


Send for Sample Copy of our new BIBLE CLASS MAGAZINE

Vol. XVI., No. 3

March, 1910

Yearly in advance, 60c.
Two or more, 50c. each

THE TEACHERS MONTHLY



The
Home Study
Series

Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
60. Bond Street, Toronto

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS

COUNT THE WORDS

It is surprising what a little good cheer in this line will do for trade. If you feel grouchy or sore on somebody don't show it when you wait on a customer. There are too many stores for people to put up with that kind of thing. Even when all these things are right it may mean that the store and its goods have not been properly placed before the public. Try to be a little different from the other fellow. Get something that will attract attention and stamp the stores as enterprising and up-to-date. When you start out to make a display of spring goods do it right. Do it better than the rest of the stores in

THIS was written on the typewriter in one minute by one of our pupils. Typists who can write 100 words a minute are valuable. The boy who wrote this gets over \$100 a month. We train young people for good positions in business. Write for a book which tells all about it.

The Kennedy School, Toronto

THE CANADIAN BANK OF COMMERCE

Paid-up Capital, \$10,000,000 Reserve, \$6,000,000

DRAFTS ON FOREIGN COUNTRIES

Arrangements have been completed under which the branches of this Bank are able to issue Drafts on the principal points in the following countries:

Austria-Hungary	Finland	Ireland	Russia
Belgium	Formosa	Italy	Servia
Brasil	France	Japan	Siam
Bulgaria	Fr'ch Cochin-China	Java	South Africa
Ceylon	Germany	Manchuria	Straits Settlements
China	Great Britain	Mexico	Sweden
Crete	Greece	Norway	Switzerland
Denmark	Holland	Persia	Turkey
Egypt	Iceland	Philippine Islands	West Indies
Faroe Islands	India	Roumania	and elsewhere

No Delay in Issuing

Full Particulars on Application

Please mention "The Teachers Monthly" when writing advertisers

LIBRARY and GIFT BOOKS

Whenever you need any books for your Sabbath School Library or for prizes, remember that McClelland & Goodchild carry a large assortment of the books of all publishers and can supply your wants to your satisfaction both in quality and price.

Our manager is actively engaged in Sabbath School work and knows thoroughly the requirements of the Sabbath School Library; he has supervised the filling of thousands of orders for Sabbath School Libraries, and can give you valuable assistance in the way of making a selection of suitable books.

Approval shipments sent to any point in Ontario. If you need books of any kind write us for catalogues, prices, suggestions.

McCLELLAND & GOODCHILD

Experts in Sabbath School Library Needs

42 ADELAIDE STREET WEST - - - TORONTO, CANADA
Telephone MAIN 7696

**ACID
BLAST
PLATES**

FOR NEWSPAPER,
MAGAZINE & GENERAL
COMMERCIAL USE
OUR

Acid Blast Plates

Are THE STANDARD OF EXCELLENCE, their Clean Printing Qualities, proving of great advantage on the cheaper lines of stock, while in Make-ready alone they often save the bulk of their cost.

WE ARE THE ONLY FIRM IN
CANADA EQUIPPED WITH THE
LEVY ACID BLAST ETCHING
MACHINES

THE TORONTO ENGRAVING CO., LTD

DESIGNERS, ILLUSTRATORS, ENGRAVERS

92-94 BAY STREET, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

Books Worth Reading and Re-Reading

<p>YOUR BOY : His Nature and Nurture</p>	<p>By George A. Dickenson, M.D. <i>Cloth, Illustrated</i> "A book which every parent, guardian or worker amongst the boys should possess. Full of useful hints—interestingly presented."</p>	<p>\$1.00</p>
<p>THE BIBLE HANDBOOK</p>	<p>By Joseph Angus, M.A., D.D. <i>A new edition, thoroughly revised and in part re-written by S. G. Green, D.D.</i> This is a most popular and valuable introduction to the study of Sacred Scriptures. Over 800 pages of information of worth to the Bible student.</p>	<p>\$1.25</p>
<p>STORIES FROM THE LIFE OF JESUS</p>	<p>ILLUSTRATED FROM THE GREAT PAINTERS. <i>Told in the words of the Bible, with connecting notes by the Rev. A. S. Carson, B.A. Introduction by President R. A. Falconer, D.D., LL.D., Litt. D.</i> 25 full page, beautifully produced reproductions of famous paintings. Nearly 200 pages letterpress. "An artistic and instructive work."</p>	<p>\$1.00</p>
<p>QUIET TALKS WITH WORLD WINNERS</p>	<p>By S. D. Gordon <i>Author of the "Quiet Talks" Series.</i> The chief business of the church is to take the Gospel of Jesus to all men. The absorbing centre of church action just now is in foreign mission lands. "World Winners" aims to give a bird's eye view of the world, in a warm, fresh way without the use of statistics; to make world winning the gripping purpose of every religious man, and to make the man in humblest place feel that he can be helping swing a world up to God as he goes about his daily, commonplace rounds. While this is the direct purpose of the book, the large number of people not specially interested in missions will find "World Winners" interesting, because it is full of material relating to the personal life, and the Christian service in general, and of exceedingly interesting illustrative incidents, characteristic of Mr. Gordon's "Quiet Talks."</p>	<p>.75 net</p>
<p>FACES TOWARD THE LIGHT</p>	<p>By Sylvanus Stall, D.D. A book for the Devotional hour. Every phase of the Christian life—its joys and sorrows, its temptations and triumphs—is treated in a reverent and deeply spiritual manner, that is sure to prove helpful and inspiring to every reader.</p>	<p>\$1.00</p>

These Books Sent Postpaid

SEND FOR QUOTATIONS ON THE BOOKS YOU REQUIRE FOR THE SCHOOL AND YOUR OWN LIBRARIES.

OF ALL BOOKSELLERS

WILLIAM BRIGGS, Publisher 29-37 Richmond St. W., TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

The Teachers Monthly

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

Vol. XVI.

Toronto, March, 1910

No. 3

Attention is called to Dr. George W. Bailey's article, page 114, on the World's Sunday School Association and its world-wide work and plans.

What the International Sunday School Association is, and is doing on this continent is well set forth in the following: "An organization that covers all of North America; managed by a Committee of one hundred of America's choicest business and professional men, all without salary; calling into its service as officials in the various States, Provinces and Counties, more than one hundred thousand earnest, unsalaried and voluntary officials; engaging in its enterprises more than twenty millions of people; causing the issuance, without expense to itself, of probably more printed matter than any other organization in the world; and all this at an expense for administration of one-third of one cent per annum per capita of its constituency; and having as its sole purpose the honoring of God and the betterment of the world by the building up of strong Christian character; by bringing the best in each denomination to the support of all."

"But"

A courtier high in the king's favor and a mighty captain was Naaman, so runs the olden story—"but he was a leper". There was a gnawing worm at the root of his prosperity, a bitter drop in the overflowing cup of his happiness. The victim of a loathsome, incurable disease, what wonder if he had forsaken his tasks and his pleasures, to await, in gloomy and idle despair, the doom that seemed so certain and so inescapable.

The "but" in Naaman's story, however, is a door turning on a double hinge. He was a leper, *but*, in spite of that, he continued to spend the strength and talents left to him in the service of his king and country. A cruel and relentless foe was sapping his powers, and daily approaching nearer to the citadel of life. But this soldier who had fought many a hard battle, held steadily on in his work, resolved that, when the end came, it should find him at the post of duty.

A "but" of some sort confronts us in any service to which we are called of God,—some weakness or defect apparently unfitting us for that service. The obstacle, however, like Naaman's leprosy, is only a swinging door, which a resolute hand may push into the upward path that leads to success and triumph. A handicap is no real hindrance to those who work for God.

"Borne of Four"

By Rev. A. T. Taylor, D.D.

Two hundred ministers met, not so long ago, to talk things over. The thing most in question was the winning of souls, how and when to do it. One of them declared that the time above all others was early in the teens, and, as proof, he asked those present who had decided for Christ before the age of fourteen, to stand. Nine out of ten of them stood.

What tremendous emphasis this lays upon those who have most to do with the children? It is time, is it not, that we should bring the whole matter to the front, in all our planning, and make it supreme in all our work.

I got a suggestion one day from a new reading of the story of the forgiven and healed paralytic (Mark 2:1-12). There was the usual curious, spiritually-indifferent

crowd ; there were the critics and cynics standing in the way of men who were better employed ; and there were the noble four standing by the stretcher with faith enough to remove mountains. Just four, but every one of them with a hand in the matter of bringing a man face to face with the Saviour ; the essential human link.

Just four to bring our children to Christ, but every one with a hand in it : parent, teacher, friend, pastor. Hardly a Christian among us who does not recognize how greatly he has been helped or hindered in his approach to the Saviour by these four.

Parent ! Surely it is not possible for you to be interested in the health, education, vocation of your child, and overlook the attachments of the soul. Indifference here is culpable in you, it is crippling to him. We do not send a ship to sea without a captain, we do not send a pilot out without a chart, nor a cruiser without a commission. We ought not to send a child out upon life's sea without a Saviour.

Teacher ! Very pleasant and interesting are those lessons of incident, of speech and graphic debate in the Quarter's Lessons. But you will not forget to lead your pupils up to the Saviour. A pity to be so absorbed in the dramatic progress of the Lessons as to forget to present pointedly and appealingly the end of it all, Christ to all who believe.

Friend ! "Friendship" we are told by one who knows, "is the chief ingredient in the Christ life." Your friendship with Christ is participation in His life. In making your other friendships, you will surely not discard this one. In your come-and-go with these, you will take opportunity to speak of Him to your friends.

Pastor ! Evangelist, I should say, in Bunyan's meaning,—any one who points to the wicket gate and bright light, and brings the pilgrim to the house of the Interpreter. You are one of the four that bear the stretcher. Sometimes you have more than one corner to carry. This is unfortunate ; but do not fail, for it is a soul at stake.

It ought not to be hard to save the children, if we all do what we can. But most of them are "borne of four". Don't forget that.

Toronto

The Chief End of Scripture

By Rev. D. M. Ramsay, D.D.

The chief end of the Word of God is to enable men to enjoy fellowship with God. The prophets received their revelations in hours of communion with God. They declared their visions to the people, that these also might be brought into living touch with the divine. The apostles were in personal fellowship with Jesus while He was on earth. They found in Him the Son of God, and through Him were enabled to know God as the Father and to draw near to Him. This fellowship did not cease when Jesus ascended to heaven, for He returned to them by the Spirit. And through their witness others were made partakers with them of the knowledge of God in Christ, and of a personal relationship with Him.

Now into the same fellowship the Bible can still bring us. God speaks to us to-day in every part of His ever-living Word. Not that He speaks everywhere with equal clearness or fulness, but "no detail of national or individual life is useless. Everything helps to fill in the picture of fellowship between God and His people which was in the past and which can come true in our own experience."

Our Catechism declares that the scriptures principally teach Christian doctrine and duty. This is both true and important. Whatever other instruction scripture can impart, the marrow of its teaching concerns Christian faith and life. Yet is its chief function not to inform the mind. As Jesus was not, first of all, a Teacher, but a Mediator who brought men unto God, so, by the Bible His Spirit, above all, brings the whole soul into living, personal fellowship with His Father.

We need not deery doctrine in order to magnify duty, nor should we exalt doctrine at the expense of duty, but we ought to put both at the service of that spiritual life wherein God manifests Himself in grace and truth and man responds with faith and obedience. Scripture does for us its best service when it introduces us to the Father of Jesus Christ, and gives us the opportunity to grow in friendship with Him.

Thus scripture can minister to the highest good of human life. To this good we cannot attain save in so far as we find God. In Him

alone can the soul "delight itself in fatness". As for ourselves, if God's Word has not thus blessed us, surely it is because we have not read it with the eye upon the object. It may be that we have no desire for the friend-

ship of God, and are seeking our chief good elsewhere. Remember, that only he who seeks can find, but that he who finds here, need seek no further.

Ottawa

The Quarterly Review

The Central Thought

By Rev. John W. Little, B.D.

Where the regular Lessons of a Quarter permit of such treatment, we usually conduct the Review somewhat as we teach a single lesson. While referring to the chief incidents, we do not dwell on the details, or place the emphasis on the memorizing of the facts. Nor do we try to draw one or more morals from each passage studied. Rather, we plan for the reviewing of the ten or eleven regular Lessons much as we plan for the teaching of a passage containing a similar number of verses.

First, we decide on a central truth for the Quarter. As a rule, the Golden Text selected by the International Lesson Committee suggests this truth. We, however, do not hesitate to select another, if we find another standpoint more interesting or more profitable for our School. This central thought might be written in brief form, in large letters, on a blackboard, before all the scholars.

We draw from the pupils, by questions and suggestions, the bearing of each Lesson on this one great thought that gives unity to the Quarter's studies. In this way the different passages are made to lead up to, enforce, illustrate and impress one truth. Incidentally the pupils' knowledge of the facts is tested, but their minds are not bewildered with a large number of disconnected maxims, or wearied with a multitude of details.

The advantages of this plan are evident. It is possible to cover the ground in reasonable time and prevent "that tired feeling" so common four times a year. It compels the person in charge to prepare carefully for this important Sunday. The pupils, by having their thoughts centred on one theme, rather than spread over many, grasp that truth with a clearness and firmness otherwise impossible. And the Review becomes very interesting,

as one thread of thought is traced through all the selections of the Quarter, and is found to bind them together in a unity.

Elgin, Man.

New View and Incidental Review

By J. B. Calkin, Esq., M.A.

This article deals on two aspects of Review,—that often called the *New View*, and that known as *Incidental Review*.

The *New View* consists in the development of new ideas from the correlation of the facts recalled in reviewing a series of old lessons. The attitude of the scholar resembles that of a traveler, who, from an eminence, surveys the country over which he has passed. Things viewed in perspective are seen in truer proportions, and in their relation to each other. In his original study of the lessons, taking in the various features piecemeal, his attention absorbed in matters of detail, the scholar often fails to realize the general trend of his way, gives little thought to what he has left behind and little forecast as to what lies before him. He fails to note the connection of the facts with each other, and so misses the principles established through this interrelation. Often, indeed, until near the end of the series of lessons, when the facts are all in, there is no adequate basis for the development of the general truth.

This *New View* comes in with fine effect in the review of the Lessons for the last Quarter of 1909. Paul was desirous of going to Rome. As events followed each other, in the successive Lessons, they seemed to present conditions wholly adverse to his plans. Every step he takes may be shown to bring him into new difficulty and peril. There is little prospect of his ever seeing Rome. Discouraged and disheartened, he might well have said, with his patriarchal ancestor, "All these things are against me." At the end, however,

it appears that every incident which at the time of its occurrence seemed to thwart his purpose, was a means to its fulfilment, and he had a unique illustration of the doctrine which he himself had taught, "All things work together for good to them that love God."

Incidental Review has no set time or prescribed scope. It may find its place anywhere in the lesson of the day, according as some feature of the lesson suggests comparison with old knowledge. The outcome may be, that concrete facts or examples so enforce each other as to establish a law or a principle ; or one statement may interpret another ; or different facts may be grouped in the same class, and become so associated as ever after to suggest each other. Knowledge is thus systematized and made more available when needed.

Again the closing Lessons of last year lend illustration. On different occasions, when in trouble, Paul was cheered by heavenly visions, as at Corinth (Acts 18 : 9, 10), at Jerusalem (Acts 23 : 11), on his voyage to Rome (Acts 27 : 22-24), and at Rome (2 Tim. 4 : 16, 17). This last experience, in which the Lord stood by him in his loneliness, is the crowning incident, where the reviewer can unfold the full meaning of the oft repeated promise. Doubtless Paul had been perplexed over these assurances of God's care, and had asked, " Where is the promise ? I am still a prisoner bound in chains, friendless and alone ! What can these things mean ? " Now the shadows flee away, and he has clearer vision : " The righteous Judge will do righteously. The crown of glory awaits me. "

Truro, N. S.

" In Many Different Ways "

By Rev. William Shearer

" Review Sunday ! " Some dread it. Others shun it. Few welcome it. And yet Review Sunday may be made one of the most enjoyable and most profitable of all Sundays to the Sunday School.

1. Who should *attend* it ? The whole School, officers, teachers and scholars. Parents and friends of the School should also be

there in large numbers, by special invitation. The whole School should be brought into as compact a body as possible, each class occupying a space by itself with its teacher. Primary Class and Bible Class should be there. Four times a year is not too often for every member of the School to take part in a united service.

2. Who should *conduct* it ? Not necessarily the same person every time. The superintendent should get the first chance, Then the minister. Then one of the assistant superintendents. Then any capable teacher. If an outsider could occasionally be secured, it might increase the interest. Any person who has the Lessons of the Quarter at his finger ends, and is a ready speaker and a lover of children, will make a good leader on Review Sunday.

3. *How* should it be conducted ? In as many different ways as you can devise. Here are some ways I have tried :

(a) Have the Picture Roll placed where all can see it, and in such a way that the pictures can be easily turned back after being used. Call attention to the leading characters depicted and to the act in which they are engaged. The Lesson Title and the Golden Text being printed underneath in full, should be read in unison as each picture is exposed to view.

(b) A blackboard method. Have the board prepared before hand. Divide it up into twelve sections ; or draw a cluster of twelve large grapes ; or a small circle in the centre of the board, and in it print the Golden Text for the Quarter, then draw a very large circle around the small one and divide the space between into twelve sections. In each section, or each grape, draw in chalk of one bright color, the title of the Lesson, very much abbreviated, and in chalk of another bright color the first few words of the Golden Text. By pointing to each section, as you come to the Lesson it represents, you will keep the attention.

(c) Another blackboard method. Have your board perfectly clean, or with nothing on it but an outline map of the countries mentioned during the Quarter. Let your review of the Lessons centre about the places mentioned, marking the places on the map.

as you come to them. Reserve one corner for the names of the chief characters mentioned in the Lessons, and print them in as you come to them.

(d) In case you have neither roll nor blackboard, divide your School into four sections. Have the first section answer all the questions on the first three Lessons. Have the second section answer all the questions on the second three Lessons, and so on.

In the middle of the Review, have the whole School rise and sing a popular hymn, or have a solo or quartette sung. Never let your Review run over half-an-hour. Be earnest. Press home the great moral and spiritual lessons of the Quarter. Let it be a harvest time for young souls.

Picton, Ont.

Grounding the Scholars

By Rev. C. H. Daly, B.A.

Probably most teachers dread Review Sunday. It is not merely a matter of preparing and connecting the Lessons of the Quarter, but there is the well grounded fear, that the scholars will not have given sufficient time to the preparation of the Review. But generally speaking, I think there is nothing for it but for the teacher to try more fully to ground the scholars in the Lessons already gone over.

Almonte, Ont.

A Sunday School Bulletin

By Rev. Donald N. MacRae, B.D.

Review Sunday had ceased to be popular, was not welcomed, aroused little, if any, interest, and many a wish from scholars and teachers alike, that a regular Lesson should be substituted. In fact, it was no unusual thing for some of the members of the Senior classes of this School to absent themselves from attendance on that day; all of which deeply perplexed and tried the School's officers, with the result, that superintendent and officers formed themselves into a "Ways and Means Committee", for the purpose of devising a plan whereby interest might be aroused and Review Day yet become a day of eager expectation, instead of, as in the past, in-

difference and with results depressing and discouraging.

The deliberations resulted in a method which proved novel, simple and effective, yet one that might be easily adapted or improved upon in many of our Sunday Schools.

On the Sunday preceding Review Day, immediately after the Opening Exercises, and before the classes retired to their rooms, the superintendent made known that he had an important announcement, namely, that on the following Sunday, instead of the customary Review, the teaching time would be taken up in the editing of a Sunday School Bulletin, that the edition would number four pages, with five columns to a page, and that each class would be responsible for a column. This announcement, with further notice from the teachers, stirred the classes to make preparation for anything that might be asked of them on the following Sunday. Next Sunday the attendance was, if anything, above the average, all the classes being keen to share in the day's programme.

After the Opening Exercises, the scholars, having returned from their rooms to the School auditorium, were faced by the superintendent standing beside a large blackboard which was divided into five columns. When all was ready, the superintendent announced: "To-day we commence the issue of,

THE QUARTERLY REVIEW

OF

— CHURCH SUNDAY SCHOOL

Printed Two or Four Times the Year

EDITORS — — Superintendent

— — Assoc. Super't

all of which was immediately chalked by the associate superintendent upon the board.

Then, class by class, each Lesson was skillfully reviewed, thoughts suggested and ideas brought out, the gist of which, in striking phrases and in terse, pithy sentences was inserted in the different columns. After every two Lessons so reviewed, one or two verses of a hymn were sung, followed by two of the Golden Texts said in concert by the Junior Department. When the five columns were filled, the board was cleaned, and made ready for the second page, and thus it continued, with the hour slipping by in a surprising

manner, till the edition was completed, and the Review ended,—and, for once, the superintendent had the satisfaction of realizing that the School reluctantly disbanded, with the hope and wish expressed that subsequent Reviews might take a similar form.

Glance Bay, N. S.

Dividing the Work

By Rev. Walter Nichol, M.A.

The conduct of the Quarterly Review is one of the difficulties which confronts the superintendent of every Sabbath School. How can the Review be made at once a proper re-consideration of the work done during the Quarter, and an attractive and stimulating presentation of the salient points of the Lessons?

In attempting to answer these questions for his School, each superintendent must be guided by various considerations. He must take into account the character of the School, the teaching which has been given during the Quarter, and the peculiar abilities of those who are to conduct the Review. Nor is it wise to follow the same method in reviewing the work of every Quarter. Different courses of study lend themselves to different treatment.

In our School, sometimes the superintendent or one of the teachers takes charge of the Review of all the Lessons of the Quarter. A blackboard may be used to good effect in keeping before the School an outline of the work, or in tracing successions or genealogies. Occasionally a member of the teaching staff of some other Sabbath School is invited to take charge of the Review. An interest attaches to the stranger which lends impressiveness to the work he has in hand.

But frequently more than one person takes part in the Review. At our regular teachers' meeting two, three, or four men or women are chosen, and they divide the work amongst them in various ways. For one Quarter, each may take charge of a certain number of Lessons. Again, the Review may be divided along other lines. One may be asked to deal with the biography of some character prominent in the Lessons, another may devote himself to the geographical phase of the work to be reviewed, a third to the history,

and a fourth may be asked to emphasize and apply some of the outstanding moral or religious lessons to be drawn. Such divisions as these give freshness and variety to the work, and tend to arouse and maintain the interest of the School.

Another method which has proved beneficial, is to have a list of carefully prepared questions printed and put in the hands of the scholars the Sabbath previous to the Review. Care must be taken to limit the number of these questions, and to make them such as can be answered from the work of the Quarter. On the Review Sabbath the answers are received orally. This method has the advantage of enlisting the interest of members of the homes who do not attend Sabbath School, and it enables them to form a better conception of the work which is being done.

These are some of the methods employed. They do not meet all the difficulties. These will only be successfully overcome, when greater uniformity has been secured in both the character and the quality of the teaching in our Sabbath Schools.

St. Mary's, Ont.

Pastor and Teacher

By Rev. James Hastie

The Quarterly Review is accounted by many teachers to be one of the most perplexing tasks which fall to their lot; and is felt by not a few scholars to be a bore.

This arises, in part, from certain difficulties that are unavoidable, such as the difficulty of compressing into half an hour a dozen Lessons which it took six hours to teach in class; the difficulty of holding the attention for half an hour of an audience so diverse in age and mental capacity as obtains in the Primary Class, in the Senior Bible Class, with all the variety between these two extremes; the difficulty, too, that many scholars regard the Review as just "*cauld kail het again*", instead of something new, which every child craves.

A clear conception of the difficulties connected with the Quarterly Review may help to discover the best method of reviewing the Quarter's Lessons.

Speaking from personal experience, I present the following outline. Two men officiat-

ed, the pastor and a teacher—the best teacher for this work in the School. Each one was given six Lessons, and was allowed fifteen to twenty minutes. The pastor's method was to place his six Lessons on a large sheet of paper, say about four feet long by two wide. Each Lesson had a brief, striking title, in bold, clear letters. Only one or two points of outstanding importance, were emphasized in each Lesson; all minor ones were passed over entirely.

Each Lesson was feathered with a short, apt illustration fitted to keep up the attention, and make vivid the truth announced.

Great care should be taken not to dwell long on the opening numbers, else the reviewer will find his time up ere he has more than half covered his ground. Rigid pruning and limiting are essential from start to finish.

Brisk movement, also, in thought and speech, is all important to keep the composite audience on the *qui vive* to see what the nimble speaker is going to say next.

Midway in each address let there be a break, while the whole School standing sings a verse or two of some familiar, rousing hymn; the same again between the two main sections of the Lessons.

Where the whole Review is taken by one person only, the foregoing plan is just as applicable.

It is needless to say that to conduct a Review as here outlined, there must be long and careful preparation. Success cannot be snatched up impromptu after the Schoolroom is reached, however clever one may be.

The goal ever to be kept in view is the revelation to the scholars of Christ Jesus with ever increasing nearness and clearness.

Sawyer ville, Que.

The Same Lesson as The School

A Bible Class which studies the same Lesson as the School both gets and gives help.

This is usually the International Lesson, in which case the Lesson material is abundant. QUARTERLIES, TEACHERS MONTHLY, BIBLE CLASS MAGAZINE, are all available, the latter giving aid specially adapted for Bible Classes.

Then, there is immense gain in the interest and enthusiasm arising from being identified with a great body, numbering many millions,

all round the globe, studying, week by week, the same scripture passage.

The boys and girls in the Sunday School will be encouraged, by their seniors working alongside of them at the same task. Fashion spreads downward, and the junior classes, therefore, take their cue from the Bible Class.

With the Bible Class studying the same Lesson as the School, its members are ready, on the spot, to take duty as occasional teachers; and thus the Bible Class becomes automatically a training class for regular teachers.

The plea for the International Lessons as a Bible Class course is especially strong for the current year. They cover Matthew's Gospel, and offer a most attractive opportunity for a study of our Saviour's life and work.

The Letters of a Primary Teacher

By Esther Miller MacGregor

III. DISCOURAGEMENTS

MY DEAR PRINCIPAL :—

Please get your handkerchief ready. This letter is to be a "chapter of wails". I'm having a very bad time, and the poor children a worse one. No, it's not the order; that isn't perfect, but it's improving. My trouble consists of a heap of things. Just listen :—

Wail number one. I've too many visitors. It's all your fault, because you made the class so famous. We have an average of two every Sunday, and I hate teaching before them, so I always ask them to address the children, and they generally obey. Last Sunday, dear old Mr. Withrow talked half an hour, and I fairly had to hold Baby Newton down with both hands, and I couldn't get order again. He spoke beautifully, of course, but away over the babies' heads. I'm ashamed to grumble, he's such a dear. Sounds rather like, "Brutus is an honorable man", doesn't it?

Wail number two. I haven't half enough time. There are reviews, and verse drills, and hymns, and missionary topics, and new lessons, and the hundred and one contingencies that are certain to arise, all to be crowded into one short hour, when they need a week.

Wail number three. I can't make the Temperance Lesson interesting. I think the Primary class is too young for it, anyway; don't you?

Wail number four. One third of the class comes every third Sunday. I can't understand why parents are so careless. When they are so indifferent to the Sunday School, how can they expect the teacher to tramp the town, hunting up their children? They needn't expect this teacher to, anyway. I positively haven't the time to do it.

I didn't stop because I had finished. I had only begun. But the postman came in with a little red book. Bless your dear heart, Principal, what a prodigious task to write out all those wonderful "Hints"! You are an angel. Every one of my clamorous complaints is answered in that book, and I'm almost ashamed to send you this letter. But you may as well realize what a useless substitute you've got.

The very first thing that caught my eye in the "Hints" was, "It is better not to ask visitors to address the class, except in special cases. Stick to your programme." Well, well, how did you happen to write that? Of course it was all my own fault, coaxing them to speak, to save myself. If King Edward drops in next Sunday, he must just sit back and listen to me holding forth.

The book has the impertinence to hint that I waste time, because I'm not thoroughly prepared, that I'm noisy myself and talkative. Yes, the nasty little red thing says all that. Its author must have been hiding behind the organ the past few Sundays.

I promise you I'll improve there; but, oh you unprincipled Principal, does Mr. "Hints" not know I'm a poor music teacher, earning my own living, that he has consumed two pages on "Visiting"? It's an ordained minister, with an inordinate thirst for pastoral visitation, he's describing. I know I ought to, but how can I?

I hung my head in shame when I read the Temperance Lesson "Hints". Is it really true that some of those little fellows smoke cigarettes already? And I never dreamed any of them came from drunkards' homes. You say they are "all in danger". If that is true, I shall make the next Temperance Lesson interesting, or die in the attempt. It's not so hard when the teacher is interested. She wasn't before.

How can I thank you properly for the little red book? I look into it every day. It is teaching me that all my trials, so far, have been my own fault. Forgive my "wails"; I hasten away to cheer up and reform.

Your contrite.

ASSISTANT

Orillia, Ont.

The World's Sunday School Association

By Dr. George W. Bailey

Chairman, Executive Committee, World's Sunday School Association

The World's Sunday School Association, as the name implies, is world-wide in its scope, is distinctly missionary in character, is closely identified with the Sunday School Union, London, England, and the International Sunday School Association, and came into prominence as a missionary organization in connection with its Fourth Convention, which was held in the city of Jerusalem, April, 1904. At this Convention there were represented twenty-six countries and fifty-five denominations and religious bodies. The next Convention met in the city of Rome, May, 1907, and was attended by delegates from thirty-seven countries representing forty-eight denominations and religious bodies. A missionary spirit dominated both of these gatherings.

Since the Rome Convention, our President, the Rev. F. B. Meyer, B.A., whose name is known the world over, has spent five months in South Africa, holding no fewer than eighty-three Sunday School Conventions, Conferences and Institutes. Mr. Arthur Black of Liverpool, spent six months in South Africa, following up the work of Dr. Meyer, strengthening old Unions, organizing new ones, and stimulating the work of the Sunday School generally. On March 17th, 1909, Dr. Meyer sailed from Liverpool as a missioner of the Council of the Keswick Convention. He visited points in Turkey and the Malay Peninsula, holding meetings and conferences at various places, and finally reached Singapore in May, after which he held important missionary conventions in Hong Kong, Fuchow, Shanghai, Chefoo and other places in China, and sailed for home September 5th,

returning in part by the Trans-Siberian railway. During this trip Dr. Meyer held no fewer than three hundred and fifty meetings, many of them wholly in the interest of Sunday School work.

As one of the results of the efforts of the World's Sunday School Association, we have to-day in Japan a national organization, which in efficiency is perhaps equal to some of our best State or Provincial organizations. Much attention has also been given to Korea, the Committee of the Association assuming the expense of training men for leadership in the activities of the Sunday School in that country.

Missionaries in Bulgaria, Asiatic Turkey, Palestine, North Africa, and some of the countries in South America have received substantial assistance in their efforts to provide Sunday School literature.

The proposed Washington Convention, May 19 to 24, gives promise of being the most important missionary Sunday School gathering ever assembled. Indications point to a large attendance, in which every important country will be represented, and Sunday School conditions reported either by natives or missionaries.

Immediately preceding the Convention, our President, Rev. F. B. Meyer, accompanied by Mr. Marion Lawrence and members of the International Executive Committee, with Mr. E. O. Excell to lead the music, will make a tour, visiting seventeen of the largest cities in the United States east of the Rocky Mountains, beginning at New Orleans, March 15-17, and ending at Philadelphia, May 15-17.

This will doubtless be the most important series of Sunday School meetings ever held. The key-note of all these gatherings will be, "The Sunday School and the Great Commission". Dr. Meyer is planning to visit Canada after the Convention.

Among the many items of world-wide application, the Convention will be asked to adopt respectful appeals to theological seminaries to include in their training of young men for the ministry, preparation also for the leadership in the work of the Sunday School. The World Missionary Conference called to assemble in Edinburgh on the 14th of June following the Convention will be asked to give thoughtful consideration to the importance of a more thorough equipment of missionaries for work among the young in their particular fields.

Sunday, May 22nd, 1910, has been designated World's Sunday School Day, and Sunday Schools in every part of the civilized world and in mission fields will be asked to observe the day, by using as an opening exercise an order of service which has been prepared with much care; and ministers of the gospel throughout the world will be requested to preach a special sermon in the interests of the children and youth, and offer prayer for the blessing of Almighty God upon the World's Sixth Sunday School Convention, meeting at that time in the city of Washington. Not all can attend the Convention, but each School may have a part in this loving service, and form a link in the chain which will on that day encircle the globe.

Philadelphia, Pa.

Lesson Calendar: First Quarter

1. January 2.....John, the Forerunner of Jesus. Matthew 3: 1-12.
2. January 9.....The Baptism and Temptation of Jesus. Matthew 3: 13-17; 4: 1-11.
3. January 16.....The Beginning of the Galilean Ministry. Matthew 4: 12-25.
4. January 23.....True Blessedness. Matthew 5: 1-16.
5. January 30.....Some Laws of the Kingdom. Matthew 5: 22-26, 38-48.
6. February 6.....Almsgiving and Prayer. Matthew 6: 1-15.
7. February 13.....Worldliness and Trust. Matthew 6: 19-34.
8. February 20.....The Golden Rule—Temperance Lesson. Matthew 7: 1-12.
9. February 27.....False and True Discipleship. Matthew 7: 13-29.
10. March 6.....Jesus the Healer. Matthew 8: 2-17.
11. March 13.....Two Mighty Works. Matthew 8: 23-34.
12. March 20.....A Paralytic Forgiven and Healed. Matthew 9: 1-13.
13. March 27.....REVIEW.

* AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. *Superintendent.* Stand up and bless the Lord your God. Sing forth the honor of His name.

II. *School.* All rise and sing :
Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise.
Father all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of days.
(Tune 438, Book of Praise)

III. PRAYER.

IV. SINGING. Ps. Sel. 72, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

V. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

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

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 32, Book of Praise.
Jesus ! name of wondrous love !
Name all other names above !
Unto which must every knee
Bow in deep humility.

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people", Matt. 4 : 23.

X. READING OF LESSON PASSAGE.

XI. SINGING. Hymn 118, Book of Praise. vs. 1, 4, 5.

XII. READING OF LESSON PASSAGE.

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 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.

Thou art the Way, the Truth, the Life :
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow. Amen.
—Hymn 39, Book of Praise

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. RESPONSIVE SENTENCES. Colossians 3 : 16, 17.

Superintendent. Let the word of Christ dwell in you richly in all wisdom. Whatever ye do in word or deed, do all in the name of the Lord Jesus.

School. Giving thanks to God and the Father by Him.

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

V. SINGING.

O Saviour, bless us ere we go ;
Thy words into our minds instil ;
And make our lukewarm hearts to glow
With lowly love and fervent will.

*Through life's long day and death's
dark night,*

O gentle Jesus, be our light !

—Hymn 607, Book of Praise

VI. BENEDICTION.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson X.

* JESUS THE HEALER

March 6, 1910

Matthew 8 : 2-17. † Commit to memory vs. 2, 3.

GOLDEN TEXT—Himself took our infirmities, and bare our sicknesses.—Matthew 8 : 17.

2 And, behold, there came¹ a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And² Je'sus put forth his hand, and touched him, saying, I will; be thou³ clean. And⁴ immediately his leprosy was cleansed.

4 And Je'sus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Mo'ses commanded, for a testimony unto them.

5 And when⁵ Je'sus was entered into Capernaum, there came unto him a centurion, beseeching him.

6 And saying, Lord, my servant lieth⁶ at home sick of the palsy, grievously tormented.

7 And⁷ Je'sus saith unto him, I will come and heal him.

8⁸ The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but⁹ speak the word only, and my servant shall be healed.

9 For I¹⁰ am a man under authority, having¹¹ soldiers under me: and I say to this¹² man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Revised Version—¹ to him; ² he stretched forth; ⁷ he saith; ⁸ And the; ⁹ only say the word; ¹⁰ also; ¹⁴ the; ¹⁵ sons; ¹⁶ forth; ¹⁷ Omit and; ¹⁸ that hour; ¹⁹ lying sick; ²⁰ him; ²¹ Omit that were; ²² a; ²³ Isaiah; ²⁴ diseases.

LESSON PLAN

- I. The Leper, 2-4.
- II. The Centurion's Servant, 5-13.
- III. Peter's Wife's Mother, 14, 15.
- IV. The Multitudes, 16, 17.

DAILY READINGS

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

M.—Jesus the Healer, Matt. 8 : 2-17. T.—The word of power, Mark 1 : 21-31. W.—The healing touch, Mark 1 : 32-45. Th.—Ten lepers cleansed, Luke 17 : 11-19. F.—Importance of faith, Mark 10 : 46-52. S.—Prophecy of healing, Isa. 35. S.—Praise for healing, Ps. 103 : 1-18.

Shorter Catechism—*Ques. 49. Which is the second commandment?* A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The Question on Missions—10. How many

10¹³ 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 Is'rael.

11 And I say unto you, That many shall come from the east and¹⁴ west, and shall sit down with A'braham and I'saac, and Ja'acob, in the kingdom of heaven.

12 But the¹⁵ children of the kingdom shall be cast out into¹⁶ outer darkness: there shall be¹⁷ weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And¹⁴ his servant was healed in¹⁵ the selfsame hour.

14 And when Je'sus was come into Pe'ter's house, he saw his wife's mother¹⁹ laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto²⁰ them.

16¹³ When the even was come, they brought unto him many²¹ that were possessed with devils: and he cast out the spirits with²² his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by²³ Esai'as the prophet, saying, Himself took our infirmities, and bare our²⁴ sicknesses.

3 made; 4 Straightway; 5 he was; 6 in the house; 11 under myself soldiers; 12 one, Go; 13 And when; 14 lying sick; 20 him; 21 Omit that were; 22 a; 23 Isaiah;

laborers are employed in Home Mission work in the Eastern Section? During the summer months there are between 80 and 90 laborers, including ordained missionaries, catechists and student teachers. Owing to lack of workers, many fields, in the winter months, are without services.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 116; 100; 40 (Ps. Sel.); 43 (from PRIMARY QUARTERLY); 38.

Special Scripture Reading—2 Kings 5 : 1-14. (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. 176, "A centurion beseeching Him, and saying", Matt. 8 : 5, 6. For Question on Missions, H. M. 310, Rev. James Ross, Superintendent of Home Missions, St. John, N. B.; H. M. 311, St. Luke's Church, Portage Road, N. B., Mission Station.

Stereographs—For Lesson, "Unclean! Unclean!" Wretched beggars outside Jerusalem (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 15 stereographs for Quarter's Lessons, \$2.50; three for March 60c.; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A. D. 28; Capernaum.

Connecting Links—Matthew places these cures immediately after the Sermon on the Mount. Probably, however, they took place somewhat earlier. Ch. 8 : 1 really belongs to ch. 7, and describes how the crowds followed Jesus.

I. The Leper, 2-4.

V. 2. A leper. His disease (see Light from

the East) separated him from his fellows, and classed him with the dead. *Worshipped*; prostrated himself to the ground. This was the attitude of an inferior to one deemed much superior, or of one seeking a great favor. It does not involve worship of Jesus by the man as a divine Person. *Lord*. This title simply means Rabbi or Master. He recognized Jesus as a great Teacher and Healer.

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

†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.

If thou wilt. The man had no doubt of Jesus' power; he was not sure of His willingness. Perhaps he had heard that Jesus was avoiding healing for the sake of preaching, Mark 1 : 38. *Make me clean*; fit to return to his home and friends.

Vs. 3, 4. *Touched him*; a symbol of His sympathy and willingness to heal. *Be thou clean*; literally, "Be cleansed". This is more than a declaration that the man is cleansed. It is a word of cure. *Tell no man.* Jesus frequently enjoined silence upon persons whom He healed, Mark 3 : 12 ; 5 : 43 ; 7 : 36. Why? He did not wish to make a reputation as a wonder-worker. His mission was spiritual—not merely to heal the body, but to preach the good news of the kingdom. If people regarded Him as only a Physician their demands upon Him for healing would interfere with His supreme calling. *Shew thyself to the priest.* The law required this, Lev., chs. 13 and 14. The priest was the health officer who alone could give a certificate of cure. *Offer the gift.* See Lev. 14 : 10, 21. For a testimony unto them; unto the people that he was actually cured. This bill of health was necessary that the leper might be socially restored.

II. The Centurion's Servant, 5-13.

Vs. 5-7. *A centurion*; an officer, in the Roman army, over a hundred men, the sixtieth part of a legion; this one was probably an officer in the army of Herod Antipas, which was modeled after that of the Romans. The man was a Gentile, although Luke (ch. 7 : 1-10) says he was a friend of the Jewish church. *Servant.* The Greek word may mean either "son" or "servant". Many think that the sick one was the centurion's son. *Lieth.* The sufferer was bedridden. *Grievously tormented.* This was not a usual feature of paralysis. It explains why the victim could not be brought even on a stretcher. Luke says, "ready to die", Luke 7 : 2.

Vs. 8, 9. *Speak the word only.* This shows his remarkable faith. *Under authority.* He speaks very modestly of his position as a military officer. *Go. Come. Do this.* He believes Jesus can order sickness about, as he commands his soldiers and servants.

Vs. 10-12. *Marvelled, and said.* Jesus shared our human emotions, and He could

not conceal His admiration of this signal manifestation of faith. *No, not in Israel*; where faith might naturally be expected. Early in His career, Jesus must have lost hope of bringing back Israel to the rule of Jehovah. *East and west*; the Gentile world. This prophecy was fulfilled in the ministry of Paul. *Sit down*; recline at a feast. The Jews often spoke of the joys of the kingdom of heaven under the image of a banquet. *The children of the kingdom*; the Jews, who thought the Messianic kingdom was theirs by inheritance of birth. V. 13 tells of the complete cure.

III. Peter's Mother-in-law, 14, 15.

Vs. 14, 15. *Peter's house*; evidently a favorite retreat of Jesus. Peter was married, and had a home at Capernaum, according to Mark (ch. 1 : 29), at Bethsaida, according to John (ch. 1 : 44). Some suppose that Bethsaida was the port of Capernaum. *Laid*; literally, "thrown down". Typhus fever was accompanied by sudden and complete prostration. *Left her.* The cure was instantaneous and thorough. These three cures illustrate the sympathy of Jesus.

IV. The Multitudes, 16, 17.

Vs. 16, 17. *Possessed with devils.* Mark (ch. 1 : 21-28) explains how the cure of a demoniac in the synagogue on that Sabbath morning created a great sensation, and gathered a crowd of similar sufferers at Peter's door in the evening. *Esaias the prophet*; a quotation from Isa. 53 : 4. *Himself took. bare.* So perfect was Jesus' sympathy, that He made the sufferings of others His own.

Light from the East

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

LEPER—The term leprosy in the Bible covers several diseases, but there is no doubt that Jesus healed that terrible and incurable disease, which has been known for thirty-five centuries. It is caused by a specific bacillus which produces degeneration of the nerves of the skin, but how it enters the system is not yet known. The tubercular form appears in a gradual loss of appetite, power and vivacity, feverish attacks and pains in the limbs and joints. Discolored blotches appear on the skin, lumps form on the cheeks or lips, which soon begin to ulcerate, the fingers and toes are attacked, then the disease eats down

into joints and the part beyond drops off. This form usually runs its course in nine years, but tuberculosis may set in at any stage. In other cases the disease first attacks the main nerves, and the victim discovers that certain parts of his body have no sensation. Father Damien,* missionary to the lepers of Molokai, first knew that he was smitten when

he found he had placed his feet in scalding water without feeling the heat. Some may live with this form for twenty or thirty years. In rare cases the disease dies out, although its work cannot be repaired. Every now and then we hear of a cure for leprosy, but, although it may be alleviated, it cannot be cured.

APPLICATION

By Rev. P. M. MacDonald, M.A., Toronto

There came a leper, v. 2. A recent traveler in Palestine tells how he saw, just outside the Garden of Gethsemane, two lepers sitting by the roadside. They cried out piteously, and one of them tried to touch the traveler with his poor, diseased hand lest his call should not be heeded. Alms was all the traveler could give them; but the one whose agony had made the nearby garden sacred forever had power to heal that leprosy of soul which is worse than the bodily disease. Centuries have passed since the leper came to Jesus for healing; but the Saviour is just as able and willing to cleanse away our sins as He was to make that leper whole. He "came", and was cured; and the moment we come we also shall receive healing of soul.

And touched him, v. 3. A Christian woman in Sweden opened a home for incurable children. Among them was a little boy fearfully deformed and very bad-tempered. She did her best for him by caring for his body, but she felt unable to overcome the disgust she felt when she looked at him. One day, wearied from work, she lay half dreaming and fancied herself in the sad plight of the child. Over her pillow she saw the face of her Lord bending, as if saying in gentle rebuke, "If I can love you, so marred, surely you ought to love, for My sake, that poor child." She woke with a start, and sorry for her past feeling, bent over the child and kissed his forehead. From that day the child's temper improved. The touch of a human love had lifted him to a new life.

I will come and heal him, v. 7. The astronomer, in measuring the angle for reckoning the distance between, say the sun and any planet, must be correct to a hair's breadth, or his

calculation will be wrong by millions of miles. No one can estimate the results of leaving a single soul in error and sin. No pains should be counted too great, if, in any way we can turn another into the right way.

Speak the word only, v. 8. When William, Prince of Orange, was asked to come to England and rule as king, he promised certain offices to his friends and gave them written pledges. When he tendered such a pledge to his intended Lord Chamberlain, the nobleman said, "Your Majesty's word is enough. I would not serve a king if I could not trust in his word." This statement so pleased the king that he made the nobleman his favorite minister. We can well afford to take the word of our King as His bond.

Many shall come from the east and west, v. 11. Africaner was a Hottentot desperado. With a few hundred followers he terrorized Cape Town. The government offered five hundred dollars reward for his arrest or death. Under the patronage of Africaner, Robert Moffat began his work. The settlers who heard of the young missionary's company prophesied his early death. But in one year Africaner was Moffat's assistant and helper. In five years on his death-bed he said to his people, "We are not what we were—savages—but saved men and followers of Jesus Christ. My former life is stained with blood, but Jesus has pardoned me. Beware of falling into evil. Seek God and He will direct you."

She arose, and ministered unto them, v. 15. In a Korean congregation a man was so impressed with what had been done for him, that he quietly practised extra economies and self-denials until he had quite a sum of money

Healing for
the Soul

The Power
of a Touch

Correct to a
Hair's Breadth

Christ's Word
Enough

Africaner

which he brought to the missionary saying, "Christ found me sick and healed me, and now I want others to be healed. Take this to help send a teacher to some place that has not heard of my Saviour." Then he said, "Was not this what the woman did after she had been cured of the fever? She ministered to others did she not?"

They brought unto him, v. 16. In some of the great banks, there are vaults that are fitted with three or four locks. These can

be opened only when the holder of the key or the combination is present and works simultaneously with the others. The huge doors swing to the united efforts of all. It is so in the salvation of men. Combined sympathies, combined sacrifices are necessary to-day, in order to bring the sin-stained and sorrowful world of humanity into touch with Christ.

"'Christ for the world' we sing;
The world to Christ we bring
With loving zeal."

TEACHING HINTS

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

For Teachers of Bible Classes

By Rev. H. R. McCracken, Brantford, Ont.

What a heart-moving sight to behold the crippled and diseased, all sorts and conditions of dying men, women and children brought to the Man of miracles by loving friends and neighbors! Each awaited his turn, hearing the shouts of joy—another man made whole, seeing the invalid of years singing and leaping with new life. We can fancy one saying, "Soon, very soon, that same Healer will bend over my bed with His wondrous eyes looking into mine, soon I will feel the pressure of His hand and hear the voice of authority no sickness can disobey, saying, 'Be clean!'"

Matthew selects three of these miracles for special mention, the leper outcast, the paralytic Gentile servant and the fever-stricken relative of Simon. Touch briefly upon the special features of each miracle and then point out the two vital truths in all three—faith and its fulfilment. Then observe the thoroughness of each cure. Applications to Christ for help never failed when there was sufficient faith. In cases where faith was impossible on the part of the sick, then somebody else must believe.

These events are deeply significant of missionary truth:

1. The leper outcast represents the lowest classes in the slums of our big cities, the criminal and depraved in our own community, the wild and lawless in the outskirts of civilization. What are we doing to heal the moral lepers of our society? Has your church

work of this kind in its own neighborhood?

2. The paralytic Gentile servant represents the heathen throughout the non-Christian world. He is still a Gentile, a foreigner to the gospel of Christ, utterly helpless in his ignorance and despair, for nothing in the teaching of pagan religions can bring life to his soul, and worst of all he is a slave to superstition and vice.

3. The fever-stricken disciple represents one in the church gone wrong. Simon's wife's mother (note the links of love) was healed as a result of the faith developed through witnessing miracles upon others. Apply the truth to the church. It is easier to look after the disciples at home, when we are doing our business out in the highways and hedges of heathendom.

4. The diseased multitude. We return to the first thought. What a host of lepers, paralytics and fever-stricken souls to heal in this world! What a responsibility! What are we doing? In this missionary Lesson make use of the pamphlet literature of the Laymen's Missionary Movement (Rev. F. W. Anderson, M.A., Confederation Life Building, Toronto), and *A Bird's Eye View of our Foreign Missions* (Rev. R. P. Mackay, D.D., Confederation Life Building, Toronto).

For Teachers of the Senior Scholars

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

For six weeks we have companied with Jesus on the mountain side, we have sat at His feet and listened to His wonderful words of life. In our Lesson to-day Jesus is engaged in work of another kind, in healing all manner of diseases. There was always some one sick

wherever Jesus went. Although medical science has made great progress since that time there is a sick one in some way connected with almost every home. It matters not where man lives, it matters not how richly he is endowed physically and morally, it matters not what care he takes of himself, he cannot completely exempt himself from sickness.

Jesus went about healing the sick. We have several illustrations in to-day's Lesson of the kind of work Jesus did: we have the leper (vs. 2-4); the centurion's servant (vs. 5-13); Peter's wife's mother (vs. 14, 15); and many others, vs. 16, 17. Talk about these illustrations of the work which Jesus did when He was here among men. Is Jesus still doing work of this kind in the world? Have a talk with the class about divine healing.

The reason given in the Golden Text why Jesus healed all who came to Him is not that He wished to manifest His divine power as an evidence of His divine mission, but to fulfil the Old Testament prophecy, that He might be Himself, might reveal His sympathy and love in relieving suffering.

Is Jesus fulfilling Himself to-day through the triumphs of medical science, rather than through the exercise of what we are accustomed to call miraculous power? Is not Jesus exercising His healing power the world over through every wise physician and skilful surgeon and tender nurse?

As this is our missionary Lesson for the Quarter, we think more especially of medical missions and what they have done and are doing to make a way for the gospel. Tell how Dr. MacKay of Formosa prepared the way for the preaching of the gospel by extracting teeth from the sufferers. Tell of the introduction of the gospel into Korea through the work of a Christian physician. Tell of some medical work which our own church is now doing in the foreign field. Abundant material for this purpose is always available in the publications of our church.

In dealing with this missionary Lesson, it will be well to think of Jesus as the Healer of all the ills to which the world is heir. There are a good many ills other than those that are physical. There are social ills; there are national ills; there are international ills. In Christian lands the healing process has

been going on, till the condition of things is not so bad as in heathen lands.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

The Lesson contains four vivid word pictures. By skilful questioning, the teacher will get his scholars to reproduce the pictures one by one.

Picture I., vs. 2-4. This is the healing of a leper. The wretched and hopeless condition of the poor man (see *Light from the East*), his prostration before Jesus as one seeking a great favor from a king, his confidence in the Saviour's power and his pitiful appeal for cleansing; Jesus' touch of sympathy and word of power, followed by the instant cure; the strict charge not to publish the miracle and its reason (see Exposition) and the directions as to fulfilling the law: these are the points to be brought out in the first picture.

Picture II., vs. 5-13. In this we have the healing of the centurion's servant or son (see Exposition). There are really two pictures here,—one having its scene in the centurion's home, where the poor helpless sufferer lay, "ready to die", Luke tells us (Luke 7:2); the other in the presence of Jesus where the kind and affectionate master or father pleads for healing. After conversation about the officer's humility and faith, and the reward of these in the praise from Jesus and the perfect cure of the sick one, emphasize the fact, that, in this case, Jesus was not present at the bedside, the sufferer was healed without seeing the Healer. So we, though we cannot now see Jesus, can receive from Him help and blessing.

Picture III., vs. 14, 15. The third picture presents a home scene. Whose home, who in it was ill, with what disease, what Jesus did and the effect, how the cure was shown to be complete—all these details the scholars will readily give in answer to questions.

Picture IV., vs. 16, 17. The scene of the fourth picture is at the door of Peter's house. Note the time—it was on a Sabbath evening, when even the strictest Jews would consider it lawful to bring sick ones for healing. Note also, what had attracted the multitudes to Jesus,—from Mark we learn that this was Jesus' healing of a demoniac in the synagogue

in the morning of the same day (see Mark 1 : 21-28). Call attention to the number of cures,—it would seem that every sick one who came went away perfectly well. Have the Golden Text repeated. The scholars will tell you who said this of Jesus. Make it clear that this description points to the abounding sympathy of Jesus,—He made the suffering

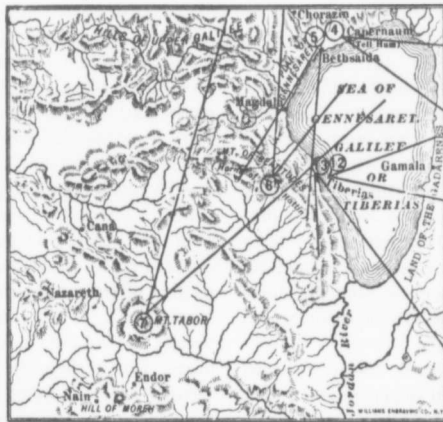
and trouble of others His own.

It will be easy to make the missionary application of the Lesson. The scholars will readily understand how our medical missionaries in heathen lands are following the example of Jesus, and how their healing ministry, like His, opens up the way for the Gospel.

THE GEOGRAPHY LESSON

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

At Tell Hûm, on the Lake of Galilee about 2 miles west of where the Jordan enters it, says Dr. R. L. Stewart, "there are extensive ruins, among which huge blocks of black basalt and delicately carved columns of marble, or fine white limestone, are indiscriminately mingled together. At one point a heap of columns, cornices, entablatures and sculptured slabs mark the site of a Jewish synagogue which was seventy-five feet in length and fifty-six feet wide." Those who hold that Tell Hûm is the site of ancient Capernaum, believe these ruins to be the



remains of the synagogue built for the Jews by the centurion of the Lesson (see Luke 7 : 5). The rival site is Khan Minyeh, some two miles farther south. This has been a halting place on the road from Egypt to Damascus for 700 years. A fountain near by bursts out from the foot of a cliff and runs directly into the lake. It was in the

neighborhood of Capernaum that Jesus healed the leper, a vivid idea of whose wretched condition may be got from the Underwood & Underwood's stereograph, "Unclean ! Unclean !" (see page 117).

ADDED HINTS AND HELPS

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

Lesson Points

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

The Saviour's heart is as loving as His arm is full of might. v. 2.

Human prayer is the touch that sets in motion the resistless current of heaven's power. v. 3.

Gratitude to Christ is best shown by obedience to His commands. v. 4.

It is enough for us to tell Jesus of our sickness ; He will prescribe the remedy. v. 6.

We are sure of finding the Saviour if we follow the path that leads to the home of the suffering. v. 7.

Respect for earthly authority and reverence for the authority of God are close akin. v. 9.

Faith is the root virtue from which all others spring. v. 10.

Every privilege neglected or abused becomes a scourge for our punishment. v. 12.

We shall never know a more blessed place than a true Christian home until we reach heaven. v. 13.

Whatever hurts men has an enemy in Christ. v. 17.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Mark tells us that, after Jesus had risen from the dead and before He went back to heaven. He sent His disciples out as

missionaries, telling them that they, too, should cast out devils and heal the sick. Find His words.

2. A great prophet once called Jesus the Sun of Righteousness, who should arise with healing in His wings. Where are these words?

ANSWERS, Lesson IX.—(1) Matt. 25 : 31-46. (2) Rev. 20 : 11-13.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Leprosy as a picture of sin.
2. Jesus' power to help, though not present in bodily form.

Prove from Scripture

That healing is God's gift.

The Catechism

Ques. 49. *The Second Commandment.* The jealousy of God is given as a reason why He forbids His people to use images in His worship. God is jealous of us, because He loves us. What parent would not be jealous, if the heart of his child were in danger of being stolen from him by designing strangers or evil companions? We have here a solemn warning. It is just one way of saying that children suffer for the wrong-doing of their parents. The Commandment closes with a glorious assurance regarding the mercy of God. His wrath can be measured. It extends to the

"third and fourth generation". But He shows His mercy to "a thousand generations", as the Margin of the Revised Version rightly translates, instead of merely "thousands" of people.

The Question on Missions

By Rev. James Ross, St. John, N.B.

Ques. 10. For six months of the year all our mission stations have regular services, as our student catechists fill all the vacancies for the summer; but as soon as the colleges re-open there are a large number of important fields left without supply, and they remain in this condition throughout the winter. The problem of continuous supply has not been solved so far in the Eastern Section, and can not until there is a larger number of young men offering for the gospel ministry. Requests come up from Presbyteries,—urgent appeals are made from time to time, but the Home Mission Committee is helpless. Great loss attends prolonged vacancies. The enthusiasm of our people dies away and coldness and indifference take the place of warmth and life. There is absolutely no hope of any forward movement under such depressing conditions. A prayerful effort upon the part of all our Presbyteries would influence our young men to offer for the grandest service in all the world.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—The King healing.

Introduction—For several Sundays we have been having Lessons from the sermon of

Jesus to the disciples and crowds who were around Him, as He preached on the mountain side—the most wonderful sermon, the most wonderful pulpit of which we have ever heard.

Lesson—Now the great sermon is ended, and the great Preacher steps down from His pulpit. We can imagine we can see Him walking down the mountain side, His disciples close beside Him, followed by great crowds who have been listening to Him eager to hear more.

THE LEPER	THE CENTURION'S SERVANT	PETER'S WIFE'S MOTHER
HEALED	HEALED	HEALED
JESUS IS THE BEST FRIEND— — IN SICKNESS —		

The Leper Healed—See! There is a man who is a leper (explain) trying to get near Jesus. See how the rest of the crowd gets out of the way! Listen to his sad, pleading voice (v. 2)! Will Jesus turn from him and leave him alone? Ah, no! Jesus put out His hand and touched him. Very gently and lovingly He did this, we are sure. We can hear His voice full of tender pity as He says, "I will", etc. (v. 3). Sing or repeat verses 1, 2 and 4 of Hymn 43, Book of Praise about Jesus' healing of the leper long ago beside the Sea of Galilee.

The Centurion's Servant Healed—Now Jesus is in Capernaum (outline) walking along the street toward Peter's house. See, a great man, a centurion (see Exposition), comes toward Jesus! What can he want? Ah, he has heard of the power of Jesus to heal the sick! "My servant is at home lying sick of the palsy." (Explain.) Jesus at once said, "I will come and heal him." "Oh, no, I am not worthy to have You come into my house. Only speak the word and my servant shall be healed." What faith this man had in Jesus' power to heal! Jesus was much pleased, and did just as the centurion asked him to do and the servant was healed that very hour.

Peter's Mother-in-law Healed—Here is Jesus

in Peter's house. Let us look into the room! There on a bed (mat) on the floor lies Peter's wife's mother, sick of a fever. She has been longing for Jesus to come. How her face brightens as He enters the doorway! He goes to her bedside, takes her hand in His and at once His healing touch causes the fever to leave her, and most wonderful of all, she arose from her bed and waited on them, perhaps giving them water to wash their tired feet, or giving them food after their journey over the hot and dusty roads.

Many People Healed—Picture this evening scene, the crowds coming to Peter's house, bringing to Jesus many that had diseases and many that had evil spirits, and Jesus healed them all.

Golden Text—Now are we not ready to repeat our Golden Text? (Explain.)

Follow the Example of Jesus—As Jesus did when He was here on earth, so He wants us to do—heal and teach and preach. Our missionaries are doing this in hospitals and dispensaries, both in home and foreign lands. Sing, "What a Friend we have in Jesus", Hymn 404, Book of Praise. What can little ones do to help the missionaries in their work amongst the heathen?

Something to Think About—Jesus is the best Friend in sickness.

FROM THE PLATFORM

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

*The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.*

Have the scholars repeat in concert this verse of Whittier's hymn, 40 in the Book of Praise. Ask of what sick ones in the Lesson it is said that Jesus touched them. Bring out the wonderful sympathy of Jesus in touching the leper with his foul and loathsome disease, and also how the touch of His hand would help both the leper and the mother of Peter's wife to be sure of their healing. Question about the scene pictured in the third line of the hymn verse, until that Sabbath evening scene in Capernaum is very vivid before the scholars' minds. Have the second line of the verse repeated again. Question about the miracle by which the centurion's servant or son was healed, giving prominence to the fact that Jesus was absent in bodily form from the bedside of the sick one. But His "healing" power was present. And His help is near to us though we cannot see Him. Sing the verse of the hymn in concert.

Lesson XI.

TWO MIGHTY WORKS

March 13, 1910

Matthew 8 : 23-34. Commit to memory vs. 24-26.

GOLDEN TEXT—What manner of man is this, that even the winds and the sea obey him!—Matthew 8 : 27.

23 And when he was entered into a ¹ ship, his disciples followed him.24 And, behold, there arose a great tempest in the sea, inasmuch that the ¹ ship was covered with the waves : but he was asleep.25 And ² his disciples came to him, and awoke him, saying, ³ Lord, save us : we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

27 ⁴ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !28 And when he was come to the other side into the country of the ⁵ Ger'gesenes, there met him two possessed with devils, coming ⁶ out of the toms, exceeding fierce, so that no man ⁷ might pass by that way.

29 And, behold, they cried out, saying, What have

Revised Version—¹ boat ; ² they came ; ³ Save, Lord ; ⁴ And ; ⁵ Gadarenes ; ⁶ forth ; ⁷ could ; ⁸ Omit Jesus ; ⁹ Now there was afar off ; ¹⁰ And the ; ¹¹ send us away ; ¹² they came out, and went into the swine ; ¹³ rushed down the steep into ; ¹⁴ fed them ; ¹⁵ away into ; ¹⁶ them that were possessed with devils ; ¹⁷ all the city ; ¹⁸ from their borders.

LESSON PLAN

- I. The Storm Stilled, 23-27.
- II. Demons Conquered, 28-34.

DAILY READINGS

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

M.—Two mighty works, Matt. 8 : 23-34. T.—The Deliverer, Ps. 107 : 21-31. W.—A Helper in trouble, Ps. 46. Th.—Go and tell ! Luke 8 : 26-39. F.—Evil spirits recognize Jesus, Luke 4 : 31-39. S.—Swine forbidden, Deut. 14 : 1-8. S.—Saved by grace, Eph. 2 : 1-17.

Shorter Catechism—Ques. 50. What is required in the second commandment ? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

The Question on Missions—11. What is the

work of the student teachers ? They teach in school sections which have been vacant, in some cases for four or five years. In addition to teaching in the day school, the student teachers conduct Sabbath Schools and during the week take charge of prayer meetings and young people's societies.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 493 ; 497 ; 68 (Ps. Sel.); 490 (from PRIMARY QUARTERLY); 498.

Special Scripture Reading—Ps. 93. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 284, "There arose a great tempest" Matt. 8 : 24. For Question on Missions, H. M. 312, Presbyterian College, Halifax ; H. M. 313, Schoolhouse at Charter Settlement, where students regularly conduct services in the summer.

Stereographs—For Lesson, Traditional Bethsaida, Sea of Galilee and Mount of Beatitudes (Underwood & Underwood, see page 117).

work of the student teachers ? They teach in school sections which have been vacant, in some cases for four or five years. In addition to teaching in the day school, the student teachers conduct Sabbath Schools and during the week take charge of prayer meetings and young people's societies.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 493 ; 497 ; 68 (Ps. Sel.); 490 (from PRIMARY QUARTERLY); 498.

Special Scripture Reading—Ps. 93. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 284, "There arose a great tempest" Matt. 8 : 24. For Question on Missions, H. M. 312, Presbyterian College, Halifax ; H. M. 313, Schoolhouse at Charter Settlement, where students regularly conduct services in the summer.

Stereographs—For Lesson, Traditional Bethsaida, Sea of Galilee and Mount of Beatitudes (Underwood & Underwood, see page 117).

EXPOSITION

Time and Place—A. D. 28 ; the Sea of Galilee, and Gersa on the eastern shore.

Connecting Link—The increasing demands on Jesus as a Healer made it necessary that He should get away from the multitude at Capernaum. He tells His disciples to arrange for His being taken by boat to the other side of the Lake. Vs. 18-22 tell of two men who came to Him just as He was leaving, wishing to become His followers, and of how Jesus treated their request.

I. The Storm Stilled, 23-27.

V. 23. Into a ship ; a small " boat ", one of those used in fishing on the Sea of Galilee. His disciples ; the small band of personal attendants whom He was constantly instructing in the principles of the kingdom.

Vs. 24, 25. Great tempest in the sea ; literally, " an earthquake of the sea ". Mark and Luke describe it as a hurricane, referring to the wind, Mark 4 : 37 ; Luke 8 : 23. Matthew refers to the effect of the wind on the

waters. The waves were stirred to their depths. Covered with the waves. They rose high above the boat and broke against it, and it was being filled with water. He was asleep. This is the only reference in the Gospels to the sleep of Jesus. He was worn out by the intense activity of His healing ministry in Capernaum, and fell asleep before the tempest arose. His disciples . . . awoke him. The storm did not disturb His peaceful slumber. " A tempest, the sublime in nature, is a lullaby to a great spirit. " (Bruce.) Lord, save us ; we perish ; the language of men stricken with fear. (Compare Mark 4 : 38 and Luke 8 : 24.) They all report the utterance differently. Who could remember exactly what they said in their moment of terror ?

Vs. 26, 27. Fearful ; cowardly. They were afraid because they had little faith. They did not share the Master's trust in the heavenly Father, who is the Controller of winds and waves, and the Guardian of His children.

Then he arose. He had spoken these words of gentle chiding to His disciples while still lying down. *And rebuked*; the same word as is used of His rebuke of demons. He first calmed the panic-stricken disciples, and then stilled the tempest. This power of His personality over the passions of men is just as significant as His strange power over nature. *The men marvelled.* It was a new revelation to them of His supernatural power. Does the call of the disciples in v. 25 imply that they had faith in Jesus as able to still the storm? If so, why did they marvel? Some suppose that the reference is to the men in the boat besides the disciples, and others that the men in the "other little ships" mentioned by Mark (ch. 4 : 36) are meant.

II. Demons Conquered, 28-34.

V. 28. *Country of the Gergesenes.* Modern research has discovered a place called Gersa or Khersa on the east side of the Sea of Galilee. This is probably the place referred to in the Lesson story. *Two possessed.* Mark and Luke mention only one demoniac. *Out of the tombs.* The limestone hills on the eastern shore were full of caves which were used for burying the dead. The demoniacs found in them a congenial home.

V. 29. *They cried out*; the demons using their victims as their mouthpiece. *What have we to do with thee?* Literally, "What to us and to Thee?" Not, "What have we in common", but, "What business have you with us?" The demoniacs, identifying themselves with the demons, shrank from Jesus, with the instinctive feeling that He was their foe. *Thou Son of God.* The demons recognized Jesus as the Messiah. *To torment us*; to banish us to Hades, the proper abode of demons. Hades was thought of as a place of torment, Luke 16 : 28. *Before the time*; appointed for judgment.

Vs. 30-32. *An herd of swine*; the property of Gentiles. Jews were not allowed by their law to raise hogs. *Into the herd.* The demons did not wish to be relegated to the lower world, but they must inhabit some organism if they were to remain in the upper order of things. They could possess other than a human organism. *Go.* This only means, "Begone!" It does not necessarily imply that Jesus acquiesced in their request.

Steep place into the sea. At Gersa there is a precipice from the high ground down to the lake.

Vs. 33, 34. *They that kept them*; the swineherds. *And told.* They reported the disaster to their masters. *Befallen to the possessed.* There must have been some visible connection between the actions of the demoniacs and the destruction of the herd. *The whole city came out.* The herd was likely one in whose loss many people shared. *He would depart.* They were afraid to have in their midst One who could do such wonderful things. The loss of their swine meant more to them than the saving of a soul. According to Mark and Luke, the one demoniac, whom they mention, begged permission, when he was cured, to go with Jesus. Jesus, however, bade him, instead, go to his own family and friends and tell them what the Lord had done for him, Mark 5 : 18-20; Luke 8 : 38, 39.

Light from the East

POSSESSED—Many assert that demoniacal possession was simply the Jewish belief of the time, and that Jesus accommodated Himself to it in order the better to help the victims of certain physical and mental diseases; or else that He was so emptied of His divine attributes that He really shared the conceptions of the people among whom he became incarnate. No doubt the demonized Jews spoke and acted in accordance with their previous beliefs, but there is a wide difference between Jewish demonology and the statements of the Gospels. In the former the demons were supposed to be of different sexes, to feed on certain elements in fire and water and on certain odors, to propagate themselves, and to die. They might be raised up by magical incantations, or by incense, and they might be employed in various ways although always at some personal risk. People were supposed to be in greater danger of possession between two palm trees, in dirty places, and in the shadow cast by certain trees in the moonlight. They could be expelled by magical means such as pronouncing a meaningless or cabalistic formula, or they could be drawn through the nostrils by a ring. In the Gospels nothing is done for effect, but for the alleviation of human suffering, and that through the simple word of power which Jesus or His disciples spoke.

APPLICATION

His disciples followed him, v. 23. Zinzen-dorf, the famous Moravian leader, sent for a young man and said to him, "Will you go to Greenland to-morrow as a missionary?" After a moment's thought the answer came, "Yes. It is short notice, but Christ will go before me, and it is my delight to follow Him." If such a spirit of prompt obedience to Christ's call and command were more common, how quickly the world would be won for Him!

Lord, save us: we perish, v. 25. A man who had openly denied the existence of God and was known as an infidel, was recently brought face to face with death, when the ship he was in collided with an iceberg, in the Straits of Belle Isle. Amongst those who cried fervently for God's help was this self-professed infidel. A Christian friend of his afterwards reminded him of that prayer and the belief in God which it displayed. "Yes", said the man, "I believe now in God. That was the first grave danger I ever experienced in my life, and, in its light, I saw that there was a God on whose care I was absolutely dependent." No one is so strong and wise that he can protect, or provide for, himself. We all need God.

Lord, save us: we perish, v. 25. A lady missionary to Japan promised a Japanese father and mother, when they were dying, to take their little baby girl and bring her up as her own child. The baby went with the missionary wherever she went. One night, when the child was five years old, the two were the only passengers on board a boat. A sudden, furious storm arose, and the boatmen gave up all hope of being saved. The missionary was terrified, and threw herself down beside the little girl exclaiming, "Oh, we are lost! We are going to drown!" The child thus suddenly roused from sleep, did not fully understand what was going on; but she began to sing:

"Jesus, Saviour, pilot me
Over life's tempestuous sea."

The missionary's fear was calmed, and she joined in the singing. The storm ceased as suddenly as it had arisen. The sailors said it was because of the singing of the "Jesus

people", and were eager to know more about such a Pilot.

Why are ye fearful, v. 26. Some years ago an army officer, who was an earnest Christian, was ordered abroad for duty. As he journeyed with his family, a violent storm struck their ship. Destruction seemed near at hand, and fear sat upon the crew and the passengers. The officer's wife was greatly alarmed; but he was undisturbed. When his wife saw his composure, she reproached him bitterly for feeling unconcerned for her safety. He said nothing, but went out of the cabin and returned presently with his sword. Wearing a stern countenance, he pointed it at her heart. She did not shrink. "Are you not afraid of the sword?" he asked. "No, for it is in a loving hand", was her reply. "Nor am I afraid of the storm, for our God holds the sea in His hand", said he, and her fear fled.

Rebuked the winds and the sea, v. 26. Mr. John R. Mott in a recent address, drew a striking contrast between Christianity and the four great false religions of the world, Confucianism, Buddhism, Hinduism and Mohammedanism, by asking his hearers to imagine what the leaders of each of the religions would say to a drowning man. Confucius says, "Profit by your experience." Buddha, "Struggle on." Hinduism, "You will have a chance in another life." Mohammed, "Whether you sink or swim, it is the will of God." Jesus alone stoops and says, "Take My hand." Our temptations may be like the stormy winds and raging waves that threatened to overwhelm the disciples. But the Saviour who saved them by stilling the storm is just as able and willing to stretch out His strong hand to deliver us.

Possessed with devils, v. 28. Mark says, "with an unclean spirit". The English poet, John Keble, used to say, "Always associate the idea of sin with the idea of dirt." Sin is dirt Sin is dirtiness, foulness. A woman who worked in a Glasgow paper mill, said of herself, "Once I was like the rags that go into the paper mill. They are torn and filthy, but they come out

Short Notice

The Infidel
in the Storm

Our Pilot

The Four
Answers

Sin Is Dirt

clean, white paper. That is what Jesus is doing for me." And there is no one so vile, but that Jesus can make him as pure as the summer lily or the winter snow.

No man might pass by that way, v. 28. In a Canadian county, there was a district in which two degraded men's families lived. By the drunkenness and noise, they made the place unsafe for nervous people, and the surrounding residents went far out of their road to avoid the dreaded spot. For years this spot was left alone, until a godly man who heard of it, advised the Christian people no longer to avoid it, but to go to it and be kind and friendly to the families there. This advice was followed, and before long, the sore spot became healed, by a reforming of the lives of the men. When Christ in His people meets with the unclean spirit, that spirit is defeated.

Jesus, thou Son of God, v. 29. The other

day, a young man stepped inside an office vault which in some way had become charged with electricity. The moment his foot touched the electrified area, the current thrilled his whole body through and through, from head to foot. Something like that happens, when, in prayer and meditation, we come into actual personal contact with Jesus Christ. His spirit, touching ours, sends into it a new and strange power that overcomes in us the enslaving demons of pride and selfishness and impurity, and sets us free to do His holy will with joyful alacrity and ease. The blame is all ours, if we remain for one hour bound by the chains and fetters of evil passion or habit. One look of faith towards Him, a single stretching forth of a trusting hand to lay hold on Him, and the almighty power of God's Son is put forth to set us free.

TEACHING HINTS

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

For Teachers of Bible Classes

The first incident in the Lesson teaches how we are disciplined by the storms of life. Picture the scene on the sea of Galilee. The little fishing vessel manned by the fisher disciples, and Jesus, utterly weary, asleep in the stern, and then the sudden storm, the terrifying peril, and the Master rudely awakened. How did Christ still the waves? Did He exercise His divine power as Lord of the winds, or in human faith pray unto the Father for immediate calm? And how did the disciples show "little faith"? Did they do wrong in awakening the Master, or does He reprove them for not prevailing in prayer themselves? Do we sometimes expect a holier person to do our praying for us? This storm tried the disciples' faith and found it wanting. It is the tempests of life that test our faith.

The second incident, the healing of the demoniac, brings out the worth of a man. After calming a storm at sea, Christ calmed a more awful storm in a human mind. No other event in the Gospels is more graphically described. What a spectacle! A maniac leap-

ing out from a tomb, brandishing broken chains and fetters, gashed and bleeding, and with glaring eye and unearthly cries bounding towards the little band of disciples. What stopped him? What changed that shriek of fury into a cry of fear? Why did he fall convulsive at the feet of Jesus? What power in the very presence of Christ to produce this sudden transformation! Consulting the parallel passage in Luke (ch. 8 : 26-39), describe step by step how Christ recalled the man to himself and restored his reason.

What value did the Gadarenes place upon this demented member of their community? What had they done for him? Bound him with chains and sent him out to the tombs. Some one still cared for him and left food and clothing near by. What a true picture of all that non-Christian society has done for its unfortunates!

Note the contrast in Christ's work on behalf of the unfortunate demoniac! First a mind in chaos restored to the light of reason. Then the man clothed, and likely fed. Awakened thus by human sympathy, he began to feel the touch of divine love, and presently salvation came to his soul. A final act whilst the Gadarene herdsmen were away with the tidings of the lost swine,—the saved

man was taught the Gospel of Christ, trained as a missionary and then sent forth, the first apostle to the Gentiles. That stormy trip across Lake Galilee and the one day visit to Gadara resulted in the net gain of one man. He became a most useful citizen, an ambassador of God teaching the Christian life. Does it pay to reform individuals and evangelize nations?

For Teachers of the Senior Scholars

The life of Jesus was full of mighty works. Where Jesus was there was always something doing which excited wonder, which made people marvel. Note how often the expression "mighty works" is employed in the Gospels. (See chs. 11 : 20 ; 13 : 54 ; 14 : 2.) Was there nothing commonplace about the life of Jesus, nothing altogether human? Were there no days filled up with ordinary experiences? Some souls are so rich in beautiful qualities that nothing in their lives seems to be commonplace. They have power to transmute all the common metals into gold. We have no Gospel which records very fully Christ's life on the human side. In our Lesson to-day we have two of His mighty works.

I. THE STILLING OF THE TEMPEST, vs. 23-27. (1) A storm at sea. Ask one of the class to describe it. Introduce the graphic touches of Mark's and Luke's Gospels. (See Mark 4 : 37 and Luke 8 : 23.) Talk about storms at sea. If the members of the class have ever been out in such, get them to tell about them. What other storms at sea are described in the Bible? (See Jonah 1 : 4-15; Matt. 14 : 24-32 ; Acts 27 : 14-44.) Tell about the storm at sea in the life of John Newton, the profane sailor boy, which led to his conversion ; or the storm at sea in the life of Dr. Duff while on his way to India, when a blasphemer on board began to pray. (2) The fishermen's appeal to the only Landsman on board to save them. Talk about life as a voyage and the storms which come down upon us, and how our only safety is in appealing to Christ. Other refuge have we none. (3) A great calm. Note the power of Jesus over the forces of nature, and the impression this mighty work made upon the men in the boat.

II. THE TWO MEN FROM THE TOMBS, vs.

28-34. (1) They were demoniacs, they were possessed. Does this mean anything more than we mean when we say that people are possessed, that an evil spirit has got possession of them? (Compare Mark's and Luke's accounts, Mark 5 : 1-20 ; Luke 8 : 26-39.)

There seemed to be two distinct personalities in the men of the tombs—a good spirit which appealed to Jesus, and an evil spirit which feared Him and hated Him. We do not know enough about ourselves or about the spirit world to understand this fully. (2) The men from the tombs were delivered from the power of the evil spirits. It is always through the power of Jesus that good becomes dominant in the life of the individual or in the life of the world, that the evil spirit is cast out. (3) The effects of this miracle upon the keepers of the swine—they were fearful and fled, and upon the inhabitants of the city—they besought Jesus to leave them.

For Teachers of the Boys and Girls

Begin with a little bit of geography. Talk about the little Lake of Galilee, 13 miles long by 7 wide, lying in a deep trench, nearly 700 feet below the Mediterranean level, and enclosed on the east and west by high mountain walls. The scholars will readily understand how the winds rushing down the funnel-like gorges and ravines of these mountains would disturb the water like an earthquake.

Now it was one of those sudden storms common on the lake, that came upon the boat carrying Jesus and His disciples across from Capernaum to the eastern shore. Bring out the contrast between Jesus and the Twelve. He lay sleeping peacefully, wearied by His labors. Why could Jesus sleep so calmly in the midst of so great peril. Ps. 3 : 5 helps us to the answer. Jesus had such perfect trust in the care of His heavenly Father, that He was not afraid. How different it was with the disciples ! They were full of terror, looking for nothing but that they should perish in the storm. We discover the reason of their fearfulness in v. 26. It was because of their "little faith". They might have known that, with Jesus on board their boat, no real harm could come to them.

Turn now to the power of Jesus. Mark tells us (Mark 4 : 39) that Jesus used the same

Greek word to the winds and the sea that He used to the demon (Mark 1 : 25). The word means, "Be muzzled." Dwell on the instant obedience of wind and wave, the wonder of the disciples and their question. Ask the scholars what kind of man they think Jesus is? Must He not be more than mere man?

"The country of the Gergesenes" suggests another little talk about the lie of the land. The facts about the place at which Jesus landed are given with sufficient fulness in the Exposition and the Geography Lesson. Let these be brought out in the conversation.

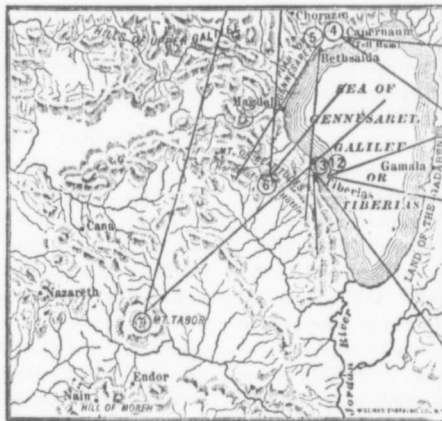
The narrative of the healing of the two demoniacs is full of vivid incident. Their

dwelling amongst the tombs, their fierceness, so great as to make them a terror to passers-by, their meeting with Jesus and their recognition of Him as the Son of God, the dread on the part of the demons of being sent back to the place of torment, the petition to be allowed to go into the swine, Jesus' word of command, the fate of the swine, the excitement in the city, and the desire of the people to be rid of Jesus,—all these points should be brought out by questions.

Emphasize the power of Jesus, and the blessedness of being sure that His power is being used to help and bless us,—an assurance which all may have who trust Him.

THE GEOGRAPHY LESSON

✕ The Sea, or as we should call it, the Lake, of Galilee, a pear-shaped sheet of fresh water, 13 miles long by less than 7 in extreme width and less than 200 feet deep, lies at the bottom of a deep trench, 680 feet below the Mediterranean level. It is enclosed on the east and west by high mountain walls. On the eastern coast the high wall of hills forming the edge of the plateau of the Jaulân or Gaulanitis, stands back from the water about half a mile, leaving along the shore a broad, level tract, well watered and fertile. Only at the point where the ruins known as



Khersa stand, do the hills approach close to the lake. This is therefore generally identified with the Gergesa of the Lesson. At the northeast of the lake, the level strip of shore broadens out into the beautiful plain, el-Batiha, and rounding the head of the lake, we come to the rival plain on its western shore, the rich and fertile Land of Gennesaret.

✕ Underwood & Underwood's stereograph, Traditional Bethsaida, Sea of Galilee, Mount of Beatitudes (see circle 5), gives a view of Gennesaret with the Mount in the distance.

ADDED HINTS AND HELPS

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

Lesson Points

No earthly storm can rob of its peace the soul that trusts in the heavenly Father. v. 24.

It is faith alone that can conquer fear. v. 25.

Only the Creator of nature can perfectly control it. v. 26.

Because Jesus performed supernatural deeds, He must be a supernatural Person. v. 27.

Satan not only does harm to his victims but also causes them to do harm to others. v. 28.

To be kept from tormenting is the keenest torment to a devilish nature. v. 29.

The final result of rebellion against God is likeness to the beasts. v. 31.

In the scales of heaven a human soul outweighs any material possession. v. 32.

"Thus conscience does make cowards of us all." v. 33.

It is the blindest folly for the sinner to send

away the One who came to save from sin. v. 34.

Something to Look Up

1. A great prophet has told us that God has measured the waters of the earth in the hollow of His hand. Find the passage.

2. The voice of the Lord is heard in the thunders of the waters, the psalmist tells us. Where is this statement?

ANSWERS, Lesson X.—(1) Mark 16 : 17, 18. (2) Mal. 4 : 2.

For Discussion

1. Jesus' authority over nature.
2. Asking Jesus to depart.

Prove from Scripture

That trust drives away fear.

The Catechism

Ques. 50. *What the Second Commandment requires.* God has told us in His word how He is to be worshiped. Amongst His ordinances of worship the principal are : (a) Prayer, which includes thanksgiving, Phl. 4 : 6. (b) Praise, that is, singing the praises of God, Ps. 149 : 1. (c) The reading, hearing and preaching of the word, Acts 15 : 21 ; 2 Tim. 4 : 2. (d) The observance of the sacraments of baptism and the Lord's Supper, Matt. 28 : 19 ; 1 Cor. 11 : 23-25. Our duty in relation to God's ordinances of worship is threefold : (a) We should receive them.

If we are loyal to God, we shall submit ourselves to His directions in our worship. (b) We should observe them. Our faithful observance of God's ordinances is a powerful testimony for Him to all around. (c) We should keep them pure and entire, adding nothing to, and taking nothing from, them.

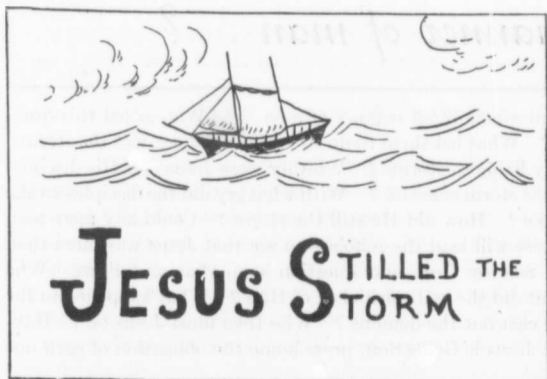
The Question on Missions

Ques. 11. It came to the knowledge of the Home Mission Committee, that there were a large number of Presbyterian communities in the Island of Cape Breton where children were without opportunity to secure even a common school education. The funds provide for religious services only, and no grants can be made for the public schools. However the difficulty was overcome by finding Christian young men as teachers, who, in addition to their duties in the day school, were competent to conduct religious services. The cost has been very modest indeed. From the Island of Cape Breton our church receives from year to year a contingent of stalwart, brainy students than whom there is no better in the world. On every hill and dale in this island peopled by Scotch Presbyterians, there are found young men and women of magnificent physique and strong intellect, who, if afforded reasonable opportunity, will make a name and place for themselves in any occupation or profession.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's power.

Introduction—It may be best to take only the first of these two miracles in teaching the



very little ones. A ship sketched, tossing on the waves, will attract the attention. Were you ever on a boat? Did it toss about from side to side? What is the matter with this boat? What makes it toss and roll? Can you see the wind? (You may all stand and wave your arms about to show me how the wind blows things about.) Who sends the wind and rain and snow and hail and thunder and lightning?

Lesson—Let us look at this little ship again. One day, Jesus

was in a little boat something like this away up on the Sea of Galilee (map). He had been healing the sick and curing those who had evil spirits, you remember.

Review—At whose house did we last see Jesus? (Print.) In what town? (Print.) Tell me about a woman whom Jesus cured? And a man? Who came to Jesus for healing on a Sabbath evening? How many of these did He heal?

The Storm—That evening Jesus and His disciples left Capernaum in a little ship to go across the water to another place. Jesus was weary and needed rest. He lay down in the stern of the boat, and closed His eyes in sleep. The wind began to blow, and the waves tossed the boat about, and the water came splashing over the sides of the boat. The disciples became frightened and went to Jesus in fear, and awoke Him out of His sleep, crying, "Lord, save us: we perish!"

Jesus' Power—Jesus was sorry that they had not more faith. He said, "Why are you afraid? Have you no faith?" Then He bade the wind stop, and the sea became calm at once.

Golden Text—Tell of the surprise of the disciples. They had not expected to see such a miracle. They could not understand that He was more than a man. They said the

words of our Golden Text (let us all repeat it).

The King's Power—Could any other man have done this miracle? What was the secret of Jesus' power? Can Jesus help us in time of danger?

A Little Verse of Trust—Here is a sweet little verse that has helped many people not to be afraid in time of danger. Let us all repeat it,—"What time I am afraid, I will trust in Thee." Tell a simple story of a child's faith in time of danger.

A Very Present Help in Time of Trouble—Every life little and big has its time of trouble and trial. These troubles are like the storms. The dark clouds come and the fierce winds blow. It may be of disappointment, or of sorrow, or of anger, but Jesus can still the storm and say, "Peace, be still", and the clouds will pass away and the sun will shine again. The disappointment will be forgotten, the tears wiped away, the anger overcome. (Give simple illustrations.)

Faith—A little boy was asked how he expected to become a Christian. He replied, "I will put my hand in Jesus' hand, and He will lead me aright." This is the kind of faith that Jesus wants each of you to have in His loving care.

Something to Think About—Jesus is God's Son.

FROM THE PLATFORM

JESUS, THOU SON OF GOD
What manner of man . . . ?

Write on the blackboard the question, *What manner of man . . . ?* Who asked this question? About whom did they ask it? What led them to do so? On what sea was the storm? Why was the Sea of Galilee specially liable to storms? Whither were Jesus and His disciples going? What was He doing when the storm came on? With what cry did the disciples awake Him? What in them did He rebuke? How did He still the storm? Could any mere man have done this? Questions like these will lead the scholars to see that Jesus was more than a man. Now print, JESUS, THOU SON OF GOD, and question somewhat as follows. Who addressed Jesus by this title? What did the evil spirits beg of Him? What happened to the swine? Could any mere man have cast out the demons? Who then must Jesus be? Having thus led the scholars to see that Jesus is God's Son, press home the obligation of each one to love and serve Him.

Lesson XII.

A PARALYTIC FORGIVEN AND HEALED

March 20, 1910

Matthew 9: 1-13. Commit to memory v. 2.

GOLDEN TEXT—The Son of man hath power on earth to forgive sins.—Matthew 9: 6.

1 And he entered into a ¹ ship, and ² passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins ³ be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy sins* ⁴ be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, ⁵ take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they ⁶ marvelled,

and glorified God, which had given such power unto men.

9 And as Jesus passed ⁷ forth from thence, he saw a man, ⁸ named Matth'ew, sitting at the ⁹ receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as ¹⁰ Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with ¹¹ him and his disciples.

11 And when the Phar'isees saw *it*, they said unto his disciples, Why eateth your Master with ¹² publicans and sinners?

12 But when ¹³ Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what ¹⁴ *that* meaneth, I ¹⁵ will have mercy, and not sacrifice: for I ¹⁶ am not come to call the righteous, but sinners ¹⁷ to repentance.

Revised Version—¹ boat; ² crossed over; ³ are forgiven. And; ⁴ are forgiven; or; ⁵ and; ⁶ were afraid; ⁷ by from ⁸ called; ⁹ place of toll; ¹⁰ he sat; ¹¹ Jesus; ¹² the; ¹³ he heard it; he said, They that are whole have no need of; ¹⁴ this; ¹⁵ desire; ¹⁶ come not; ¹⁷ Omit to repentance.

LESSON PLAN

I. The Palsied Man, 1-8.

II. The Publican's Feast, 9-13.

DAILY READINGS

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

M.—A paralytic forgiven and healed, Matt. 9: 1-13. T.—Whosoever believeth, Acts 10: 34-43. W.—Many sins; but forgiven, Luke 7: 36-50. Th.—Mercy and forgiveness, Ps. 130. F.—Another publican called, Luke 19: 1-10. S.—A faithful saying, 1 Tim. 1: 12-17. S.—He receiveth sinners, Luke 15: 1-10.

Shorter Catechism—Review Questions 49, 50.

The Question on Missions—12. What is being done in the East for Home Mission work in the West? Contributions are made by many of our congrega-

tions for the work in the West. Some of our congregations support a missionary. The Women's Home Missionary Society also makes an appropriation, and Auxiliaries send forward boxes of clothing for poor families and furnishings for hospitals.

Lesson Hymns—Book of Praise, Ps. Sel. 72 (Supplemental Lesson); 152; 160; 115 (Fs. Sel.); 154 (from PRIMARY QUARTERLY); 148.

Special Scripture Reading—Isa. 5: 5. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, "Matthew, sitting at the receipt of custom", Matt. 9: 9. For Question on Missions, H. M. 46, Galicians giving time and money freely, to build a mission church; H. M. 33, Presbyterian Church at Ridal Bank, showing the small beginning from the mission building at the right.

Stereographs—For Lesson, Fishermen on the Sea of Galilee and Distant Hills of the Gadarenes (Underwood & Underwood, see page 117).

EXPOSITION

Time and Place—A.D. 28; Capernaum.

Connecting Links—This Lesson immediately follows the last.

I. The Palsied Man, 1-8.

Vs. 1-3. *Passed over.* Jesus complied with the request of the Gerasenes that He should leave their community. *His own city*; Capernaum, the headquarters of His early ministry. *Lying on a bed*; a less severe case of palsy than that in ch. 8: 6-13, Lesson X., March 6. *Their faith*; the faith of the "four" men (Mark 2: 3) who brought the sick man. *Son, be of good cheer.* "Cheer up, child!" The man was evidently deeply depressed. His depression was perhaps associated with sad memories of his past misconduct. *Thy sins be forgiven* (literally, "are forgiven", Rev. Ver.); of God, for whom Jesus could speak as none other. Jesus assures the man that the errors of the past need not be a doom. We may secure forgiveness and begin life anew. *Certain of the scribes*;

Jewish teachers of Moses' law. *Blasphemeth*; speaketh against God. They blamed Jesus for claiming the divine prerogative of forgiving sins.

Vs. 4-8. *Their thoughts.* They had not spoken their objection, but they may have revealed it by their manner. *Whether is easier*, etc. Both are easy to say. But, in the second case, it can be seen whether there is real power in the words, while, in the first case, this cannot be seen. *The Son of man*; Jesus' favorite designation of Himself in the Synoptic Gospels. It is based on Daniel 7: 13. It involves His consciousness that He is the Messiah. It did not at first convey this idea to others. *On earth.* The scribes thought that forgiveness takes place in heaven and is the prerogative of God. Jesus says it may be exercised on earth, and by the Son of Man, that is, Himself, of whom they thought so lightly. *Thy bed.* It was a light mat (see Illustration in QUARTERLIES), and

could easily be carried. *The multitudes glorified God.* The manifest power to heal was proof to them of the authority claimed by Jesus to forgive sins.

II. The Publican's Feast, 9-13.

V. 9. *Matthew.* Levi was his original name, Mark 2 : 14. Matthew was an acquired name meaning "Gift of God". These double names were common ; for example : Saul, Paul ; Simon, Peter. *Receipt of custom ;* Rev. Ver., "place of toll". Along the northern end of the Sea of Galilee, was the road which led from Damascus to the Mediterranean. Goods passed here out of the tetrarchy of Philip into that of Herod Antipas, and there was an office for collecting customs. *Follow me ;* become My disciple. *He arose ;* with prompt obedience, in spite of his surprise at the invitation.

V. 10. *In the house.* According to Luke 5 : 29, the feast was given by Levi in honor of Jesus. *Publicans.* The tax collectors were ceremonially unclean. Their profession compelled them to associate with Gentile travelers to work on the Sabbath and to neglect the feasts at Jerusalem. *Sinners ;* a name for all who were not good Jews in religion. Gentiles were called "sinners" (see Gal. 2 : 15). The term included all who did not observe the law, for example, publicans ; not necessarily immoral persons.

V. 11. *Pharisees.* They were sticklers for the literal observance of the law. *Why eateth,* etc. They were surprised that He who came announcing the kingdom of God, should be so careless regarding the law of ceremonial purity.

Vs. 12, 13. *They that be whole ;* the Pharisees, a touch of irony. They who think themselves whole, will not feel the need of a physician. The self-complacent will not welcome a gospel of grace. *They that are sick ;* the

conscious sinners, such as publicans and harlots. *I will have mercy* (Hosea 6 : 6) ; a protest of the prophet against hollow formalism in religion. The moral is more important than the ceremonial. It is better to love sinners, than to cling to the letter of a law that hinders your doing them any good. *I am . . . come.* Jesus was conscious of a divine mission. *To call . . . sinners.* This is the first occasion on which Jesus publicly identified Himself with the ostracized classes.

Light from the East

FORGIVE—The Jews believed, as some Christians still believe, that the sinner's suffering expiates sin. They argued that, if the loss of a tooth or an eye liberated a slave from bondage, much more would the suffering of the whole body free the soul from guilt. And they also held that the covenant which God made with Israel stipulated, that they should expiate the sin of idolatry by their sufferings in captivity. This never brought peace to the soul—this man had no comfort in the thought. Another idea of the time which had more truth in it, was that healing would not be granted until sin had first been forgiven, and the sin would be specially felt in the holy presence of Jesus, and it is to this penitential fear that Christ speaks encouragement. Putting the word of forgiveness first, He presented the deeper aspect of His miracles, and the true foundation of His power and authority. For the Jews were right, God only can forgive sin, because forgiveness is not merely the remission of a penalty incurred, or the condoning of iniquity, which would be immoral, or the ignoring of the transgression as if it had never been committed, but the restoration of the sinner to a right personal relation to a justly grieved and offended God.

APPLICATION

Be of good cheer, v. 2. The leader of a relieving force sends the message, "Be of good cheer," to the hard-pressed garrison, and in his words is the promise of deliverance. "Be of good cheer," says the physician, and in his words rings the assurance that his skill and remedies will bring healing. But never

did these words have in them such fulness of blessings as when they fell from the lips of Jesus. For in Him there is the power to remove everything that robs human life of joy, and to fill it with enduring gladness.

The Son of man hath power . . . to forgive sins, v. 6. While the host of Israel was marching through the wilderness, "the standard of

.. Dan .. was the rereward." When these fugitives from the Egyptians looked back, they saw between themselves and the oppressors from whom they were fleeing, this powerful and warlike tribe. So, as we look back upon our sins, and their accusing memories, we are comforted by seeing between us and them the noblest and greatest of all standards, the standard of the cross. We can go on in peace and confidence, when we know that the love and merit, the grace and righteousness of Jesus Christ is protecting us from our sins and the penalty which they deserve.

The Son of man hath power .to forgive sins, v. 6. There was once a baron who possessed a peculiar musical instrument. No one could play upon it, its structure was so mysterious. Besides, its strings had become rusted and tangled from rust and ill usage. Person after person tried to call forth music from it, but only harsh and discordant sound was the result. One day a stranger came to the castle and seeing the instrument, he went eagerly to it and set it in order. Afterwards under his hand it filled the halls with rare melodies. He was the maker of the instrument. The human heart is like this strange instrument. Sin has clogged its wonderful capabilities, but Jesus, its Creator, can set it right and make it glorious again.

Matthew, v. 9. Matthew was a publican hated and despised by all the Jews about him. John Newton was a drunken sailor, foul in speech and impure of soul, desecrated Christ's Jewels graded and worthless in the eyes of most who looked upon him. But Jesus took hold of him and saved him, and he became a great Christian preacher and the author of many of the finest hymns we now sing. George Whitefield was a bar-keeper in Gloucester, England. He was hired by his brother to sell beer. His business was one of the lowest in which any one can be engaged. But Jesus made a new man of him, and George Whitefield became a herald of the cross under whose flaming eloquence many were brought to Jesus. Where others are blind, Jesus sees the most splendid jewels, and shapes and polishes them for His service.

Follow me, v. 9. In Gareth and Lynette,

one of Tennyson's Idylls of the King, the poet tells how the young prince Gareth heard the call to leave his care-free and joyous home, to join the knights of King Arthur's Round Table, whose business it was to protect the weak and defend the oppressed. The mother of the prince used every effort to persuade him to remain at her side. She pictured the life of ease and comfort that he would enjoy if he would only stay. But none of these things could turn Gareth from his purpose. With all the reverence of a true son, he pleaded for his mother's consent. He was ashamed not to heed and obey the call of duty. In reply to her persuasions, he exclaimed with a noble passion which conquered her opposition :

"Man am I grown, a man's work must I do.
Follow the deer? Follow the Christ, the King,

Live pure, speak true, right wrong, follow the King,

Else wherefore born?

Like this brave young prince, we shall find our true manhood only in the following of our King, Christ.

He arose, and followed him, v. 9. A Chinese convert was employed as a preacher to his countrymen. Soon he was offered a place in the customs department, at double the salary he was receiving. He replied, "Matthew left the receipt of custom to seek men; shall I leave the seeking of men to sit at the receipt of custom? There are many young men and women setting out to make their way in the business world, who could find a far larger scope for their energies and abilities in the foreign mission field. No one who hears, like Matthew, the call of Jesus to seek souls and obeys, will fail to receive rewards far richer and more satisfying than any worldly career can give.

I am . . . come to call . . . sinners, v. 13. John Ruskin reminds us that the common mud from the streets of a manufacturing city is made up of clay, sand, soot and water, but that the clay can be changed into the beauty of the sapphire, the sand transformed into the radiance of the opal, the soot crystalized into the glory of the diamond, and the water

Our
"Rereward"

When the
Maker Came

How to be a
Man

Not for
Double Pay

From the Mud
Of the Streets

changed into a star of snow. So Jesus, sending the almighty Holy Spirit into the hearts of the vilest and most degraded of people,

purifies and enobles them. What he has done for the Anglo-Saxon race, He can do for the whole heathen world.

TEACHING HINTS

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

For Teachers of Bible Classes

I. A SERMON INTERRUPTED. Matthew selected for special treatment those miracles which present some unique features. It is quite evident the remarkable circumstance in the healing of this paralytic, is the claim of our Lord to forgive sins. This is the first recorded incident in the Gospels in which the conversion of the soul unto God is directly connected with the restoration of the body unto health.

1. *The paralyzed man.* Describe the circumstances supplied by Mark, ch. 2 : 1-12, and Luke, ch. 5 : 17-26. The building was packed to the doors, because Jesus of Nazareth was the Speaker. Refer to the perseverance of the friends of this sick man in tearing up the roof.

2. *The pardoning Master.* He always turned interruptions to a good purpose. He now took this paralytic thrust upon Him as a living text to a sermon on the forgiveness of sins. Examine carefully the proof of pardoning power. Picture the effects of this remarkable cure upon the various classes of people present.

II. A BUSINESS CHANGE. Christ gave offence in claiming the power to pardon sin, and now deepened that offence by personally seeking the worst of sinners.

1. *Matthew at the receipt of custom.* Discuss the evil nature of his business.

2. *The call of the Master.* Are we to infer a previous acquaintance with Christ and His gospel? When Christ calls a man from a bad business, he must get out of it at once.

3. *Matthew's supper.* Consider it as, (1) a farewell entertainment to his fellow publicans, (2) a feast of joy because of his emancipation from sin, (3) a means of bringing his publican friends into personal touch with Jesus.

4. *Christ's defence of His conduct.* Our Lord states three reasons for fraternizing with

these social outcasts, even at the expense of ceremonial defilement. (1) He is the Physician of souls. (2) He came to fulfil the spirit of prophecy. (3) He came to call sinners to repentance. In this Lesson, the scribes and Pharisees begin their bitter opposition to Christ. What was their motive for dislike, and their method of attack?

For Teachers of the Senior Scholars

Our Lesson to-day consists of three parts.

I. A PARALYTIC FORGIVEN AND HEALED, vs. 1-8. From the parallel passages in Mark and Luke get the complete story, Mark 2 : 1-12, and Luke 5 : 17-26.

1. This man's condition. He was helpless but not friendless (see Mark 2 : 3).

2. What was the first thing that Jesus did for this man? He did the best thing first. What mistake do we make, when we say that good health is the best thing in the world?

3. The effect of Christ's words upon some of the spectators, v. 3. With their conception of Christ's character, they were right. If He was a mere man, He did blaspheme when He said, "Thy sins be forgiven thee." Their conception was wrong and their silent accusation was false. Is it blasphemy for a mere man to-day to say that he forgives sins?

4. Christ's method of meeting this silent accusation of the evil-hearted, vs. 4-7. He healed the man physically, as an evidence that He was able to heal him spiritually.

5. The effect of the miracle upon the multitude, v. 8.

II. A PUBLICAN CALLED, v. 9. We can never tell what Jesus will do. The unexpected is always happening. No Jew would ever have dreamed that a great religious leader amongst them would call a hated and despised publican to be his intimate friend and companion. Jesus still finds honored workers in strange places. He has found in our own day one of His most successful evangelists in a gipsy encampment. Jesus can make something of us it matters not how poor the material. Henry Drummond never grew weary

of preaching "the recoverableness of man at his worst". Jesus was the first to believe in this doctrine.

III. PREJUDICES SHOCKED, vs. 10-13. Jesus shocked the prejudices of the religious and social world by going to dine with publicans and sinners. The feast was in Matthew's house, as we learn from Mark 2: 15. Matthew evidently wished to win his old companions to his new Master. He knew how to go about it. A supper will sometimes do more than a sermon to advance the interest of the cause of Christ. Note the complaint made by the Pharisees and Christ's reply.

For Teachers of the Boys and Girls

The Lesson Plan on page 133 may be followed here. For the story of the paralytic especially, the parallel narratives of Mark and Luke should be read with care (see Mark 2: 1-14; Luke 5: 17-26.)

I. THE PALSIED MAN, vs. 1-8. "They", Matthew says, and Mark explains that it was four friends, each holding a corner of the Oriental mat bed. These friends brought the sick man to Jesus. Can any one do a better thing for another? Mark and Luke tell us, also, of the difficulties met in bringing the man to Jesus. The scholars will be interested in the digging through the roof and letting down the bed with the helpless man on it into the presence of Jesus.

Note the words of Jesus, "Son, be of good cheer", or we may translate, "Cheer up, child", and, then, "Thy sins be forgiven

thee." Help the scholars to see that this is our first and greatest need when we came to Jesus,—to be forgiven.

The scribes found fault. Mark and Luke add, "Who can forgive sins but God only?" Were they right in saying this? If they were right, and it turned out that Jesus had power to forgive, what did this prove about Jesus?

"Whether is easier", etc., v. 5. The scholars will readily see that it is as easy to "say" the one thing as the other. But when Jesus said, "Arise, and walk", all could see whether there was real power in His word. When the helpless man did rise, there could no longer be any question about Jesus' power to forgive.

II. THE PUBLICAN'S FEAST, vs. 9-13. Luke calls Matthew or Levi a "publican", Luke 5: 27. A word of explanation will be required as to who the publicans were and how they were regarded by the Jews (see Exposition). A few well chosen questions will bring out, in connection with Matthew's call, the authority of Jesus and the ready obedience of this new disciple.

The feast was in Matthew's house. Explain "sinners" (v. 10, see Exposition), and make clear what it meant for Jesus to sit at table with such guests as Matthew had invited. They were the very outcasts of society.

Bring out the contrast in vs. 12, 13, between Jesus' treatment of sinners and that of the Pharisees. Press home the truth, that we all need forgiveness, for we are all sinners, and that Jesus is always willing to forgive.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

In the days of our Lord there were nine cities round the Sea of Galilee, each said to have had not less than 15,000 inhabitants, and some probably with more. Of these towns, Tarichæa at the southern end of the lake, was a centre of the fishing industry. The name is Greek, meaning "pickling places", and "Strabo, the Greek geographer, says that 'at Tarichæa the lake supplied the best fish for curing.' The pickled fish of Galilee were known throughout the Roman world: not only were large quantities taken up to Jerusalem at the season of the yearly feasts for the multitudes which gathered

there, but barrels of them were carried round the Mediterranean. Josephus describes Tarichæa as full of materials for ship-building, and with many artisans. The harbor could shelter a fleet of vessels." At a later period, many of the soldiers and citizens of Tarichæa took refuge from the Romans in ships, and from 4,000 to 6,000 of them were slain. The ships, therefore, to hold such a multitude, must have been of a considerable size. We may picture the Lake, therefore, as dotted, in those days, with crafts of various sorts, engaged in fishing or traffic. (See Underwood stereograph, Fishermen on the Sea of Galilee.)

ADDED HINTS AND HELPS

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

Something to Look Up

1. Matthew's name means "Gift of God". He was not always called Matthew, but changed his name when he became Jesus' disciple. What was his old name, and his father's?

2. A great prophet once told a king of Israel, that to obey is better than sacrifice. Where are these words?

ANSWERS, Lesson XI.—(1) Isa. 40 : 12.
(2) Ps. 29 : 3.

For Discussion

1. Bringing others to Jesus.
2. Love better than sacrifice.

Prove from Scripture

That God forgives sin.

The Catechism

Ques. 49, 50 (Review). Ques. 48 deals with the true Object of worship. This is no other than the one living and true God. Emphasize the truth, that God is calling upon us to choose Him as the One who shall receive the supreme homage of our hearts and the unquestioning obedience of our lives. Press it home on the scholars, that, by our actions, if not by our words, we are choosing between

God and the world, and urge all to make the right choice. Ques. 49, 50 deal with the manner of worship. They teach, that, since God is a Spirit, no image or picture can be made of Him, and that for our direction as to how we should worship him, we must go to His own Word.

The Question on Missions

Ques. 12. The Maritime Synod has large interests in the great Northwest. For many years our people have been moving towards the setting sun, and shortly our church in the West will have a larger number of our people than remain in the church in the East. The Maritime Synod forwards from \$3,000 to \$4,000 annually to support the work in the West. Individual congregations support missionaries, and Women's Missionary Societies furnish hospital supplies. Contributions of money might well be larger, and as the facts are made more widely known, an increasing interest will be taken by our people in the East. Valuable contributions have been made in ministers and missionaries. These contributions are in no way at an end. It remains for East and West to vie with one another in laying the foundations of the kingdom of righteousness broadly, deeply, so that His name shall be honored from ocean to ocean.

FOR TEACHERS OF THE LITTLE ONES

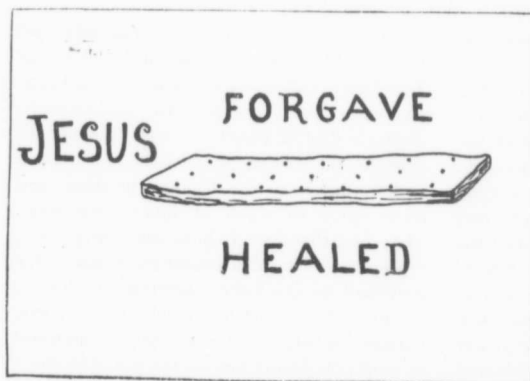
Lesson Subject—The King pardoning.

Introduction—When any one has committed a crime (explain), and has been sentenced

to be punished, there is only one person in the land who can pardon him, so that he will not have to suffer the punishment. In Britain this person is our good King Edward, and in Canada it is the Governor-General, who is in the king's place.

Lesson—Now our Lesson is about a King who has power to forgive sins, and is willing to forgive all who come to him. You know His name—King Jesus.

Review—When did we last see Jesus? (Recall Lesson.) After Jesus stilled the storm, they



crossed safely to the other side. There Jesus did another wonderful miracle. The people were all afraid, when they saw His power, and begged Him to leave their country.

Lesson—Jesus got into a ship again, and crossed the sea to his own city of Capernaum. One day some men came to Jesus carrying on a mat or bed (outline) a man sick with the palsy. (Read the account given by Mark.) When Jesus saw that they believed that He had the power to heal the body, He wanted them also to know that He had power to heal the sinful soul. He said to the man, "Son, be of good cheer, thy sins be forgiven thee." "Ah!" say His enemies, "what does He say? Forgive sins! He is a wicked man. No man has power to forgive sins. Only God can do that!" Jesus knows their thoughts. He said (v. 4), and then He said (v.6). We can see the poor trembling man looking helplessly up into Jesus' face, then slowly rising and rolling up his bed (mat) and going to his house—body cured, sins forgiven. Now they knew that Jesus has power both to heal and to forgive, and when the people saw this they were filled with wonder.

Golden Text—Repeat Golden Text. Jesus was all the time teaching lessons by the things He did. He wanted people to know

that He came to the world to save the bad people—make them sorry for their sins, forgive them and help them to be good.

The Friend of Sinners—Tell of the calling of Matthew the publican (see Exposition). Tell of the disgust of the Pharisees (explain), when they found Jesus at the feast with publicans and sinners in His company. They say to the disciples, "Why does your Master eat with publicans and sinners?" Jesus hears them and tells them it is sinful ones who **most** need to be with Him. It was sinners that He came to save. Do we need His pardon? How can we get it?

Jesus Cleanses the Heart from Sin—This may be illustrated by the analogy of the cleaning of a well. The broken pump may be mended and painted and made to look all right; but that is not enough, the inside must be emptied of all that makes it impure and the pure water must flow into the well. So our sins must be pardoned by Jesus, and the Holy Spirit must come into our hearts.

Sing or Repeat (Hymn 101, Book of Praise)—

"Come, Holy Spirit, come,

Let Thy bright beams arise;

Dispel the darkness from our minds

And open all our eyes."

Something to Think About—I need pardon.

FROM THE PLATFORM

A CURE CALL

The Lesson tells of A CURE and a CALL (Print). Get the scholars to tell you, first, about the cure of the palsied man. The points to bring out are his helplessness, the helpfulness and faith of his friends, their difficulties in getting the sick one into the presence of Jesus and how these were overcome, Jesus' assurance of forgiveness, the questionings of the scribes and Jesus' answer, the word of healing and the perfect cure. (Be sure to ask for the details in the accounts of Mark and Luke, and to make clear the fact of the soul's cure as well as that of the body.) Now have the story told of Matthew's call. His occupation, the contempt and hatred of the Jews for his class, the summons of Jesus, Matthew's ready obedience, the feast in his house, the company, the cavils of the Pharisees, Jesus' reply,—these are the main points. Have the Golden Text repeated in concert, and emphasize our need of forgiveness, and Jesus' willingness to bestow it.

Lesson XIII.

REVIEW

March 27, 1910

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 39 to 50), and the Question on Missions for the Quarter.

GOLDEN TEXT—Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4 : 23.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The baptism and temptation of Jesus, Matt. 3 : 13 to 4 : 11. T.—True blessedness, Matt. 5 : 1-16. W.—Some laws of the kingdom, Matt. 5 : 17-26 and 43-48. Th.—Almsgiving and prayer, Matt. 6 : 1-15. F.—The Golden Rule, Matt. 7 : 1-12. S.—False and true discipleship, Matt. 7 : 13-29. S.—A paralytic forgiven and healed, Matt. 9 : 1-13.

Prove from Scripture—*That Jesus is compassionate.*

Lesson Hymns—Bosk of Praise, Ps. Sel. 72 (Supplemental Lesson) ; 59 ; 61 ; 2 (Ps. Sel.) ; 544 (from PRIMARY QUARTERLY) ; 67. **Lantern Slides**—Use all the slides of the Quarter.

REVIEW CHART—First Quarter

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 3 : 1-12.	John, the Forerunner of Jesus.	The voice of one crying.—Matt. 3 : 3.	1. The herald. 2. The hearers. 3. The King.
II.—Matt. 3 : 13-17 ; 4 : 1-11.	The Baptism and Temptation of Jesus.	In that he himself hath suffered.—Heb. 2 : 18.	1. The baptism. 2. The temptation.
III.—Matt. 4 : 12-25.	The Beginning of the Galilean Ministry.	The people which sat in darkness.—Matt. 4 : 16.	1. The kingdom proclaimed. 2. The kingdom welcomed. 3. The kingdom extending.
IV.—Matt. 5 : 1-16.	True Blessedness.	Blessed are the pure in heart.—Matt. 5 : 8.	1. Disciple character. 2. Disciple duties.
V.—Matt. 5 : 22-26, 38-48.	Some Laws of the Kingdom.	Be ye therefore perfect.—Matt. 5 : 48.	1. Peaceable. 2. Yielding. 3. Loving.
VI.—Matt. 6 : 1-15.	Almsgiving and Prayer.	Take heed that ye do not.—Matt. 6 : 1.	1. How to give. 2. How to pray.
VII.—Matt. 6 : 19-34.	Worldliness and Trust.	Seek ye first the kingdom.—Matt. 6 : 33.	1. Covetousness. 2. Care. 3. The kingdom.
VIII.—Matt. 7 : 1-12.	The Golden Rule—Temperance Lesson.	Therefore all things whatsoever.—Matt. 7 : 12.	1. Charity. 2. Prayer. 3. Kindness.
IX.—Matt. 7 : 13-29.	False and True Discipleship.	Not every one that saith.—Matt. 7 : 21.	1. The two ways. 2. The two houses.
X.—Matt. 8 : 2-17.	Jesus the Healer.	Himself took our infirmities.—Matt. 8 : 17.	1. The leper. 2. The centurion's servant. 3. Peter's wife's mother. 4. The multitudes.
XI.—Matt. 8 : 23-34.	Two Mighty Works.	What manner of man.—Matt. 8 : 27.	1. The storm stilled. 2. Demons conquered.
XII.—Matt. 9 : 1-13.	A Paralytic Forgiven and Healed.	The Son of man hath power.—Matt. 9 : 6.	1. The palsied man. 2. The publican's feast.

THE QUARTERLY REVIEW

For Bible Classes : THE MESSIAH ESTABLISHING HIS KINGDOM

Matthew views the earthly life of Jesus as the career of the Messiah establishing His kingdom.

Lesson I. *The Herald of the Kingdom.* John the Baptist came with a single, startling message—"Repent ye : for the kingdom of heaven is at hand." The Messiah was coming, but He would set up His kingdom in the hearts of men. Therefore every sinful heart must be washed in the Jordan of baptism.

Lesson II. *The Coronation of the King.* By His baptism in this same Jordan, Jesus was anointed King. The dove of the Spirit and the word of the Father proclaimed Him the Christ. *The Conquest of the Kingdom*—in the three temptations. How did Jesus overcome Satan ?

Lesson III. *Methods of Campaign.* Jesus continued the work of John in calling men to repentance and preaching throughout Galilee the glad news of the coming kingdom. But more than this, He performed miracles of healing and chose disciples as the officers of His kingdom.

Lesson IV. *The Constitution of the Kingdom.* Eight Beatitudes. How much better are these blessings than laws which only declare "Thou shalt not"! They tell us the open secret of combined holiness and happiness.

Lesson V. *The Practice of the Laws of the Kingdom.* Christ relates these to the laws of Moses and the conduct of the Pharisees. He explains the inmost causes of sin against our fellow men to be unholy anger and selfish pride. In order to overcome these offences and practice the laws of the kingdom aright, "Love your enemies."

Lesson VI. *The Private Duties of the Citizens.* Ostentation was the chief mistake in the Pharisees' acts of charity and prayers. How does this love of display enter into our religion? What methods of secrecy does Christ suggest by way of correction? How is the Lord's Prayer a model to us?

Lesson VII. *Foreign Relations of the Citizens.* Though in the world, we must not be of the world. (1) Mammonism. The 'strange gods' worshiped to-day are wealth, pleasure, power. Point out their insecurity, corruption of character and idolatry. (2) Worry. A sin because unreasonable, useless, irreligious. How escape from worry?

Lesson VIII. *Judiciary of the Kingdom.* (1) Judgment of the lower courts. What rules would Christ have us follow in judging our fellow men? (2) Appeal to the supreme court. Every citizen has the right of immediate appeal to the throne of God through the exercise of prayer. How is perseverance in prayer denoted? The Golden Rule is the perfect principle of justice.

Lesson IX. *Heart Loyalty.* The true patriot is ready to make sacrifices for his king. What sacrifices does Christ demand when we strive to enter in at the strait gate? What does the parable of the fruit trees teach concerning false prophets and false profession? Contrast the two foundations of life.

Lesson X. *The Power of the King over Disease.* The power of Christ was conditioned on human faith. Illustrate this fact in the case of the leper, of the centurion's servant, and of Peter's mother-in-law. Who are the lepers of our land and the Gentiles of to-day who seek the salvation of Christ?

Lesson XI. *The Power of the King over Storm.* (1) In the realm of nature. Contrast the lack of faith in the disciples and the supreme power in Christ's faith. (2) In the human mind.

Lesson XII. *The Power of the King over Sin.* (1) The cure of the paralyzed body, the proof of the salvation of the soul dead in sin. (2) The call of Matthew and the supper following at which Christ sought the worst of sinners, publicans and outcasts.

THE QUARTERLY REVIEW

For Senior Scholars and the Boys and Girls: A WONDERFUL YEAR

The Lessons of this Quarter have covered a little more than a year of Jesus' life. What a wonderful year,—how many mighty works, how many wonderful words, how many kind deeds! How much can we remember in our life for the past year that we care to remember? How much that anybody else cares to remember? How many kind words, how many kind deeds.

I. THE PREPARATION

The first Lessons of the Quarter tell of Christ's preparation for His life work. Nothing is told by Matthew of Christ's Boyhood and early Manhood. Less importance was attached to early life in moulding character and shaping destiny in that age than in this. We know little of the boyhood of any of the great heroes of ancient history. Are we liable in this age to attach too much importance to the influence of the early years upon character? Is there any-

thing in the saying, "Give me the first five years of a child's life, and I care not who has the rest"?

1. Some preparation made by John the Baptist, Lesson I. What was the nature of this preparation? (V. 2.) In what way do others prepare the way for us to do our life work? The home, the church, the school, and all the advantages of a Christian land constitute the preparation which others have made for us.

2. Jesus was prepared for His life work by His baptism, ch. 3 : 13-17, Lesson II. This was a public profession of His faith. Dwell upon the value of a public profession of faith in Christ as a preparation for life. It is necessary to be an out-and-outer in order to make the most of life. When something not quite straight was suggested to James Garfield during his election campaign, he rejected the proposition indignantly, saying, "I want everybody to know just where I stand." It is a grand thing for a boy to start out in life with a desire to have everybody know just where he stands.

3. Jesus was prepared for His life work by His temptation, ch. 4 : 1-11, Lesson II. There are testing processes in every life which when properly endured strengthen the character and increase the value of the life. The temptation comes, to be insincere, to be dishonest, to be unkind, to be selfish. In resisting these temptations we fit ourselves for life.

4. Jesus prepared for His life work by calling to His side four young men to be His companions and helpers, ch. 4 : 18-22, Lesson III. We prepare for life by the companionships we form.

II. THE PREACHING

The mission of Christ in the world involved a good deal of preaching and teaching. We have studied His greatest sermon (chs. 5-7), the greatest sermon ever preached. Talk about some of the great sermons, Chalmers' sermon on the Expulsive Power of a New Affection, and Jonathan Edwards' sermon on Sinners in the Hands of an Angry God. No preacher ever preached like Christ that day on the mountain side. What are the most memorable portions of this sermon? How many can repeat the Beatitudes? How is this sermon related to the Old Testament? Is it something altogether new, or is it something old interpreted in a new way?

III. THE HEALING

The mission of Christ in the world involved the healing of the sick. He came with a gospel of physical healing as well as a gospel of salvation for the intellect and the heart and the soul. We have a number of cases of divine healing in the Lessons for the Quarter. The leper (ch. 8 : 2-4, Lesson X.) is a symbol of uncleanness; the paralytic (ch. 8 : 2-7, Lesson XII.) is a symbol of helplessness; the fever patient (ch. 8 : 14, 15, Lesson X.) is a symbol of the feverish restlessness of sin. Christ's "touch has still its ancient power, no word from Him can fruitless fall."

THE QUARTERLY REVIEW

For the Little Ones: THE COMING OF A KING

Review Lesson Subject—The Coming of a King.

The Coming of a King—We have been hearing in our Lessons about the coming of King Jesus to His own people. Contrast His coming with the coming of an earthly king or great one. Nothing was done to welcome Jesus when He came. He says that He came not to have things done for Him, but to do for other people.

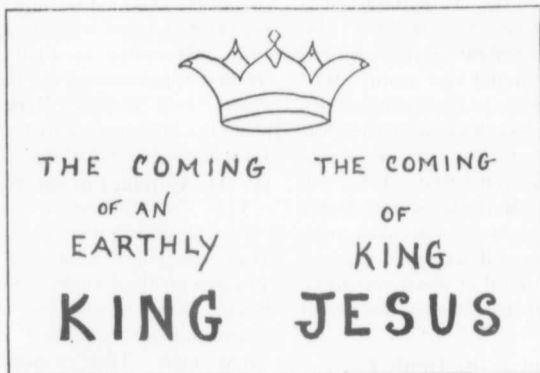
Golden Text—Our Golden Text tells us how King Jesus spent His time (all repeat). Review each Lesson briefly, keeping in mind the above analogy.

Lesson I. *The King's Herald*. Plain, humble John the Baptist. The only preparation the people were asked to make was to repent of sin.

Lesson II. *The King's Preparation*. Jesus was prepared and strengthened and given the victory over His enemy Satan.

Lesson III. *The King's First Followers*. Not the great ones of the land, but humble fishermen.

Lesson IV. *The King's Blessings.* These were not titles and honors such as our earthly kings give to their friends, but blessings in the heart and life, and the right to be called children of the King.



Lesson V. *The King's Laws.* The chief of these the great law of love which will cover all the laws of earthly kings.

Lesson VI. *The King's Prayer.* Not like the petitions sent to our earthly kings; a simple, humble prayer for everybody belonging to God's family—"Our Father which art in heaven."

Lesson VII. *The King's Care.* Earthly kings only know a few of their people. Jesus knows each one of us and cares for all.

Lesson VIII. *The King's Warnings.* It is difficult to get entrance in the palace of a king. King Jesus invites everybody to enter in at the strait gate that leads to His heavenly kingdom, and warns everybody to keep off the broad way that leads to destruction.

Lesson IX. *The King's Rule.* Our kings give presents of gold. King Jesus has given us the Golden Rule.

Lesson X. *The King Healing.* Jesus is not only our King, but also our best Friend in sickness and trouble.

Lesson XI. *The King's Pardon.* Our king only pardons a few. King Jesus pardons everybody who asks Him.

Hymn—Sing Hymn 547 or 545, Book of Praise.

Something to Think About—I should welcome Jesus.

EASTER LESSON—An Alternative Lesson

Mark 16 : 1-8. Commit to memory vs. 6, 7.

GOLDEN TEXT—I am that he that liveth, and was dead; and behold, I am alive for ever more.—Rev. 1 : 18'
I. The Visit of the Women to the Tomb, 1-4. *mother of James*; the apostle called James the Little to distinguish him from James the son of Zebedee. His father was Alphæus. (See Matt. 10 : 2, 3.) *Salome*; the wife of Zebedee. *That they might . . . anoint him*; the last office of pious hands for His long repose, as they thought it. It was the custom amongst the Jews to anoint the bodies of the dead with a mixture of aromatic herbs and

Vs. 1-4. *Sabbath was past*; on Saturday evening after six o'clock, according to the Jewish method of reckoning time. Jesus died on Friday afternoon at three o'clock. He was hurriedly buried, and lay in the grave Friday night, Saturday and Saturday night. *Mary Magdalene*; out of whom Jesus had cast seven devils, Luke 8 : 2. *Mary the*

mother of James; the apostle called James the Little to distinguish him from James the son of Zebedee. His father was Alphæus. (See Matt. 10 : 2, 3.) *Salome*; the wife of Zebedee. *That they might . . . anoint him*; the last office of pious hands for His long repose, as they thought it. It was the custom amongst the Jews to anoint the bodies of the dead with a mixture of aromatic herbs and

oil. The process was not an embalming, which was unknown to the Jews, but simply an anointing. Luke says that the women prepared the spices on the day of the crucifixion and rested on the Sabbath, Luke 23 : 56. They have no remembrance now of His prediction that He would rise again. Matthew omits all reference to the anointing (see Matt. 27 : 57-60). Joseph of Arimathea was a disciple, according to Matthew, and would not omit this part of the burial. *Who . . . roll . . . away the stone?* Mark gives no answer to this, but Matthew says it was rolled away by an angel who came down from heaven, Matt. 28 : 2. The grave of Jesus was hewn out of the rock, and the entrance was closed with a huge stone.

II. The Young Man at the Tomb, 5.

V. 5. *A young man sitting* ; inside the tomb. Matthew represents the angel as outside the tomb, Matt. 28 : 2. Luke says there were two men in the tomb, Luke 24 : 4. *Long white garment.* He was a heavenly visitant. *Affrighted* ; because of their vision of a being from another world.

III. The Message to the Women, 6, 7.

Vs. 6, 7. *Ye seek Jesus . . . crucified.* They had never expected again to see their Lord

alive. *He is risen ; he is not here.* All the evangelists give these words. They are the essence of the narrative of the resurrection. *Behold the place* ; the empty, shelf-like resting place of Jesus' body, now empty. *Tell . . . Peter.* According to Paul (1 Cor. 15 : 5), the first appearance of the risen Christ was to Peter. *Into Galilee.* Mark and Matthew place the appearances in Galilee ; Luke and John in or near Jerusalem.

IV. The Conduct of the Women, 8.

V. 8. *Trembled and were amazed* ; literally, "Trembling and amazement possessed them." They were in a transport of wonder and amazement that carried them out of themselves. *Neither said they any thing.* The women did not fulfil the commission of the young man. Their surprise at the tomb deprived them of action. Their knowledge of the empty grave did not prepare the disciples for the appearances. Their silence likely lasted until after the disciples had seen the Lord. The Christian belief in the resurrection of Christ depends not on the story of the empty tomb, but on the appearances of the living Christ to His followers. *For they were afraid.* Matthew says that great joy, as well as fear, entered into their feelings, Matt. 28 : 8.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The King's power over death.

Introduction—The children will all be able to tell you that this is Easter Sunday. To many of them this means only the giving and receiving of Easter flowers, eggs, rabbits or chickens. They do not know that these things are only symbolic of renewed life, of everlasting life. Teach them this truth.

Review—Recall the events of that sad Friday (which we keep in mind on Good Friday), when Jesus our Saviour was put to death on the cross and buried in the tomb. All day Saturday He lay in the tomb, and early on Sunday morning, God caused a great earthquake to roll away the stone that formed the door, and the soldiers who guarded the door ran away in fear and trembling. Now we are ready for our Lesson story. Tell this in the simplest language.

The Easter Message—This is the Easter message we would like to send all over the

world. Outline an envelope and paper and print on it, WE HAVE A LIVING SAVIOUR.

The Best Part—A little ragged boy was looking at a picture of Christ, in a shop window. "Who is He?" asked a gentleman. "Why don't you know? That's Jesus", and he told the story of the coming of Jesus. At the close his voice sank to a whisper as he said, "And they crucified Him, mister, they crucified Him." The gentleman was turning away when the ragged boy called after him, "Stop, mister, I didn't tell you the best part. He rose again, mister, He rose again."

My Verse—

"O caroling children, open
Your hearts to the risen Lord ;
For over the world is shining
The light of the living word.
Though crucified, dead and buried,
He lives in our hearts and homes.
Then carol, O children, carol,
When beautiful Easter comes !"

The Estey Organ



ESTEY Organs are carefully made by skilled workmen in the largest and best-equipped organ factory in the world. The very best materials procurable are used, and no expense is spared to maintain and increase the prestige and reputation of sixty years as

THE LEADING ORGAN OF THE WORLD

The Estey Chapel Organ, with phiiharmonic reeds, possesses a tone that for purity and carrying quality is not approached by any other organ. This superiority is very marked, and the difference is in the Estey reed as compared with all others. The reeds in all Estey organs are made in the Estey factory by carefully guarded processes which have taken the best efforts of three generations of Esteys to develop, and which in result are the envy of other organ makers.

There are many other points of superiority in the Estey organ that every intending buyer should investigate.

Catalogue Mailed Free

Prices and Terms of Payment Upon Request

GOURLAY, WINTER & LEEMING
188 Yonge Street, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

BIBLE DICTIONARY FOR FIRST
QUARTER, 1910

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

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

An'-drew. A fisherman and, with his brother Peter, a native of Bethsaida, John 1 : 44. After the miraculous draught of fishes he, along with Peter, James and John, was called to be a companion of Jesus, and afterwards chosen to be an apostle, Matt. 10 : 2-4.

Ca-per'-na-um. A town on the northwestern shore of the Lake of Galilee. At an early period in His ministry Jesus made His home here ; so that Capernaum came to be called "His own city", Matt. 9 : 1. In this city many of our Lord's miracles were wrought.

De-cap'-o-lis. "An Association of Ten Cities." A district commencing where the plain of Esdraelon opens into the Jordan valley, and expanding eastward, dominated by ten associated Greek cities.

E-sai'-as. Or Isaiah, the great prophet of Judah in the 8th century, B. C.

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

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

Ger'-ge-senes. The people of Gergesa, a village on the eastern shore of the Lake of Galilee, perhaps on the site of the modern ruins of Kersa, 5 miles from the entrance of the Jordan into the Lake.

I'-saac. The son of Abraham and Sarah.

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

Ja'-cob. The son of Isaac and Rebekah.

James and John. Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

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

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

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

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Moun-

ains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

Ju-dæ'-a. The southernmost division of Palestine under the Roman government, the middle one being Samaria.

Matth'-ew. A publican or tax-gatherer at Capernaum, who became one of Jesus' apostles and the author of the First Gospel. "When called to be a disciple, he was sitting at a toll-house, his place of business. Along the north end of the Sea of Galilee there was a road leading from Damascus to Acre on the Mediterranean, and on that road a customs house marked the boundaries between the territories of Philip the tetrarch and Herod Antipas. Matthew's occupation was the examination of goods which passed along the road, and the levying of the tax." The work of a publican excited the scorn of the Jews, and the Pharisees counted him unclean.

Mo'-ses. The great Jewish leader and lawgiver. No name, save that of Abraham, their ancestor, was held in greater reverence by the Jews, than that of Moses.

Naz'-a-reth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

Neph'-tha-lim. Or Naphtali, the tribe descended from Jacob's sixth son. Their territory lay in northern Galilee.

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

Ra'-ca. A word of contempt, meaning "empty" and so "worthless".

Sad'-du-cees. A Jewish sect that denied the immortality of the soul and hence also the resurrection.

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

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

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

Syr'-i-a. A Roman province, including the territory west of the Euphrates from the Taurus Mountains to Egypt. This province was erected in B. C. 64, with a governor resident at Antioch.

Za-bu'-lon. Or Zebulun, the tribe descended from Jacob's tenth son. Their territory was on the sea coast.

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

Our Two Stores

Our Old Stand

102 Yonge Street

Full Stock of
BIBLES, HYMN BOOKS,
HOLIDAY BOOKS, etc.

B O O K S

Our Book Shop

Confederation
Life Building

Around the corner from
Yonge Street—
2 RICHMOND ST., EAST

HODDER & STOUGHTON'S

LIST OF NEW BOOKS IN THEOLOGICAL AND RELIGIOUS LITERATURE
INCLUDES THE FOLLOWING IMPORTANT WORKS:—

STUDIES IN RELIGION AND THEOLOGY.

By the Rev. Principal A. M. FAIRBAIRN, M.A.,
D.D., LL.D. Net, \$3.00

THE THOUSAND AND ONE CHURCHES.

By Professor SIR W. M. RAMSAY, D.C.L., and
GERTRUDE L. BELL. Illustrated. Net, \$5.00

THE ETHICS OF JESUS CHRIST ACCORD- ING TO THE SYNOPTIC GOSPELS.

By
the Rev. Prof. JAMES STALKER, M.A., D.D.
Net, \$1.75

MODERN SUBSTITUTES FOR CHRISTI- ANITY.

By the Rev. PEARSON McADAM
MUIR, D.D. The Baird Lecture, 1909. \$1.50

CHRISTUS CRUCIFIXUS; OR, CHRIST'S

CROSS, CROWN, AND COVENANT. By
the Rev. J. G. SIMPSON, D.D. \$1.50

CHRIST AND MAN: SERMONS.

By the
Rev. MARCUS DODS, D.D. Net, \$1.50

FOOTSTEPS IN THE PATH OF LIFE.

By
the same Author. Net, 75c.

THE RETURN OF THE ANGELS.

By the
Rev. G. H. MORRISON, M.A. Net, \$1.35

THE DAY OF THE CROSS.

By the Rev. W.
M. CLOW, B.D. \$1.50

LIFE ON GOD'S PLAN.

By the Rev. Prof.
H. R. MACKINTOSH, D.D. \$1.50

RESPECTABLE SINS.

By the Rev. JOHN
WATSON, D.D. Net, \$1.00

FAITH'S CERTAINTIES.

By the Rev. R. J.
DRUMMOND, D.D. \$1.50.

THE MIND OF CHRIST IN ST. PAUL.

By
the Rev. J. G. GREENHOUGH, M.A. . . . \$1.50

THE PRE-EMINENT LORD.

By the Rev.
J. STUART HOLDEN, M.A. \$1.25

RELIGION AND THE MODERN WORLD.

St. Ninian Lectures. \$1.50

REVIVALS: THEIR LAWS AND LEADERS.

By the Rev. JAMES BURNS, M.A. . . . \$1.50

THE PROBLEM OF THEOLOGY IN MODERN LIFE AND THOUGHT.

By
the Rev. ANDREW MILLER, M.A. \$1.50

EPOCHS IN THE LIFE OF ST. PAUL.

By
the Rev. Prof. A. T. ROBERTSON, M.A., D.D.
Net, \$1.25

THE GOSPEL OF THE LEFT HAND.

By
the Rev. DINSDALE T. YOUNG. \$1.00

UPPER CANADA TRACT SOCIETY

JAMES M. ROBERTSON, DEPOSITORY.

BRANCH HOUSE: 2 RICHMOND ST. EAST

102 YONGE STREET :: TORONTO, ONT.

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, 60 Bond Street, Toronto.

We get at the heart of Rev. W. L. Walker's new book, **The Gospel of Reconciliation**, in its title, with the explanatory addition, Or At-one-ment. "Reconciliation" is Paul's word, and expresses God's attitude towards a sinful world. In the whole work of redemption, including the great sacrifice of Calvary, God is reconciling sinners to Himself. The death of Christ was needful, to set forth the divine righteousness and love, for the conquering of sin. It will be asked what "theory of the atonement" the book contains. The answer is, that it holds strictly to none of the traditional theories, but seeks to express the essential truth of each; and, above all, to hold up the cross, independently of any theories regarding it, as "the power of God". Throughout, the clear statements and closely knit argument of the theologian are transfused with the passion of the evangelical preacher. (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 245 pages, \$1.50.)

The scene of **The Romance of Michael Trevall**, by Joseph Hocking (Cassell & Company, London, and Toronto, 344 pages, \$1.25), is laid in Cornwall. The title gives the name of the hero, a young Methodist preacher, who owes his education to the generosity of Martha Carkeek, a woman much his senior, to whom he becomes engaged. His heart, however, is given to Betty Retallick, a merry and mischievous, but altogether good-hearted and true, young Cornish

girl. The unraveling of the complications thus produced furnishes the material of a story entirely worthy, in its wholesome interest, of its author's deservedly high reputation.

In, **The Shadow of the Cathedral** (Archibald Constable & Co., London, 341 pages, \$1.75), the Socialist Gabriel Luna returns, after many years of wanderings and sufferings, with broken health and ruined prospects, to his native Spanish city of Toledo, where, for generations, his family had been in the service of the great Cathedral. In his daily intercourse with the ecclesiastics, we see the contact and conflict of modern thought and aspirations with ancient dogmas and institutions. The story, which will be read with keen interest for its own sake, presents to the student of history a vivid picture of the forces at work in the national life of the empire of Charles V. and Philip II., now fallen so far from its proud height.

Jane T. Stoddart ("Lorna" of the British Weekly) in her recent volume, **The New Socialism** (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 271 pages, \$1.50 net), sets out with the remark that "it is only by understanding what Socialists ask for and why they ask for it, by studying their views in their best, most considered and most impressive form", that any fruitful discussion of the subject is possible. The book is thoroughly up-to-date, being an account of the socialistic movement over the world during the last ten years. The "Notes on the Literature" are almost bewildering in their variety; but the writer unthreads and interweaves the vary-

The Oxford Cyclopedic Concordance Bible

Containing a selection of Oxford Helps to the study of the Bible, summaries of the several Books of the Bible, tables illustrative of Scriptural History, Proper Names, etc., arranged under one alphabet, with illustrations and a new series of maps. For the greater convenience of Teachers and Students, the information given in the forty-seven alphabetical lists of the Helps has been rearranged in a simple alphabetical order, so that any subject about which information is required may be instantly found in its proper alphabetical place, without the necessity of reference to an index or of search in a table of contents.

EMERALD 16mo. BIBLE. With Cyclopedic Concordance. Central Column Reference. Size 7 x 4½ x 1½ in. Printed on Oxford India Paper.

A 2461 yz. French Morocco Yapp, leather lined, R/c. R/ig. edges \$4 00
A 2463½ y. Rutland Yapp, leather lined, silk sewed, R/c. R/ig. edges 5 00
A 2469 y. Levant Morocco, calf lined, silk sewed, R/c. R/ig. edges 7 00

BREVIER 16mo. CLARENDON BIBLE. With Cyclopedic Concordance. Central Column References. Printed on Oxford India Paper. Size 7 x 4½ x 1½ in.

A 2491 yz. French Morocco, Yapp, leather lined, R/c. R/ig. edges \$4 25
A 2493½ y. Rutland Yapp, leather lined, silk sewed, R/c. R/ig. edges 5 75
A 2499 y. Levant Morocco, calf lined, silk sewed, R/c. R/ig. edges 8 25

LONG PRIMER 8vo. BIBLE. With Cyclopedic Concordance. Central Column References. Printed on Oxford India Paper. Size 8 x 5½ x 1 in.

A 2451 yz. French Morocco, Yapp, leather lined, R/c. R/ig. edges \$5 60
A 2453½ y. Rutland Yapp, leather lined, silk sewed, R/c. R/ig. edges 7 20
A 2459 y. Levant Morocco, calf lined, silk sewed, R/c. R/ig. edges 9 20

EASTER BOOKLETS. Superb Colored Decorations.

LENT LILIES **EASTER IN THE HEART** **EASTER BELLS**
A garden of quiet thoughts Each 30c., at all Book Stores A book of gladness and devotion

HENRY FROWDE - TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

Western Assurance Company=====Fire and Marine

Incorporated 1851

Assets, Over - - - \$ 3,130,384.82

Losses Paid Since Organization 51,014,051.79

Head Office : Toronto

HON. GEO. A. COX, President.

W. R. BROCK and JOHN HOSKIN, K.C., LL.D., Vice-Presidents

W. B. MEIKLE, General Manager

C. C. FOSTER, Secretary



Remington

The name which distinguishes the BEST Typewriter.

The name which means Typewriter.

The name which stands for the latest and greatest development in writing machines.

See the new models
10 and 11

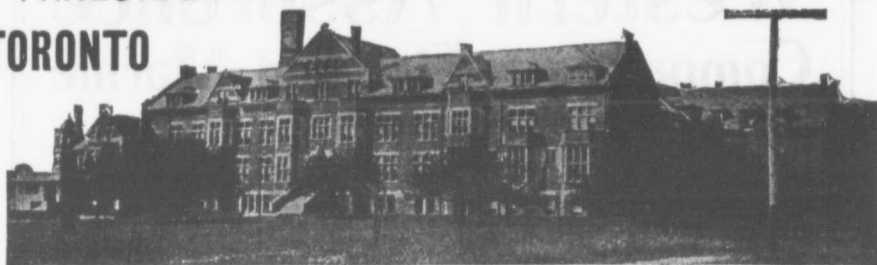
Remington Typewriter Company
LIMITED
144 BAY ST. - - TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

ST. ANDREW'S COLLEGE

A RESIDENTIAL & DAY SCHOOL FOR BOYS

TORONTO



UPPER AND LOWER SCHOOLS

BOYS PREPARED FOR THE UNIVERSITIES, THE ROYAL MILITARY COLLEGE, AND BUSINESS

Excellent Staff. Complete Equipment. New Buildings. Large Athletic Fields

Careful oversight of Athletic and Physical Training, with the object of fitting the boy for the work of life. Separate Lower School. During the ten years of its history, the College has met with remarkable success in attendance and efficiency of class-room and general work.

Calendar sent on Application.

1705

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal

St. Margaret's College, Toronto



A Residential and Day School for Girls

Under the Management of

GEORGE DICKSON, M.A. (Late Principal of
Upper Canada College, Toronto) and MRS.
GEORGE DICKSON.

MISS J. E. MACDONALD, B.A., Principal.

University matriculation a specialty. Classes average ten each. Resident mistresses of French and German. Music, Art, Domestic Science, Physical Education. Tennis, Cricket, Basket Ball, Hockey, Tobogganing. Rink, Swimming Bath. ¶ For illustrated booklet apply to "The Secretary," St. Margaret's College, Toronto.

Please mention THE TEACHERS MONTHLY when writing to advertisers

ing views of the multitude of writers most skillfully, with the result that we have a clear conspectus of the position of modern Socialism on various vexing questions, such as property, labor, the family, religion, the State. The deft touch of the trained journalist gives charm to much of necessarily technical detail.

Woman's Work in English Fiction, by Clara H. Whitmore, A.M. (G. P. Putnam's Sons, New York, 309 pages), is a woman's story of what her sisters have done in the field which women claim as peculiarly their own: "Women have always been story-tellers", says the author. In sixteen compact chapters she names and characterizes the English women novelists and their principal stories and characters, from Margaret Cavendish, Duchess of Newcastle, in the middle of the seventeenth century, down to the Mid-Victorian Period. Especially to school-girls and younger woman readers, this summary and characterization of English fiction by women will prove very valuable. It is interesting also as vindicating women's claim to be the pioneers in many fields of fiction.

In **Dolly's College Experiences**, by Mabel Cronise Jones (The C. M. Clark Publishing Co., Boston, 276 pages; price, \$1.00), we go with Dolly Alden through the four years of college life from Freshman to Senior. Along with the fun and study, Dolly learns lessons in leadership and in tolerance, and makes, as a girl is likely to at college, friends who influence all her after life. Several stories by Mrs. Jones have appeared in **EAST AND WEST**.

An altogether charming and wholesome story of English life is **Wild Heather**, by L. T. Meade (Cassell and Co., London and Toronto, 350 pages, \$1.25). A brave and honorable soldier, to shield another, suffers in silence, for long years, the social and legal consequences of a disgraceful and criminal deed, to have his innocence at last clearly established. Against this dark background stands out the sweet love story of the soldier's daughter, "Wild Heather", who is so true alike to father and lover.

Devotional Hours with the Bible, by J. R. Miller, D.D. (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 319 pages, \$1.25), has now reached its third volume, that on The Gospel of Matthew. The object is not critical, but practical, and the chapters reveal the secret of Dr. Miller's abiding popularity as a devotional writer. He understands the plain man, and the plain teachings of the Word, and speaks out of the sympathy of a homely heart.

Last May, the General Assembly of the Presbyterian Church in the United States (South), at its annual meeting in Savannah, Georgia, held a celebration of the 400th anniversary of the birth of John Calvin. The addresses delivered on that occasion have been published in a handsome volume, **Calvin Memorial Addresses** (Presbyterian Committee of Publication, Richmond, Va., 286 pages, \$1.50). These addresses are a valuable thesaurus of information as to Calvin himself, and as to what Calvinism is and what it has done for the world.

OUR
SECURITY
IS

"SAFE
AND
SURE"

STOCK IN
THIS
COMPANY
DRAWS
6 PER CENT.
PAYABLE
HALF-
YEARLY

THE SUREST THING ON EARTH

Is the earth itself. Every dollar deposited with us has this security back of it, i.e., first mortgage on productive real estate. :: ::

WE PAY 5 P.C. ON DEBENTURES

We have paid dividends on stock 6 p.c. for twelve years—never been a day late in mailing semi-annual interest checks. :: ::

WE PAY 4 P.C. ON DEPOSITS STARTING FROM DAY OF DEPOSIT

OUR BUSINESS BY MAIL

IS GROWING

WRITE FOR FULL INSTRUCTIONS

IT'S FREE!

THE SUN AND HASTINGS

SAVINGS AND LOAN COMPANY OF ONTARIO

Head Office: Confederation Life Building, Toronto

W. Pemberton Page, Manager.

W. Vandusen, President.

Ambrose Kent, Vice-President.

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

THE
Presbyterian Publications



For the Sunday School and Bible Class

LESSON HELPS, ILLUSTRATED PAPERS, AND
ALL OTHER REQUISITES.

For the Minister and Session

BAPTISM, MARRIAGE, AND MEMBERSHIP
CERTIFICATES IN VARIOUS FORMS.

For the Managers

WEEKLY OFFERING ENVELOPES (Single and
Duplex).
ENVELOPE RECORD BOOKS (Single and Duplex).
TREASURER'S BOOKS, &c.

For the Missionary Association

WEEKLY AND MONTHLY OFFERING
ENVELOPES.
DUPLEX ENVELOPES.
ENVELOPE RECORD BOOKS (Single and
Duplex), &c.

SEND FOR CATALOGUES AND PRICE LISTS

R. DOUGLAS FRASER
Presbyterian Publications
60 BOND STREET, TORONTO



From the latest photograph of Principal W. H. Shaw, of the Central Business College of Toronto, who now has more than 500 young men and women under his care in training for business pursuits. The catalogue of this great School, mailed free on request, is an interesting production.

Please mention "The Teachers Monthly" when writing advertisers