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TORONTO

# The Teachers Monthly

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

Vol. XVIII.

Toronto, October, 1912

No. 10

The now amalgamated Committee on Sabbath Schools and Young People's Societies held a two-days' meeting in Toronto early in September. Rev. Alex. Macgillivray, D.D., and Rev. W. R. McIntosh, B.D., are the joint-conveners. Plans were made for aggressive effort in both departments of the work, and for unifying the work of these, in so far as this may be found advantageous. The new Committee has made a good start.

Assurances are being received that our new magazine, *THE PATHFINDER*, is likely to hold its old friends as the *BIBLE CLASS MAGAZINE*, in the Bible Classes, and to make many new ones in the Young People's Societies.

Our readers are invited to send for sample copies of the first issue of *THE PATHFINDER*, which will be dated January 1913, but will be available the first of December preceding. We are anxious that all the members of our Bible Classes—and they are a rapidly increasing multitude—and all the members of our various Young People's Societies, should allow us, through the pages of *THE PATHFINDER*, to help them in their studies and training for Christian service.

The call to Christian young men and women has never been so loud and urgent as to-day, nor has their opportunity ever been so great. Time was when the church was apt to look askance at the young as workers. The work of the church was a solemn duty to be performed by people of mature years. Youth might well wait its turn. But this time has passed. No one is now prejudiced by his youth in even the most serious tasks of Christian service; and the churches look with eager hope to the enthusiasm and devotion of their young men and women. These, also, are themselves finding in Christian

service the highest and most satisfying field of labor and of enjoyment.

All which facts are strong reasons for thorough preparation for such service, and for heartiest and wisest co-operation in it. *THE PATHFINDER*, true to its name, will endeavor to lead the way both in the matter of Bible Study—by which “the man of God is thoroughly furnished unto all good works”, and in the discovery and application of the best co-operative methods. It recognizes that, without scripture knowledge, the hands of the worker will be weak, and without a knowledge of the best ways of working and of working together, much effort will go for nothing. The editors hope for a large and ever increasing constituency of young people, whom it will be their joy to aid.

## Getting Ahead of Whom?

*By Rev. R. B. Cochrane, M.A.*

We live in an age of strenuous competition. In the business and industrial world, in social life, and, unfortunately too often, among the denominations of the Christian church, this spirit of rivalry is strikingly manifested. In our so-called Christian society the principle upon which this struggle for supremacy is based seems to be, “every man for himself, and the devil take the hindmost.” So long as many men succeed themselves, they apparently care very little how many of their fellows they trample under feet. To “get ahead of the other fellow”, is the ambition of the average man of the world to-day.

Now the desire to be always seeking advancement and to be constantly making progress, is, without doubt, Christian in spirit. Paul was right in reaching forth into those things which are before.” No man is a true

follower of Jesus Christ who does not strive to make to-morrow better than to-day. For the Christian, the Golden Age is always in the future. He must be anxious to get ahead! but *not* ahead of his fellows by any methods and at any cost! The man whose life is ruled by such principles as these: "As ye would that men should do to you, do ye also to them"; and "Bear ye one another's burdens",—that man can never make it his life ambition to succeed by trampling on his fellowmen. Dishonest business competition, unworthy social jealousies, unseemly denominational rivalries have no place in a society or a life that is truly Christian.

But it *is* Christian to get ahead of ourselves! To strive to win the victory over our own weaknesses, to seek to bear our trials with ever increasing fortitude, to perform our tasks from day to day with greater fidelity and cheerfulness, to be constantly getting ahead of our meanness and selfishness,—this is the task God gives every man. The greatest business of life for every one of us is, after all—to get ahead of ourselves!

The young man on the athletic field does well to remember this great truth. To win, or to be defeated, in any contest is not as important as to play the game fairly and to win the victory over any inclination or temptation to treat one's opponent unfairly or dishonestly. Abraham Lincoln is reported to have said on one occasion, "I am not bound to win; but I am bound to be true. I am not bound to succeed; but I am bound to live up to what light I have. I must stand with any one who stands for right; stand with him while he is right, and part with him when he goes wrong."

Congregationally, there is a higher aim than the ambition to outstrip neighboring churches and sister denominations. It is our business to determine to break our own record, to beat our yesterdays by our to-day and our to-morrows! The main question to be decided, when we take stock of our church's life and work, is not to be sure that we are doing as much or more than others; but to be convinced of this, that we ourselves are making progress towards doing for Jesus *all we can*. Christ is constantly challenging His people to get ahead of them-

selves! And the thing can be done. The final victory over self can be won at the end of the Christian's life-long fight, in and by and through the strength that comes to the life from Jesus Christ Himself.

Woodstock, Ont.

### The One Chance

By Frank Yeigh

If you are a Sabbath School or Bible Class teacher, have you ever thought of the single chance you have—of the one chance—with the boy or girl or man or woman who may be in your class only once in life?

Do you ever teach with the thought clearly in your mind that you are in the hearing of some one who may never hear the truth presented just as you have the chance of presenting it then?

How this thought of the one chance dignifies teaching and makes all and supremely important each message as it is given!

You may face again the man who is facing you. But you may not. He may never be there again. You may never be in your place again.

The one chance! How awful it is, how pregnant with possibilities, how important to seize it as it comes our way, and to make the most of it when it is ours!

How masterfully, again and again, the Master Teacher utilized what seemed to be the one chance in His earthly ministry! He never let the one chance pass Him by.

Do you?

### Leveling Up and Leveling Down

What are the relations of other literature and the Bible? We refer, of course, only to the literature of the highest class. Is this literature in its moral and religious value coordinate with the Bible or subordinate? The observation of the tendencies in certain quarters indicates that there is a disposition to make the two coordinate, which amounts to denying to the Bible the place of primacy to which it has been thought to be entitled. It is a matter of large importance.

As a matter of fact, this process of making the Bible coordinate in rank with other



literature is really specious and misleading. The equalization is really a performance in rhetoric. A wand of words is waved over the books which are classified with the Bible and a character is given to them which is not real. They are merely talked up to a grade to which they do not belong. To the calm judgment of the world, Plato, the Greek dramatists, Epictetus, Shakespeare, and the very greatest of more modern writers cannot properly be classified with the Bible. And we shortly discover that those who attempt this classification are actually talking the Bible down. When cross-questioned it comes out that in their view the Bible has been exalted unduly. As the other books go up the Bible goes down to some middle point of balance where the two equalize. That point having been reached, the comparison is made; but it is not a comparison with the Bible in that high character which has been accorded to it through the centuries.

There is a corresponding process in the comparison of Christ with men. It is quite the habit now to declare that man is a more wonderful being than he has been regarded. Human nature is talked up to the level of the divine nature, with the result that it becomes unnecessary to make any essential distinction between Christ and the nobler types of men. As in the matter of literature, it is a process of leveling up which has all the effects of leveling down.

### The Jagged Teacher

"Ye-es, she's nice. I like her. But she's such a jagged teacher!" exclaimed a small boy, after the rest had registered their flattering opinions of Miss Jessie.

"What's a jagged teacher?" asked an unimaginative classmate.

"O, pshaw! You know what I mean. Sometimes she comes and sometimes she doesn't. Some days she's on time and some she isn't. Some Sundays she asks us for our memory work; but sure as I know mine, she doesn't. She tells us to bring handwork next Sunday, and by that time she forgets all about it. Pretty near every Sunday she starts something new or some new way of

doing things; but that's the last of it. So I'd like to know if that isn't being jagged and spoiling all her niceness?"

I give it to you just as it happened that Saturday when the Primary graduates had met for some special drill work.

Who says the eight-year-old American is not a free-thinker? Busy at the blackboard and not supposed to hear the discussion of this self-appointed jury, I just glanced back into my own record, gave a sigh of penitence over it, and chalked myself down among the "jagged" teachers.—S. S. Council

### The Teacher's Tools

By Amos R. Wells

V. WRITTEN TESTS

The time is coming when pencil and paper will be considered a necessity in the hands of every pupil. Most pupils are more likely to remember what they write than what they say or hear said. If a fact can be heard and spoken and seen and *written*, it is very likely to be fixed in memory by all of the class. Try to bring about the expression in all four ways of all the important elements in every lesson.

A written test is a customary part of all the recitations I conduct in the Sunday School. The class expects it, gets used to it, and comes to be able to do the work quickly. At a signal, one scholar passes the paper and another the pencils, the two going in opposite directions. The pencils are soft and well sharpened, and there are extra ones to substitute for those that may get broken. The paper is cheap manilla. The class use their hymn books on which to write.

My questions are always written out, being carefully considered in advance. They usually number ten, for ease in grading the replies. They are so formed that they may be answered easily and correctly with a word or two, so that little time may be spent in the exercise. I try to make them unmistakable in meaning, yet I am always ready to explain the meaning when asked. I am quite likely to go back over several lessons, and repeat questions that have been found difficult in former tests. I give out the questions by voice, never placing them before the class in

writing, and I give them out as fast as the average can keep up, telling the slowest to skip a question if they have trouble with it; then at the close I repeat the questions as the pupils call for them by number. This makes for rapidity, as the slow scholars are likely to find pause on different questions. Every paper is signed with the name of the writer.

Here is a specimen set of questions, covering the lesson on the appointment of Saul and Barnabas as the first missionaries: 1. Who were the first missionaries? 2. In what city were they ordained? 3. In what year? 4. From what port did they set out? 5. To what island did they go first? 6. What towns did they touch? 7. Who ruled the island? 8. What impostor had influence over this officer? 9. What happened to this impostor? 10. What lesson for your life in this event?

These papers are taken home, graded, and the per cents. are recorded. The next Sunday, one of the first exercises in the class is to return the papers and go over the questions one at a time, the class giving the correct answers in concert, and I ex-

plaining any point the pupils may wish to have explained. *Whenever the class has difficulty with a question, that question is introduced in test after test till I am sure that all the class have mastered it.*

Sometimes, instead of such a methodical test, or in addition to it, I dictate rapidly a lot of miscellaneous matters for the class to put upon paper, not as a test for grading, but merely to refresh their memories, and as a drill. I might say: "Write when Christ was born, and where, and the names of His mother and earthly father. Spell Capernaum. Name the Herod that killed John the Baptist. Name the hill where the Sermon on the Mount was probably preached. Give Matthew's other name. State the three resurrection miracles." The answers being written, I read the questions again, and the class gives the answers in concert, at the same time grading the papers. At the close I call for the percentages, but do not record them. This exercise, limited to five minutes, is good to enliven a recitation, and at the same time drill the class in certain points where they may be weak.

## A BIBLE CONTEST

*By Miss Marion Wathen*

Almost every one has sometime or other been at a spelling match, or spelling bee. But these have perhaps almost "gone out."

However, not long ago I attended a worthy successor of the old-time institution. It was a friendly match between two Sunday Schools, a Bible competition conducted after the plan of the spelling matches. It was held on a week night. It was, in fact, part of a weekly programme in connection with the opening of a new Sunday School building.

The scholars were arranged in two groups, facing each other, and the questions were put to the sides alternately. A record was kept on the blackboard in view of all, of the "misses" as they occurred. The side making the fewest, of course, won the match. As there were not the same number of children on each side, the person conducting the match did not ask the questions to the

members of a side in regular order. But as each question was given, he asked for a show of hands, on that particular side, of those who thought they could answer the question. Then he chose one of these to answer. If he or she did not give the correct answer, the question was passed on to the other side, a show of hands being called for in the same way, and a miss was recorded for the first side. The first questions given were quite simple, but they gradually grew more difficult. They were such as the following:

"Who built the ark?" "Into what two great divisions is the Bible divided?" "Who was the strongest man mentioned in the Bible?" "Who wrote the Twenty-Third Psalm?" "Who led the children of Israel out of Egypt?" "How many Books of the Bible were written by the Apostle John?"

"Name the twelve apostles?" "Who was king of Israel at the time of the division of the kingdom?" "Name the Books of the Old Testament?"

The contestants from both Schools went away good friends.

The value of such a contest may perhaps be summed up as follows:

It gives the scholars more interest in future Bible study.

The questions asked and answered at any particular contest will be in themselves a valuable course of Bible study to all the scholars present.

The contest enables the scholars to see how definite—or the opposite—their Bible knowledge really is, and to see the value of really knowing what they know.

But perhaps, after all, one of the most valuable outcomes of such a competition is in regard to the teachers. It enables them to see just where their scholars really stand in reference to definite knowledge of Bible facts. It shows them where their work has been deficient, and where they, in future, should supplement it. For instance, in the contest referred to, the teachers were very much surprised that, when the question "Name the twelve apostles?" was asked, not one scholar raised his hand to answer—their ages ranged all the way from eight to sixteen years.

Of course, knowledge of Bible facts is not the primary object of Sunday School teaching; but rather "the knowledge of our Lord and Saviour Jesus Christ" and all that this implies. But the Bible is God's own setting forth of that knowledge of salvation through Jesus Christ, and every fact and incident therein written down helps to make the revelation clearer. A competent knowledge of what the Bible contains is the best foundation of religious knowledge.

### The Moral of the Lesson

By Professor H. T. J. Coleman

The ability to generalize accurately is not a common ability even with teachers. Consequently, when seeking for a statement of the moral of the Lesson, it is frequently helpful to consult the Lesson Helps.

A rather arbitrary practice has been followed for many years in connection with the International Lessons; the moral is given briefly and dogmatically in a so-called Golden Text.

One objection to this practice or, at least, to its universal adoption, is furnished by the fact that it is always best, where it is possible, for the teacher and class to develop the moral at first hand. In some cases it may even be wise to avoid any explicit statement of the moral. The spiritual truth of any portion of scripture is not a ribbon to be tied around a cluster of blossoms to keep them together; it is rather the beauty, the aroma, the life, of the blossoms themselves. Nathaniel Hawthorne said a very suggestive thing when he remarked in the introduction to one of his novels that to add a moral to a story frequently means to destroy the story, since the story is the moral. No one with any spark of imagination or of spiritual insight, he says, would think that he had the whole butterfly when he had transfixed the creature with a pin and fastened it in a pasteboard box.

This represents of course, an extreme view, and yet it calls attention to the danger of an undue emphasis upon a formal statement of the moral as such. It is better for the pupil to feel the force of a narrative, and yet be unable to summarize its moral in a sentence, than to have the moral and miss its concrete human setting. If the stories of the Bible become the permanent possession of the child, with all their wealth of detail and suggestiveness, the ethical and religious element which gives to them their unique place in literature will be none the less powerful because of our refusing to make every separate incident the text of a miniature sermon.

University of Toronto

### The Superintendent's Grip

By Rev. James Binnie, B.D.

A firm grip is the first requisite. The superintendent of the large School needs it and knows his need. It is needed just as much by the superintendent of the small School, who must not for a moment think

that the Standard of Excellence is out of his reach because his School is small. Let him believe, rather, that the reverse is true.

The superintendent with a sure grip of his School comes prepared, knows exactly what he wants to do, and has thought out every detail of his programme. I think it was John R. Mott who said, "Let every man who calls himself a Christian quit dawdling." This advice is doubly applicable to the superintendent in the presence of his School. Avoiding fussiness and hurry, he should be prompt and businesslike in method and manner.

Much may be made of the prayer grip in the School life. The opening prayer should never exceed three minutes in length; but let it come intimately and searchingly into the scholars' minds. Occasionally, but not too often, questions such as these might be asked before the prayer: "Does God hear us when we pray to Him?" "Can we help others by our prayers?" "For whom, or for what things, ought we to pray?" I am giving an actual instance. Answers to the last question came: "We should pray for Miss C.,"—a former teacher, now a missionary; "for Mr. G.,"—a teacher laid aside by a severe accident; "for M. R.,"—a sick scholar. The prayer immediately following seemed to grip the hearts of all.

Then there is the Lesson,—the time for which should be sacredly guarded; for here is the real work of the School. Here comes in the question of the selection and training of teachers, with which we cannot now deal. It is without doubt the main problem with which pastor and superintendent must concern themselves.

The Quarterly Review is a time of testing for the superintendent, as well as for his School. Almost every known method of review has been tried, but satisfactory results have not always been obtained. Review by the teacher in class is perhaps, after all, the best and simplest method. Written examinations have been tried with good success. Announcement was made at the beginning of the Quarter, and the pupils kept up their review. Good papers were handed in. Where possible, this experiment is worth trying. It adds interest and importance to the work of the Quarter.

The Tenfold Standard of Excellence adopted by our church should be kept constantly in the superintendent's mind and before the School. It strengthens the superintendent's grasp, when he can say, "The General Assembly sets before us these ten points of excellence; let us strive together to reach the standard."

Of the ten, let the superintendent mark well No. 6., "A Communicants' Class at stated periods." Here the pastor's co-operation is necessary. Both teachers and pupils will understand that it is a special class in connection with the School, and the supreme aim of the Sabbath School,—acceptance and confession of Christ by the scholars—is kept vividly before them. Here, if anywhere, pastor and superintendent should make sure that the grip is firm.

Tweed, Ont.

## Puzzles of a Primary Teacher

### II. THE DIFFICULT LESSON

By Miss B. B. Maxwell

It is puzzle enough—and a puzzle on whose solution hang large issues—for any teacher at any time to select and put into proper shape the exact quantity and style of material that will meet the individual needs of her particular class.

But, to the thinking primary teacher the puzzle and responsibility at times seem so tremendous as to be positively overwhelming. Her work is foundational; it must present positive truths rather than negative conclusions; it must be attractive and easily assimilated; and, above all, it must be absolutely accurate, both in fact and deductive teaching.

Nowadays the path of the primary teacher is being made more smooth by the use of the Graded Lessons, which need no explanation or comment, as they are generally known and widely used. To some lovers of the old-established order of things, however, the new system smacks of pre-digested or peptonized food, or prejudice against all innovation prevents an examination and probable adoption thereof. In the case of these Lessons, difficulty will be found rather in the method of presentation—as the subject

matter is simple, fundamental, and easily grasped—and this can usually be decided by study of other's methods, adapting and combining, and likewise eliminating until the particular method best suited to teacher and class is found. This will, of course, vary on different occasions.

The two-fold problem of selection of matter and its proper presentation is continually with us who still abide by the good old International Lessons, wrestling with which has, we believe, been productive of increased mental alertness and power of adaptation.

One common mistake is an attempt in the beginning to limit our study of the difficult Lesson to points picked out at haphazard which we think might adapt themselves to our particular little ones. Let us rather first get everything possible ourselves from the Lesson—fill ourselves to the brim—and then, by careful sifting, or, it may be, by sudden revelation which cursory study could never inspire, will suddenly flash upon us the much-sought-for germ-thought. This must be grasped and enthroned in our minds where, by observing it at all angles, as was formerly done with the whole Lesson, we shall gradually see all subordinate facts assemble themselves in their proper positions around it. Study, study, and yet more study, with unceasing prayer, and a strong mental conception of the peculiar needs of our class, is the only weapon with which to rout difficulty. So study of the class, collectively and individually, must come first.

Of course much of the knowledge thus gained must be necessarily a reserve fund. One plain, simple truth is all the child should be expected to grasp in each Lesson, but

knowledge, like affection, "never was wasted", for reserve knowledge is reserve power, enriching the outgoing streams and providing strength for emergencies. "If a matter is dark, dive to the bottom", is good advice, for haply thus shall we bring up pearls of wisdom.

Westville, N.S.

### A Word About Teacher Training

Away back in 1847, Alexander McLaren, afterwards the famous preacher and great Sunday School writer, wrote of the Sunday School teachers in his first charge, in Southampton, England, "The teachers want teaching just as much as the scholars sometimes—it will be necessary, I think, to have a sort of Normal School on a small scale for our own teachers. I do not know quite yet what exactly to do with them, but I must try and form some plan of giving them a little good instruction." This Teacher Training in the germ has made much progress in these sixty and more years since, but it is still perhaps the most backward of all the Sunday School improvements. It is a hopeful sign that our church has set herself to this task so energetically. Last winter saw great advance in the number taking one or other of our excellent Teacher Training Courses. Those who have entered on these will wish to complete them; and it is hoped that in hundreds of Sunday Schools, where, as yet, nothing has been done, a beginning will be made. Any one of the Handbooks of either of our two Courses will answer as a start. The start once made, there will likely be no stopping short of full Courses leading to Diplomas.

## HOW THE WORK GOES ON

The Scottish Annual School of Method and Child Study for Sunday School teachers and parents and all interested in the religious training of the young, was held at Crieff, July 13-26. Lectures by educational experts, and conferences on present day Sunday School problems, were held with practical demonstrations of teaching and teacher training, besides limelight lectures on Bible teaching and Bible study.

An Absence Explanation Card is one of the useful little adjuncts in the Knox Church, Toronto, Bible School. The teacher reports on this card any absentee on a given Sunday, with reason for his absence. The system of following up absentees, which this card represents, should be most useful and helpful to the teachers and officers of the School, and, besides, will stimulate the scholars to regular attendance.



The Sunday School statistics of England and Wales for the past year indicate the curious fact that whilst the Church of England reports an increase of 42,777, the Free Churches combined show a decrease of 25,283. There is unfortunately a gradual

increase in Wales of the tendency of adults to drop out of the Sunday School. The adult attendance has been one of the great features of Welsh Sunday School work. The condition of things outlined above is a distinct and emphatic challenge to S.S. workers.

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(See paragraph, first page, re change to THE PATH-FINDER, from January 1913.)

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### Lesson Calendar : Fourth Quarter

1. October 6.....Jesus Walking on the Sea. Mark 6 : 45-56.
2. October 13.....Clean and Unclean. Mark 7 : 1-13.
3. October 20.....Mission to the Gentiles. Mark 7 : 24-30 ; Matt. 8 : 5-13.
4. October 27.....Wanderings in Decapolis. Mark 7 : 31 to 8 : 10.
5. November 3.....The Sign and the Leaven. Mark 8 : 11-26.
6. November 10.....World's Temperance Sunday. Hosea, ch. 7.
7. November 17.....The Great Question. Mark 8 : 27 to 9 : 1.
8. November 24.....The Transfiguration. Mark 9 : 2-13.
9. December 1.....The Lunatic Boy. Mark 9 : 14-29.
10. December 8.....The Child in the Midst. Matthew 18 : 1-14.
11. December 15.....Forgiveness. Matthew 18 : 21-35.
12. December 22.....For and Against Him. Luke 9 : 49-62.
13. December 29.....REVIEW.



## RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, B.D., General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

## FOR THE MONTH OF MAY, 1912

## I. FIRST STANDARD COURSE.

*Caledonia, N.S.*—Rev. C. J. McInnes, Minister. Old Testament, New Testament, Teacher, Pupil, School : Ethel Chisholm. **Diploma—Ethel Chisholm.**

*Milford Station, N.S.*—Rev. A. V. Morash, Minister. Old Testament : Irene Logan.

*Pembroke, Ont.*—Rev. W. J. Knox, Minister. Old Testament : Jennie Stewart, Margaret McGaughey, Helen Sparling, Nora Christmann.

*Uzbridge, Ont.*—Rev. J. B. Fraser, Minister. Pupil : Mrs. R. A. Hutchison, Mr. R. F. Willis, Mrs. Horace Bascom, Hughina J. A. Gould, Jean Walker, Isabel E. Clark, E. M. Wren, Mrs. R. F. Willis. School : Mrs. R. F. Willis.

*Lansdowne, Ont.*—Rev. I. N. Beckstedt, Minister. Old Testament : Katie Johnston. New Testament : Hattie Cochrane, Lettie Landon, Nora Donevan.

*Fernley, Ont.*—New Testament : Horace Wane. Pupil : John Edmonds, Elma M. Edmonds, Jean G. Rumley, Jacob Rumley, Margaret Edmonds, Arthur C. Edmonds, Mrs. John Edmonds.

*Collander, Ont.*—Rev. A. E. Mitchener, Minister. Pupil : George Morrison, B. M. Mitchener, Alice Hansford, Nellie McGaw, Mrs. W. J. Hansford.

*Regina, Sask.*—Mr. Stuart Muirhead, Instructor. Old Testament : Isabella B. Sharp, Mrs. W. J. Stewart, Phyllis Creighton, Mrs. J. Gilchrist, Minerva M. Anderson, Sadie McKee, Lottie McKenzie, Annie H. McElmoyle, Eva A. Creighton, Glenna Whitelock, Pearl Stewart.

*North Vancouver, B.C.*—Rev. John D. Gillam, Minister. Teacher : Ethel E. Jarvis, S. Van Munster, R. Van Munster.

*Vancouver, B.C.*—Mr. Alex. Graham, Instructor. New Testament : Clara M. Lockerby, Lucia Becker.

*Barney's River, N.S.*—Rev. D. K. Ross, Minister. **Diploma—Mabel McPhis.**

## II. ADVANCED STANDARD COURSE.

*Bass River, N.B.*—Rev. J. R. Millar, Minister. One to Twenty-One : Mrs. J. R. Millar.

*Harvey Station, N.B.*—Rev. M. J. Macpherson, Minister. Teacher and School, One to Twenty-One : Mrs. Lewis Henry, Joseph Robison, Wilmot Tracy.

*Bransford, Ont.*—Rev. D. T. McClintock, Minister. Books of New Testament : Mrs. Grace McClintock, John A. Conway, Lulu G. Jarvis, Agnes C. Heath, Alfred W. Jex, Jessie Kidney, Grace Kay, Bertha Bissett, Annabel Crighton, Lorene Hazell, Kathleen Moyer.

*Pembroke, Ont.*—Rev. W. J. Knox, Minister. Doctrine : Agnes Sinclair, S. Ellsworth Smyth, Annie R. Gray, Rachel Dewar, Kate MacDonald.

*Normal College, Hamilton.*—Rev. S. B. Russell, Instructor. Books of New Testament : Sarah McQueen, Martha C. Currie, Elsie Lawson, Ada Whitmore, Beatrice Dougali, Norma E. Bridgman, Isabel Gillespie, Ethel F. Kitchin, Edward J. Sager, Lena Mitchell, G. E. Parkhill, Isabelle Richardson, Grace Hewish, Elizabeth S. Thompson.

## FOR THE QUARTER ENDING JUNE, 1912

## I. FIRST STANDARD COURSE.

*U. Musquodoboit, N.S.*—Rev. David Coburn, Minister. Old Testament : Julia J. Rutherford, Winifred McGinnigle.

*Windsor, N.S.*—Rev. J. W. M. Crawford, Minister. New Testament : E. Kathleen Russell, Mabel Starratt, Robina Winning, Mary Winning, Katie Cochrane, Agnes B. Scott, Rae Muriel Starratt.

*Truro, N.S.*—Rev. P. A. McLeod, Minister. Old Testament : Clara English, Bessie English. Teacher : Clara English, Bessie English. Pupil : Clara English, Margaret E. Conners, Bessie English, Agnes McKim, P. A. McLeod. School : Clara English, Margaret E. Conners, Bessie English, Agnes McKim, P. A. McLeod. **Diplomas : Clara English, Bessie English, Agnes McKim, P. A. McLeod.**

*Reston, N.B.*—Rev. A. D. Archibald, Minister. Teacher : Drusilla Smallwood, Margaret Weston, Jean H. Archibald, Mary Cameron.

*Truro, N.S.*—Rev. A. J. Macdonald, Minister. New Testament : S. D. MacKay, Emma K. Creelman, Elizabeth E. Ellis, Flora D. Turner, Pearl Brownell.

*De Bert Station, N.S.*—Rev. G. A. Logan, Minister. New Testament : Annie Stevens, Mrs. Alex. Cottam, Cora L. Fulmore, Gladys B. Fulton.

*Glenholme, N.S.*—Rev. G. A. Logan, Minister. Old Testament : Lillian M. Putnam. New Testament : Elizabeth P. Crowe. Teacher : Edwin G. Jeffers, Rena B. Johnson.

*Milford Station, N.S.*—Rev. A. V. Morash, Minister. New Testament, Teacher : Mrs. Irene Logan.

*Listowel, Ont.*—Rev. D. W. S. Urquhart, Minister. Old Testament : Jean S. Austin, Mary Shearer.

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*Teeswater, Ont.*—Pupil, School : Margaret McKague.

- Brighton, Ont.*—New Testament : B. C. H. Becker.
- Metz, Ont.*—Rev. Jas. McCrea, Minister. New Testament : Ella Howes, Cora Howes, Jean M. Spence, Mrs. Wm. Short. Old Testament : Cora Howes.
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- Clifford, Ont.*—Rev. Jas. H. Lemon, Minister. New Testament : Edna H. Bingham, Katie Young, Elizabeth A. Weir.
- Uxbridge, Ont.*—Rev. J. R. Fraser, Minister. School : Annie K. Smith, Mrs. Horace Bascom, Hughina J. A. Gould, Mrs. Agnes Sutcliffe, Ethel M. Wren, Isabel E. Clark, Jean Walker, R. F. Willis.
- Vankleek Hill, Ont.*—Rev. C. A. Ferguson, Minister. Old Testament : A. N. Cheney. New Testament : A. N. Cheney, C. A. Ferguson, Norman C. McPhie, Mrs. A. Clark McPhee, Mara C. McGillivray, Jessie MacIntosh, Mabel Denovan.
- Dornoch, Ont.*—Rev. N. Stevenson, Minister. Teacher : Morrison Smith, Jas. L. Smith, E. M. Martin, Mrs. Collins, Ethel Armstrong, John McCullough, J. Russell McCullough.
- Walkerton, Ont.*—Rev. Thos. Wilson, Minister. Teacher : Annie E. Wilson, Sara Little, Nellie Little, Elvira Fenner, Matilda Cain, Jean F. Hogg, T. Ross Clark, Elizabeth Flett, Annie M. Sillers, Janet Flett, Rachel Turner, Marion B. Hogg, Annie D. Thompson, Bertha M. Brillinger, Annis I. Rennie, Stanley M. Scott, Agnes Warren.
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- Corbetton, Ont.*—Rev. G. W. Rose, Minister. Old Testament : Janet Aldcorn, Margaret Fairbairn.
- Caledon East, Ont.*—Teacher : Pearl Perdue.
- Hagersville, Ont.*—Rev. Jas. McLroy, Minister. Pupil, School : Mrs. J. R. Seatter. **Diploma: Mrs. J. R. Seatter.**
- London, Ont.*—Rev. T. H. Mitchell, Minister. Old Testament : P. J. Thompson, Annie B. Higman, N. Weir, Alex. J. Omond, M. Upshall.
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- New Denver, B.C.*—Rev. H. A. Bain, Minister. New Testament : Miss K. Cuddy, J. C. Harris, C. F. Nelson Mrs. Sarah J. Burgess, Mrs. A. McInnis.
- Lavinton, B.C.*—New Testament : Neil D. Patterson. Old Testament, Teacher, Pupil, School : Neil D. Patterson. **Diploma: Neil D. Patterson.**
- Waldo, B.C.*—Rev. J. Hugh McLean, Minister. New Testament : Samuel Eoll, J. L. Adolph, J. H. McLean, Effie M. Bechtel.

## II. ADVANCED STANDARD COURSE.

- Truro, N.S.*—Rev. P. A. McLeod, Minister. Life and Times of Christ : P. A. McLeod.
- Dartmouth, N.S.*—Rev. J. W. A. Nicholson, Minister. One to Twenty-One : C. Mabel Morash. Church History : J. W. A. Nicholson, C. Mabel Morash, Maude Smith, Frances G. Creighton, Emilie J. Thorne, Lila Hutt, I. H. Robson.
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- Pictou, N.S.*—Rev. A. W. Thomson, Instructor. Life and Times of Christ : Katherine Fraser, Esther Brown, Addie F. Robinson, Margaret Fraser, Annie Fraser, Christina Gilchrist, Mrs. Abigail G. Gilchrist, Agnes M. Thomson, Edna V. Williams, Helen MacLeod, Alex. MacKay, Mrs. John Mowat.
- Truro, N.S.*—Rev. G. M. Dix, Minister. Life and Times of Christ : Emma T. Christie, Mrs. A. C. Patterson, Georgie Kent, Ethelwyn Blanchard, Julia McIntosh.
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- Brigden, Ont.*—Rev. Thos. Oswald, Minister. Books of the Old Testament : T. Nicholson, Jeannie D. Oswald, Mary Watson, Margaret J. Tremells, Mrs. J. F. Grimes.
- Queensville, Ont.*—Rev. H. Ross, Minister. Doctrine, One to Twenty-One, Church History : Annie Wright. **Diploma: Annie Wright.**
- Churchill, Ont.*—Rev. L. MacLean, Minister. Doctrine : Myrtie Todd, Annie I. Patterson, Cora M. Canning.
- Stratford, Ont.*—Rev. R. Martin, Minister. Doctrine : Florence E. Reynolds, Clara Preston, Nellie B. Armstrong.
- Martintown, Ont.*—Rev. J. B. MacLeod, Minister. Life and Times of Christ : Florence Blackwood, Edna M. Towne.
- Corbetton, Ont.*—Rev. G. W. Rose, Minister. Books of the Old Testament : E. J. Rose.
- Caledon East, Ont.*—Missions : Christina I. Cranstoun, Huldah Higginson. Church History : Huldah Higginson. **Diploma: Huldah Higginson.**
- Runnymede Church, Toronto*—Rev. B. B. Wetherall, Minister. Life and Times of Christ : Wilfrid Agg.
- Everett, Ont.*—Rev. W. L. Atkinson, Minister. Church History : Maude Patton, Gladys Foster. **Diploma: Maude Patton.**
- N. Pelham, Ont.*—Rev. P. Reith, Minister. Teacher and School : Mary H. Julian.
- Mount Albert, Ont.*—Rev. D. G. Cameron, Minister. Missions : Wilhelmina C. Peters. **Diploma: Wilhelmina C. Peters.**
- Port Colborne, Ont.*—Rev. R. Young, Minister. Missions : Lottie Young, Ethel M. Clark.
- Winnipeg, Man.*—Rev. W. A. Maclean, Minister. Missions : Belle M. MacLeod.

**N.B.**—The next regular examination will be held the last week in December. Information may be had from Rev. J. C. Robertson at address at top of page 467.

Lesson I.

## JESUS WALKING ON THE SEA

October 6, 1912

Mark 6 : 45-56. Read Matthew 14 : 22-36. \*Commit to memory vs. 49, 50.

GOLDEN TEXT—Straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.—Matthew 14 : 27.

45 And straightway he constrained his disciples to <sup>1</sup>get into the ship, and to go <sup>2</sup>to the other side before unto Bethsa'ida, while he <sup>3</sup>sent away one disciple.

46 And <sup>4</sup>when he had sent them away, he departed into <sup>5</sup>a mountain to pray.

47 And when even was come, the <sup>6</sup>ship was in the midst of the sea, and he alone on the land.

48 And <sup>7</sup>he saw them toiling in rowing ; for the wind was contrary unto them : <sup>8</sup>and about the fourth watch of the night he cometh unto them, walking <sup>9</sup>upon the sea, and <sup>10</sup>would have passed by them.

49 But <sup>11</sup>when they saw him walking <sup>9</sup>upon the sea, <sup>12</sup>they supposed <sup>13</sup>it had been a spirit, and cried out :

50 For they all saw him, and were troubled. <sup>14</sup>And immediately he talked with them, and saith unto them, Be of good cheer : it is I ; be not afraid.

**Revised Version**—<sup>1</sup>enter into the boat ; <sup>2</sup>before him unto the other side to Bethsaida ; <sup>3</sup>himself sendeth the multitude away ; <sup>4</sup>after he had taken leave of them ; <sup>5</sup>the ; <sup>6</sup>boat ; <sup>7</sup>seeing them distressed in ; <sup>8</sup>Omit and ; <sup>9</sup>on ; <sup>10</sup>he ; <sup>11</sup>they ; <sup>12</sup>Omit they ; <sup>13</sup>that it was an apparition ; <sup>14</sup>But he straightway spake with ; <sup>15</sup>Omit rest of verse ; <sup>16</sup>understood not concerning the loaves, but their ; <sup>17</sup>crossed over ; <sup>18</sup>to the land unto ; <sup>19</sup>moored to ; <sup>20</sup>the people ; <sup>21</sup>round about that whole region, and ; <sup>22</sup>on their beds ; <sup>23</sup>where-soever ; <sup>24</sup>into ; <sup>25</sup>into the ; <sup>26</sup>market places.

## LESSON PLAN

I. The Mountain and Prayer, 45, 46.

II. The Sea and Rescues, 47-52.

III. The Land and Healing, 53-56.

## DAILY READINGS

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

M.—Jesus walking on the sea, Mark 6 : 45-56. T.—A cry in distress, Ps. 18 : 6-16. W.—God's care of mariners, Ps. 107 : 21-31. Th.—A storm-tossed ship, Jonah 1 : 4-16. F.—Mightier than all, Ps. 65 : 1-7. S.—Be of good cheer, Isa. 43 : 1-7. **S.**—Peter's lack of faith, Matt. 14 : 22-36.

**Shorter Catechism**—Ques. 30. *How doth the Spirit apply to us the redemption purchased by Christ ?*  
A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

**The Question on Missions**—(Fourth Quarter, AN INDIAN BOARDING SCHOOL.)—1. What is an Indian Boarding School ? It is a house for treaty Indian boys and girls between the ages of seven and eighteen years, where they are fed, clothed, housed and taught free of cost to their friends, in order that they may learn the

white man's way of living and making a livelihood.

51 And he went up unto them into the <sup>6</sup>ship ; and the wind ceased : and they were sore amazed in themselves <sup>15</sup>beyond measure, and wondered.

52 For they <sup>16</sup>considered not the *miracle* of the loaves : for their heart was hardened.

53 And when they had <sup>17</sup>passed over, they came <sup>18</sup>into the land of Gennes'aret, and <sup>19</sup>drew to the shore.

54 And when they were come out of the <sup>6</sup>ship, straightway <sup>20</sup>they knew him.

55 And ran <sup>21</sup>through that whole region round about, and began to carry about <sup>22</sup>in beds those that were sick, where they heard he was.

56 And <sup>23</sup>whithersoever he entered, into villages, or <sup>24</sup>cities, or <sup>25</sup>country, they laid the sick in the <sup>26</sup>streets, and besought him that they might touch if it were but the border of his garment : and as many as touched him were made whole.

white man's way of living and making a livelihood.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) ; 78 ; 544 ; 34 (Ps. Sel.) ; 277 (from PRIMARY QUARTERLY) ; 366.

**Special Scripture Reading**—Isa. 43 : 1-13. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson ; B. 204, Christ Walking on the Sea ; B. 176, Be of Good Cheer ; it is I. For Question on Missions, H. M. 204, Presbyterian Mission at Round Lake, Whitewood, Sask. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Looking Southeast Along the Eastern Shore of Galilee (Underwood & Underwood, Dept. D. 62 Adelaide St. East, Toronto), set of 11 stereographs for this Quarter's Lessons, \$1.84. (Owners of 1911 material need only 9 new stereographs for this Quarter, \$1.50 ; owners of both 1910 and 1911 material need only 8 new stereographs, \$1.34) ; four for October, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## EXPOSITION

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

**Time and Place**—A.D. 26 ; the Lake and Plain of Gennesaret.

**Connecting Links**—This Lesson immediately follows the last.

## I. The Mountain and Prayer, 45, 46.

V. 45. *Straightway he constrained.* Naturally the disciples did not wish to be separated from Him. The language expresses haste and urgency, for which Mark gives no reason, but the motive of His constraint is probably found in John 6 : 14, 15. Possibly Jesus knew that the disciples would side with the crowd

in their desire to make Him a king. *Unto the other side to Bethsaida* (Rev. Ver.) ; hard to reconcile with Luke's statement (ch. 9 : 10) that the feeding of the multitude took place at or near Bethsaida. The chief explanations are : (1) There was another city of the same name on the western shore ; the popular theory, but it has little foundation. (2) They went from the south side of the plain El Batiha, on the eastern shore, to the north end toward Bethsaida (Julias ; John 1 : 44), the rendezvous for the night. (The prevailing

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

northeast wind drove them away from Bethsaida toward the western shore.) (3) Many old Latin versions have the correct reading: "the other side from Bethsaida." I prefer the last view. John (ch. 6 : 17) says they were going to Capernaum.

V. 46. *Sent them away*; Rev. Ver., "taken leave of them." A kindly farewell of friends, but a decided dismissal. *To pray*; the Gospels represent Jesus as praying at critical times in His ministry, and this was such a time.

### II. The Sea and a Rescue, 47-52.

Vs. 47, 48. *Even was come*. It was now dark and the wind had risen to a storm, John 6 : 17, 18. *In the midst of the sea*. John (ch. 6 : 19) says they had rowed about 25 or 30 furlongs, half way across the lake. *Toiling*; Rev. Ver., "distressed." *Rowing*; literally, "propelling" the boat with oars. *Fourth watch*; between 3 and 6 a.m. It had evidently taken them eight hours to row three miles. *Would have passed*; so it seemed to them. Or He wished to test them and instruct their faith. Possibly He also wished to bring them to a sense of their need of Him.

Vs. 49, 50. *Spirit*; ghost or apparition. It looked like Jesus, but could not be a real man walking on the sea; hence their conclusion—a spectre. *Cried out*; with superstitious terror. *All saw him*; not the delusion of one heated brain or perverted eye. *Be not afraid*. They recognized the voice, though not the figure.

V. 51. *Wind ceased*; another element in the miracle, as it is connected immediately with His coming to them. *Sore amazed*. They were so staggered that they could not express their thoughts. *Beyond measure*; omitted in Rev. Ver. Matthew adds that they worshiped Him.

V. 52. *They understood not concerning the loaves* (Rev. Ver.). Their astonishment was blameworthy in view of the recent miracle. *Heart was hardened*. This may mean that they were not in a state of mind to receive a proper impression; but Mark (ch. 4 : 12) and Paul (Rom. 11 : 7) seem to trace Jewish unbelief in Jesus to a divine purpose—not a final purpose, but a hardening of the few for the sake of the salvation of the many, Rom. 11 : 25. This, among the early Christians,

was a popular defence of the divine process in history.

### III. The Land and Healing, 53-56.

V. 53. *Passed over*. *Gennesaret*; the margin of the Rev. Ver., "when they had crossed over to the land, they came unto Gennesaret." According to this, they did not land at Bethsaida (Luke 9 : 10) or Capernaum (John 6 : 17), but at a place some miles south of both. The wind had driven them so far out of their course. This Gennesaret is supposed to be the modern El-Ghuweir, a charming plain on the western side, two or three miles long and a mile wide, lying just south of Capernaum. The rabbis called it "a paradise." *Drew to the shore*; came to anchor.

Vs. 54, 55. *They knew him*; no possible escape from the crowd. *Carry about*; from place to place, looking for the Healer. *In beds*; on their pallets. *Where they heard*; not, where He was, but, wherever they heard He was—a picture of great energy and excitement.

V. 56. *Villages, or cities, or country*; wherever He went to escape the multitude. The ministry soon spread beyond the plain of Gennesaret. *Touch border*. See Lesson VII., Third Quarter. This is the end of the healing ministry.

### Light from the East

By Rev. James Ross, D.D., Lond. n., Ont.

SHIP—On the Sea of Galilee the ships were really boats much the same as the fishermen of Tiberias use on it now. They look somewhat clumsy and are rowed by four or six long, heavy oars moved by a slow stroke, although there is usually a man on each oar. The planks with which they are built are short, jointed flush, and daubed with bitumen. Usually each boat has a movable mast for carrying a yard, to which a large sail is attached. The stern has a deck across it, a couple of feet higher than the bottom, and on this the steersman sits when the sail is up, and on this our Lord slept through the storm with His head on the steerer's cushion. In the time of Josephus, there were two hundred and thirty such boats on the lake, now there are not more than half a dozen.

WATCH—Roman commanders changed their sentinels every three hours during the

night in places, either particularly dangerous or where the attention required subjected the soldier to a special strain. As the night was reckoned from six in the evening until six in the morning, it contained four watches. The

Jews originally divided their night into three watches of four hours each, but at this time they had adopted the Roman method and called them the evening, midnight, cock-crowing and morning watches.

### APPLICATION

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

*Constrained*, v. 45. Blessed aggressiveness, when God forces us away from temptation. The disciples would rather busy themselves organizing the new kingdom, of which Jesus was to be the King and they the chief ministers, than toil at the heavy oars in the wild and stormy night. We would all rather be stroked than struck, flattered than rebuked, praised than blamed. There are kindnesses which are fatal, and rudenesses which are life-giving. That painter who was walking backward on his lofty scaffold, rapt in admiration of his handiwork, was saved from death by his comrade throwing a pot of paint on his picture. The first impulse of the rescued man was rage, at the second he threw himself in tears on the neck of his saviour. God is sometimes apparently unkind, because we need to be saved from our follies in that rough way. When He seems to be knocking us down it is only that He may make us to stand more firmly.

*To pray*, v. 46. Prayer is a protection against temptation, for Jesus was tempted, too. Hugh Miller tells us of a certain insect which has the power of gathering about itself a mantle of air, and, so clothed, it descends into the water and may be seen at the bottom of a pool, quietly seeking its food, dry and at its ease, safe in its crystal vesture, in the midst of the water. Prayer is such a diver's armor. Clothed in it we may allow ourselves to be submerged in the world. The waves of sin may roll over us but they cannot even dampen us. The stagnant and bitter environment may surround us on every hand, but the life-preserving costume of prayer protects us.

*A spirit*, v. 49. Robert Louis Stevenson said that Robert Burns was not so much possessed by religion as haunted by it. There are many people like that. They are always

a little frightened by religion. If the subject is introduced into a conversation, or it comes into an ordinary day of work or pleasure, they feel that its influence is disturbing, disconcerting. It affects them as a graveyard might. This is a fatal mistake. Religion is health. It is the most natural thing imaginable. What the disciples thought to be a ghost turned out to be Jesus, their own loved Master, the one Person in all the world who could extricate them from the perils of that tempestuous sea. And, likewise, our thoughts of God and our obedience to Him, which we are apt to fence off for Sundays and funerals, and hours of sin and shame, are just the thoughts to make every day a delight and to shed peace on all our conduct.

*"It is I"*, v. 50. When we are startled from sleep by a sudden noise in the night, which we recognize as a footstep in the hall or the creaking of a door, we call out, "Who is there?" Relief comes in the answer, "It is I." But who is "I?" A burglar might say that, with perfect truth. But we should know a strange voice. It is the familiar tone which has reassured us, not the words of the answer. So the disciples were heartened by the hearing of their ears. The ear is a good friend in time of uncertainty. When the eye fails, the ear comes to its own. It has a good memory, like a dog's nose, and recognizes accustomed sounds. Poor old Isaac was uneasy as he gave away Esau's blessing, because his ear was unsatisfied. He muttered his doubts even as he yielded, "The voice is Jacob's." And there is a spiritual ear in us which hears the voice of the Redeemer in the midst of storms. In any time of trouble, if we call out in terror, our Master will answer, "Be not afraid; it is I." "There is never a night so dreary But our God will bring us light."

*Concerning the loaves* (Rev. Ver.), v. 52.

Rough Kindnesses

A Diver's Armor

Haunted by Religion



You cannot succeed in the senior class if you forget what you have learned in the junior.

You cannot translate Latin or French if you have forgotten how to read English. You cannot study Algebra unless you bring Arithmetic to your aid. You cannot cook an egg unless you know how to use a fire. The earlier drill is the threshold to the later culture. The public school and the Sunday School both open into the school of life. You must learn attention, obedience, self-control in little matters, in order to be able to apply them in the bigger tasks and sharper crises of later life. A little girl who dresses a doll is learning to dress a baby. A boy who builds a squirrel trap may some day build a dynamo. If we learn to like Jesus when we are children, we shall love Him to the end.

*Laid the sick in the marketplace* (Rev. Ver.), v. 56. Travelers to Egypt come back and report that Mahommedanism is an outdoor religion. Everywhere you go in Moslem lands you see men worshipping in public. Now Christianity was an outdoor religion as Jesus lived and preached it. His church auditorium was the sloping shore of a lake, His place of prayer was the woods, and His

hospital was the marketplace. No doubt the reason why we go indoors to worship is that our climate is colder than that of Palestine. But is there not danger here? Is there not such a thing as a climatic temptation? May we not insensibly think that religion has no business out-of-doors? That it is forbidden the market place and the lake shore? That it does not belong with public life? That it intrudes if it approaches commerce or politics or recreation? The truth is that we ought to take Christ with us wherever we go, and that we should go nowhere unless we can freely invite Him to accompany us.

*As many as touched him were made whole*, v. 56. If the present is the time of the common people, they owe it to Jesus of Nazareth that it is so. The ordinary man received from Him precisely the same consideration as the grand-ee. Both were alike open to come to Him, and His choicest powers were at the service of one as well as of the other: "as many as touched Him were made whole." No one need remain away from this matchless Teacher and Saviour because he thinks himself a nobody. If he comes, He will surely receive.

Good News  
for Nobodies

God's  
Out-of-doors

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

To get the connection, turn to John 6 : 14, 15, and show that the effect of the last miracle was the determination of the people forcibly to make Jesus King. Bring out the determination of Jesus to retire to the mountain, while He sent the disciples on before Him to the other side of the lake and dismissed the multitude. Discuss the unusual incident of Jesus thus separating Himself from the disciples and then retiring alone to the mountain to pray. Deal with the crisis in the situation created by the people's determination to create an earthly king according to Jewish ideals. It was Satan's temptation in the wilderness, in concrete, practical form. Take up Jesus' method of meeting the temptation

by all night prayer. Proceed with the discussion of the following subjects :

1. *The disciples in the storm*, vs. 47, 48. Bring out the dark picture of the storm, the raging tempest and the troubled sea. Emphasize the word "distressed" or "toiling", Greek, "tortured by the waves." Take this as a true picture of some of life's experiences. Discuss some of the contrary winds, as, disappointments, temptations, poverty, sickness. Advanced classes should be led to consider these in relation to God's whole plan in human life. Whatever the immediate cause, the ultimate end is efficiency.

2. *The attitude of Jesus to the storm*, vs. 48-52. Gather up and present the essential features : (a) His watchful care, though He was on the mountain and they in the storm. "He saw them." See Ps. 32 : 8, as an Old Testament conception of this truth. (b) He came to help and strengthen and test their



faith. Dwell on the significance of the expression, "He would have passed by them", that is, He would have passed by, if they had not called Him. It was a test of their ability to know Him. Bring out the point that, whilst Jesus is always near, only faith can discern Him. Discuss this realizing power of faith. (c) The failure of the disciples to recognize Him as Jesus. They saw Him, but thought it was an apparition, some unreal appearance or illusion in the storm. Note that the reason for this was, that they did not understand the power manifested in the miracle. If they had understood His power and care, they would have expected Him, or at least would not have thought it impossible for Him to come to them. A knowledge of Jesus' power is the basis of assurance that all things are possible for Him. (d) His gracious comfort, assurance of His presence and the quieting of the storm.

Present this truth in its bearing upon modern life. Bring out that Jesus can train His people to recognize spiritual realities in all times of need. Further, that, as Lord of all, He can overrule the storm as a means of deepening faith and power.

### For Teachers of the Senior Scholars

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

Question the class about what time in the day it was when Jesus fed the five thousand. What did He do almost immediately afterwards? Is there anything to indicate that the disciples were not disposed to leave Jesus alone in the desert place? Was it their anxiety about the Master, or their anxiety about themselves, that made them unwilling to start out that night alone? The Lesson tells what happened that night and the day after.

1. *An Impressive Scene on the Mountain Side*, vs. 46-48. Have a look at the desert place when the people had all gone and Jesus was left alone. What did Jesus do? Watch Him as He goes up the mountain side to some secluded spot to pray. Help the scholars to realize how much we all need something of this kind,—a quiet spot where we can be alone with God, where God can get a chance to speak to us. What did Jesus see while He prayed? While looking up to heaven, He

was also looking down upon the lake. He had not gone so far away, and the night was not so dark, that He could not see the danger to which His disciples were exposed in the boat on the lake. Dwell upon the thought that Jesus is never too far away from us to see the difficulties and the dangers to which we are exposed on the stormy voyage of life. We may not be able at times to see Him, but He is always able to see us.

2. *A Night Scene on the Lake*, vs. 48-52. Get some one to describe the scene,—the head wind; the weary, discouraged rowers, who, in spite of all their experience as fishermen, could make very little headway; the fright they got; the Friend they found. Ask some one to tell about what part Peter took in that scene (Matt. 14: 28-31). What are some of the storms that come down upon the sea of life? What is our only hope at such times? Impress upon the scholars the wisdom of practising the presence of Jesus when the weather is fine and the sea is calm, that we may know where to go for help in the trying times.

3. *Exciting Scenes by the Wayside*, vs. 53-56. Ask some one to tell about these. What strange request did the people make of Jesus? How did they get the notion that a mere touch of His garments would cure the sick? (See Mark 5: 27-34.) Impress upon the class the need of coming into touch with Jesus in order to be strong and well enough to make much of life. Life is always weak where it ought to be strong if it is not linked by faith with the strong Son of God.

### For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A.

This Lesson may conveniently be taken up under three heads:

1. *Jesus alone*, vs. 45, 46. At the beginning of His ministry Jesus had been tempted to become a king by adopting unworthy methods (Matt. 4: 8-10). This was a very real temptation to Jesus. He had come to be a King. Why not take the easy way? The temptation reappeared at different times during His ministry. Immediately after the feeding of the five thousand, John tells us that the Jews wanted to make Jesus king, evidently in order that He might keep on

feeding them miraculously. Was there temptation here for Jesus? Likely there was. The temptation will be made the greater if the disciples add their entreaties to the crowd's. Is this why Jesus urges them away? The important point to notice, however, is what Jesus does when the disciples go. He spends a long time in prayer. Apply the lesson. If the Son of God needed to seek His Father in times of crisis, what of us?

2. *Jesus on the sea*, vs. 47-52. When we are particularly taken up with something which concerns our future prospects, are we inclined to think of the needs of other people? Jesus is always thinking about the welfare of His followers. He sees them far off upon the stormy lake. Have they any idea He is watching them, and preparing to help them? Not likely, for when He comes, they are surprised. How often, when we get into places of danger and difficulty, we forget

altogether that Jesus is watching us, ready with His help. Even when He comes, do we always recognize Him? Notice how Jesus reassures the disciples. When He is with us, we have no reason for dread. Are we as slow as the disciples in learning from our past experiences of Jesus' power that we can trust Him for our future?

3. *Jesus, the Healer*, vs. 53-56. Jesus leaves one scene of need, only to be confronted by another. Think of the need of the world today for Him and for His gospel. Ask your scholars to consider the debt which those who suffer from accident and disease to-day really owe to the example and spirit of Jesus Christ. Are not our modern hospitals and our modern medical missions the direct outcome of these? Can we not trace the hand of Jesus, for example, in the work which Dr. Wilfrid Grenfell carries on upon the coast of Labrador, or that of our own medical missionaries abroad?

We do not absolutely know just where, on the Lake, the disciples saw their Lord moving over the water, but it was probably near the northern end of the lake, where our map sets down the town of Bethsaida Julias. Notice that the point of a heavy V (numbered 38) rests on the shore near Bethsaida, with both arms reaching across a little space of the lake and then over the eastern shore. If you stand at the point of that V and look southeast over the space between the two arms, you have in plain sight before you a place which must be very near the scene of the wonderful story. You find yourself on a high bank with a

### THE GEOGRAPHY LESSON



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pebbly beach down in front of you, where the quiet lake waters meet the shore. A fishing boat with a pair of oars and one sail is putting out from the beach. It must have been somewhere off this very shore, in the dim light of early morning, when the stars had paled above those hills, but the sun was not yet up, that the men in the boat saw Him coming, and thought it was a spirit.

You can see the place if you were right on the bank above the lake, if you use a stereograph entitled, *Looking Southeast Along the Eastern Shore of Galilee*,

## ADDED HINTS AND HELPS

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

## Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. In an earlier LESSON we read of a woman who touched the hem of Jesus' garment and was cured. Where is the story found?

2. Where does Jesus say, "Be of good cheer; I have overcome the world?"

ANSWERS, LESSON XII., Third Quarter—(1) John 7 : 37. (2) Mark 8 : 1-9.

## For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Is prayer needed only by imperfect lives?

2. Did Christ ever perform miracles on His own behalf?

## Prove from Scripture

That Jesus is the Ruler of nature.

## The Catechism

Ques. 30. *How the Holy Spirit applies redemption.* The last Question told us that it is the work of the Holy Spirit to apply, that is, bring home to us, the redemption purchased by Christ. The present Question tells how the Spirit does this. We shall

understand the Question if we think of a deep-flowing river, with a bridge thrown across it. The bridge unites the two sides of the river, making traffic possible between them. Our faith in Christ is like that bridge. It unites us with Him, so that His redemption, with all its blessings, now and in heaven, can come to us. It is the Holy Spirit who produces this saving faith in us. Only through His power are we able to believe. "Effectual calling" will be explained in Ques. 31, the Question for next week.

## The Question on Missions

By Rev. W. W. McLaren, M.A., Birtle, Man.

Ques. 1. What is an Indian Boarding School? It is a home for the legitimate children of Indians who have come under the Indian Act and its treaties. Children enter at seven and graduate at eighteen. They are fed, clothed, housed and taught free of cost to themselves or to their friends. The course of instruction aims at accustoming them to the white man's manner of housekeeping and of earning a livelihood, and preparing them to live an independent life as near as possible to their former free out-of-door life. In time we trust to see all our Indians become full-fledged fellow-citizens and cease to be wards of our Canadian Government.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

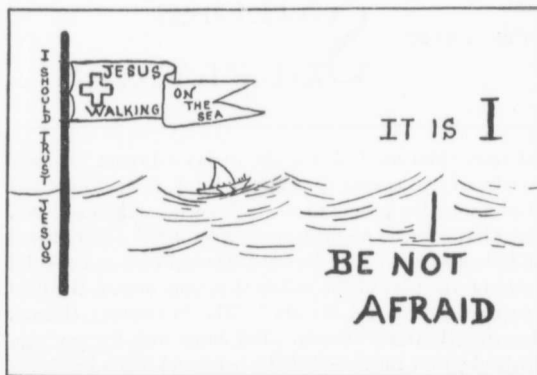
Subject for the Quarter—Jesus the Mighty Worker.

Golden Text for the Quarter—John 7 : 17.

Have the scholars repeat together. The words mean that, if we obey Jesus, we shall know that all His words are from God.

*Introduction*—This Quarter, we are going to think of Jesus, the Mighty Worker, as a Hero, triumphant, having power over all things, doing all the work He came to the world to do.

*Symbol*—Let us take as our symbol a FLAG with a cross on it. On the flag we'll print each Sunday the Lesson Subject, and beside the staff the Lesson Thought. For Review we may use these outlines grouped on



on the board, or twelve tiny flags of red paper may be used.

*Lesson Subject*—Jesus, the Mighty Worker, walking on the sea.

*Introduction*—Recall last Lesson.

*Lesson*—When all the hungry people had been fed, Jesus told His disciples to get into the boat and cross over the water, while He sent the people away. When they were all gone, Jesus went alone upon the mountain to pray. For even Jesus needed the rest and comfort and strength which come from praying to God.

*The Disciples in Trouble*—Let us watch the little boat (outline, or paper boat). It is not long since we saw this boat tossed on the stormy sea, but Jesus was in the boat then. Now the disciples are alone (or they think they are). Night has come. The wind has risen, and it is hard to row. They are toiling at the oars and are afraid they will never reach the land. But help is near. Jesus can see them. He knows their danger and goes to help them, walking upon the water. The disciples are afraid. They think it is a spirit. They cannot believe in Jesus' power even after they had seen the wonderful miracles of the loaves and fishes. Jesus knows their thoughts.

*Golden Text*—Listen! The gentle voice comes to them over the water. "Be of good

cheer: it is I; be not afraid." And soon Jesus is with them in the boat, and the wind goes down, and they are filled with wonder. They did not yet know all the power of Jesus.

Picture the scene when they reach the shore (vs. 54-56).

*Trusting Jesus*—In our troubles we cannot see Jesus, but we know He sees us. He is able and willing to help us in every trouble, little and big. His Holy Spirit will come to us; we can trust Him.

*Putting Things in the Sunlight*—Old negress Chloe was rubbing away at her dish towels, trying to rub the stains out. She rubbed and rubbed, but still they were not white. The day was bright and she spread them out in the sunshine. Some time after, when she went to take them in, she found them dry and white. The sun had quickly and surely taken all the stains away. When we have done our best and cannot do things right, just spread them out before Jesus; trust Him and He will make things all right. Just as the sunshine took all the stains away, so our troubles will go when we spread them before Jesus, the great Light-Giver, who does the work quietly and silently.

*Symbol*—Outline a FLAG and print JESUS WALKING ON THE SEA.

*To Think About*—I should trust Jesus.

### FROM THE PLATFORM

By Rev. M. B. Davidson, M.A.

## JESUS BRINGS HELP TO THE SAILORS HEALING TO THE SUFFERERS

Jesus is always bringing gifts to those who need them. In to-day's Lesson we have been studying about the gifts He brought to two classes of people. Print at the top of the board JESUS BRINGS. Ask the School who were the people to whom Jesus brought aid. First, He brought aid to the disciples. Under what guise do we find the disciples here? As SAILORS (Print). What did Jesus bring to the toiling sailors? He brought HELP (Print, and also fill in TO THE). Did Jesus wait for any sign on the part of the sailors that they needed His help and desired it? After Jesus came to land, whom did He aid? The SUFFERERS (Print). What did He bring to them? He brought HEALING (Print). Did Jesus wait for any sign on the part of the sufferers and their friends, that they needed His help, and desired it?

## Lesson II.

## CLEAN AND UNCLEAN

October 13, 1912

Mark 7: 1-13. Study Mark 7: 1-23. Read Matthew 15: 2-20. Commit to memory vs. 5, 6.

GOLDEN TEXT—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14: 17.

1<sup>7</sup> Then came together unto him the Pharisees, and all the scribes, which <sup>2</sup> came from Jerusalem.

2<sup>8</sup> And when they saw some of his disciples <sup>4</sup> eat bread with defiled, that is <sup>5</sup> to say, with unwashed hands, <sup>6</sup> they found fault.

3 For the Pharisees, and all the Jews, except they wash *their hands* <sup>6</sup> oft, eat not, holding the tradition of the elders.

4 And *when they come from the* <sup>7</sup> market, except they wash, <sup>8</sup> they eat not. And many other things there be, which they have received to hold, <sup>9</sup> as the washing of cups, and pots, <sup>10</sup> brasen vessels, <sup>11</sup> and of tables.

5<sup>11</sup> Then the Pharisees and <sup>12</sup> scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat <sup>13</sup> bread with <sup>14</sup> unwashed hands?

6<sup>15</sup> He answered and said unto them, Well <sup>16</sup> hath Esai'as prophesied of you hypocrites, as it is written, This people honoureth me with *their lips*, but their heart is far from me.

**Revised Version**—<sup>1</sup> And there are gathered together; <sup>2</sup> had come from; <sup>3</sup> and had seen that some; <sup>4</sup> ate their; <sup>5</sup> Omit three words; <sup>6</sup> diligently; <sup>7</sup> marketplace; <sup>8</sup> themselves; <sup>9</sup> washings of; <sup>10</sup> and; <sup>11</sup> And the; <sup>12</sup> the scribes ask him; <sup>13</sup> their; <sup>14</sup> defiled; <sup>15</sup> And he said; <sup>16</sup> did Isai'ah prophesy; <sup>17</sup> But in; <sup>18</sup> as their doctrines; <sup>19</sup> precepts; <sup>20</sup> Ye leave the; <sup>21</sup> and hold fast; <sup>22</sup> Omit rest of verse; <sup>23</sup> do ye; <sup>24</sup> Omit own; <sup>25</sup> He that speaketh evil of; <sup>26</sup> his; <sup>27</sup> That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; <sup>28</sup> ye no longer suffer him to do aught for; <sup>29</sup> void the word of God by your.

## LESSON PLAN

- I. Unwashed Hands, 1-5.  
II. True Hearts, 6-13.

## DAILY READINGS

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

M.—Clean and unclean, Mark 7: 1-13. T.—Clean and unclean, Mark 7: 14-23. W.—The heart is deceitful, Jer. 17: 5-10. Th.—Ye shall be clean, Ezek. 36: 25-31. F.—Beautiful garments, Zech. 3. S.—God's covenant, Heb. 10: 11-22. S.—Christ's teaching, Luke 11: 37-42.

**Shorter Catechism**—*Ques. 31. What is effectual calling?* A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

7<sup>17</sup> Howbeit in vain do they worship me, teaching <sup>18</sup> for doctrines the <sup>19</sup> commandments of men.

8<sup>20</sup> For laying aside the commandment of God, <sup>21</sup> ye hold the tradition of men, <sup>22</sup> as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well <sup>23</sup> ye reject the commandment of God, that ye may keep your <sup>24</sup> own tradition.

10 For Mo'ses said, Honour thy father and thy mother; and, <sup>25</sup> Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or <sup>26</sup> mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12<sup>28</sup> And ye suffer him no more to do ought for his father or his mother;

13 Making <sup>29</sup> the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

**The Question on Missions**—2. Who builds and maintains these schools? They are built either by the Dominion Government or by some Canadian church. They are maintained by grants of so much per scholar from the Ottawa Indian Department, supplemented by the church controlling the schools.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson); 216; 161; 7 (Ps. Sel.); 524 (from PRIMARY QUARTERLY); 525.

**Special Scripture Reading**—Ps. 15. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, S. P. 388, Sincere and True Worship. For Question on Missions, H. M. 727, File Hills Boarding School. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, Samaritan High Priest With the Pentateuch Roll at Shechem (Underwood & Underwood, see page 469).

## EXPOSITION

**Time and Place**—A.D. 26; Galilee.

**Connecting Links**—This Lesson immediately follows the last.

## I. Unwashed Hands, 1-5.

Vs. 1, 2. *Scribes from Jerusalem*. See ch. 3: 22. Great religious authorities. *Some of his disciples*; not all. There were strict Jews among them. (See Acts 10: 1-25.) *Eat bread*; take their meals. *Defiled*; "common", or profane. *Unwashed*. Mark explains the technical Jewish term for the sake of his Gentile readers. *They found fault*; omitted in Rev. Ver. This was added by a copyist to correct the faulty construction. V. 2 ought to go with v. 5, vs. 3, 4 being a parenthesis.

V. 3. *Pharisees, and all the Jews*. The ceremonial ablutions began with the Phari-

sees, but afterwards became general. *Oft*; Rev. Ver., "diligently"; literally, "with the fist", by placing the closed fist in the hollow of the other hand and rubbing it there. A scrupulous ceremonial act. *Tradition of the elders*; the rules that had come down from the scribes of ancient times.

V. 4. *Market*; Rev. Ver., "marketplace", the ordinary business thoroughfares. *Wash*; literally, "baptize", immerse, bathe their whole body. The reading in the best manuscripts is "sprinkle." The motive of the ceremonial act was to recover ritual purity after rubbing shoulders in the business world with Gentiles. *Many other things*. The multitude of scribal rules became an intolerable burden, Acts 15: 1-31. *Cups*; wooden drinking dishes. *Pots*; jugs, also of wood,



the Latin "sextarius", holding one and a half pints. Earthen vessels, when defiled, had to be broken, Lev. 15 : 12. These wooden vessels could be cleansed by rinsing. *Tables*. Rev. Ver. omits. Literally, "couches", on which the Jews reclined at meals. These would be defiled by diseased persons, such as lepers, using them.

V. 5. *And* (Rev. Ver.). This verse is closely connected with v. 2. It pictures the jealous complaint of the guardians of Jewish custom against the disciples, and indirectly against Jesus.

## II. True Hearts, 6-13.

Vs. 6-9. *Hypocrites*; actors. *Well*; truly. *Esaias*; in Isa. 29 : 13. *Laying aside*. . . ye hold. The oral tradition of the scribes came to be regarded as of greater importance than the written law. *As the washings*. . . things ye do. Rev. Ver. omits. *Full well*; irony.

Vs. 10-13. *For*. A concrete example follows. *Moses said*; in Ex. 20 : 12 ; 21 : 17. *Die the death*; surely die. This shows the value attached by the law to the duty of children to parents, so lightly treated by the tradition. *Corban*. . . a gift; something set apart for God or for the temple. Rev. Ver., "That wherewith thou mightest have been profited by me, is Corban, that is to say, Given to God." To pronounce the magical word "Corban" over his money, released one from the duty of using it to help his father or mother. Such a tradition was clearly immoral. *Delivered*. The receivers of the tradition became in turn its transmitters.

In the following verses (vs. 14-23) Jesus raised the question out of the ceremonial to the moral, from the outward to the inward; and the principle He lays down is: the only defilement that is worth considering is that

caused by the evil which comes out of the heart, vs. 15, 21. In so teaching, Jesus abolished the old Levitical distinction between meats clean and unclean, and pronounced all meats to be things in themselves equally clean, v. 19, Rev. Ver. He exalted the moral verities above arbitrary ceremonial observances. Paul is the true interpreter of Jesus' teaching in Rom. 14 : 17.

## Light from the East

WASHING—Of the hands, was an important ceremony; bread eaten without it was filth, and very rigorous Israelites washed their hands between courses during the meal. The custom was at first sanitary, but it came in time to be religious. The amount of water to be used could not be less than an eggshellful and a half. An assistant poured the water over the hands so that it ran towards the wrist, then each hand was rubbed over the other, provided that the hand which rubbed had been affused. If the water remained short of the wrist, the hands were not clean. If the hands were defiled, two washings were necessary. Modern Jews have three affusions and accompany each with a benediction.

CORBAN—The Jews were given to rash vows. In a moment of enthusiasm they might dedicate all their property to God, and forget the claims of their parents. Some humane rabbis thought the vow should be dissolved if it wrought unforeseen hardship. The property could be redeemed for private use by giving up a part of it, but this redemption absolved it from other claims, like that of the parents, and there is evidence that the property was sometimes pronounced Corban for this very purpose.

## APPLICATION

*Scribes*. . . from Jerusalem, v. 1. Very strict fellows, these. They did so many religious acts that they had no time to be religious. There was once a student at college who made out a schedule of his time. He

### Machines vs. Personalities

divided the day into periods: so much for lectures, so much for meals, so much for studies, so much for exercise. There were two results. First, the studies somehow got crowded into a very

small space. Second, the strain of keeping on time wore the student down till he could not apply his mind to his books. No person can make a machine of himself and retain his personality. A human being needs principles, not rules; ideals, not prohibitions. "Let this *mind* be in you, which was also in Christ Jesus."

*Wash their hands*, v. 3. Not for cleanliness, but to fulfil a conventional custom.



Etiquette may become a tyranny. A young man made the mistake of wearing a green necktie to a full dress dinner. He said afterwards that he felt more ashamed than if he had committed a crime, and he felt ashamed that he should so feel. Such is the power of a custom dealing with trivial matters, the obedience it exacts, the penalties it imposes on those who disobey. It shows us how heroic the first converts of the missionaries require to be. And it reminds us, for our own instruction, that Christ must come before custom and conventionalities. We must be willing even to be thought ridiculous for His sake.

*Hypocrites*, v. 6. Betterton, the actor, was once asked by a bishop, "Why does the recitation of a drama upon the stage produce such a great effect upon the audience, while the reading of the Bible from a pulpit produces almost none?" He replied, "Because, my lord, we actors read ordinary words as if they were of extraordinary importance, while you read the most tremendous words as if they meant little or nothing." Both classes thus described are actors, both making pretence, the one exalting the ordinary, the other depreciating the divine. Only, the stage actor lets everybody know that he is pretending. Whereas the religious actor, the hypocrite, is deceitful. He has deceived himself. And he deceives others.

#### Two Sorts of Actors

*Their heart is far from me*, v. 6. How can you tell where a man's heart is? By observing his actions. Again, how can you tell where your own heart is? By **Watch Yourself!** observing your own actions.

It is not what you think, or feel, or say, that tells you the truth. It is what you catch yourself doing. Do you want to know whether you are active or lazy? Then, as you go to bed, recall how you spent the day. How will you have found out if you are generous? Make a list of all the things you have given away during the past week. Would you know whether you love God? Then see if you can find yourself acting from that motive. Let us make no mistake, a tree is known by its fruits, not by the whispering of its wind-stirred leaves.

*Ye have delivered*, v. 13. If good advice were combustible, we need not fear strikes in the coal mines. And the evil feature of this plentiful commodity is that it is as cruel as it is cheap. We couldn't give good advice, if we consulted our own actions. We can always give better advice than that would allow. We know better than we do. And our silly, irrational, cruel and un-Christian criticism of other people's actions is based on our knowledge, not on our practice. Should we not feel ourselves standing beside these uncharitable scribes as Jesus tells them to cast the beam out of their own eyes before they take the mote out of their brother's?

#### A Plentiful Commodity

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Begin by making clear that the Jewish authorities at Jerusalem had become alarmed by the rumors they heard concerning Jesus. This explains the setting of the Lesson, which opens with the attendance of a delegation from Jerusalem to watch Jesus for the purpose of finding something against Him which would give them the opportunity of bringing Him before the Sanhedrin. Let the Class discussion centre around the three main divisions:

1. *Ceremonial washings*, vs. 1-5. Bring out

the supposed offence,—eating with unwashed hands. Point out that this regulation was religious, not sanitary or a matter of social propriety, as "the tradition of the elders" was a body of teaching and usages among the Pharisees. Compare Gal. 1:14. Discuss the fact that the law required bathing for many kinds of defilement (see Lev., chs. 14-16). Show how the Pharisees had taken these regulations and applied them to many things altogether foreign to the spirit and purpose of the law. Turn to their criticism in v. 5. Dwell on the fact, that, for the Pharisee, these traditions had all the force and sacredness of the divine law. For a striking modern parallel, compare the position

of the Church of Rome, which has exalted "tradition" to the level of the scriptures, and, where there is a conflict between the two, above the scriptures.

2. *The traditions of man and the law of God*, vs. 6-13. As this is Jesus' reply, take time to point out His teaching concerning the immoral basis of tradition, which is the tendency of man to gratify his own worldly ambitions, to forsake God's law and substitute his own opinions. Discuss the charge of hypocrisy as seen in Isaiah's day (Isa. 29 : 13) and Jesus' day. Bring out the modern type, which consists in professed loyalty to God and actual disobedience to His laws. Now take up the teaching concerning the concrete case. Show how the law concerning filial devotion has been prostituted in the interests of priestly gain. Bring out the contrast between the law, which exalted moral duties, and tradition, which exalted ritual observances. Impress the necessity of making religion the supreme ideal and support of moral and social obligations. Dwell on the tendency to make religion a means of gratifying selfish ends.

3. *Moral purity*, vs. 14-23. Summarize Jesus' teaching of the relation of the ceremonial to the moral : (a) Actual defilement or sin does not exist in anything material. The mechanical system of the Pharisees was not only false from a spiritual point of view, but created a false standard of judgment. (b) The actual source of defilement is the human heart. Point out the bearing of this on Pharisaic and modern theories of sin.

### For Teachers of the Senior Scholars

Draw the attention of the class to the fact that the preceding Lessons indicate that this period in Christ's public ministry was the time of His greatest popularity. Wonderful stories seem to have reached Jerusalem about what Jesus was doing in Galilee. The scribes and the Pharisees felt that this popular movement must be checked ; so they sent representatives to investigate the matter and do what they could to destroy the influence of Jesus over the people.

*Faultfinders*, vs. 2-5. Note that their express object in coming from Jerusalem was to find fault with what Jesus was doing.

Under such circumstances it will be a wonder if they do not succeed in their mission. When we start out with this spirit in us, we usually succeed. It will be easy to lead the class to see that they had a harder task on their hands than they could have anticipated. It was hard to find fault with One who did the kind of work Jesus did, and did it in His way. But they succeeded at last. What was there to find fault with ? Get some one to explain what is meant by the tradition of the elders. (See Exposition.) In the sight of these faultfinders it was a grievous thing to disregard the tradition of the elders. Have we any people in the church to-day like these people who are anxious to preserve the tradition of the elders ? People who make such a fuss about some little religious ceremony, about the quantity of water at baptism, or the number of cups at the communion, or the proper attitude in prayer, are related to the scribes and Pharisees.

2. *Faultfinders Exposed*, vs. 6-13. Note the convincing way in which Christ answered the poor little carping question asked. There was no other verse in the Bible so applicable in this particular case as the one which Jesus quoted (Isa. 29 : 13). Lead the class to see how sacred the commandments of God were in the eyes of Jesus, and how little value He attached to the commandments of men. With the Pharisees it was otherwise. How did Christ's reference to the Fifth Commandment illustrate the sham religious spirit of His enemies ?

3. *A Great Lesson Taught*, vs. 14-23. Note the intense earnestness of Jesus (v. 14). His soul was stirred within Him at the sight of the shams and make-believes of the religious teachers of His time. What was the great lesson which Jesus taught them that day ? Man is defiled by the evil thoughts he cherishes and by the evil words he speaks, not by anything that is outward and ceremonial. We must get every evil thing out of the heart, if we are to live a life that is pure and undefiled.

### For Teachers of the Boys and Girls

Remind the scholars that the incident in to-day's Lesson is but one chapter in the story of the campaign which the religious leaders of

the Jews carried on against Jesus throughout His ministry. (See, for example, Mark 2 : 1 to 3 : 6). As these attacks go on, Jesus' condemnation of the scribes and Pharisees becomes more and more outspoken, until it reaches its culmination in Matt. 23 : 1-39. Take up :

1. *The carping critics*, vs. 1-5. Lead the class to see how the popularity of Jesus as evidenced in the last two Lessons would stir the resentment of the scribes. The fact that they came all the way from Jerusalem to keep a watch on His doings shows how seriously they regarded His success with the people. It does not take them long to discover a cause for criticism. We are told that no requirement of the rabbinical law was more stringent than that of ceremonial ablution, especially the washing of the hands before and after eating. A scribe who was imprisoned by the Romans was allowed only a very small portion of water, and he used this for ceremonial washing rather than for drinking, saying he would sooner die than disobey the traditions of the elders. Show that Jewish religion had fallen very low when such an unimportant ceremony was regarded as essential.

2. *The reply of Jesus*, vs. 6-13. Elicit the two grounds on which Jesus attacks the Pharisees :

(a) These great religionists lack the true spirit of religion. The sin of the people of Isaiah's time is their sin also. They keep up the outward regulations of religion, and care little for keeping their hearts right in the eyes of God. Ask, what is the essential part of religion,—its outward forms, or its inward life? Are we in danger of falling into the sin of the scribes? Do we imagine that by merely keeping the Sabbath, and attending church, and Sabbath School, we are serving God, unless these outward observances express the inner desire of our hearts to worship God and serve Him? What unpleasant word does Jesus use to describe those who act as the scribes acted? (See v. 6.)

(b) The Pharisees substitute tradition for God's law. Show how this state of affairs came about. The scribes began by regarding the law of God as so sacred that they should build up a "fence" of petty rules around it, lest it should be broken in any way. Then they came to regard these petty rules as being quite as important as the law itself. And then some of them, at any rate, paid far more attention to these rules than to the great law of God itself. Show how they thus belittled God, and dwarfed and killed their own spiritual life into the bargain.

### THE GEOGRAPHY LESSON

The scribes, who spent their lives in reading and copying the sayings of learned rabbis, were certain they knew everything that was worth knowing about God.

You can get a very good idea of the kind of books that Jesus had read and the kind of books the scribes were continually studying and copying, if you visit the one Samaritan synagogue which exists to-day and have the priest there show you the



chief treasure of his people; it is a copy of the first five books of the Old Testament, written so long ago that it was very, very old even in Jesus' time. The place where this old book is owned is at Shechem, shown at the northern extremity of our map close by the number 39.

To see the ancient book with your own eyes, use a stereograph entitled, Samaritan High Priest With the Pentateuch Roll at Shechem.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where does Jesus say that those who worship God must worship Him in spirit and in truth?

2. A verse in Proverbs says that as a man thinketh in his heart so is he. Find it.

ANSWERS, Lesson I.—(1) Mark 5 : 25-34.  
(2) John 16 : 33.

#### For Discussion

1. Can religion ever be a thing of outer action alone?

2. Should other duties ever take the place of worship?

#### Prove from Scripture

That God must be worshiped in spirit.

#### The Catechism

Ques. 31. *Effectual calling.* This is a calling of the Spirit of God that is effectual in saving the soul, which preaching the gospel may or may not be. It is a "work", not an "act", because there are different stages in it. The steps are : (1) to "convince us of

our sin and misery"; we must be subdued to God's way of looking at things; (2) to "enlighten our minds", because naturally we are blind to the beauty and sufficiency of Christ; (3) to "renew our wills", which are by nature and habit set in the wrong direction. It is the Spirit's aim to bring us to Christ; but He does not compel us. He "persuades" and "enables" us; but we must make choice of Christ for ourselves.

#### The Question on Missions

Ques. 2. Who builds and maintains the schools? Under the recent agreement with the churches interested in Indian education, the Indian Department at Ottawa is willing to erect all schools and equip them, but prefers to have the churches do so and pay them annually a larger grant per child, sufficient to repay all capital expended and keep all buildings equipped and repaired. The new Departmental per capita grants, varying from \$80 to \$125 per child per annum, according to the location, ownership and grade of the school, are expected, with the products of the farms and gardens conducted by each school, to defray all the cost of maintenance, except part of the salary list, which will be met by the churches. Protestant churches usually provide most of the clothing also.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus, the Mighty Worker, and men's hearts.

*Introduction*—Mary was quite sorry when her mother told her that the bracelet which

she was admiring was really of no value. It only had a touch of what looked like gold on the outside, and inside it was just common metal of no value. A great many things look very well on the outside, but when we look inside, they are not good. Some people are like this. They look clean and well dressed and seem to be acting properly, and it is only when we hear them talk and see how they live, that we can tell what their hearts are like. But God knows their hearts.



Jesus is telling in our Lesson to-day how, useless it is to appear to be good, if the heart is not right, how useless our worship and our prayers, if our hearts are not clean.

*Lesson*—Here is a picture (outline) of a basin and a towel. For what do we use these? Yes, to wash our hands. The Pharisees to whom Jesus was speaking washed their hands very often. They thought they were so much purer and holier than other people, that, before they could eat their food, they must wash their hands if they touched anything that one not a Jew had touched. Dishes and cups and tables (see Exposition) must be washed before the Pharisees could use them. They must wash before worshiping, wash before praying. They paid great attention to keeping the outside clean, but did not try to keep their hearts clean, and Jesus knew this.

The Pharisees began to find fault when they saw that Jesus' disciples were not washing their hands before eating. Then Jesus turned upon the Pharisees and showed them how wicked and untrue to God's laws their hearts were. He told them they neglected to take care of their old fathers and mothers and made believe that they were using their money for God's service in place of spending it in caring for their aged parents. They were

disobeying God's law which says, "Honor thy father and thy mother", and had made a new law for themselves (Exposition). If they had truer hearts and did not think so much about outside cleanness alone, they would be better people.

*Clean Hearts*—Beside the basin, we'll draw a heart. Our hearts must be kept clean from all evil thoughts, anger, untruth, pride, foolishness, etc.

*Golden Text*—It is not whether or not we eat with hands clean or unclean, that makes us good or bad, not what goes into our mouth, but what comes out, evil words and evil thoughts that spoil and soil the life. God does not want our worship and prayers if our hearts are not true and clean. Bowing the head and closing the eyes will not deceive God, although boys and girls may deceive others in this way.

*My verse*—

"God sees me every day and hour ;

He knows what'er we do.

Not only when our deeds are good,

But when we're naughty too."

*My Prayer*—"Create in me a clean heart, O God ; and renew a right spirit within me."

*Flag*—Jesus speaking about clean hearts.

*Something to Think About*—I should pray with my heart.

#### FROM THE PLATFORM

<p>EMPTY EARNEST</p>	<p>RITUAL RELIGION</p>
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Ask the School for a description of the Jewish religion as it had come to be under the domination of the scribes and Pharisees. Is it not a fair description to say that the Jewish religion had degenerated into EMPTY RITUAL (Print with large E and R, as above)? What do we mean by ritual? (Form of service.) Is ritual of necessity "empty?" What makes ritual worthy? It is worthy only when it is the expression of EARNEST RELIGION (Print). Draw out from the School the fact that, while religion may exist without much ritual, ritual loses all its meaning if it is not the expression, the outcome, of earnest religion. Then show how ritual easily becomes hypocrisy, and emphasize the sin of *pretending* to worship God, when our hearts are far from Him, and our thoughts busy with other things. Simplify this for the younger scholars.



## Lesson III.

## \*MISSION TO THE GENTILES

October 20, 1912

Mark 7: 24-30; Matthew 8: 5-13. Read Matthew 15: 21-24. Commit to memory vs. 27, 28.

GOLDEN TEXT—Him that cometh to me I will in no wise cast out.—John 6 : 37.

24 And from thence he arose, and went <sup>1</sup> into the borders of Tyre and Sidon, and <sup>2</sup> entered into <sup>3</sup> an house, and would have no man know *it*: <sup>4</sup> but he could not be hid.

25 <sup>5</sup> For a *certain* woman, whose <sup>6</sup> young daughter had an unclean spirit, <sup>7</sup> heard of him, and came and fell <sup>8</sup> at his feet:

26 <sup>9</sup> The woman was a Greek, a <sup>10</sup> Syrophenic<sup>'</sup>ian by nation; and she besought him that he would cast forth the devil out of her daughter.

27 <sup>11</sup> But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and <sup>12</sup> to cast *it* <sup>13</sup> unto the dogs.

28 <sup>14</sup> And she answered and <sup>15</sup> said unto him, Yes, Lord: <sup>17</sup> yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And <sup>18</sup> when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Matt. 8 : 5 And when <sup>19</sup> Je'sus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth <sup>20</sup> at home

Revised Version—<sup>1</sup> away into; <sup>2</sup> he; <sup>3</sup> a; <sup>4</sup> and; <sup>5</sup> But straightway a woman; <sup>6</sup> little; <sup>7</sup> having heard of him, came; <sup>8</sup> down; <sup>9</sup> Now the; <sup>10</sup> Syrophenician by race; <sup>11</sup> And he said; <sup>12</sup> Omit to; <sup>13</sup> to; <sup>14</sup> But she; <sup>15</sup> saith; <sup>16</sup> Yea; <sup>17</sup> even the; <sup>18</sup> she went away unto her house, and found the child laid upon the bed, and the devil gone out; <sup>19</sup> he was entered; <sup>20</sup> in the house sick; <sup>21</sup> he saith; <sup>22</sup> And the; <sup>23</sup> only say the word; <sup>24</sup> also; <sup>25</sup> under myself soldiers; <sup>26</sup> one; <sup>27</sup> And when; <sup>28</sup> the; <sup>29</sup> sons; <sup>30</sup> forth; <sup>31</sup> Omit and; <sup>32</sup> the servant; <sup>33</sup> that hour.

## LESSON PLAN

I. The Faith of a Gentile Woman, 24-30.

II. The Faith of a Gentile Soldier, Matt. 8 : 5-13.

## DAILY READINGS

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

M.—Mission to the Gentiles, Mark 7 : 24-30. T.—Mission to the Gentiles, Matt. 8 : 5-13. W.—The Gentiles' hopes, Matt. 12 : 14-21. Th.—No longer strangers, Eph. 2 : 4-13. F.—Paul's mission to Gentiles, Acts 18 : 4-8. S.—Gentiles hear gladly, Acts 13 : 44-50. S.—"No respecter of persons", Acts 10 : 34-48.

Shorter Catechism—Ques. 32. *What benefits do they that are effectually called partake of in this life?*  
A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Time and Place—A.D. 26; Phenicia and Capernaum.

Connecting Links—The Lesson from Mark immediately follows the last. That from Matthew relates an earlier incident, coming just after the Sermon on the Mount. Its place in Mark would be among the incidents of ch. 1 : 29-45. It is chosen here for its missionary teaching.

## I. The Faith of a Gentile Woman, 24-30.

Vs. 24, 25. *From thence*; eastern Galilee. *Went*; for seclusion and rest. Not a missionary journey, primarily. *Borders of Tyre and Sidon*; the western part of Phenicia,

sick of the palsy, grievously tormented.

7 And <sup>21</sup> Je'sus saith unto *him*, I will come and heal *him*.

8 <sup>22</sup> The centurion answered and said, Lord, I am not worthy that thou shoulddest come under my roof; but <sup>23</sup> speak the word only, and my servant shall be healed.

9 For I <sup>24</sup> am a man under authority, having <sup>25</sup> soldiers under me: and I say to this <sup>26</sup> *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 <sup>27</sup> When Je'sus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and <sup>28</sup> west, and shall sit down with A'braham, and I'saac, and Ja'cob, in the kingdom of heaven.

12 But the <sup>29</sup> children of the kingdom shall be cast <sup>30</sup> out into <sup>31</sup> outer darkness; there shall be <sup>32</sup> weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way; <sup>31</sup> and as thou hast believed, so be it done unto thee. And <sup>32</sup> his servant was healed in <sup>33</sup> the self-same hour.

The Question on Missions—3. Where are these schools to be found? They are found in Ontario and in all Western Canada. There are 73 in all, of which our church maintains 8 and owns 7, one in Ontario, two in Manitoba, three in Saskatchewan and two in British Columbia.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 165; 147; 112 (Ps. Sel.); 500 (from PRIMARY QUARTERS); 402.

Special Scripture Reading—Isa. 60 : 1-7. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 632. The Syrophenician Woman; B. 177. The Centurion's Servant Meets Christ. For Question on Missions, H. M. 731. Pupils in the Day School at Hurrican Hills. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, A Poor Woman of Zarephath Gathering Firewood (Underwood & Underwood, see page 499).

## EXPOSITION

noted for its antiquity, wealth, and civilization. (See Geography Lesson.) *Into an house*; the house of a heathen stranger. *No man know it*. He wishes to be private. *Hid*. Even here He could not escape notice. His fame had spread even into this Gentile country. *For a certain woman*; Rev. Ver., "but straightway a woman."

V. 26. *Greek*; in religion—a Gentile. *Syrophenician*; belonging to the Phenicians of the Roman province of Syria, as distinct from the Phenicians of Carthage in northern Africa. Matthew, a Canaanitish woman, of the doomed original race of Palestine that had been dispossessed by Israel.

\*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.



V. 27. *The children first*; first Jews, then Gentiles. The Gentiles' opportunity will come later. This was also the principle of Paul's mission, Rom. 1 : 16. *Meet*; right, seemly. *Dogs*; the Jewish contemptuous name for Gentiles. Jesus uses here, however, not the term for outcast street dogs, but for the little house-dogs that are under the family table. There is hope for the woman, for these household dogs get their portion, though not the children's.

V. 28. *Answered*. She likely detected Jesus' tone of banter. *Yea, Lord* (Rev. Ver.); introducing very clean repartee. *Dogs . . crumbs*. Dogs enjoy the morsels dropped by the children to their pets. The dogs are part of the family, loved by the children; therefore no sharp line of separation between Jews and Gentiles.

Vs. 29, 30. *For this saying*; of quick wit, which revealed her faith. *Devil*; demon (see v. 25). *Laid*; lying quietly.

## II. The Faith of a Gentile Soldier, Matt. 8 : 5-13.

Vs. 5, 6. *When*. See Connecting Links. *Centurion*; a Gentile officer, probably in the army of Herod Antipas. The centurion was the captain of a hundred men, the sixth part of a legion. *Lord*; sir, a term of respect and honor—not expressing any Christian thought of Christ's person. *Servant*. The Greek word might mean "son" or "servant." But Luke uses the term for "slave." *Lieth*; a chronic condition, bed-ridden. *At home*; Rev. Ver., "in the house." *Grievously tormented*; by painful contraction of the muscles; not an ordinary feature of paralysis.

Vs. 7, 8. *I will come*. Jesus offers to go to his house. But some render, "Shall I come?" Is that what you wish? *Not worthy*; morally, or else he knew the Jewish prejudice against "entering in" with a Gentile. A modest man wishing not to give unnecessary trouble. *Speak the word only*; expressing faith in Jesus' ability to bring supernatural forces into action as he himself governed the movements of his subordinates.

V. 9. *For*; arguing from his own experience. *Under authority*; spoken in modesty, —a humble person in the army, I yet have authority over those who implicitly obey me.

*Go . . Come*. He thinks Jesus can order disease about, as he orders his soldiers.

V. 10. *Marvelled*; at the faith of a heathen in His healing power, when many of His own people were sceptical. *Verily*. He speaks solemnly, and with emotion. *No, not in Israel*; not even in Israel, the home of faith. Many ancient versions read: "In no one have I found such faith in Israel", not even in a single instance.

V. 11. *Many shall come*; contrary to all Jewish thought. For a different setting of this saying, see Luke 13 : 28, 29. *East and west*; heathen countries. *Sit down*; recline at the feast, a favorite Jewish description of the kingdom (see Luke 14 : 15; 22 : 29, 30; Rev. 19 : 9).

V. 12. *Children of the kingdom*; Jews who fancied the kingdom was theirs by inheritance. *The outer darkness* (Rev. Ver.); surrounding the house in which the banquet was being held. Conventional Jewish language is used in this saying. The judgment will be not on ancestral but on moral grounds, Rom. 2 : 9.

V. 13. *Go thy way . . done unto thee*; "compressed impassioned utterance spoken under emotion,—Go, as thou hast believed, be it unto thee; the cure as thorough as thy faith" (Bruce).

### Light from the East

**DOGS**—Among the Jews were treated with much contempt and used as a symbol of pagan uncleanness. In modern Eastern cities they are still half wild, burrow in dust heaps, feed on offal and are a striking picture of filthy degradation. Among some Gentiles they occupied much the same position as among us to-day. Gentlemen in ancient Egypt had large greyhounds that lay under their chairs and accompanied them everywhere. Jesus uses the word with all the Jewish opprobrium, but the woman speaks from the standpoint of customs which made young dogs household pets.

**CENTURION**—Was the title of the captain of a company in the Roman army numbering from fifty to a hundred men. Every full legion consisted of six thousand foot soldiers and sixty centurions; over them were six tribunes, and the head of the whole was the

legate of the legion, who was usually of senatorial rank. Centurions were nominally equal, but took precedence and had the right of promotion according to the position of their companies in battle. Their badge of office

was a vine branch, which they used freely on their men. They were not to be recklessly daring, but steady and serious, not eager to strike the first blow, but ready to stand and die at their posts when overborne by numbers.

### APPLICATION

*Could not be hid*, v. 24. Like the sun, which plays a hide-and-seek game with the earth. A full half of the time he is entirely out of

#### The Centre of History

sight, and the clouds obscure him a great part of the remainder. Does he think that we will forget him? Forget the sun! the big burning sun, the source of all our light and heat. Impossible! He cannot be hid. Jesus Christ is the Sun of righteousness, the supreme spiritual Luminary of the world. His influence on history is such that we reckon time from His birth, accepting that as the central fact of the career of the human race. His influence on the nations is such that those lands where liberty, enlightenment, and the hope of progress are found are called Christendom—all else is heathendom. His influence on the human heart is such that, to the degree in which the spirit of Jesus dwells there, by so much is that heart humanized, rendered pure, tolerant and reverent.

*A Greek, a Syrophenician*, v. 26. What bitter things the social prejudices are. There is race prejudice. Wherever men of different

#### The Gulf of Prejudice

colors meet, you will find them scorning each other. Wherever any two of the four, white, yellow, brown, black, are neighbors, enmity has developed. There is religious prejudice. Wherever the adherents of two different religions meet, they suspect and oppose each other. Moslem and Hindu in India, Clerical and Socialist in Germany, Protestant and Catholic in Canada, alike distrust each other. Then there is caste prejudice: the classes and the masses, the first families and the new rich, and all the petty gradations, until you find the shop girl looking down on the factory girl, who, in her turn, looks down on the domestic servant. These social prejudices are among the very boldest and stubbornest and most hateful antagonists of the Son of Man, "in whom is neither Jew nor Gentile, bond nor free."

*The dogs . . . eat*, v. 28. A witty answer. The better half of a saying is the way it is said. An excursion of a thousand miles was

#### A Soft Plank

projected and carried out by the proprietors of a Scotch steamer. It was in the summer, and so many wished to join in the trip that the vessel became inconveniently crowded. The splendor of the scenery and the brightness of the day made all pass pleasantly; but, as the evening approached, it was found that there were not berths enough for all on board. Disputes arose. Anger began to take the place of the good feeling of the morning. Then an elderly gentleman, who had already become a general favorite, approached the angry group, saying, "Now, who is clever enough to find a soft plank?" He then wrapped a cloak about him and lay down on the deck, with the words, "I have found a plank; good night, my friends, good night." The good humor of his act of self-denial stopped the contention. Some of the most quarrelsome followed his example, and all met happily in the morning.

*Servant*, Matt. 8:6. In one of Ian Mac-laren's stories is the tale of a Scotch nurse girl in a London family. Diphtheria broke out

#### A Mean Mistress

in the home. One child after another was taken down. The mother was a frail woman, whose nerves broke under the strain. The burden of both housekeeping and nursing fell upon the maid, who bravely and cheerfully bore it. In time the children recovered, and the nurse was seized by the disease. What did her employers do? They packed her off to the charity ward of an infectious hospital. What a shame! Thank God that there are many families of nobler feeling, like the centurion's, where every member of the household is treated affectionately.

*Under authority, having . . . under me*, v. 9. It is related that an old soldier who had fol-

lowed the British flag and heard the morning drumbeat all around the world was asked, "If King George should issue a proclamation and command his army to read it in the ears of every human being on earth, how long would it take the army to accomplish the task?" After pondering a few minutes the veteran replied, "I think, sir, that we could do it in about six months." Now, think how the missionary cause is prospering since soldier-like methods have been introduced. The army of the volunteers has been created, as a reserve of recruits. A comprehensive plan of campaign has been devised and put into operation. The divided forces in several fields have been regimented together. Christ was full of the soldier spirit, the spirit of obedience, sacrifice, courage, endurance, honor. Nowhere is His soldier-example more powerful than in the missionary efforts of His church.

*Many shall come*, v. 11. There was a wonderful fulfilment of this prediction in 1907,

at the second Hague Peace Conference. It was a veritable "parliament of man," for forty-six nations were represented, all the nations of the world except three. All the world was under one roof, as it were, trying to devise some means of establishing the efficiency, security and happiness of each nation. On the wall was hung a map of the world, criss-crossed by bright red lines, extending from nation to nation. These were not steamboat routes nor cables, but arbitration treaties, and there were enough of them to make the whole map look red. How the Prince of Peace must have rejoiced to see that day; and that day was possible because, although all nations are not yet Christian, and although the Christian nations have so little learned the spirit of the religion they profess,—that day was possible only because His authority has been acknowledged and the principles which lead to peace, and which He proclaimed, have made some headway. When all nations are truly Christian, there will be universal peace.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Point out that on account of the growing hostility Jesus left Galilee and moved north into the regions of Tyre and Sidon, inhabited by an active commercial people. This Lesson practically closes the ministry of Jesus in central Galilee. From this time He gives more time to outside districts and the training of the disciples. As this is a Missionary Lesson, consider two aspects of mission work:

1. *Foreign missions*, vs. 24-30. Bring out the work of the missionary: (a) The material. Give attention to this case, the woman a Greek-speaking Gentile, one of the descendants of the old Canaanites, a pagan. (b) The need,—a case of demon possession. Trace the value of intercourse with the Jews, which had made her familiar with the work of Jesus. Dwell upon the tremendous value of the influence of Christian nations upon pagan peoples as a preparation for the gospel. Discuss also the prejudices created in the minds of the heathen on account of the

immoral representatives of Christian nations. This is one of the great drawbacks in mission work to-day. Point out the obligation resting upon Christian nations to give a true account of Christianity to the world. (c) The appeal for help, and Jesus' attitude. Consider the principle of Jesus' work, to the Jew first, which was followed by the apostles in their early missions. Bring out her great faith and the healing. Now take up the fact that the faith was vicarious. Discuss the ministry of intercession in missions, to the effect that we can reach the foreign field through the mercy seat. Then consider that faith was victorious. Take up Matthew's account, which shows Jesus' silence (ch. 15: 23), refusal (v. 24), reproach (v. 26), and the woman's final victory, v. 28. Teach, that, whenever faith becomes dominant, it succeeds. (d) Go on to show that the Master's commission has removed all limitations, and the whole world is now the field. For illustration and application present the condition of the heathen world.

2. *Home missions*, Matt. 8: 5-13. This is a case of the strangers within our gates.

Bring out : (a) That, though a Roman, the centurion had become permeated with the spirit of true religion. Follow out the tremendous effect of a true Christian Canadian citizenship upon the foreigners coming to our land, how it moulds, elevates, and removes prejudice. Discuss whether our treatment of the foreigner tends to recommend Christianity to him. (b) The power of faith in an outsider, in unexpected quarters. Get this man's viewpoint, that Jesus could order the work done as he ordered soldiers. Notice how Jesus admired it. It is the kind of faith He wants, that which relies implicitly on His power and willingness. Note, further, how it stirred Jesus' vision of the coming of the Gentiles and how readily He bestowed the blessing sought.

From the standpoint of Canadian Home Missions, teach : (1) Our vast opportunities with the strangers, who come seeking better conditions. (2) How to utilize our moral and social powers in all efforts to win them. (3) The necessity of getting them into personal touch with Jesus' saving, healing power.

### For Teachers of the Senior Scholars

Peloubet tells an interesting story which serves as a good introduction to this Lesson. As the Christian Endeavor Society extended to different countries, Dr. F. E. Clark, the originator of the movement, had placed on the porch of his house in Auburndale, Mass., the word WELCOME in the language of each new land reached by the Society. In our Lesson to-day we find Jesus extending a welcome to representatives of two Gentile races. What evidence have we in the Old Testament that the gospel was intended for the whole world from the beginning? (See Gen. 12 : 3 ; Ps. 72 : 11, 17 ; and Mal. 1 : 11.) Why were the disciples at first instructed not to go to the Gentiles? (See Matt. 10 : 5.) What was the final commission which they received? (Matt. 28 : 19, 20.) Dwell upon the two missionary stories in to-day's Lesson.

1. *The Gentile Woman*, vs. 24-30. Where did Jesus meet this woman? Why had Jesus gone into that heathen country? Have the scholars tell all they know about this

woman,—the race she belonged to, the country she lived in, the trouble which had come to her home, the character of the woman as it comes out in her interview with Jesus, her love for her child, her humility in the presence of Jesus, her persistent appeal, her faith, her final success. What is there in the way Jesus treated this woman which seems strange to us at first sight? Is He reluctant to yield to this poor woman's appeal? Impress upon the class, that, if we knew everything, we should see that there was no reluctance on the part of Jesus to help the woman. Jesus always loves to help in time of need, it matters not who the person is. He waits a little for the mother's faith to grow stronger through expression. Make clear, that, when we have to wait for an answer to our prayers, God has some good reason for it.

2. *A Gentile Man*, Matt. 8 : 5-13. Have the scholars tell all that they know about this man,—his nationality, his occupation, his kindheartedness as revealed in his love for his sick servant (Luke 7 : 2), his humility, his freedom from national and religious prejudices (Luke 7 : 5), his great faith. Note that in this case there was no need of keeping this suppliant waiting, v. 7. What impression did this Roman make upon Jesus? (V. 10.) What prophecy did this incident call forth? (Vs. 11, 12.) How is this prophecy being fulfilled? Missions to Gentiles are more successful than missions to Jews. Have a talk with the class about mission work to-day, about the deeper interest taken in the work at home, and the miracles of grace which are being wrought abroad.

### For Teachers of the Boys and Girls

Begin by making clear to the class that the great task before the Church of Christ is that of preaching the gospel to the whole heathen world. Recall the occasions upon which Jesus disclosed to His disciples His purpose that the whole world should hear His message. Many of His words are little more than hints (see Matt. 5 : 13, 14 ; Mark 13 : 10 ; 14 : 9. The outstanding passage is the Great Commission of Matt. 28 : 19, 20. What saying in our Lesson gives a clear prophecy of the spread of the gospel? (Matt. 8 : 11.) Take up now :

1. *A Heathen Woman's Faith*, vs. 24-30. Dwell upon the reason for Jesus' leaving Galilee. Show how like ourselves He was in His desire for quiet and for respite from the pressure of admirers and foes. The difficult point in this section is the apparently unsympathetic attitude of Jesus. Explain this to the class. Get them to see that Jesus' plan was to reach the Jews first, and that it seemed as if the woman was interfering with this plan. If He healed her daughter, would not others in the district throng Him? Also consider whether the faith of a heathen woman might not need a severe test to prove its reality. Next, question the class as to the encouragement which Jesus gave to the woman. Does not v. 27 imply that the Gentiles are to have a place in the kingdom, although the Jews are to hear the message first? And notice that the woman finds encouragement in the fact that the "dogs"

are really part of the household, v. 28.

2. *A Roman centurion's faith*, Matt. 8 : 5-13. What evidence have we that, while the centurion was a Gentile, he had leanings towards the religion of the Jews? (See Luke 7 : 4, 5.) In this connection, read Acts 10 : 34, 35. In those days, it was not the rule for slaves to be treated kindly. Possibly the centurion's knowledge of the God of Israel had taught him the value of all men, even of his inferiors. Do we need to learn this lesson? Had the centurion heard of the case reported in John 4 : 46-54? Dwell upon the tribute which Jesus pays to this Gentile's faith in v. 10, and point out the significance of the fact that Jesus marvelled at it. It is probable that the centurion's words carry with them the greatest recognition which Jesus had yet received. Reimpress the unlikely places from which Jesus receives followers.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Mark does not tell us precisely where the Syrophenician woman lived, but there is an old tradition to the effect that Jesus met her at a seashore town called in the New Testament Sarepta (Luke 4 : 26), a few miles from Sidon, marked on our map with the number 40. If you stand to-day at that spot and look south over the space included between the two lines which spread from 40, you see a part of the ground near the old town. At present there is only a small village near by.

To-day you see right before you a sign of the extreme economy that the village people

have to practise; a woman has come out here into the field to pick up small sticks and twigs to use in her baking fire. Palestine has so few forests that even little weed-stalks that we should not think worth noticing are carefully gathered for fuel.

It was probably a village woman, much like this one, who appealed to Jesus in her perplexity.

You can see for yourself this modern Syrian housekeeper, in her cotton gown and veil, near the old Sidonian village, if you use a stereograph entitled, *A Poor Woman of Zarephath Gathering Firewood*.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Few things drive us to Jesus so quickly as our need. v. 25.

It is a good thing to be definite in our prayers. v. 26.

Sometimes Jesus severely tests our faith. v. 27.

The faith that is not easily discouraged is the faith that is victorious. v. 28.

Christ always keeps His promises. v. 30.

"The supplication of a righteous man availeth much." v. 7.

It takes a real man to recognize his own unworthiness in God's eyes. v. 8.

True religion is fond of surprising us in unexpected places. v. 10

The kingdom of heaven has no geographical boundaries. v. 11

Not the opportunities we have had, but the opportunities we have used, will avail us at the last. v. 12.



The measure of our faith is the measure of our answer. v. 13.

### Something to Look Up

1. Where does Jesus say that He was sent to the lost sheep of the house of Israel?
2. "Go ye into all the world, and preach the gospel to every creature." Find this last message of Jesus to His disciples.

ANSWERS, Lesson II.—(1) John 4 : 24.  
(2) Proverbs 23 : 7.

### For Discussion

1. Which are the more likely to accept Jesus, those who have often heard of Him, or those who hear for the first time?
2. "All things are possible to Him that believeth"; is this saying, or is it not, absolutely true?

### Prove from Scripture

That all may come to Jesus.

### The Catechism

Ques. 32. *The blessings of believers.* This is the first of seven Questions which deal with the blessings that come to believers. These are divided into three classes, those received in this life, those received at death, and those received at the resurrection. In to-day's Question we have the blessings which belong

## FOR TEACHERS OF THE LITTLE ONES

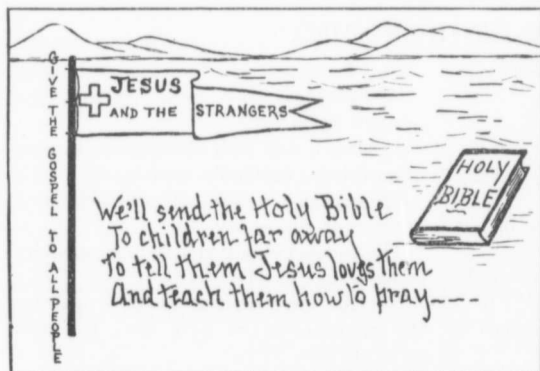
*Lesson Subject*—Jesus, the Mighty Worker, and the strangers.

*Introduction*—We are going to begin our Lesson to-day by singing the first verse of

"Jesus loves me" (all sing). Let us remember there are many, many children in the world who cannot sing this hymn. Why? They have never had any one to teach it to them. They have never heard of Jesus. They have never seen a Bible. Show some pictures of heathen children (Hindu, Chinese or Japanese). Outline water and a far away shore.

*All repeat—*

"In lands full of darkness  
Across the blue wave,  
Are many dear children



The Lord died to save.  
 In lands full of darkness  
 'Way over the sea,  
 For light they are pleading  
 That shines here so free.  
 No kind Christian parents  
 To show them the way.  
 To tell them of Jesus  
 And teach them to pray."

*How the Message Came to Us*—We should not have been able to sing "Jesus loves me," if those who loved Jesus long, long ago had not sent the message to the far off land from which, in turn, it came to us. Tell the little ones of some of the missionary heroes, such as Paul, who brought the gospel to Europe, and St. Columbia who carried the news to Scotland, and St. Patrick, who preached to the Irish. Jesus loves the heathen people, and tells us, "Go ye into all the world, and preach the gospel to every creature." Tell of some of our own missionaries to the heathen, men and women, ministers and teachers and doctors.

*Lesson*—Our Lesson story tells us about a heathen woman and a heathen Roman soldier, who came asking Jesus for help, and He helped them, and showed us that we too should help the heathen and foreign people. (Recall last Lesson briefly.) Tell the Lesson story simply (see Exposition).

*Golden Text*—Repeat Golden Text. Nobody is shut out from Jesus. He says (Matt. 8 : 11), "They shall come from the east and west", from all parts of the world. What a wonderful message for all who do not know Jesus

*Sending the Message*—Let us help to send missionaries all over the world, so that every child, near and far, may be able to sing, "Jesus loves me, this I know, For the Bible tells me so."

*All repeat*—

"The precious Holy Bible  
 Is God's own Book—our guide.  
 It tells us how to walk with Him  
 And in His love abide."

*The Snowflakes*—The little snowflakes will soon be falling. When we look at them, let us think of the little story : Once there was a little snowflake that thought, "Oh, I can do no good. I could not make enough snow for one small boy to draw his sled on." But he joined himself to millions more snowflakes, and they all flew down and spread a pure white carpet on the earth. So many little hands and many little hearts can do a great deal, if they all try.

*Flag*—Jesus and the strangers.

*Something to Think About*—We should give the gospel to all peoples.

### FROM THE PLATFORM

FIRST  
 ALERT  
 INTENSE  
 TIRELESS  
 HOPEFUL

What quality of the Christian life is most prominent in to-day's Lesson. Surely it is FAITH (Print in large letters down the left side of the board). Let us think of some remarkable characteristics of faith, as we see it in the Lesson. It appears at the very beginning of the Christian life : it comes FIRST (fill in). Before the woman or the centurion sought Jesus out at all, they must have had faith in Him. Then faith is ALERT (fill in). This is seen best in the case of the woman, whose prompt answer did so much for her. Faith must also be INTENSE (fill in). The centurion's faith was so intense that He felt Christ could cure his servant even at a distance. The woman's faith was TIRELESS (fill in). It kept on trying. And all faith is HOPEFUL (fill in). It expects that the answer will come.

## Lesson IV.

## WANDERINGS IN DECAPOLIS

October 27, 1912

Mark 7 : 31 to 8 : 10. Read Matthew 15 : 32-39. Commit to memory vs. 34, 35.

GOLDEN TEXT—He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.—Mark 7 : 37.

31 And again, <sup>1</sup> departing from the <sup>2</sup> coasts of Tyre and <sup>3</sup> Sidon, he came unto the sea of Galilee, through the midst of the <sup>2</sup> coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to <sup>4</sup> put his hand upon him.

33 And he took him aside from the multitude<sup>5</sup>, and put his fingers into his ears, and he <sup>6</sup> spit, and touched his tongue ;

34 And looking up to heaven, he sighed, and saith unto him, Eph'phatha, that is, Be opened.

35 And <sup>7</sup> straightway his ears were opened, and the <sup>8</sup> string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ;

37 And <sup>9</sup> were beyond measure astonished, saying, He hath done all things well : he maketh <sup>10</sup> both the deaf to hear, and the dumb to speak.

Ch. 8 : 1 In those days <sup>11</sup> the multitude being very great, and having nothing to eat, <sup>12</sup> Jesus called his disciples *unto him*, and saith *unto them*,

2 I have compassion on the multitude, because they <sup>13</sup> have now been with me three days, and have

**Revised Version**—<sup>1</sup> he went out from ; <sup>2</sup> borders ; <sup>3</sup> came through Sidon unto ; <sup>4</sup> lay ; <sup>5</sup> privately ; <sup>6</sup> spat ; <sup>7</sup> *Omit* straightway ; <sup>8</sup> bond ; <sup>9</sup> they ; <sup>10</sup> even the ; <sup>11</sup> when there was again a great multitude, and they had nothing ; <sup>12</sup> he called unto him his disciples ; <sup>13</sup> continue with me now three ; <sup>14</sup> home ; <sup>15</sup> in ; <sup>16</sup> and some of them are come from ; <sup>17</sup> Whence shall one be able to fill these ; <sup>18</sup> a desert place ; <sup>19</sup> commanded the multitude ; <sup>20</sup> having given thanks, he brake ; <sup>21</sup> *Omit* did ; <sup>22</sup> multitude ; <sup>23</sup> having blessed them, he commanded ; <sup>24</sup> these ; <sup>25</sup> And they ; <sup>26</sup> broken pieces that remained over ; <sup>27</sup> *Omit three words* ; <sup>28</sup> the boat.

## LESSON PLAN

I. The Deaf and Dumb Man Cured, 31-37.

II. The Multitude Fed, ch. 8 : 1-10.

## DAILY READINGS

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

M.—Wanderings in Decapolis, Mark 7 : 31-37. T.—Wanderings in Decapolis, Mark 8 : 1-10. W.—Come with boldness, Heb. 4 : 11-16. Th.—Christ's wondrous power, Matt. 9 : 27-33. F.—The compassion of Jesus, Luke 9 : 10-17. S.—His love and pity, Isa. 63 : 7-14. S.—Desires satisfied in Him, Ps. 145.

Shorter Catechism—Review Questions 30-32.

The Question on Missions—4. Why does the Canadian Government help these schools? The Govern-

ment helps, because, when the roving Indians agreed to give up their lands to Queen Victoria and her successors and settle upon reserves, they were promised free schools forever for their children.

**Lesson Hymns**—Book of Praise, 195 (Supplemental Lesson) : 418 ; 429 ; 116 (Ps. Sel.) ; 95 (from PRIMARY QUARTERLY) ; 131.

**Special Scripture Reading**—Isa. 35. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 302, Jesus Heals a Deaf Man. For Question on Missions, H. M. 728, Sunrise Chief and Visitors Around Camp Fire. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

**Stereograph**—For Lesson, West Over Sea of Galilee From Above Kursi to the Horns of Hattin (Underwood & Underwood, see page 469).

## EXPOSITION

**Time and Place**—A. D. 26 ; Decapolis, and an unknown desert.

**Connecting Links**—The healing of the Syrophenician's daughter (last Lesson) took place in the neighborhood of Tyre. Jesus then went north along the coast line to Sidon. Then He went east to Decapolis, likely by way of Damascus, and making a detour through this district, came to the eastern side of the Sea of Galilee. During this circuit, the first incident of this Lesson, and perhaps the second, occurred.

## I. The Deaf and Dumb Man Cured, 31-37.

V. 31. *From the coasts of Tyre and Sidon ;* Rev. Ver., "from the borders of Tyre.. through Sidon." (See Connecting Links.) *See of Galilee.. Decapolis.* See Connecting

Links and Geography Lesson. From Sidon He journeyed eastward, probably along the highway over the Lebanon range to Damascus, and then made a circuit so as to arrive, through Decapolis, at the lake.

V. 32. *They bring unto him.* Contrast this with His previous reception in Decapolis, ch. 5 : 17. *Impediment in his speech ;* practically dumb, as well as deaf. *Hand upon him ;* in order to heal him.

V. 33. *Took him aside ;* to avoid publicity. He did not wish to be drawn into another extensive ministry of healing. This was a period of retirement. *Put ;* literally, thrust. *Fingers.. ears ;* a finger of the right hand into one ear, and of the left into the other. He thus fixed the man's attention on what He

was about to do. *Spit*; an old form of "spat." On what? Either the tongue of the dumb man (compare ch. 8 : 23), or His own finger with which He touched the tongue. Spittle was thought to have medicinal virtue, and Jesus uses it to help the man's faith.

V. 34. *Looking up*; in prayer. *Sighed*; "groaned" in sympathy. The healing ministry was exhausting, involving severe mental strain. *Ephphatha*; the Aramaic word for "Be opened." Addressed to the ears, the primary seat of the trouble.

Vs. 35, 36. *String*; Rev. Ver., "bond." *Spake plain*; in a proper manner. Before this he had been able to make only inarticulate sounds. *Charged them*; the man and his friends. *The more a great deal*; a double comparative in the Greek. *Published it*; "a good example of the way in which men treat Jesus, yielding Him all homage except obedience" (Gould).

V. 37. *Beyond measure*; a very strong Greek word, meaning superabundantly. *Astonished*. They had not been made familiar with Christ's healing ministry; their own fault, ch. 5 : 17. *Hath done*; perfect tense, referring to the past. (See ch. 5 : 1-20.) *Maketh*; present, referring to the cure just effected.

## II. The Multitude Fed, ch. 8: 1-10.

Vs. 1-3. *In those days*. The connection is loose. *The multitude being very great*; Rev. Ver., "when there was again a great multitude." Why and where, we are not told. "Again" implies another crowd than that of ch. 6 : 34. Some think, however, that these are two different stories of the one Feeding. *Three days*. Their eagerness to be with Jesus is the occasion of their hunger. *Divers*; Rev. Ver., "some." The majority evidently were near their homes.

Vs. 4, 5. *From whence?* From what source of provisions? *Satisfy*; Rev. Ver., "fill." *Here in the wilderness*; where food cannot be bought.

Vs. 6, 7. *On the ground*. The description here is much less picturesque than that of ch. 6 : 38-40.

V. 8. *Broken meat that was left*; Rev. Ver., "broken pieces that remained over": literally, "the remainders of the broken pieces." *Seven baskets*; not the small wicker "cophinoi" of the former Feeding, but large hampers or plaited baskets of reeds or ropes—sometimes large enough to hold a man, Acts 9 : 25.

V. 10. *Into a ship*; to cross to the western side of the lake. *Dalmanutha*; in Matthew "Magadan", ch. 15 : 39 (Rev. Ver.). Both places unknown. Some think it was on the western shore in the plain of Gennesaret; others, to the southeast of the lake near the junction of the Yarmuk with the Jordan. We must leave the location doubtful.

## Light from the East

EPHPHATHA—The Gospels have preserved the very words which Christ used on three occasions, namely, His command at the raising of Jairus' daughter, His cry on the cross, and the expression here. These were times when an unusual, vehement emotion made His words seem particularly impressive and precious. It is clear from these words that Jesus spoke the Western Aramaic, or, as it used to be called, the Chaldee, a dialect of the ancient Hebrew, in which some parts of the books of Daniel and Ezra are written. The Jews lost the practice of pure Hebrew during their exile and brought back with them the speech of their conquerors. In the time of Christ the scriptures were read in Hebrew in the synagogue, but were repeated by the interpreter in the dialect spoken. No doubt Jesus knew Hebrew, for He sometimes renders the thought in it freely into the speech of the people. In all likelihood He was also able to speak Greek, which was the language of culture and of Gentile commerce. Most of His quotations agree with the text of the Greek translation of the Old Testament in use at the time, although this may have been the work of those who rendered His Aramaic discourses into the Greek tongue.

## APPLICATION

*Tyre . . . Sidon . . . Galilee . . . Decapolis*, v. 31. When the father of Charles Dickens was asked how his son had been educated, he replied,

"I suspect he educated himself." So he did. He attended the College of Hard Knocks and took a post-graduate course in the University

of the London Streets. He did not enter the accredited halls of learning or fashion or wealth. But he had "the key of the street", and the wonderful lore of human nature was opened to him. He knew all sorts of people, and read their thoughts, and was able to set down in his books the comedies or tragedies of their lives. And so Dickens became a compassionate man, for to know is to pity. Does not that recall Christ to our minds? He too traveled and held the key to the streets, and knew and pitied men, and became the inspiration of such disciples as Charles Dickens, and of all the authors and statesmen who benefit the poor.

*Aside . . . ears . . . spat . . . touched . . . tongue . . . looking up*, vs. 33, 34. This is pantomime. It is gesture language. A gentleman visiting a

**Glorify God  
With a Nod**

school of deaf mutes wrote the question on the blackboard, "What is truth?" A boy walked forward and drew a straight line. The gentleman wrote, "What is a lie?" The boy drew a crooked, tortuous line. You can say plenty of things without speaking a word. You can talk to eyegate as well as to eargate. Indeed the meaning of the words which you do say may be altogether changed by some significant shrug or sly wink. The truth or the untruth of any utterance is as likely to lie in the gesture as in the word. We can glorify God with a nod. We can deny Him with a look.

*They published it*, v. 36. No doubt they justified their disobedience by saying, "He is altogether too modest, and, besides, we should be mean not to show our grati-

**Selfish Charity** by spreading His fame."

But their real reason was that they liked publishing it. It made a magnificent story. They were, in fact, thinking of themselves rather than of Jesus, while they quieted any qualms of conscience by pretending to themselves that they were thinking of Him. They succeeded in making a virtue of their disobedience. That is what we commonly do with our charity. We give to the case that is thrust before us, saying to ourselves, "Poor folk, how wretched they are, we must help them." Now we are not

helping them, but destroying them, with our emotional, inconsiderate gifts. We have not hunted for the needy, we do not follow them to find out if they need more, we should never have noticed them if they had not stopped us in our path. We have not cared for the needy, but for ourselves. We have bought ourselves off from any act of real benevolence. We have compromised with our own feelings, and the secret of our satisfaction is that we have driven a clever bargain with our own pity.

*He maketh the deaf to hear*, v. 37. A commentator on this passage remarks that some ears are sensitive to certain sounds, but deaf to others. "Nothing is more surprising", writes Sir John Herschell, "than to see two

**The  
Sensitive Ear**

persons, neither of them deaf, the one complaining of the penetrating shrillness of a sound, while the other maintains there is no sound at all." Professor Tyndall, the eminent man of science of the last century, in his, *Glaciers of the Alps*, relates that he was crossing the Wengem Alp with a friend "The grass at each side of the path swarmed with insects, which to me rent the air with their shrill chirruping. My friend heard nothing of this, the insect-music lying quite beyond his limit of audition." And the commentator adds: "Now this fact of limits to the range of hearing is equally true of our spiritual hearing amid the vast universe of spiritual voices. Some spiritual ears are dulled, and hear only voices of business or selfishness, or sensual pleasure. Others, like saints and prophets, are keen to hear the stillest small voice of God, and notes of heavenly music, and a multitude of voices speaking to every part of the soul." In the measure in which we allow the divine Healer and Master to work His will in us, do we become sensitive to the things of God, and therefore to the highest and best in life.

*Saith unto them*, ch. 8 : 1. He consulted the disciples. A young man, a junior clerk in a Government office, was sent to Mr. Gladstone, at the time Prime Minister, with a letter. He was conducted into the office where the veteran statesman was seated at his desk,

**Partners with  
the Great**



and was asked to sit down and wait for an answer. To his amazement, Mr. Gladstone, after reading the letter carefully from end to end, turned to him, saying in a tone of sincere inquiry, "What do you think I should do about this?" Jesus, sagacious and far-seeing as He was, did not disdain to consult His disciples. "I call you not servants", said He, "but friends."

*Were filled*, v. 8. There was enough for all. That is the royal way of Providence. The bounteousness of God is so apparent, that when men wish to boast of a land flowing with plenty, they call it "God's country."

No niggard hand sowed the dome of the skies with stars. There is no sparseness in the frontage of the forests. The flowers crowd and jostle each other on the summer prairies. He is magnanimous. Let us give Him credit for it. His feasts load the banquet table. The wine He makes fills huge water jars, and is enough for a month's supply. He withholds nothing. He did not withhold

His only Son. He will with Him freely give us all things. "May we not trust, and should we not love, such a generous Father?"

*Took up, of broken pieces* (Rev. Ver.), v. 8. Plenty, but no waste. It is the blundering and wanton hand of man which spoils nature.

**Kept Tidy** A camping party singles out an island in one of our beautiful Canadian lakes. Its virgin, un-

spoiled wholesomeness invites them. They pitch their tents amid the fragrant odors of spruce and birch trees. But, if they are careless campers, how differently that lovely island looks and smells a week later. For they toss the empty tins along the shore, and leave the scraps and fish-cleanings to rot under the trees. Man is a careless creature, even murderously so, and will sometimes discharge the sewage of a city into its water supply, reaping a sure harvest of deadly typhoid. Let us learn from Jesus to clean up. Let camp and city, yea, and our bodies; and twice yes, our minds, be kept tidy and healthful, "meet for the Master's use."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

If possible, use a map or sketch to show the journeys of Jesus as given in v. 31. The motive was retirement rather than a preaching tour. Give some account of Decapolis, its civilization and composite population. Proceed along two main lines:

1. *The healing of the mute*, vs. 31-37. Take up: (a) The case of the deaf and dumb man. Compare Isa. 35: 5 and 42: 18 for the prophet's hope concerning such cases when the Messiah would come. See Matt. 11: 5 for the evidential value of such healing. Dwell upon its symbolic meaning as representing a type of life deaf to the appeal of Christ. (b) Jesus' method of cure. He insisted upon privacy, probably to avoid the commotion resulting from publicity. Discuss the freedom of Jesus from mechanical rules or uniformity of procedure. He seized the point of contact with the man by the language of signs, as touching his ears, tongue, and looking up to heaven. Consider

the value of this as educating the man's faith. Dwell upon this aspect of Jesus' work and its suggestiveness as to method for us, in meeting people on their own level of spiritual experience and seeking to lead them upward. In advance classes consider the value of signs and suggestions as aids to genuine faith, and the danger there is that these may supplant the object of faith and degenerate into superstition. (c) The proof of healing, the man's testimony. (d) The desire of Jesus for privacy, and the disobedience of the people. View this as a determination of Jesus not to be sidetracked in His mission, and as an illustration of the blundering of humanity, which means well, but fails to appreciate the wisdom of Jesus' commands. (e) The effect upon the community as one of adoring gratitude. See ch. 5: 1-20 for their attitude during a former visit. Now bring out the practical message that Jesus' idea is that man should be in normal relations to God, hearing God's voice and speaking God's praise. Take up spiritual mutism, showing its causes and paralyzing effects on the whole moral life. Take up Jesus' method of ap-

proach to the soul. Take up the second stage of His work, the giving of thanks. Show the place of testimony in the plan of God for the winning of the world.

2. *The feeding of the hungry*, ch. 8 : 1-10. Compare this with the account of the feeding of the five thousand, noting the points of agreement and difference. Instead of taking up the details of the narrative, discuss the spiritual principles set forth, as : (a) Jesus' compassion for the physically needy. Apply to modern conditions with the multitude of hungry and poor. Discuss the bearing of this upon the work of the church. (b) That small material resources in Jesus' hands are adequate. Christian missions are not ultimately a question of finance, but of obedience to the Master. Urge consecration of life and resources to the Saviour's work among men.

#### For Teachers of the Senior Scholars

Question the class about Decapolis, the scene of to-day's Lesson,—what the word means, and why this country received this name. (See Geography Lesson.) Ask some one to tell how Jesus reached this country. What two miracles were wrought during Christ's wanderings in Decapolis ?

1. *The Cure of a Deaf Man who had an Impediment in his Speech*, vs. 32-37. Have a talk with the class about this man's affliction. Some of the scholars will be sure to ask which is the greater affliction, deafness or blindness. Both are bad enough. Question the class about what is being done in our day to make the condition of those thus afflicted happier. The blind are taught to see with their fingers, and the deaf and dumb to hear with their eyes—lip-reading—and to speak. Lead the class to feel how thankful we ought to be for sight and hearing.

Note that this deaf man enjoyed some blessings : he had kind friends who cared for him and who brought him to Jesus. Remind the scholars that there is no greater blessing in times of trouble than to have kind friends to care for us and to take us to Jesus in prayer.

Question the class about the cure of this man. What was there in this case unlike Christ's common method of working miracles?

Why was this ? There is always something in Christ's method of dealing with us peculiarly adapted to our case. He never makes any mistake in this regard. What impression did this cure make upon the people ? Why did Jesus ask them not to say anything about it ?

2. *The Four Thousand Fed*, Mark 8 : 1-10. In what respect was this miracle like the one of the feeding of the five thousand, studied a few weeks ago ? In both the compassion of Jesus was the motive, the place was a desert, the order was the same—seating the crowd, blessing the food, distributing, gathering up the fragments. In what respects did these two miracles differ ? In the number of people, in the number of loaves, in the number of baskets of fragments. Emphasize the thought that these miracles were acted parables, that Christ has made ample provision for the heart-hunger, the soul-hunger, of the whole world,—the infinite compassion of Jesus for weakness and want of every kind. Impress upon the class the thought that He makes use of human beings in distributing the bread of life. Has Christ anything for us to do in this work of satisfying the world's wants, this work of feeding the multitudes ? Are we trying to do our part ? If we do our part, Christ will do His. But He cannot do His part without us. Dwell upon the privilege which has been bestowed upon us in our being counted worthy to help the Master in His work for men.

#### For Teachers of the Boys and Girls

This Lesson presents two aspects of the work of Jesus. The first section tells of what Jesus did for one man. The second section tells of what He did for a crowd. Ask the scholars which is the more important work. They will likely come to the conclusion that the two are equally important. Bring out the lesson, that the church has a responsibility toward the individual, but that it has no less a responsibility toward what we call society. Now take up the two sections of the Lesson :

1. *Jesus helps an individual*, vs. 31-37. Be sure to get the class to trace upon the map the journey of Jesus as described in v. 31. Dwell upon the unspeakable blessing which it was to

the deaf man to have some friends who took sufficient interest in his case to bring him to the Source of his cure. Is there any lesson here for us to-day? Why did Jesus take the man aside from the crowd? Was it because of His desire to prevent the crowd from regarding Him as a mere Wonder-worker? Or was it in order to make it easier for the man to give proper attention to Him? Some have thought that this man's intellect was impaired, and that Jesus restored it, as well as his speech and hearing. This may explain Jesus' elaborate use of means, v. 33. Or did Jesus use these means simply in order to strengthen the patient's faith? Bring out the disobedience of the multitude to Jesus' request, v. 36. What motive lay behind this disobedience? (See Application.) What was the memorable comment of the crowd upon the work of Jesus? (V. 37.) Is there a

lesson for us to learn here? Jesus was entrusted with a mission, and He did it well. Think of the times when we shirk our plain duty. Who could say of us that we do all things well?

2. *Jesus helps a crowd*, ch. 8 : 1-10. It will not be necessary to dwell at such length upon this section, on account of the similar incident studied last Quarter. We have here another instance of Jesus' compassion for the shepherdless multitude. He saw in imagination hungry ones too weak to reach home, v. 3. How often do we follow His example, and try to put ourselves in the places of the world's needy ones? Bring out the slowness of the disciples in learning that they could rely upon Jesus to meet such an emergency, and the patience of Jesus with them (see Mark 8 : 16-21). Are we to-day much better than the slow disciples?

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The name Decapolis covered one Gentile town on the west side of Jordan and nine other Gentile centres east of the Jordan and the Sea of Galilee, including the country districts around and between those towns. Consult our Galilee map on page 474, and find at the east side of the lake the point of a large V marked 41. Notice that the arms of the V reach away across the western shore. If you stand to-day at the spot marked 41 and look westward over the space included between the two arms of that V, you have directly before you the ground of one of the Old Decapolis cities.

Near the extreme left, over on that distant shore, one ridge ends abruptly, looking as if it had been artificially cut off; and beyond it you get a glimpse of a hill considerably further away and much paler in color. The height beyond the cut is the Mount of Beatitudes, sometimes called "the Horns of Hattin."

You can look off yourself from the pagan town across to the Mount of Beatitudes, if you use a stereograph entitled, West Over Sea of Galilee From Above Kursi to the Horns of Hattin.

### ADDED HINTS AND HELPS

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

#### Lesson Points

When human help fails, take your friends to Jesus. v. 32.

We must have loving contact with those whom we would help. v. 33.

Earthly service depends upon the heavenward look. v. 34.

Jesus' work is always perfect work. v. 35.

There are few things more perverse than human nature. v. 36.

"Jesus of Nazareth, who went about doing good, and healing all that were oppressed" (Acts 10 : 38). v. 37.

Christ asks us to share His responsibility in meeting the needs of men. ch. 8 : 1.

A multitude was always a pathetic spectacle in the eyes of the Saviour. v. 2.

It is a good thing for us to recognize our human limitations. v. 4.

Jesus increases what we dedicate to His service. v. 6.

"He hath filled the hungry with good things" (Luke 1 : 53). v. 8.

### Something to Look Up

1. Where is it written in the Old Testament that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord?

2. "The Sun of Righteousness shall arise with healing in His wings." Find this prophecy about Jesus.

ANSWERS, Lesson III.—(1) Matt. 15 : 24. (2) Mark 16 : 15.

### For Discussion

1. Grace at meals : the authority for it ; its uses.

2. Why Jesus in some cases bade those blessed by Him be silent. Does this justify "silent" Christians?

### Prove from Scripture

That Jesus was without blemish.

### The Catechism

Ques. 30-32. (Review). Changing the order of the Questions, we get the following helpful arrangement for review purposes : (1) The Fountain, Ques. 30 ; (2) the Stream, Ques. 32 ; (3) the Act of Drinking, Ques. 31. The Fountain of all spiritual blessing is Christ Himself. Only as we are united with Him can the rich provision of the gospel be ours. The stream of blessing flows into

our lives, bringing us an ever fresh supply suited to every need of our souls. And the act of drinking—what is that, but "embracing" Jesus Christ, taking Him as the Strength of our lives, and the One who brings us peace and pardon and joy. Receiving Him into our hearts, we have within us the "well of water springing up into everlasting life."

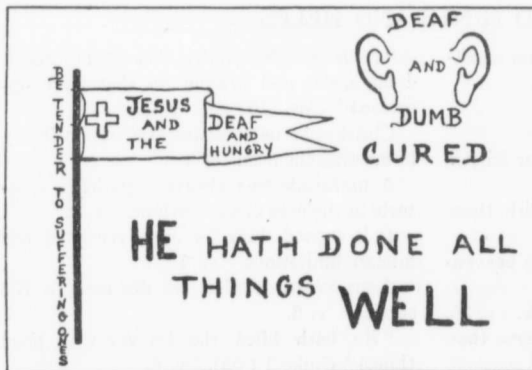
### The Question on Missions

Ques. 4. Why does the Canadian Government aid these schools? When the representatives of the Canadian Government made treaties with the various groups of Indians throughout Canada, with a view to getting the Indians to surrender to the Crown their claim to the land, and to settle upon reservations to be theirs in perpetuity or until sold or distributed in freehold among the band by the band's consent, the Government engaged, among other things, to provide a free education for all legitimate children of treaty Indians. Strictly interpreted, day schools upon the reserves would meet the letter of these treaties, but as experience has shown that residential schools for roving, pagan or uncivilized bands give the best results, the Indian Department is now generously providing for them. Grade A and Grade B schools will compare very favorably with our Junior white residential schools, both in buildings, equipment and instruction.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus, the Mighty Worker, and the deaf and hungry.

*Introduction*—Yes, this is the picture of an ear (outline), and here is another, for we must



have two ears. What use are our ears? Do you know any who cannot hear when you speak to them? We'll print beside these ears DEAF. Tell something of the School for the Deaf and Dumb, and the way in which these are taught to speak by signs. Did you ever hear of talking on your fingers to a deaf person? It is because we live in a land where Jesus is known and loved, that we have these nice schools for deaf and dumb and blind, and hospitals for the sick. They do not take such care of

their helpless ones in heathen lands. The French people have a beautiful way of calling hospital for the sick "Hotel Dieu" (God's House), which would seem to mean a building that God approved of, where work is done in His name.

*The Dumb Cured*—We are going to hear in our Lesson story how kind Jesus was to a deaf and dumb man. Jesus was on His way back to His own part of the country after curing the heathen woman's daughter and the servant of the Roman soldier. He is passing through a part where they are still strangers to Him; but some have heard of the wonderful cures He has made, and here come a crowd now, bringing a deaf and dumb man to Jesus. Tell the story of how Jesus tenderly took the man apart by himself and put His fingers in his ears and touched his tongue, and looking up to heaven in prayer, spoke to the deaf and dumb man, and immediately he was able to hear and to speak.

*The Hungry Fed*—Then we hear again of Jesus feeding a crowd of hungry people from a few loaves and fishes.

*Golden Text*—Print, HE HATH DONE ALL THINGS WELL: HE MAKETH BOTH THE DEAF TO HEAR, AND THE DUMB TO SPEAK. Jesus does all things well for us. He knows all

about us, and is so ready to do for us all we need.

*Tenderness to Suffering Ones*—The practical lesson may be one of tenderness and helpfulness towards all suffering ones. Teachers may use the Lesson to create an interest in some special line of work—children's hospitals and dispensaries, etc., in foreign lands, the work of nurses and deaconesses amongst the foreigners and poor of our own land, the visiting of sick children in the neighborhood. Tenderness towards all crippled and deformed people, tenderness towards weak and crippled dumb animals.

Dick Moore walked down the street behind a lame boy, and would you believe it? Dick was trying to make the other boys laugh by trying to imitate the lame boy's walk. What could be meaner than that?

That man who kicks and beats that weak old horse should be reported to the Humane Society.

Mary brought a helpless bird with a broken wing into the house, and fed it and cared for it till it was able to hop about again.

Teachers will think of many good ways of impressing this lesson of tenderness.

*Flag*—Jesus and the deaf and hungry.

*Something to Think About*—I should be tender to those who suffer.

#### FROM THE PLATFORM

## Are you Deaf?

From what physical defect did the man suffer whose cure is recorded in the first part of our Lesson? Deafness. In what ways does a deaf man suffer? Who cured this deaf man? Think of the new world which was opened up to this cured man, the music he would be able to hear, the voices he would be able to recognize. This man certainly owed a great debt to Jesus. Now turn to the board, and write upon it the words, ARE YOU DEAF? Probably there is no scholar present who is physically deaf. But ask if there is another kind of deafness. Is it possible to hear words with our outward ears, and to be deaf to them in our minds and hearts? Is it possible for us to hear the gospel, and yet be quite deaf to its meaning? Who can cure us of this spiritual deafness?



## \* AN ORDER OF SERVICE : Fourth Quarter

## Opening Exercises

## I. ALL STAND.

II. RECITE IN CONCERT. Golden Text for the Quarter, John 7 : 17.

"If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

## III. SINGING.

Teach me, O Lord, the perfect way  
Of Thy precepts divine,  
And to observe it to the end  
I shall my heart incline.

Give understanding unto me,  
So keep Thy law shall I ;  
Yea, even with my whole heart I shall  
Observe it carefully.  
—Psalm Sel. 92 (vs. 1, 2), Book of Praise

IV. RESPONSIVE SENTENCES. Psalm 19 : 7-9, 14.

*Superintendent.* The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple.

*School.* The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.

*Superintendent.* The fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether.

*School.* Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

## V. PRAYER.

VI. SINGING. Selected : See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 195, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

## IX. READING OF LESSON PASSAGE.

X. READ RESPONSIVELY—See SPECIAL SCRIPTURE READING IN THE TEACHERS

MONTHLY, in connection with each Lesson.

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

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken up in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Selected. See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

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

III. Singing. Hymn 238, Book of Praise : one verse each Sunday, thus sung twice through in the Quarter.

IV. A SENTENCE. 2 Tim. 3 : 14, 15.

*Superintendent.*—Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

V. BENEDICTION.

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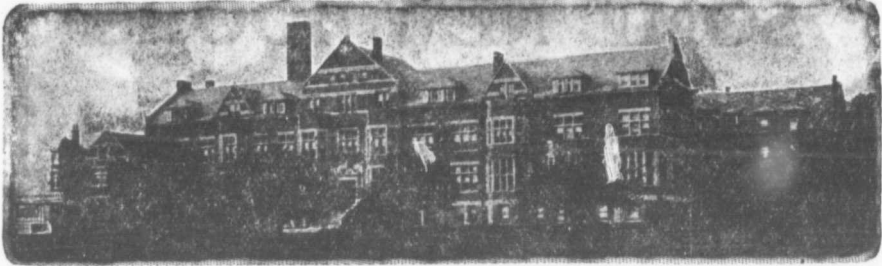
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## THE BOOK PAGE

A man who lived to seventy-eight and enjoyed the use of his faculties to the last, who was acquainted with forty-two different languages besides his own, and who spoke many of these like a native, and who, likewise, enjoyed, for the larger part of his life, a fair competence, ought to have had more than seven productive years, but the seven years, two in Russia and five in Spain, for which George Borrow worked for the British and Foreign Bible Society, really comprise the chief life work of this remarkable man, whose story Herbert Jenkins gives afresh in **The Life of George Borrow**: Compiled from unpublished Official Documents, His Works, Correspondence, etc. (John Murray, London, 496 pages, with Portraits and Illustrations, \$3.50). Borrow will be remembered permanently in English literature by four of his fourteen books, *The Bible in Spain*, *Lavengro*, *The Romany Rye*, and *The Zincali*, an account of the gypsies of Spain. One of this strange man's eccentricities was an affinity for all sorts of vagabonds, and chiefly for gypsies. He was at home all Europe over in any gypsy camp and knew much of their lore. No writer perhaps lets one more intimately into the life of that curious wandering people, and therein lies much of the charm of the three last mentioned books. They are filled with gypsy incident and lore, as well as with a quaint philosophy of life. *The Bible in Spain* is Burrow's classic. It consists of the "Journeys, adventures and imprisonments of an Englishman in an attempt to circulate the Scriptures in the Peninsula." It created a furore at the time of publication, then dropped pretty much out of

sight, and lately has again come in vogue. For vivid description, dramatic incident and wild adventures, it is excelled by no romance. And it is one of the humanest of all books. One seems to see in every page the great, rosy-faced, white-haired, dark-eyed athlete of six feet three, who was shy and constrained in ordinary company, although a gentleman born, but at home with what the Irish call "orra" people, and could hold his own in diplomacy with consuls and ambassadors. George Borrow was not perhaps a literary star of the first magnitude, but he has the stamp of originality which will always command its audience. Like many another great writer, his chief vogue came after he was gone.

In **The Friar of Wittenberg** (The Macmillan Co. of Canada, Toronto, 433 pages, \$1.35 net), William Stearns Davis gives us from the lips of Walter van Lichtenstein, a German noble of half Italian blood, a picture of the Italy and the Germany of Luther's time, and particularly of the great Friar of Wittenberg himself. Solicited for the priesthood, with promises of high honors and emoluments in the Church, Van Lichtenstein is won finally to the cause of Luther and eventually marries a sweet German bride, who had been a nun. The whole story is vividly told, naturally with strong coloring for the follies and vices of the Papal Court of the time and of such characters as Tetzel, the infamous seller of indulgences; and with equally high praise for the great Friar, who nailed his thirty-nine theses on the church door proclaiming war upon the Church as it then was and became the father of the Reformation in Germany. The story of the

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Rev. Charles Jerdan has the gift of speaking in a plain, familiar, engaging way to young people, especially the younger young people, in short sermons. The latest volume of these is entitled, **Manna for Young Pilgrims** (402 pages, Oliphant, Anderson & Ferrier, Edinburgh, \$1.75). It contains sixty-two addresses on a great variety of subjects, from, Living Dogs and Dead Lions, The Locust, The Spider, The Ant, to such topics as, The Three Homes of Jesus, The Marvelous Book, The Risen Christ. There are a few addresses on subjects such as, Grizzell Hume, one of the heroines of the Scottish Covenant, Old Heathen England, The Mayflower, Plymouth Hoe, etc., which turn historical incidents to capital account. Those who know Mr. Jerdan's books will be glad of this new one, and those who have not made their acquaintance will be pleased to do so in this volume.

The lives of the great men who helped make Canada what it is should have a perennial fascination and interest for Canadians both old and young. Morang and Company of Toronto have begun the issuing of a series of biographies of heroes of Canadian history, under the title, *Chronicles of Canada for Boys and Girls*. The first three are: **Brock**; The Hero of Upper Canada, by Thomas Guthrie Marquis; **Wolfe**: The Hero of Quebec, by William Wood; and **Montcalm**: The Hero of a Lost Cause, by William Wood (150 pages, price 55 cents per volume). The story of the lives of these three brave soldiers is told in a most

readable way, not only those parts which are connected specially with Canada, but incidents and events of their early lives, the whole being put in such fashion that Brock and Wolfe and Montcalm become real people to the reader. The books are bound very attractively, with a colored portrait of the subject of the biography on the cover, and are illustrated. Others are to follow.

The Westminster Press, Philadelphia, have issued a neat and convenient Teacher Training Handbook, **Preparation for Teaching** (133 pages, paper 25c., cloth 40c.) The Handbook is divided into five parts, covering the five subjects of the First Standard Teacher Training Course, namely, The Old Testament, The New Testament, The Sunday School, The Pupil, and The Teacher. The writer is Charles A. Oliver. The material is fresh and ample, and so well arranged as to be exceedingly convenient for study. The outline maps are helpful. Altogether, the book, like everything that comes from the Westminster Press, is solid and satisfactory.

The substance of Dr. Wilfred T. Grenfell's little book **On Immortality** (McClelland and Goodchild, Toronto, 35 pages, 50c. net), is given in a single sentence of the author's, printed on one of the beautifully tinted binding pages: "*Eternal life is the complement of all my unsatisfied longings and ideals. It fits in so well.*" That is the whole argument. It "fits in so well" to one's intuitions, thoughts, emotions, aspirations. This simple scheme of ideas is worked out after Dr. Grenfell's characteristic fashion. A good portrait of the writer appears as a frontispiece.

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