pleased Herod and his men. He says, "What shall I give you for dancing so beautifully for us? I'll give you anything you ask." What a promise! The young girl ran out to ask her mother, Herodias, what she should ask the

king to give her. Wicked Herodias had been watching for a chance to coax Herod to have John killed. Here is the chance! She tells her daughter to ask that John be killed. Herod thinks he must keep his promise. He sends a soldier to the prison, and John is put to death. Herod could not forget John and his faithful words against sin, and when Jesus came preaching, Herod thought it must be John come to life again.

*Golden Text*—Repeat. Which would you rather be—John, faithful against sin, wearing the crown of life in heaven, or Herod and Herodias, wearing a crown now, but no hope of a heavenly crown?

*A Good Promise*—Herod made a bad promise. Drink had taken away his senses.

Here is a good promise we all can make—I WILL NOT TOUCH WINE NOR STRONG DRINK. Would you like to make that promise now? John the Baptist kept that promise, Luke 1:15.

Let us be faithful, and we, too, shall receive the crown.

*Something to Remember*—Jesus wants me to be faithful.

*Something to Draw*—Draw a scroll, "I promise, etc.," and remember the wrong strong drink caused Herod to do.

*Lesson Point*—Faithfulness.

### SUPERINTENDENT'S BLACKBOARD REVIEW

HEROD	JOHN
PLEASURE	DUTY
SELF-CONTROL	

HEROD	JOHN
PLEASURE	DUTY
INTOXICATION SELF-CONTROL	
HAPPINESS	

We learn to-day about two men—HEROD and JOHN. One magnificent in his clothes and equipage, the other magnificent in his manhood. The great aim of Herod's life was PLEASURE, but John was ruled always by DUTY. The first demand of

conscience is that duty, not pleasure, should rule. The first step toward manhood is self-government, SELF-CONTROL.

HEROD	JOHN
PLEASURE	DUTY
INTOXICATION SELF-CONTROL	
WRECK HAPPINESS	

This does not exclude pleasure from your life; but it keeps a strong grip of the reins, so that pleasure cannot run away with you, and wreck your life and happiness. Herod thought that yielding to the allurements of pleasure would bring happiness, so he lost all control and yielded to its INTOXICATION. Men think they can follow pleasure and still have self-control. Never. If you let pleasure rule you, its intoxication will always follow; if you let duty rule you, self-control is sure, and this always brings HAPPINESS. But it brought John death! Yes; we all die. Duty brings happiness both here and hereafter. Herod died, too; and in misery. Pleasure through its intoxication brings wretchedness and WRECK.



## Lesson XII.

## JESUS FEEDS THE FIVE THOUSAND

March 20, 1904

Matt. 14:13-23. Commit to memory vs. 20, 21. Comp. Mark 6:30-56; Luke 9:10-17. Read John 6.

GOLDEN TEXT—Jesus saith unto them, I am the bread of life.—John 6:35.

13 When Je'sus heard of it, he <sup>2</sup>departed thence by ship into a desert place apart: and when the <sup>3</sup>people had heard thereof, they followed him on foot <sup>4</sup>out of the cities.

14 And <sup>5</sup>Je'sus went forth, and saw a great multitude, and <sup>6</sup>was moved with compassion toward them, and <sup>7</sup>he healed their sick.

15 And when <sup>8</sup>it was evening, his disciples came to him, saying, "This is a desert place, and the time is <sup>9</sup>now past: send the <sup>11</sup>multitude away, that they may go into the villages, and buy themselves <sup>12</sup>victuals.

16 But Je'sus said unto them, They <sup>13</sup>need not depart: give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

**Revised Version**—1 Now when Jesus heard it: <sup>2</sup> withdrew from thence in a boat, to: <sup>3</sup> multitudes heard: <sup>4</sup> from the cities; <sup>5</sup> he came forth; <sup>6</sup> he had compassion on them: <sup>7</sup> *Out* he; <sup>8</sup> even was come, the disciples; <sup>9</sup> The place is desert; <sup>10</sup> already; <sup>11</sup> multitudes; <sup>12</sup> food; <sup>13</sup> have no need to go away; <sup>14</sup> And he; <sup>15</sup> he; <sup>16</sup> the; <sup>17</sup> took up that which remained over of the broken pieces; <sup>18</sup> did eat; <sup>19</sup> he; <sup>20</sup> enter into the boat; <sup>21</sup> till he should send; <sup>22</sup> after; <sup>23</sup> the; <sup>24</sup> even was come.

## DAILY READINGS

M.—Jesus feeds five thousand, Matt. 14:13-23. T.—Daily manna, Ex. 16:11-18. W.—Enough and to spare, 2 Kgs. 4:38-44. Th.—Four thousand fed, Mark 8:1-9. F.—A boy's store, John 6:5-13. S.—Not by bread alone, Deut. 8:1-6. **S.**—The Bread of Life, John 6:41-51.

**Catechism**—**Ques. 14.** *What is sin?* A. Sin is any want of conformity unto, or transgression of, the law of God.

18 <sup>14</sup> He said, Bring them hither to me.

19 And he commanded the <sup>11</sup> multitude to sit down on the grass, and <sup>12</sup> took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to <sup>16</sup> his disciples, and the disciples to the <sup>11</sup> multitude.

20 And they did all eat, and were filled: and they <sup>17</sup> took up of the fragments that remained twelve baskets full.

21 And they that <sup>18</sup> had eaten were about five thousand men, beside women and children.

22 And straightway <sup>19</sup> Je'sus constrained <sup>16</sup> his disciples to <sup>20</sup> get into a ship, and to go before him unto the other side, <sup>21</sup> while he sent the multitudes away.

23 And <sup>22</sup> when he had sent the multitudes away, he went up into <sup>23</sup> a mountain apart to pray: and when <sup>24</sup> the evening was come, he was there alone.

**Ques. 15.** *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

## LESSON PLAN

I. A Day of Blessing, 13, 14.  
II. The Evening Miracle, 15-21.

III. A Night of Prayer, 22, 23.

**Lesson Hymns**—Book of Praise, 404; 418; 81 (Ps. Sel.); 197; 559 (from Primary Quarterly); 80.

## EXPOSITION

**Time and Place**—April, 29 A.D.; a plain near Bethsaida on the north-east shore of the Lake of Galilee.

**Connecting Links**—Except the resurrection, this is the best attested miracle in the gospels, for it is recorded in all four gospels, and serves in them all as a turning point in the Saviour's ministry. The first three evangelists place the event immediately after the return of the disciples from their mission through Galilee. During their absence, Jesus, then probably at Capernaum, had learned of John the Baptist's death. The great Teacher now wishes to gather up with them, in solitude, some of the lessons of their tour. But the eagerness of the multitude changes His purpose.

## I. A Day of Blessing, 13, 14.

V. 13. *When Jesus heard of it;* the death of John the Baptist, v. 12. This might mean danger to Jesus also (v. 2), especially as the Herodians (partisans of the Herod family and supporters of the Roman authority) had already united with their opponents, the Pharisees, against Him, Mark 3:6.

Also the atrocious wickedness that brought His great forerunner to death, must have made Jesus sick at heart, and inclined Him to withdraw from the crowd for a while. *From thence* (Rev. Ver.); from Capernaum (Edersheim). *A desert place;* not a barren, but a thinly peopled, district. *Apart.* Note the care of Jesus for the training of the twelve. He seeks frequent opportunities of taking them apart by themselves, the better to instruct them. *The people had heard thereof.* Mark says (ch. 6:33), they saw them going, and, starting on foot, kept round the head of the lake, and reached the other side first. The distance by sea and land was about the same, seven or eight miles. A calm day may have detained the boat.

V. 14. *Went forth;* from the boat, or "from His retirement in some sequestered nook." The sight of the crowds defeats His purpose of rest, for He cannot leave such a needy throng. *Was moved with compassion.* These beautiful words take us right down into the heart of Christ. Was it not this that brought Him into the world? Is it not His compassion that still makes Him our

Saviour? Mark (6: 24) says that to Him "they were like sheep not having a shepherd." Unfed by their religious leaders of the official class, they were hungry for the bread of life. From Mark (6: 34) and Luke (9: 11), we learn that Jesus spent much of the day in teaching the people. *Healed their sick*; illustrating and enforcing His teaching (Mark 6: 34) by His loving power.

### II. The Evening Miracle, 15-21.

Vs. 15, 16. *Evening*; the first of the "two evenings," from three to six o'clock. In v. 24 it is the second, from six o'clock onwards. *The time is now past*; for sending the multitude away to get food. *Give ye them to eat*; an impossibility, in the eyes of the disciples. They would require at least 200 denarii or "pence," (John 6: 7), to feed them, that is, \$35 or thereabout. Since the denarius was the laborer's daily wage, this would be about seven months' pay.

V. 17-19. *Five loaves* (John says "barley loaves"), and *two fishes*. John also tells us they belonged to a lad. These barley loaves were round, flat cakes, a thumb's breadth in thickness, and about the size of a plate, the common food of the poorer classes; the fishes (like our sardines) were hardly more than a relish. *Bring them hither to me*. There is to be no illusion. It is to be real food, of the same sort that was brought to Jesus, but He is to be the great multiplier and distributor. *To sit down*; as to a regular meal. *On the grass*. Mark 6: 39 says it was green. This agrees with John, who says it was at the time of the Passover—April, the second Passover in our Lord's ministry, John 2: 13-25. Thus, His Galilean ministry had now lasted at least one year. Mark also tells us that the people sat in groups so as to make the work of distribution easier, and that they looked "like garden beds," probably because of the mingled colors of their clothing—the picturesque tale of an eye-witness. *Took the five loaves, etc.* These words are almost identical in the three gospels. Jesus, like the father of a family, looks up to heaven and directs their thoughts to the bountiful Giver of all. *Blessed*; the little which they had. Note how all these words have given the form to our New Testament

feast, the Lord's Supper (See Luke 22: 19, 20).

Vs. 20, 21. *Were filled*. They ate a full meal. *They*; the twelve apostles. *Fragments that remained*; the pieces into which the loaves had been divided, and which had been multiplied in the course of distribution. *Twelve baskets*; large hampers, shaped like a pot, for holding provisions while travelling. Each apostle would have one. Note that economy is a divine law. *Beside women and children*. There must have been a good many more than 5,000 in all; for family groups would go to the Passover.

### III. A Night of Prayer, 22, 23.

Vs. 22, 23. *Constrained His disciples to get into a ship . . . went up into a mountain apart to pray*. From the fourth gospel we learn what a profound effect the miracle had upon the people. They felt that the Messiah promised by Moses had come. So they wish to make Jesus a king. The old temptation of Jesus must have revived at this time, for here was a willing people, and this downtrodden Galilee was crying for relief from the impious license of the court of Herod, and the religious and political government. Did not His sympathy almost force Him to it? His disciples even were so eager for it, that He has to send them away in a boat under cover of night, John 6: 15, 16. "By a comparison of the different accounts we learn that Jesus sent His disciples across the lake, while He prayed alone in the mountain. Jesus came to them, walking on the water in the storm, entered their boat, calmed the sea, and the next morning in the synagogue preached His great discourse on the Bread of Life."

### Light from the East

HEALED—Few things impress a traveller in the East more than the many blind, deformed and leprous persons he sees begging everywhere. The street corners and mosque doors of a land where the common people have no doctors and no hospitals, often look like one vast lazar house. Even where hospitals are accessible, the people are suspicious of them, and will not use them. Sometimes a doctor among the tourists has

been able to draw an aching tooth, or to close up some severe wound, and consequently there are many heart-rending cries for healing, as well as for alms, from every wayside group. The lepers, especially, are a pitiful sight, when they gather in a semi-circle around one in various stages of the terrible disease, with nose or lips eaten away, holding out hands without fingers,

shuffling along on feet without toes, and, in some cases, with arms and legs twisted like gnarled grape vines. Occasionally one sees even little children sitting by them in different stages of mutilation and decay. One longs for the Master to heal these incurables, and cannot but recognize the vast field of influence open to the medical missionary in these lands.

APPLICATION

*He departed . . . into a desert place apart, v. 13.* Rest was imperative, that His great heart might ease its burdens and prepare for new tasks. Here lies a needed lesson for our hurried age.

The Rest Cure

When perturbed by anxious fears, rather than act hastily, come apart for a season with the Lord. When the press of business becomes so great that we feel we have no time for rest, then we need it most. "I have so much to do," said Luther, "that I cannot get on without three hours a day praying." Sir Matthew Hale declared, "If I omit praying and reading God's word in the morning, nothing goes well all day."

*Jesus . . . was moved with compassion, v. 14.* Although our Saviour's immediate purpose was a little much-needed rest for Himself and His disciples, yet, when from the mountain side He saw a great stream of people searching for Him, some on crutches, some with

A Great Motive

timid step of the blind, some carried on litters by affectionate friends, a deep compassion filled His heart. Even solitary communion with God seemed a selfish act of piety. So He abandoned His purpose, and descended among the multitude and healed their sick. A great compassion is the first requisite for persistent Christian work. Indeed no other cause is necessary. If once we really saw the need of the world, and knew the power of the Saviour, we could not remain satisfied until we had brought some thirsty soul to the streams of living water. Without being a physician, a man may be a great healer.

"Canst thou not minister to a mind diseased.

Pluck from the memory a rooted sorrow?"

*Send the multitude away, v. 15.* We must

not act the part of the disciples, who tried to shirk their responsibility. We must not

What of the Poor?

say, "Our congregation is small, we have little wealth. Send the poor away. We are sorry, but we can do nothing for them." Nor, more selfishly still, ought we to say to the managers, "Keep the few remaining pews in our church for good families. Send the multitudes away to down-town churches and mission halls." "That door," said a courageous minister to his people, "shall fly open as quickly at the touch of a poor man's hand, as at that of the rich." But, shame to tell, the minister had to leave. That happened on this continent.

*Give ye them to eat, v. 16.* A beautiful story is told of King Alfred, in the days when he was hard pressed by the Danes.

The King's Half Loaf

The royal provision was reduced to one loaf. A beggar knocked at the castle for food.

The Queen was sending him away, when Alfred ordered, "Give him half. He that could feed the five thousand with five loaves and two fishes, will make the other half suffice for more than our necessity." There is a giving that multiplies our resources, and a withholding that lessens them. Ministering of our means to the poor is sowing the seed that returns a plentiful harvest.

*The five loaves, and the two fishes, v. 19.* It matters not how small our gifts or how meagre our talents, if they are cheerfully given to Christ, he can multiply their power. On the island of Skye in 1812, religion was well-nigh dead. Only five or six New Testaments were to be found among several thousands of people. An itinerant preacher attracted large audiences, but apparently without results, until a blind fiddler was

converted. The labors of this man brought about a mighty revival.

*The fragments*, v. 20. A carpet in the San Francisco mint was once burnt, and yielded \$2,500.00 of gold. This had lain there in dust so fine as to be altogether

**Gold in the Carpet** unsuspected. What waste material is there not in every church? Let us practise a sanctified economy, not only of material blessings, but of spiritual gifts as well, that nothing may be lost in the Master's service.

*He went up into a mountain apart to pray*, v. 23. Where a man prays the most fervently, may be a test of his real character. Where is it that we offer our most fervid supplications? Is it in the hearing of large audiences,

**Where a Man Prays.**

as the Pharisees loved to pray, or is it in the secrecy of the closet, that our Father who seeth in secret may reward us openly? It was God alone who heard Him, when "Cold mountains and the midnight air Witnessed the fervor of His prayer."

### TEACHING HINTS

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

#### For Bible Class Teachers

Ask in how many of the gospels this miracle is recorded. Inform the class that the miracle is associated with a great crisis in our Lord's career. It led to the suggestion that He should be made a King, and to His rejection of the proposal. He proceeded further to advance the loftiest spiritual claims, expressed in most extraordinary language, and so drove from His side all whose loyalty was not founded on a spiritual basis, John 6 : 22-71.

You will notice that the Lesson springs out of the preceding one. The news of the death of the Baptist leads our Lord to cross to the other side of the sea of Galilee. Added to this was probably the return of the twelve, and His desire for repose, alike for their sake and His own.

A map will show you how easy it was for the crowds to reach by land the spot to which our Lord was proceeding, even more rapidly than He reached it by boat. The multitude was probably augmented at this time by pilgrims on their way to the Passover Feast.

The day had passed, the sun was declining; yet the crowd had not dispersed. The disciples call our Lord's attention to the hour, as they perceived that they must be sent away at once, if they were to be able to procure any food in the adjacent villages. Dwell on the surprise with which they must have heard Him say, "They need not depart; give ye them to eat." What was the

food they had at their command? Five loaves of the commonest bread—barley, and two fishes as relish. There was not a mouthful for each person.

Bring each new step in the incident before the class, so that it shall stand out distinctly. The disciples' description of the poverty of their store was followed by the words, "Bring them hither to Me." What did the disciples expect, when they heard these words? What did the crowd expect, as they sat down in obedience to the command of the disciples? Describe the scene. Or, still better, catechise your class in such a way that you will make use of all their knowledge in bringing the situation vividly before them. Follow Jesus in each separate word and act. Bid the class reproduce some of the talk of the crowd. What did the grown-up men say? What did some of the boys say?

All ate, five thousand men, "beside women and children," and were filled. Each got all he or she needed or wanted. There was no lack. The food was the homeliest, but it was abundant. To such a degree had the five loaves and the two fishes been increased.

Jesus sympathizes; He heals and feeds, but He wastes not. The Lord and Maker of all is thrifty. The fragments are not thrown away, but gathered to be used. Ask why. Seek for applications in our daily life. Teach the lesson of trust in God for our daily bread, and of our own diligence, thrift and foresight.

Jesus fed the body. He wishes to feed the soul, too. He is feeding your body. Is

He feeding your soul? Close following on the feeding of the five thousand was the wonderful discourse on the Bread of Life, John 6. Have you partaken of that Bread?

### For Teachers of the Boys and Girls

The "it" of v. 1. is a magnetic point—"heard of it," the horrible murder of God's greatest prophet, Jesus' own kinsman (what relationship between them?) and fore-runner.

What did Jesus do? It was not a flight through fear. Imagine the Man who used the scourge in the temple, the Man of Gethsemane, of Pilate's judgment hall, afraid! He went apart, as every fervent soul, when greatly tried, must do, if it is to remain strong, went apart to be alone with God.

The whole lesson is out of doors. Jesus was no pent-up house-teacher. He is never so much Himself as when under the open sky.

*The Great Healer*; that is our first view of Him, v. 14. It was getting to be an old story, but is healing ever an old story—to the one that is sick? It is an old story, because Jesus is never weary of helping, and because there are always some who need to be helped. No sin-sick soul need go unhealed, unblesed.

*The Great Provider*. Bring out the helplessness of the disciples; in despair, because they saw no way of feeding the hungry

multitude; and in still greater despair—for they thought their Lord had taken leave of His senses—when He said, "Give ye them to eat." What makes us distrust ourselves, as Christ's servants, and distrust the Christ? Just want of faith. He who believes, judges nothing too hard for His heavenly Master, nor for himself as that Master's servant. The eleventh of Hebrews is a splendid proof.

The five wee loaves and the two bits of fishes! Not much more than a hungry boy's luncheon. What faith in Jesus' wisdom, if not in His power, that lad (John 6: 9) had. How a wholesome boy likes to help! And the little help that a boy can give—say in a church or Sunday School or Young People's Society—often counts immensely.

Mark the economy of miracle. Jesus does as little as He can, that His disciples and the people should do as much as they can. He might have made the bread and fish, but He uses what there is; He might have gone to the lad for them, but He said, "Bring them hither to Me"; He might have caused the bread to shower down like manna, but He had the disciples send the people all in regular order (Mark 6: 39, 40), and then pass the bread from rank to rank. But what is our greatest, to Jesus' least? The lesson is—trust to His power and do what you can.

Verses 22, 23 show, again, the secret of Jesus' power—it is the secret of all power—to be much alone with God.

### ADDED HINTS AND HELPS

#### Lesson Outline

##### I. *The Compassionate Saviour.*

1. Though requiring and seeking rest.
2. He was touched by the needy multitude.
3. And healed all the day long.

##### II. *The Helpless Disciples.*

1. Before the hungry crowds.
2. In view of Jesus' command.
3. And their slender stock of food.

##### III. *The Miraculous Provision.*

1. The calm confidence of the supply.
2. The blessing of the food.
3. The work of the disciples.
4. The abundance of the supply: more left than there was at first.

##### IV. *Jesus at Prayer.*

1. The dismissal of the multitude, who wished to take Him by force, and make Him King, John 6: 15.
2. And of the disciples, lest they should be tempted to join the people.
3. His own solitary communion with God.

#### Lesson Points

What we can do for Jesus, should concern us as much as what Jesus can do for us. v. 13.

Unless compassion is practical it is spurious. v. 14.

Our responsibility does not cease, until our resources are exhausted. v. 15.

What Christ commands can be accomplished, v. 16,

Jesus does not claim more than we have, but He claims all that we have. v. 17.

The hope of the world is in heaven's blessing and human effort. v. 19.

Food never fails at the gospel feast. v. 20.

Plenty for wise use, nothing for wicked waste, is the law of God's kingdom. v. 20.

The world sends us away sad; Jesus, satisfied. v. 22.

For us, as for the Saviour, prayer is the secret source of power. v. 23.

### From the Library

At the north-eastern corner of the lake, a little beyond the point where the Jordan enters it, was . . . Bethsaida, or "Fish-House," once . . . a small village, but recently enlarged and beautified by Philip, tetrarch of Ituræa, and called . . . Bethsaida Julias. The second name had been given in honor of Julia, the beautiful but infamous daughter of the Emperor Augustus.—Farrar.

It is worthy of note that the delta which the river forms here is said to have increased considerably from alluvial deposit; so that we should think of the ancient coast line as some way farther back than it is at present.—Professor Sanday.

God sometimes asks us to do for Him more than we can, as when He commands us to keep His whole law; but always in order to show us how easy it is to rest on Himself. "As when the mother bids the infant come to her, which hath not yet the steady use of his legs, it is that he may cling the faster to her hands and clothes for support."—Lindsay.

We have here a parable of life eternal, life to be bestowed in no other way than by the death to be accomplished at Jerusalem at the next passover, life for thousands, life ministered through the disciples to the multitudes, and not diminished in the ministering, but growing and multiplying in their hands, so that after all are fed there remain "twelve baskets full,"—far more than at first: a beautiful hint of the abundance that will remain for the Gentile nations of the earth.—Dr. J. Monro Gibson.

The Roman writer, Juvenal, says that the furniture of a Jew consisted of a basket (for food) and some dried grass (for a bed): these were provided to avoid contamination.—Century Bible.

The thought which shines through all others, as we read this narrative, is the genial tenderness of Christ. He is here seen to be considerate of our wants, mindful of our weaknesses, quick to calculate our prospects and to provide for us, simple, practical, earnest in His love.—Professor Marcus Dods.

### Topics For Brief Papers

(To be ready on the day of the Lesson)

1. The lad with the loaves.
2. Jesus the Bread of Life.

### Prove from Scripture

That God gives our daily bread.

### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Where did Jesus hear of John the Baptist's death? Who returned to Him about this time?

13, 14 From what place did Jesus set out? Whither did He go? Who were with Him in the boat? What other persons went to the same place? How did they travel? What was the distance? What did Jesus do during the day?

15, 16 What did the disciples advise? What did Jesus command them to do? What did they think about the command?

17-21 What was the supply of food? Who brought it? How were the people seated? What did Jesus do before giving food to the people? How much did they get? How much was left over?

22, 23 Whither were the disciples sent? Where did Jesus spend the night? How?

**Seniors and the Home Department**—Where did the miracle of the Lesson take place? At what time in the life of Jesus?

13, 14 Give the reasons for Jesus' going to Bethsaida. What is meant by "a desert place"? What was Jesus' feeling towards the multitudes? How did He show it?

15-21 Explain "first evening" and "second evening." What is meant by "the time is now past"? Whence did the baskets come?

22, 23 What effect had the miracle on the crowd? Why did Jesus send the disciples away? For what may He have prayed? For how long did He pray?

**Seek-Further Questions**—What similar miracle did Jesus work? Give other occasions on which we are told that Jesus prayed.

**Answers to Seek-Further Questions**—

(1) Herod the Great (Matt. 2 : 1); Herod the Tetrarch (Luke 3 : 1), son of the first; Herod the King, known as Herod Agrippa I. (Acts ch. 12), a grandson of the first; Herod Agrippa II., called in the New Testament simply Agrippa (Acts 25 : 13), son of the third and grandson of the first. (2) Felix, Acts 24 : 25.

### The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 14, 15. *The nature and beginning of sin.* We have here, first, a definition of sin. It is represented as disregard or defiance of authority. The authority is that of the law of God. This law is made known to man in various forms. It is written in their hearts (Rom. 2 : 15); revealed in nature (Rom. 1 : 19, 20); declared by the prophets (Heb. 1 : 1); contained in the Scriptures; inscribed on the tables of stone given to Moses; and finding its fullest statement in the teachings of Christ and His apostles.

Sin is described in the Bible by a great variety of words, such as disobedience, unrighteousness, iniquity, shortcoming, transgression, error. The root idea of the words most commonly used is that of missing the mark.

The Shorter Catechism views sin in two aspects, negative and positive. It is first, "want of conformity unto" the law of God. This means: (1) That sin does not consist entirely in actions. The permanent character of a man, his disposition and affections, when not in agreement with God's law, are sinful; (2) That omissions, failures, and defects in duty are sinful, as well as positive transgressions.

Regarded positively, sin is "transgression" of the law of God. The law, so to speak, lays down a line which we are forbidden to cross. Sin is the overpassing of this line.

The beginning of sin is the subject of Ques. 15. Note, that the outward act, in which the first sin consisted, was perfectly innocent in itself. Unless the eating of the fruit had been forbidden, there would have been nothing wrong in partaking of it. The mercy of God is shown in His selection of so easy and clear a test of the obedience of our first parents.

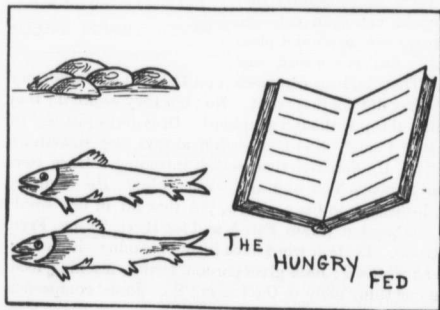
The sin was one of disobedience. The incitements to it were the natural desires within and the allurements of Satan without.

### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—Recall last Lesson: the disciples of John on their sorrowful errand to tell Jesus of the death of their master, and of the dreadful way he had come to his death.

*Lesson Subject*—Jesus feeding the hungry.

*Lesson*—Outline Sea of Galilee. Show portion of Capernaum and Bethsaida. Jesus is at Capernaum. He hears the sad news,—John the Baptist is dead! Jesus wants to get away to a quiet place, to pray and to teach His disciples. He starts in a little boat, with His disciples, for the fishing village of Bethsaida. They look back! On the shore is a crowd of people who have come hoping to meet Jesus! See the dis-



## Jesus Feeds the Five Thousand

appointed faces! Some of them remember that they can walk around the lake shore to the place where Jesus has gone! Away they go, the crowd getting larger as they pass along, joined by groups here and there, as the news spreads that they are going to hear Jesus!

Is Jesus angry or impatient when He sees them coming, and knows He will have no quiet time? No! Watch His kind, patient face, as He goes amongst them, healing the sick, talking, preaching all day long. They never tire listening to the gentle voice, and looking at the kind face, and feeling the touch of the loving hand.

*Feeding the 5,000*—Night comes on. The people have had nothing to eat all day. There are many women and children amongst them. How tired and hungry the little ones must be! It is quite time for supper and bed!

Tell the story. A little lad had a basket, with five barley loaves (describe), and two small fishes ready cooked for eating, John 6: 9. (We never know what wonderful use Jesus will make of our small gifts.)

Picture the scene, as this great crowd of men, women, and children (strokes) are seated, as if for a picnic. But how different from our picnics! All hands are empty, no

tables spread, no baskets! Surely there will be no picnic here! Watch Jesus! He gave thanks to God first. Then He gives a piece of bread and fish to Peter, saying, "Feed that group;" another to John, saying, "Feed those;" another to Philip; another to Andrew, etc. Jesus made more than enough to feed everybody. He sends them away rested and satisfied. (Jesus always does this for those who seek Him.)

*A Greater Miracle*—How wonderful! you say. Yes! but listen! Did you have any breakfast this morning? Any dinner? Who gives you your food? How does mother get it? By some such questions, lead the children to see that Jesus (who is really God) is feeding all the people in the world, and even the little birds, Matt. 6: 26. (Show some grains of wheat, etc.) God will never let those who love Him lack food. Let us say every day, "Give us this day our daily bread;" and never forget to say "Thank you, God!" before eating your food.

*Golden Text*—Outline an open Bible. Explain how Jesus feeds both souls and bodies.

*Something to Remember*—Jesus can supply my wants.

*Something to Draw*—Draw a fish, a loaf, and an open Bible.

*Lesson Point*—Feeding.

## SUPERINTENDENT'S BLACKBOARD REVIEW

COMPASSION

This is a lesson about COMPASSION. Jesus and His disciples were wearied by the crowds of people, who pressed upon them so constantly that they could not even eat. So they sailed over to a quiet place to rest. But the crowd saw

JESUS'  
COMPASSION  
FORGIVES YOU  
HEAL TEACH FEED

them going, and hurried there, too. They had no compassion on Him; it is Jesus' compassion. Why did He pity them? They did not deserve it. No; but they *needed* it; they were like sheep without a shepherd. Does Jesus just say He

JESUS'  
COMPASSION  
GIVES YOU  
so  
GIVE YE TO THEM

is sorry for them? No; compassion always *does* something. First of all, He FORGIVES their selfish intruding. Jesus' compassion forgives YOU and me. What else? He begins to HEAL, to TEACH, to FEED. Now, put that all in one word: Jesus' compassion (erase FOR-) and full for HEAL, TEACH, FEED, print GIVES. Let that word have its full meaning—it includes all we have erased: Jesus gives pardon, health, teaching, food.

He supplies all our needs. There is one thing more in the lesson: So. Jesus' compassion gives you, so GIVE YE TO THEM.



Lesson XIII.

REVIEW

March 27, 1904

Read the Lessons of the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

Matt. 4: 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.

CATECHISM

Questions 1-15.

PROVE FROM SCRIPTURE

That Jesus came to bless men

LESSON HYMNS

Book of Praise, 38; 32 (Ps. Sel.); 36; 366; 545 (from Primary Quarterly); 26.

DAILY READINGS

- M. —The boyhood of Jesus, Luke 2: 40-52.
- T. —The baptism and temptation, Matt. 3: 13 to 4: 11.
- W. —Jesus rejected at Nazareth, Luke 4: 14-30.
- Th. —A Sabbath at Capernaum, Mark 1: 21-34.
- F. —Jesus forgives sin, Mark 2: 1-12.
- S. —Hearers and doers of the Word, Matt. 7: 21-29.
- S. —Jesus calms the storm, Mark 4: 35-41.

REVIEW CHART—First Quarter

STUDIES, SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 2: 40-52.....	The Boyhood of Jesus.	And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2: 52.	1. The child Jesus. 2. Jesus at the feast. 3. Jesus in the temple. 4. Jesus and His parents.
II.—Matt. 3: 1-12.....	The Preaching of John the Baptist.	Repent ye; for the kingdom of heaven is at hand. Matt. 3: 2.	1. The preacher. 2. The hearers. 3. The message.
III.—Matt. 3: 13 to 4: 11	The Baptism and Temptation of Jesus.	And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3: 17.	1. The baptism of Jesus. 2. The descent of the Spirit. 3. The temptation of Jesus.
IV.—Luke 4: 16-30.....	Jesus Rejected at Nazareth.	He came unto his own, and his own received him not, John 1: 11.	1. Reading the scriptures. 2. Preaching the gospel. 3. Rejected by His hearers.
V.—Luke 5: 1-11.....	Jesus Calls Four Disciples.	If ye continue in my word, then are ye my disciples. John 8: 31.	1. A sermon. 2. A miracle. 3. An enlistment.
VI.—Mark 1: 21-34.....	A Sabbath in Capernaum.	He laid his hands on every one of them, and healed them. Luke 4: 40.	1. In the synagogue. 2. In Peter's house. 3. At the door.
VII.—Mark 2: 1-12.....	Jesus Forgives Sins.	The Son of man hath power on earth to forgive sins. Mark 2: 10.	1. Power claimed. 2. Power questioned. 3. Power proved.
VIII.—Matt. 12: 1-13.....	Jesus and the Sabbath.	It is lawful to do well on the Sabbath days. Matt. 12: 12.	1. A Sabbath in the fields. 2. A Sabbath in the synagogue.
IX.—Matt. 7: 21-29.....	Hearers and Doers of the Word.	Be ye doers of the word, and not hearers only. Jas. 1: 22.	1. Jesus the Judge. 2. The two houses. 3. The wondering hearers.
X.—Mark 4: 35-41.....	Jesus Calms the Storm.	He maketh the storm a calm, so that the waves thereof are still. Ps. 107: 29.	1. The start. 2. The storm. 3. The rebuke.
XI.—Matt. 14: 1-12.....	Death of John the Baptist.	Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.	1. A troubled conscience. 2. A wicked plot. 3. A cruel murder.
XII.—Matt. 14: 13-23.....	Jesus Feeds the Five Thousand.	Jesus said unto them, I am the bread of life. John 6: 35.	1. A day of blessing. 2. The evening miracle. 3. A night of prayer.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?  
 2. What is the Golden Text?  
 3. Time? Place? The Lesson Plan?  
 4. What persons are mentioned?  
 5. One truth I may learn from the lesson for my daily life.
- Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter

## THE QUARTERLY REVIEW

*"And Jesus went about . . . teaching . . . preaching . . . healing."*

The lessons of the present Quarter display the Lord Jesus as The Worker. "I must work," are His own words, John 9:6. "I have finished the work," is His consolation, as His stay on earth is coming to a close, John 17:4. The twelve lessons of the Quarter turn upon this Heavenly Worker and His works among men.

I. THE WORKER MAKING READY. Take time with this lesson; make the scholars see with their very eyes the Boy of twelve in the temple, eagerly listening and questioning, "My Father's business," already His chief concern. One of our most eminent missionaries said, "From my earliest boyhood, there was only one thing I ever wanted to be—a minister." The boy or girl has a hold on the true secret of success in life, who can say, "First, and always, I want to be a Christian."

II. THE WORKER ANNOUNCED. Not as a King merely, though a King He was, but as the great Husbandman. The picture in v. 12 (Matt. 3:12) is startlingly vivid—the garnering of the good and the destruction of the bad, at the last day; a process that is going on all our lives. Every act of obedience brings us a little bit of heaven here and now, and every wrong deed, sooner or later, a sharp taste of hell.

III. THE WORKER TESTED. First, acknowledged by the dove-like Spirit and the voice of God from heaven, as God's Son and God's Messenger; then tested, thrice over, by His, and God's, and our, greatest foe. "Stand like an anvil," is a necessary reminder to all who will work for God; for Satan will hammer them hard.

IV. AT WORK IN HIS OWN TOWN. It needs more courage than to work anywhere else. But Jesus shirked no task because it was difficult. What came of it? A storm of wrath, and a murderous onset. The worker who is not ready to run all risks is little fit for God's service.

V. SUMMONING FELLOW-WORKERS. Only God can save men; but even in this—His own, peculiar work—He calls men to His aid, as Jesus did the four fishermen that day. If we do not help, the world cannot be saved. And what greater honor open to any man than to be a "laborer together with God" (1 Cor. 3:9)?

VI. A DAY'S WORK. How crowded full they were, the days of Jesus' ministry—with teaching, preaching, healing! That day in Capernaum was a fair sample—in the synagogue, in Simon's house, at the street door; and so full of sympathy, so eager, so unwearying. A hard-hearted, careless, idle Christian, is a contradiction in terms.

VII. A WORK OF GRACE. Surgeons like the famous Lorenz can do wonders for twisted limbs. But no surgeon can restore a paralytic. Jesus did; and more, infinitely more; He forgave the man's sins. That was a work of grace, God's grace. The only Saviour who can meet our deepest need, is one who can work such works of grace in us and for us.

VIII. SABBATH WORK. The disciples plucking the ears of grain; that was a "work of necessity." The restoration of a withered hand. That was a "work of mercy." Such is the fence, inside which no one should find it hard to abide, on the Sabbath Day. (See Shorter Catechism, Ques. 60.)

IX. THE LAW OF WORK. The man who says, but does not do, and the man who both says and does—need you ask the scholars to make their choice between the two?

X. A WORK OF POWER. How vast the reach of this wondrous Son of Man: "Even the wind and the sea obey Him. Truly, we are safe if He is nigh."

XI. A LIKE-MINDED WORKER; who will fearlessly bear his testimony and do his duty, even when black dungeons and the executioner's sword are in sight. John the Baptist's spirit is that of every one who would be a true yoke-fellow of the Lord Jesus.

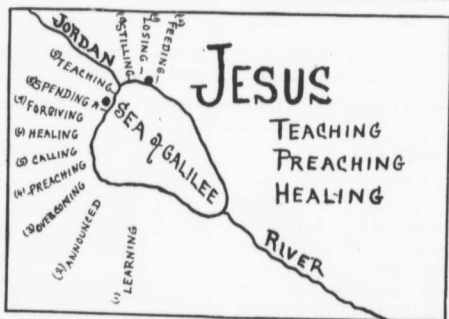
XII. A WORK OF MERCY. Not to restore a limb, or to heal a leper, or to save a life; but to keep a weary crowd from hunger. If the lessons that have gone before show Jesus as the Son of God, this reveals Him, oh how graciously! as the Son of man, our Brother and Friend.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Print **THINK**. We are going to think of all the wonderful stories we have been hearing about Jesus, and all the beautiful lessons He has taught us, and we are going to thank Him for His beautiful life here on earth and for the Holy Bible, all about Him.

Hymn—Sing, the Old, Hymn 555.

Review—If gested at the the Quarter lowed each lessons may be drawing a sent Galilee of Sea of Galilee the middle; point in each printed on from the cen-



"Tell Me Old Story," Book of Praise. the plan sug- beginning of has been fol- Sunday, the reviewed by circle to repre- (or draw map lee), Jesus in the leading lesson being rays going out tre, a symbol

(for symbols, see the Blackboards for the Quarter) being placed at the end of each ray.

Story for the Quarter—Or a story of the lesson may be briefly printed on the board, with spaces left for important words, which the children will suggest as you read the story.

Symbols—Or symbols suggestive of the lesson may be cut from cardboard and held before the children, while they tell what story the symbol suggests to them. Do not try to review as to details—simply the outstanding facts of each lesson, and the practical thought therefrom.

WE SEE JESUS

SYMBOL

SOMETHING TO REMEMBER

- |                                    |                                |                                      |
|------------------------------------|--------------------------------|--------------------------------------|
| 1. Learning from His teachers.     | A Bible.                       | Jesus wants me to be teachable.      |
| 2. Announced by His forerunner.    | A banner ("Jesus is coming.")  | Jesus wants me to be good.           |
| 3. Overcoming temptation.          | A shield ("Learn to say No!")  | Jesus is stronger than Satan.        |
| 4. Preaching a sermon.             | A scroll of parchment.         | Jesus has a message for me.          |
| 5. Calling men to follow Him.      | A fishing boat.                | Jesus wants me to follow Him.        |
| 6. Healing the sick.               | A hand.                        | Jesus can heal me.                   |
| 7. Forgiving the sinful.           | A heart.                       | Jesus is forgiving.                  |
| 8. Spending a Sabbath.             | A Commandment table.           | Jesus wants me to honor the Sabbath. |
| 9. Teaching obedience to His word. | A house on a rock.             | Jesus wants me to obey Him.          |
| 10. Stilling the storm.            | A ship.                        | Jesus can save from danger.          |
| 11. Losing a friend.               | A pledge scroll.               | Jesus wants me to be faithful.       |
| 12. Feeding the hungry.            | A fish, a loaf, an open Bible. | Jesus can supply my wants.           |

Close the Review with a simple prayer of thanks, repeated by the children after the teacher.

*Rev. Prof. Sermons  
Montreal*

# Teacher Training Course

Presbyterian Church in Canada

*Under the Direction of the General Assembly's Sabbath School Committee*

**DEPARTMENT OF SCRIPTURE—I. The Books of the Old Testament; II. Old Testament Geography and Institutions.**

N.B.—It is recommended that the Revised Version be consulted in these studies.

## LESSON XXI.

### ZEPHANIAH AND JEREMIAH

**ZEPHANIAH**—This prophet follows Isaiah and Micah (see Lesson XX.), but after a considerable interval, probably about three-quarters of a century, and must have been about contemporary with Nahum, the last of the prophets of the northern kingdom (see Lesson XIX). He prophesied in the early part of Josiah's reign, and probably had some share in bringing about the movement for religious reform carried through by that king. He is supposed by many to have been, like Isaiah, of princely birth, being descended from Hezekiah (ch. 1:1, Rev. Ver.), perhaps the king of that name.

**HIS MESSAGE**—His chief message is one of coming judgment for all the earth, a veritable "day of the Lord," which should destroy the wicked of all nations, including Nineveh, but should leave the righteous of Judah as a purified people. He does not say how this judgment was to come, and some suppose him to have in his eye a threatened invasion of Scythians from the far north. But, in any case, the collapse of the great Assyrian empire in the destruction of Nineveh, and the Babylonian invasion of Palestine, took place less than forty years later.

**JEREMIAH**—Jeremiah, who was a priest of Anathoth near Jerusalem, began his work as a prophet about the same time as Zephaniah, in the early part of Josiah's reign, but he continued to prophesy for about forty years, until after the destruction of Jerusalem by Nebuchadnezzar, and it was in the years immediately preceding that tragic event, that he became most prominent. He was not carried into captivity to Babylon, but retired, somewhat unwillingly, with a

number of his fellow-countrymen into Egypt and probably died there.

**HIS MESSAGE**—During the first twenty years of his ministry Jeremiah's message was almost entirely one of denunciation of the nation's idolatry and sin, with a warning of coming judgment to it, as well as to the neighboring countries. As in the case of his contemporary, Zephaniah, he does not as yet name the people through whom the judgment should be inflicted. In the fourth year of Jehoiakim's reign, however, the future was made clear to him through the crushing defeat of the Egyptians at Carchemish, on the banks of the Euphrates, by Nebuchadnezzar. Babylon was henceforth the power to be dreaded. Jeremiah sought to avert the coming ruin by urging repentance and advising submission. When, a few years later, the Babylonians actually besieged the city of Jerusalem, he was accused of being in their pay, because of his advice, and narrowly escaped being put to death.

In ch. 36, we are told how Jeremiah dictated his earlier prophecies to Baruch. Baruch probably completed the collection at a later date.

## LESSON XXII.

### HABBAKUK, OBADIAH, LAMENTATIONS

**HABBAKUK**—The prophecies of Habakkuk are not dated, but from their contents it may be concluded that his discourses were delivered after the Chaldeans, under Nebuchadnezzar, had begun their career of conquest and spoliation, perhaps after their first invasion of Palestine in 600 B.C. He regards them as the agents of God in the just punishment of His own people for their sins, but he announces the judgment of God against the Chaldeans in turn, for

their needless harshness and cruelty. In any case, the true Israel of God would not perish. The soul of the Chaldean might be puffed up because of his victories, but the just should live by his faith (chap. 2 : 4). This last assurance is quoted several times by Paul, in a somewhat different sense, as supporting his doctrine of justification by faith, Rom. 1 : 17 ; Gal. 3 : 11. (See also Heb. 10 : 38.)

Appended to the discourses is a prayer, or more properly a psalm, magnifying the Lord as the Judge of all and confidently predicting God's ultimate intervention for the deliverance of His own people. Habakkuk was a younger contemporary of Jeremiah, but seems to have prophesied for a brief period only.

**OBADIAH**—Obadiah's prophecy consists of only one chapter, and contains practically a single message, though representing perhaps several discourses. That message is a denunciation of Edom for its bitter hostility to Judah. The occasion is not clearly indicated, and it is differently placed by various scholars ; but the most probable view seems to be that it was the active assistance given by the Edomites to the Chaldeans, in the capture and overthrow of Jerusalem. There is a close parallel between part of Obadiah's prophecy and one on the same theme by Jeremiah (ch. 39).

It is supposed that both may be quoting from some older prophecy, now lost. Similar denunciations of Edom, for the same reason, are found in Ezekiel chs. 25 and 35. (Compare also Psalm 137 : 7.)

**LAMENTATIONS**—The book of Lamentations is a collection of five poems, all of which are dirges or wails over the destruction of Jerusalem and the desolate condition of the land. Apart from the common subject, they have no necessary connection with one another and each is complete in itself, but they conform to one general type of composition, having a somewhat peculiar mode of parallelism, found only occasionally elsewhere in Scripture. Four out of the five pieces are alphabetic acrostics. The fifth, though not an acrostic, has a verse for each letter of the alphabet.

The Septuagint Greek version, made be-

fore the Christian era, attributes the authorship of all these dirges to Jeremiah, and this tradition has found a place in most modern versions. But the Hebrew original makes no such claim, and most modern scholars are inclined to doubt it. It cannot be regarded as even certain that they were all written by the same author. But, in any case, they must have been written at no long time after the destruction of the city.

### LESSON XXIII.

#### EZEKIEL AND DANIEL

**EZEKIEL**—Ezekiel was a priest who was carried into captivity by the Chaldeans, along with other leading personages, eleven years before the destruction of Jerusalem by Nebuchadnezzar, and spent the remainder of his life in Babylonia. Five years after being carried away, he began to prophesy, discouraging the hopes of his fellow-exiles and of those left behind in Judæa, for a speedy restoration. Owing to their sins, they had every reason to fear worse troubles than any they had so far endured. This message was naturally most unwelcome ; but he impressed it upon their minds by a variety of symbolical actions and visions of a most striking character.

After the fall of the city Ezekiel was treated with more respect by his fellow-countrymen, owing to the fulfillment of his predictions, and during the remainder of his prophetic ministry he strove mainly to cheer them by the hope of an ultimate restoration, if they would but repent of their idolatry and sin. In order to stimulate their hopes, he gives in the closing chapters of his book (chs. 40 to 48) an ideal picture of the restored Jerusalem, with its temple, sacrifices and festivals. He also describes the redistribution of the land among the tribes. He himself passed away long before any of these hopes were realized.

Inserted in the middle of Ezekiel's prophecies (chs. 25 to 32) is a group of denunciations of divine judgment on the other nations of Palestine, which had apparently rejoiced in the downfall of Jerusalem.

**DANIEL**—Daniel is one of the most picturesque and striking figures in Old Testament history, and his book, is, at the same

time, one of the most interesting, and one of the most perplexing, books in the Old Testament collection.

Daniel is represented in the book as among the earliest to be taken to Babylon, when a mere lad, in order that he might be trained for the public service. He rose rapidly in favor and filled various prominent positions at the court of successive kings, throughout a long career, which lasted until the restoration. Amid all changes and at no small risk to himself, he remained faithful to God and to his religion.

The book which bears his name consists mainly of visions seen by the king, or by himself, of an apocalyptic character, outlining the history of the great world empires from his own time down to the time of Antiochus Epiphanes and the Maccabees, about 160 B.C. The rise and triumph of the Kingdom of God is also predicted, as a Kingdom which is to last for ever.

The authorship of this book is now much disputed. Formerly it was generally attributed to Daniel himself, although the book nowhere makes such a claim. Many scholars now place it at 167 or 168 B.C., and take it as being intended to support the faith of the Jews under the dreadful persecution which they were then suffering from Antiochus Epiphanes, the king of Syria.

## LESSON XXIV.

### THE LEVITICAL SACRIFICES

The Levitical system of sacrifices was somewhat complicated, and our information is too limited to make it possible to explain satisfactorily all the points connected with it. We may classify these sacrifices, (1) According to the material used; (2) according to the occasion when they were offered; (3) according to the ideas they were intended to express.

#### THE MATERIAL

1. The great majority were animal sacrifices—oxen, sheep, goats, turtle-doves or young pigeons. They were generally to be males without blemish, and were either burnt whole upon the altar, or a part burnt and the rest eaten.
2. Vegetable offerings, called meal offer-

ings in the Revised Version, the product of the tilled field or of the vineyard, not of garden herbs\* or the fruits of the orchard. These were sometimes an accompaniment of the animal sacrifices, and sometimes independent of them. A portion was burned and the rest eaten.

3. Wine or oil poured out as libations or drink offerings. These were never offered alone, but only as accompanying some other kind of offering.

4. Incense, always used in connection with some other offering.

#### THE OCCASIONS

1. Ordinary. These were, (a) the public daily burnt offering, presented morning and evening for the whole people. It combined all the materials—a lamb, flour, oil, incense. This sacrifice was doubled on the Sabbath. (b) Offerings by private individuals, as they felt disposed. These might be at any time and of any kind, according to their ability.

2. Extraordinary. These were sacrifices offered, (a) on the great festivals—passover, pentecost, etc.; (b) on the day of atonement; (c) at the consecration of priests; (d) at the cleansing of lepers; (e) at the purification from ceremonial uncleanness.

#### THE IDEAS EXPRESSED

1. The expiation of sin. This is by far the most prominent and the most frequent idea, both in the public sacrifices and in those offered by private individuals. The great majority were accompanied by a formal confession of sin, either general or special, which sin is supposed to be laid by the hand of the priest on the head of the victim, and to be expiated by its blood. On the annual day of atonement a second victim was led away, with the burden of the people's sin, into the wilderness, and there set free. In the case of private individuals, they were often presented for sins unwittingly committed.

2. The removal of ceremonial uncleanness.

3. Consecration to a sacred use, whether of persons, places or things.

4. Thanksgiving for mercies received or expected.

Sometimes two or more of these ideas appear in the same sacrifice.

\* AN ORDER OF SERVICE: First Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING.

Hark, the glad sound, the Saviour comes!  
The Saviour promised long;  
Let every heart exult with joy,  
And every voice be song!

On Him the Spirit largely shed,  
Exerts its sacred fire;  
Wisdom and might, and zeal and love,  
His holy breast inspire.

Hymn 35, Book of Praise

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

IV. SINGING. Psalm or Hymn selected.

V. RESPONSIVE SENTENCES.

*Superintendent.* Behold My servant, whom I uphold;

*School.* Mine elect, in whom my soul delighteth;

*Superintendent.* I have put My Spirit upon Him;

*School.* He shall bring forth judgment to the Gentiles.

*Superintendent.* He shall not cry, nor lift up, nor cause His voice to be heard in the streets.

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

*Superintendent.* If the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee,

*School.* And give Thee for a covenant of the people, for a Light of the Gentiles;

*Superintendent.* To open the blind eyes, to bring out the prisoners from the prison,

*School.* And them that sit in darkness out of the prison house.

VI. SINGING.

All glory, laud, and honor,  
To Thee, Redeemer, King!  
To whom the lips of children  
Made sweet hosannas ring.  
Thou art the King of Israel,  
Thou, David's royal Son,  
Who in the Lord's name comest,  
The King and blessed One.

Hymn 541, Book of Praise

CLASS WORK

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

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES.

*Superintendent.* Thou shalt call His name Jesus:

*School.* For He shall save His people from their sins.

*Superintendent.* Mine eyes have seen Thy salvation,

*School.* Which Thou hast prepared before the face of all people;

*Superintendent.* A light to lighten the Gentiles,

*School.* And the glory of Thy people Israel.

V. SINGING.

Jesus, Thou Joy of loving hearts,  
Thou Fount of life, Thou Light of men!  
From the best bliss that earth imparts  
We turn unfiled to Thee again.

Hymn 418, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.



Illustrates Offers No. 3 and 4

# ESTEY CHAPEL ORGANS



Illustrates Offers No. 1 and 2

**WE** believe the Estey Chapel Organ to be the best in the world to-day. Many others are of the same belief. Everybody would be if they knew the instruments as we know them.

One might well expect to pay much more for an Estey than for any other, but by our elimination of agent's commissions and similar expenses, we are able to offer them at prices which even our competitors admit are exceptional value. The organs selected for this offer are representative, but we will gladly mail fully illustrated catalogue and complete list of prices on application.

## Offer No. 1 - - \$80

A beautiful and appropriate Organ in solid walnut with brass rail top. The back is nicely finished and the organ is pleasing from every point of view. See illustration above.

### SPECIFICATIONS:

Bass.		Treble.	
Melodia	.....8 ft.	Diapason	.....8 ft.
Dolce	.....8 ft.	Dulciana	.....8 ft.
Viola	.....4 ft.	Vox Jubilante	.....8 ft.
Bass Coupler		Treble Coupler	
I Forte		II Forte	
		Vox Humana	

## Offer No. 2 - - \$100

An Organ in case exactly similar to that of No. 1, as per illustration; of greater tonal variety however; very full and satisfying in tone, above criticism in fact.

### SPECIFICATIONS:

Bass.		Treble.	
Melodia	.....8 ft.	Diapason	.....8 ft.
Dolce	.....8 ft.	Dulciana	.....8 ft.
Viola	.....4 ft.	Flute	.....4 ft.
Violetta (soft)	.....4 ft.	Vox Jubilante	.....8 ft.
Sub-Bass	.....16 ft.	Octave Coupler	
I Forte		II Forte	
		Vox Humana	

## Offer No. 3 - - \$130

Case in either walnut or oak, of Gothic design, especially in keeping with most church interiors. In its entirety it is a marvel of completeness. See illustration above.

The reeds in these organs are the celebrated "Estey Philharmonic Reeds," without a peer in their carrying qualities.

### SPECIFICATIONS:

Bass.		Treble.	
Melodia	.....8 ft.	Diapason	.....8 ft.
Dolce	.....8 ft.	Dulciana	.....8 ft.
Viola	.....4 ft.	Flute	.....4 ft.
Violetta (soft)	.....4 ft.	Vox Jubilante	.....8 ft.
Sub-Bass	.....16 ft.	Octave Coupler	
I Forte		II Forte	
		Vox Humana	

## Offer No. 4 - - \$150

Same case as that of No. 3, but of greater tonal variety. Has in all 257 Estey Philharmonic Reeds, and more nearly approaches a fine pipe organ in quality that we have ever found in a reed organ.

### SPECIFICATIONS:

Bass.		Treble.	
Melodia	.....8 ft.	Diapason	.....8 ft.
Dolce	.....8 ft.	Dulciana	.....8 ft.
Viola	.....4 ft.	Flute	.....4 ft.
Viola Dolce	.....4 ft.	Vox Jubilante	.....8 ft.
Harp Æolienne	.....2 ft.	Choral	.....8 ft.
Sub-Bass	.....16 ft.	Vox Humana	
Melodia Forte		Flute Forte	
Bass Coupler		Treble Coupler	

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A discount of 10 per cent. allowed for all cash.  
A new stool accompanies each organ.  
Each instrument safely packed without extra charge.

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## THE BOOK PAGE

From the Presbyterian Committee of Publication, Richmond, Va., we have received the first volume, to be followed by two others, of **Apologetics: Or the Rational Vindication of Christianity**, by Francis R. Beattie, D.D., LL.D., Professor of Apologetics and Systematic Theology in the Presbyterian Theological Seminary of Kentucky (605 pages; cloth, \$2.00 net; sheep, \$2.50 net; 25c. postage). Dr. Beattie has undertaken a survey of the whole field of apologetics. Few men are better qualified for the task.

The principle of division adopted by him is the various aspects of "the redeeming and restoring activity of God in the world as it appears in Christianity." Christianity implies a certain relation of God to man and the world. It has assumed a definite historical form in the world. And it has many practical problems with which to deal. Apologetics, therefore, admits of a threefold division, into Fundamental Apologetics, dealt with in the present volume, Christian or Historical Apologetics, and Applied or Practical Apologetics, to be discussed in two succeeding volumes.

Theism is the general topic of Fundamental Apologetics. Under it two questions fall to be considered. The first relates to the nature and origin of the theistic belief—a psychological problem. The second deals with the validity of this belief. The business of the apologete is to establish the reality of the object on which the theistic belief terminates. Here, in the language of philosophy, the problem is ontological. Dr. Beattie's thorough investigation of both these

questions is followed by a presentation and criticism of anti-theistic theories.

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PSALMS.

*The church blesseth God.*

LORD, which made heaven and earth.

3 He will not suffer <sup>a</sup> thy foot to be moved: he that keepeth thee will not <sup>c</sup> slumber.

4 Behold, he that keepeth Israel shall neither <sup>c</sup> slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy <sup>f</sup> shade upon thy right hand.

6 <sup>g</sup> The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall <sup>h</sup> preserve thy soul.

<sup>a</sup> Ps. 66. 9.  
<sup>b</sup> 1 Sam. 2. 9.  
<sup>c</sup> Ps. 25. 15  
& 121. 1  
& 141. 8.  
<sup>d</sup> Ps. 76. 5.  
<sup>e</sup> Ps. 2. 4  
& 11. 4.  
<sup>f</sup> Is. 5. 27.  
<sup>g</sup> Ps. 91. 1.  
Num. 14. 9.  
<sup>h</sup> Ps. 91. 5.  
Is. 49. 10.  
Rev. 7. 16.  
Cf.  
<sup>i</sup> Kin. 4. 19.  
<sup>j</sup> Ps. 4. 1.  
<sup>k</sup> Ps. 120. 6  
& 120. 1.  
<sup>l</sup> Ps. 97. 10.

### PSALM 123.

<sup>1</sup> The godly profess their confidence in God,  
<sup>2</sup> and pray to be delivered from contempt.

*A Song of degrees.*

**U**NTO thee <sup>b</sup> lift I up mine eyes, O thou that <sup>d</sup> dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 <sup>h</sup> Have mercy upon us, O LORD, have mercy upon us: for we are <sup>i</sup> exceedingly filled with <sup>j</sup> contempt.

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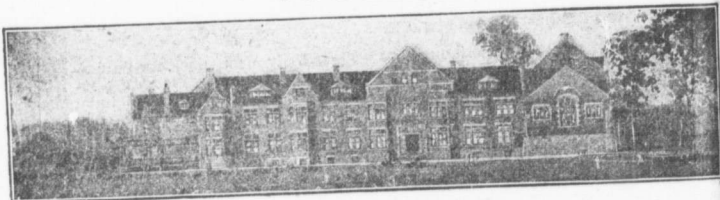
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