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The
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Series

Sabbath School Publications.
Presbyterian Church in Canada

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

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The Teachers Monthly

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

Vol. XII.

May, 1906

No. 5

Wa The completion of the series of Handbooks last fall, and the appointment of Rev. J. C. Robertson as the General Secretary, has given a decided impetus to the General Assembly's Teacher Training Course. The number of candidates at the annual examinations, which come on the first Saturday of this month, is larger than ever before.

Wa Both in the Maritime Provinces and in the Northwest, plans are well forward for our own Summer Schools for Sabbath School workers. The professors of the theological colleges are throwing themselves heartily into this work. We are prepared to hear of larger attendances and better results than ever.

The Ontario S.S. Association Summer School, to be held in Toronto, July 9-21, has secured for its main courses Rev. R. Johnston, D.D., of Montreal, Rev. A. C. Courtice, D.D., and Dr. Frederick Tracy, of Toronto, and Mr. W. C. Pearce, of Chicago.

Wa The church papers have given the particulars of a remarkable revival which broke out spontaneously in the Sabbath School of Victoria Church, Toronto Junction (Rev. Dr. Pidgeon's). Dr. Pidgeon declares that in all his pastoral work he has never met children with so clear a sense of the work of grace, or so manifest a change in life, as this movement has produced. It began with some boys in one of the classes bringing up the question of personal salvation, which they were determined to have settled. One said, he was going to be saved, no matter where he had to go to find the way. The movement was carefully followed up by the teachers, and by the pastor through a communicants' class and otherwise. Thirty of the Sabbath School scholars were

received at the communion service in March, and probably as many more had decided for Christ, and the work was still going on.

Wa Do you use the Questions for Written Answers in the HOME STUDY QUARTERLY and HOME STUDY LEAFLET? If not, why not? You would be surprised at the interest taken in them by the scholars. To have answered a question *in writing*, is to have actually accomplished something; and every boy or girl is a doer, by choice. A little friendly competition, also, in the class, is a great stimulus. You will find the scholars keen to make high percentages in their answers for the Quarter. Give the Questions for Written Answers a trial.

The Capture of a Soul

By Rev. W. G. Wallace, D.D.

Have you ever fished for sea salmon? Have you ever waded a stream, casting your fly upon the rippling waters? Have you ever felt the keen delight of seeing one of those silver beauties upon the river beach, your own capture? If so, you have learned in parable some of the essentials in the catching of men.

The fisherman, after an early breakfast, draws on his "waders," and is ready for his day's experiences. Before setting out he repeats to himself the old couplet:

"Rod, reel, basket,
Book, worm, flasket."

Of these, three are essential, and they must be in good condition. The rod must be strong and limber, the reel working easily and its line sound, and the book well stocked with flies.

At last the fisherman stands upon the river bank with his rod in hand. The kind of day suggests the kind of fly he ought to use. He wades into the stream far above the salmon pool he is intending to fish. He casts his fly forty, fifty feet away from him, skilfully drawing it across the face of the water, and never ceasing till he has covered the pool from its upper to its lower end. But he himself is always out of sight. He needs, too, a great stock of patience. If the salmon will not rise to a Jock Scott, then he must fish the pool again with a Black Dose, and, if this also fail, with a Butcher, or a Silver Doctor. If, through lack of skill or through clumsiness, he disturbs the pool or comes too near it, he had better postpone further effort till another day. Profiting by his experience, he is more skilful next day, and has the satisfaction of seeing a salmon rise to his fly. The thrill that a fisherman feels when he hears the whirr of his reel and sees the fish rush across the river and throw itself into the air, in the hope of setting itself free, cannot be described. He must play his salmon till it tires, though it may be half an hour or a full hour; he must stick to it, though it sulks,—if he hurry things, he may lose it altogether. Patience and skill will be rewarded, and he will carry home his catch in triumph.

Catching men is no haphazard work which any one can do. The illustration will have served its purpose, if it has taught us that, to be fishers of men, no preparation can be too thorough, no self-effacement too complete, no watchfulness too constant; and we need infinite patience. But it is all worth while, in view of the joy that awaits us, when by His grace we have brought a single soul to the soul's Redeemer.

Toronto

The Christian's Commission

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

"As My Father hath sent Me, even so send I you." These simple words of our Lord give His conception of what it means to be His disciple. To be a follower of Christ is to be committed to a career whose controlling purpose is the same as that for which He was sent into the world.

This purpose may be separated in thought into two aspects, according as it looks God-ward or man-ward. The same Christ who said He came to reveal the Father, said also, that He came to seek and save the lost. Under the one aspect, we think of personality, character, life; under the other, of influence, conduct, service. Alas! we sometimes try to separate them in experience. There they are indissolubly united. We cannot build ourselves up to God through the most persistent Bible study, prayer, and praise, unless we, at the same time, give our lives in self-denying service for others. Nor can we become effective workers in the Master's kingdom, if we neglect the personal cultivation of our own inner spiritual life. Our influence increases only with the growth of our personality. On the other hand, our service enriches our own life. The higher the tree grows, the longer its branches become, and the greater the area of kindly shade it furnishes for the weary traveler. So, in the Christian, there should be a growth God-ward and man-ward taking place at the same time. We can become good Christians, neither by private devotions alone, nor by public service alone.

Our purpose in life is, therefore, to reproduce the life of Christ in its double aspect. "Christ in us, the hope of glory," means also, Christ in us, the regenerative power of the world. This is the confidence that Christ has placed in us, that we will fulfil this purpose. This is the end of all the gracious influences He has brought to bear upon us, that we accept this commission and accomplish it. It is a lofty ideal for weak and erring man. "Who is sufficient for these things?" Yet He who knows what is in man, has commissioned us to realize this ideal, has "sent" us into the world to carry forward His life and work. His authority is behind us, if we make the endeavor, and His resources will avail for us in our need. Because He calls us to it, we can do it in Him. Here is our hope, not in ourselves,—our wisdom, our progress, or in the encouragement of others, but in God as linked with man in Christ, and dwelling in man. Thus does Jesus strive, and, in a very real sense, Christ is born again in every redeemed heart. "He that hath seen Me hath

seen the Father," said Christ. "He that sees Me, sees the Christ," is the ideal of the Christian.

"Tis not what a man does that exalts him, but what a man would do," writes Browning. If we enter into Christ's conception of our life as His disciples, if we patiently and persistently and prayerfully struggle onward and upward to its fulfilment, if our present dissatisfaction only acts as a stronger stimulus to "press toward the mark," then, however many our failures and falls, yet the very struggle, with the nobility of its animating ideal, will leave rich deposits in our character.

Keewatin, Ont.

The Impress of Prayer

By *Rev. J. S. Sutherland, B.A.*

Like everything of real worth, prayer leaves its impress upon that with which it is closely associated. It influences character. It gives a distinctive tone to work.

Look at the face of Hosea in Sargent's frieze of the prophets, or at the countenance of many an one to whom religion has become the great reality of life. What is the meaning of that spiritual beauty that haunts you? Is it not the grace that art and nature both bestow upon those whose eyes are homes of silent prayer?

The face of Moses shone when he came down from the top of Sinai. As our Saviour prayed, the fashion of his countenance was altered, and He was transfigured before the disciples. Francis of Assisi is said to have borne in hands, feet, and side, the print of the nails and spear that wounded our Lord. The human body is in fact often profoundly influenced by religious emotion. But if so, must not the effect of prayer upon character be much more powerful? A moment's exposure prints a landscape upon the photographic plate. How much greater must be the spiritual effect of life in an atmosphere which prayer has filled with the sunlight of divine holiness and love. "Behold he prayeth"; for Saul, and many another, that fact has meant a new nature and a new life.

On work, as well as character, prayer leaves its mark. Work is the outcome of life, the expression of personality. Everything that influences the man must affect what he does.

What enters the fountain will be found in the stream that flows from it. Since prayer influences character, it must leave an indelible impress upon work.

This impress is often sadly lacking where we might expect to find it. Too much of our Christian work to-day is the result of habit, rather than of inspiration. It seems to be made to order. It lacks the intangible something that would give it spiritual distinction. Such distinction is never found apart from prayer. Fra Angelico's angels are the work of one who hallowed his art by daily fellowship with God. It has been well said that Moule's commentary on Romans reads as if its author had written it upon his knees; and this is the secret of its inspirational value. Not long ago one of our congregations secured a minister whose work impressed the people with the fact that he believed in the power of prayer. Within a year there was a quiet, thorough-going revival of religion in that congregation; and fifty per cent. of the new communicants were men.

Let us learn the lesson of the Transfiguration. Down in the valley, the disciples try in vain to cast out the evil spirit from the demoniac boy; life seemed sordid, their faith is put to shame. But on the mountain, Peter, James and John, are receiving ineffaceable impressions of their Master's glory; and from it Jesus descends to cast out by a word the demon that will yield to nothing but prayer. To that mount of communion with God we, too, must find the way. From it we may hope to return with a new power in our message and fresh hope and inspiration for the work of life.

Halifax, N.S.

Eagles' Wings

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

At a very early date the eagle was chosen as a symbol of the Fourth Gospel, because, as Augustine says, "St. John soars, like the eagle, above the clouds of human infirmity, and contemplates the light of never waning truth with the keen and steadfast eye of faith."

In the flight of the eagle, so strong and steady and fearless, we may see, also, a fit emblem of prayer. On its wings we rise

above our fretting cares and tormenting worries, into the serener atmosphere of quiet trust in the Goodness that rules over all, for, "to be anxious and to pray," says Bengel, "are as contrary the one to the other as fire and water." In the thankful contemplation of our manifold mercies, we are lifted high above the petty ills of life. And, as the needs of others press upon us till they impel to passionate intercession, we leave far below us all selfish and worldly desires. Looking into the very face of God, we catch something of His radiant brightness, so that every faculty of our nature is ennobled, and the whole round of life, else so dreary and commonplace, is illumined with the light that shines from heaven. The darkest clouds are shot through and through with rays of glory.

Let us not clip the wings of prayer. The spirit of distrust, of murmuring, of selfish absorption in our own interests and concerns—against such a spirit should we guard ourselves, lest it prevent us from reaching that pure and lofty realm of communion with the Divine, which is our true spiritual home.

The Teacher and the Poets

IN TWELVE ARTICLES

V. SOME INDIVIDUAL LESSONS

By *Rev. F. H. McInosh, M.A.*

Let us try to see how a study of the poets may be serviceable in dealing with individual lessons. It goes without saying, that such snatches as, "He hath no friend, who never made a foe," "He is all fault, that hath no fault at all," put certain truths far better than any words we can coin. Poetry is useful by way of direct quotation anywhere.

There is scarcely any place where the yields of poetry come in more conveniently than in the introduction. Suppose our lesson is the prologue of John's Gospel. The burden of this passage is the fact that a pre-existent Person became a Man. Would it not be well to raise the question, whether we ourselves had had a previous existence? That arouses interest. We could cite opinions for and against. We could quote the opinion of

Wordsworth:

"Our birth is but a sleep and a forgetting.

The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

That was Wordsworth's view of all. It is ours of only One, the Word who "became flesh, and dwelt among us." Then try to show what the lesson for the day has to say about this "sleep and a forgetting" we call the Incarnation.

Or suppose our lesson is the life-giving stream Ezekiel saw in vision, flowing from the threshold of the temple. That stream was a type of the revived kingdom of God. It was seen in the days of the exile, when the kingdom of God seemed almost to disappear like a stream in the desert. It was intended to hearten and cheer, but, in order that we shall appreciate the force of the vision, we must sound the depth of the exiles' despair. That is the function of the introduction, and it must be vividly done. Now vividness depends on the seizure of details. Of these, in this instance, scripture supplies but a few, and the imaginations of most of us are too slow to resurrect the ancient scene entire. If we would sit where they sat when they remembered Zion, we must quicken the blood. What better method of preparation than to read Evangeline? It is full of pathetic details of exile. It will fire us with the mood of appropriate sympathy. Then, when we draw our picture, it will not be amiss to quote from Longfellow, in reference to the modern instance:

"Far asunder, on separate coasts, the Acadians landed;

Scattered were they, like flakes of snow,
When the wind from the northeast

Strikes aslant through the fogs that darken
The banks of Newfoundland."

Or, if we like it better, the words of a Canadian Boat Song:

"From the lone sheiling on the misty island,
Mountains divide us, and a waste of seas;
But still our hearts are true, our hearts are
Highland,

And we in dreams behold the Hebrides."
So would the exiled Jew behold Jerusalem.

The Home Department

WHO SHOULD BELONG? HOW TO START IT

By Rev. J. A. Dow, M.A.

To certain classes the Home Department is specially adapted:

1. To men who may often be obliged to work on Sabbath, for example, railroad or steamboat employees. Their train or boat may be "tied up" fifty or sixty miles from home. At an opportune moment, they may give a half hour to the lesson.

2. To the women, who, by reason of the "little folk," cannot get out to the regular church worship. These welcome the quarterly calls of the Home Department visitor.

3. To "the old people" who delight in Zion, who once were active in church duty, but now must be content to spend the Sabbath at home.

4. To persons and families not in very close touch with the congregational work, who do not belong to any other organization, and who feel they are not a very necessary part of the congregation. Possibly it is with these last that the Home Department does its most effective work. The visitors become their best friends. They are assistant pastors, taking interested oversight, keeping real the connection with the congregational doings, entering into sympathy with the family joys and trials. This is the sense in which the work of the Home Department is a "going out into the highways and hedges to compel them to come in." Why leave this most delightful of church service, this evangelistic work, this sympathetic touching of other lives, undone?

5. To the parents of the Sabbath School children. To have the fathers and mothers take up the study of the Lesson, surely adds interest to the boys and girls in their study. For the father to study the lesson with his boy, will surely result in better things for both father and son, than for the father simply to give command that the lesson be studied. The Home Department generally adopted would help out in the "big boy" problem.

The organization and working out of a Home Department are very simple. The minister and session should take sympathetic

interest and oversight. The other officers required are a superintendent and visitors.

The first step towards organization is to canvass the congregation for members. He becomes a member who undertakes to study the Sabbath School lesson one half hour each week and keep a record. When the canvass is completed, classes are formed—say twenty to thirty in a class. The visitors call with a QUARTERLY, and an envelope having on it spaces for keeping a record of lessons studied, spaces for the name of the person studying, and for the name of the visitor. In the envelope, collection is placed. Three cents per quarter meets the entire expense. When the organization is complete, the visitor makes quarterly calls, collects the envelopes, leaves a new envelope and a new QUARTERLY. The QUARTERLIES, containing as they do, simple, suggestive explanatory notes, give healthy encouragement to study. The fact that many others are taking up the same work is stimulating. Sometimes afternoon conversations with neighbors turn to discussion of the topic for the week.

Gravenhurst, Ont.

Three Investments and an Opportunity

By J.R.H.P.

The interest and enthusiasm of the class in regard to missions is largely the exponent and reflection of the teacher's attitude. If the teacher be filled with a longing for the extension of Christ's kingdom, the contagion of that enthusiasm will soon rouse the class, and they will be the more easily led along the way of joyful service for Christ.

There must be definiteness of purpose, however, if effort continuous and effective is to be the result. As the first investment in this cause, we would place a knowledge, as wide as possible, of the advances of Christ's kingdom in different parts of the earth. One who professes to teach young people the great principles of Christian doctrine, has a rich field for illustration of those great truths,

*Miss Jessie R. Panton,
Oshawa, Ont.*

in the lives of the heroes and heroines of missions. Might it not be possible in this connection for the teacher occasionally to meet the class, and read with them one of these notable accounts and talk over the truths it sets forth? At such a gathering a member could prepare a brief paper on some phase of missionary effort. This would be twice a blessing—to the one who prepares it, as well as to those who listen.

The next investment is that of personal service in helping others. Every time a new pupil is won into the class the influence of the Christ life is extended. Cultivate such a class spirit as shall make each member feel that any heart lightened, or face made less sad, is work accepted of Christ and blessed by Him. His own words teach us that often the best service is that which lies close to us, and is apt to be overlooked; for does He not say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"?

Then, there must be the investment of prayer. It has been said, some can go to do this work in person, some can send of their means to further it, but all can pray. And without the element of earnest, importunate, believing prayer, all else is in vain. Too much stress cannot be put on this duty and privilege in which all Christians share alike. Answered prayers are an encouragement to larger faith, and are a sort of divine challenge to ask greater things of God.

Then, last, but not least, there is the golden opportunity for instruction along the line of gifts in money for the extension of Christ's kingdom. Perhaps there may not be many in the class able to contribute of their own to the work; but surely it is the high privilege of the teacher, by example and precept, so to inculcate right views of the stewardship of money, that, when these young people shall have control of it, their hands will give gladly, nay, generously, to the spread of the glorious gospel of Christ. The command, "Honor the Lord with thy substance, and with the firstfruits of all thine increase," speaks with no uncertain sound, and is the way along which we must ever travel, if the joy and blessedness of giving is ever ours, not giving to God the shattered remnant, but the first-

fruits, is that upon which the blessing is pronounced. Direct and sanctified gifts to God's treasury, is what He calls for, and whether the teacher believes in literal tithing or not, still this phase of the work gives a grand opportunity to lay, broad and deep, right foundations on the great question of giving to God.

To summarize: Knowledge acquired of what others have, in their self-denying labors, accomplished, sets us to work personally and actively, as our circumstances permit, in helping others to right living; our need of wisdom to guide us makes us learn to lean on the power of the Spirit granted through prayer; and giving ourselves to prayer for Christ's cause, prepares the way for the consecration of our means, as well as ourselves, to the work.

Soul Winning in the Sabbath School

By *Rev. George C. Pidgeon, D.D.*

II. THE TEACHER'S PERSONAL INFLUENCE

Personal influence is indispensable to successful teaching in any department. It is especially essential in the teaching of religious truth. One of the characteristics of the gospel is that the truth is inseparable from the personality of the teacher. The Sunday School teacher must therefore win the scholar, first to himself, and then to Christ. There must be real, personal affection for the teacher in the scholars' hearts. They must, also, respect his character and judgment. Then they will want to be what he is; they will want to be what he wants them to be.

How may this influence be won or increased?

1. The teacher should interest himself in what concerns his scholars. This will help his work in two ways: First, he will get to know them as they are; next, he will win them. Teachers have adopted widely different methods in doing this. Some make a specialty of visiting the scholars in their homes. Others use social influences. One teacher I know, has his class frequently in his home. The loyalty of that grown-up class to their teacher and their work is remarkable. A lady teacher of my acquaintance has her class of girls in her home once a week, and

teaches them sewing and the like. In classes of young boys, an interest in their sports is commendable. Such methods must, of course, be adapted to the age and aptitude of the pupil, and to the disposition and circumstances of the teacher. But, in some way, a purely personal interest in the scholar should be shown; for, after all, it is personal interest that is the source of influence.

2. The teacher must be master of himself and of his class. There is great need of firmness. It is a fatal mistake to think that indulgence leads to popularity. Weakness and a yielding disposition forfeit all claim to the respect of youth. Especially in the Sabbath School, where the binding authority of the day school is lacking, must the teacher's moral authority be recognized. No trifling must be allowed in dealing with the infinitely serious matters relating to the soul and to God. The scholars' highest regard is reserved for the teacher whose very personality commands obedience.

3. The teacher must be master of his subject. No matter how attractive the personality of a professor, his students will despise him if he is not a master in his department. The same thing is true in Sabbath School work. The teacher must know his work, and be able to teach it.

4. The greatest commendation to the scholars' regard is character. This, above all, gives weight to the teacher's words. If you have merely theories that have no place in your life, your teaching is vain. You must teach out of profound conviction, and the lessons must be backed by solid virtue and a life of service. In their hearts, scholars prize and cherish truths and admonitions given by one whom they love and admire.

Then, personal influence is everything, when you seek to lead the scholar to decide for Christ. To bring about his salvation, the mind must be instructed and convinced; the heart touched, and the will moved to action. The truths taught appeal to the head; the love of Christ, through the teacher's love, appeals to the heart; but, after that, the teacher's will must act on the scholar's and move him to decisive action, or all the rest will avail nothing. Decision for Christ *clinches* everything. And it is only through this

personal influence, consecrated to Christ, that the young can be moved to make this decision that decides eternity for them.

Toronto Junction, Ont

Mission Study in the School

It is interesting to notice how quickly the idea of mission study in the Sabbath School is making its way. There will be, of course, various methods tried. Our method, of a question, with its answer each Sabbath, has the merit of workableness. A conference of the Foreign Mission Boards of Canada and the United States has asked the International S.S. Association to prepare "courses of twelve missionary lessons, each illustrating the unfolding of God's purpose in the world"; these to be used in the twelve consecutive Sundays of a quarter, or one in each month of the year.

Organized Sunday School Work in Alberta

By Rev. Charles H. Huestis, M.A.

Superintendent, Alberta S. S. Association

[The eighth in the series of articles on the most marked or promising features in the various Provincial Associations.—EDITORS.]

In this new Province we labor under the disadvantage of having no paid Secretary of Superintendent to push the work. The work was organized a few years ago into four Districts, defined by lines running parallel across the province from east to west. Two or three Annual Conventions have been held for the Province, and a number of District Conventions. During the past two years the writer has given a good deal of attention, so far as a busy pastorate allowed, to the work, attending all Conventions, and holding occasional Institutes.

The most ambitious work of the Association is in the Department of Teacher Training. A Course, or rather, a number of courses have been outlined, covering all phases of a Sunday School curriculum. These courses include Introduction to the Bible; Child Study and Teaching; Old Testament History; Old Testament Literature; The Prophets of Israel; The Life of Christ; The Founding of the Christian Church; Mod-

ern Missions; Paul's Life and Letters; Educational Methods; Primary and Junior Course; Sunday School Methods (Superintendent's Course). This plan of Teacher Training aims at providing Sunday School workers with a curriculum of study upon truly modern lines, which they can take up at their own homes, and which, when completed, will make them in so far as study can do so competent teachers of the Bible to children.

As will be seen from the above, the ideals

of Alberta Sunday School workers are high. At the coming convention a visit from some International workers is expected. It is probable that it will be decided to employ a Secretary, either alone or in conjunction with Saskatchewan. Alberta hopes within a few years to take front rank, not only in the department of teacher training, but in all departments of modern Sunday School procedure and enterprise.

Edmonton, Alta.

Lesson Calendar: Second Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE).

1. April 1 The Two Foundations. Matt. 7: 15-29.
2. April 8 Jesus and the Sabbath. Matt. 12: 1-14.
3. April 15 Jesus' Power over Disease and Death. Luke 7: 1-17.
4. April 22 Jesus the Sinner's Friend. Luke 7: 36-50.
5. April 29 The Parable of the Sower. Mark 4: 1-20.
6. May 6 The Parable of the Tares. Matt. 13: 24-30, 36-43.
7. May 13 A Fierce Demoniac Healed. Mark 5: 1-20.
8. May 20 Death of John the Baptist. Mark 6: 14-29.
9. May 27 Feeding the Five Thousand. Mark 6: 30-44.
10. June 3 The Gentle Woman's Faith. Mark 7: 24-30.
11. June 10 Peter's Great Confession. Matt. 16: 13-28.
12. June 17 The Transfiguration. Luke 9: 28-36.
13. June 24 REVIEW.

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R. DOUGLAS FRASER

CONFEDERATION LIFE BUILDING, TORONTO

Lesson VI.

THE PARABLE OF THE TARES

May 6, 1906

Matthew 13 : 24-30, 36-43. Commit to memory v. 30. Read Matthew 13 : 31-35, 44-53; Mark 4 : 26-29.

GOLDEN TEXT—Whatsoever a man soweth, that shall he also reap.—Galatians 6 : 7.

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

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

26 But when the blade ⁴ was sprung up, and brought forth fruit, then appeared the tares also.

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

28 He said unto them, An enemy hath done this. The servants ⁵ said unto him, Will thou then that we go and gather them up ?

29 But he ⁷ said, Nay; lest ⁸ while ye gather up the tares, ye root up ⁹ also the wheat with them.

30 Let both grow together until the harvest : and in the time of ¹⁰ harvest I will say to the reapers, Gather ¹¹ ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

36 Then ¹² Je'sus sent the multitude away, and

Revised Version—1 set; 2 before; 3 also; 4 sprang; 5 up first; 6 he left the multitudes; 7 Explain; 8 these are the sons of the kingdom; 9 and; 10 sons of the evil one; 11 Omit text; 12 up and burned with fire; 13 cause stumbling; 14 the; 15 the weeping; 16 He that hath ears, let him hear.

LESSON PLAN

- II. The Tares Sown, 24, 25.
- III. The Tares Discovered, 26, 27.
- IV. The Tares Destroyed, 28-30.
- V. What It All Meant, 36-43.

DAILY READINGS

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

- M.—Parable of the tares, Matt. 13 : 24-30. T.—Parable of the tares, Matt. 13 : 36-43. W.—The enemy, Gen. 3 : 1-8. Th.—God's longsuffering, 2 Peter 3 : 8-14. F.—The separation, Matt. 25 : 31-46. S.—The Judge, 2 Thess. 1 : 1-10. S.—The Judgment, Rev. 20 : 11-15.

EXPOSITION

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

Time and Place—As in the previous Lesson, autumn, A.D. 28; perhaps the shore of the Lake of Galilee, near Capernaum, also a house in the city.

Connecting Links—The Lesson chapter contains seven parables, including that of The Sower, also given by Mark (see last Lesson), and Luke, ch. 8 : 5-15.

I. The Tares Sown, 24, 25.

Vs. 24, 25. *Another parable.* See Connecting Links. *Set he before them* (Rev. Ver.) ; an expression often used of putting on a meal. *Kingdom of heaven.* *likened.* The kingdom which Jesus came to establish was already growing, and had good and bad among its members ; so the illustration might be intelligible. *A man . . . sowed good seed ;* wheat, v. 29. *While men slept ;* hiding his dastardly deed under cover of darkness, after the fashion

went into the house : and his disciples came unto him, saying, ¹⁴ Declare unto us the parable of the field.

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

38 The field is the world; the good seed ¹⁴ are the children of the kingdom; ¹⁵ but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are ¹⁷ the angels.

40 As therefore the tares are gathered ¹⁸ and burned in the fire; so shall it be in the end of ¹⁹ this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that ²⁰ offend, and them which do iniquity;

42 And shall cast them into ²⁰ a furnace of fire : there shall be ²¹ wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. ²² Who hath ears to hear, let him hear.

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

The Question on Missions—17. *What is a colporteur ?* A colporteur is a pioneer missionary, who goes from house to house, selling, and sometimes lending, the scriptures and other religious literature to the people, and reading and praying with them as opportunity offers.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 272; 247; 52 (Ps. Sol.); 486 (from PRIMARY QUARTERLY); 454.

of evil-doers. *His enemy ;* full of malice, trying to turn his work into failure. *Sowed tares ;* darnel, a weed very like wheat, which caused sickness, or even death, if it was ground up with the wheat into flour. Not until the wheat headed out, could the difference be detected.

II. The Tares Discovered, 26, 27.

Vs. 26, 27. *Blade . . . was sprung up . . . brought forth fruit.* The wheat was now fully headed out. *Tares also ;* easily known now by " the tall, light head of small, dark grains," contrasted with the weighty ear of the wheat. *Whence . . . tares ?* They could not have been sown by the " householder " : his seed was " good." Nor could they have grown up of themselves, as weeds will : they were too numerous for that. Some one must have sown them with deliberate malice.

III. The Tares Destroyed, 28-30.

Vs. 28-30. *An enemy.* The proof of his malicious deed was all over the field. *Gather them up?* As, on Eastern farms, women and children pull up tares and other weeds from amongst the ripening grain. But in this case the tares were so numerous, that the process would have endangered the wheat, v. 29. The roots of the tares and wheat were intertwined. *Until the harvest.* Then the wheat could be pulled up safely. *Tares burn;* so fulfilling the double purpose of providing fuel and destroying the evil seed.

IV. What It All Meant, 36-43.

Vs. 36, 37. *Then.* After the couplet of brief parables (The Mustard Seed and The Leaven) in vs. 31-35, Jesus may have stopped teaching for a time, to retire to His home in Capernaum, returning to the lake shore later in the day. During this interval the disciples came with their request for an explanation of *the parable of the tares.* *He that soweth . . . Son of man;* the title used by Jesus of Himself only as the Messiah, or Head of the kingdom of God. The Son of man gave the kingdom its laws, gathered men into it by His preaching, redeemed them by His death, and will bring it to its completion as their Judge. Jesus here lays stress on "the ownership of the field, that which lies behind and pervades all of Christ's thought and teaching, the fact that everything belongs to God, exists in Him, and nothing can take place outside His Fatherhood."

Vs. 38. *Field . . . world.* Note that, while in the parable of The Sower the soil is the heart of the individual, here it is the world of men. Jesus taught that His gospel was to be preached to the whole world (ch. 28 : 19), though during His lifetime on earth He confined His work to Israel, ch. 15 : 24. *Good seed;* not, as in The Sower, the Word of God, but the *sons of the kingdom* (Rev. Ver.) : those who really belong to it, and are not merely outward followers of Jesus. *Tares . . . sons of the evil one* (Rev. Ver.). Among those who hear the gospel are men like beds of tares, living alongside those in whose hearts the good seed is bringing forth fruit (Judas in the company of the twelve). The true disciples were perplexed by the evil they saw in the kingdom of

Christ already, and would become more perplexed as time went on. The Lesson parable teaches what the end of all this is to be. Jesus here says nothing about the blessed possibility of a son of the evil one being changed into a son of the kingdom.

V. 39. *Enemy . . . devil;* our worst foe. Through His life Jesus felt his opposition. The devil's work alone could explain the small results of the preaching of the kingdom *Harvest . . . end of the world;* literally, the "completion of the age," denoting the transiency of this world. It is but one chapter in time, the pages of which are turned over by the hand of God. Though God may seem indifferent to sin now, judgment must come, and it will not pass by even those who outwardly belong to the kingdom, 1 Pet. 4 : 17. *Angels;* the ministers of God (Ps. 103 : 20, 21 ; Heb. 1 : 7), and attendants of the Son of man at His coming, ch. 25 : 31. During men's lifetime and the history of the world, a silent judgment is going on, but the final issues will be evident only at the time of the harvest.

Vs. 40-43. *Son of man shall send.* What a stupendous claim Jesus puts forth, to be the Judge of this world, outliving, and pronouncing sentence upon, it, when its course is run! *Gather out of his kingdom.* It had been established long ago, but evil elements had got rooted in it. By that time His kingdom will have spread over the whole world. *All . . . that cause stumbling* (Rev. Ver.). The evil in the church is a temptation to those within, and may prevent others from entering, as a block stands in the path, and the wayfarer trips over it. For this danger see also ch. 18 : 6-9. *Iniquity;* literally, lawlessness. The moral law of God is eternal, and holds for those in the kingdom as well as those outside it. All lawlessness, unless forgiven, must be punished. Here again, mere outward membership in the kingdom will not suffice. Deeds, not words, are required (see ch. 7 : 21-23). *Furnace of fire;* a symbolical picture of the terrible punishment of sin, from which Christ came to save us. *Righteous shine forth.* See Dan. 12 : 3. The final judgment of Christ will clear away all the dark clouds of sin, and the true children of the kingdom will shine forth as sons of the light, beholding the face of their Father.

Light from the East

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

TARES—In this country and in Britain, is the common name for vetches, which are often sown to furnish green fodder for horses and cattle in the fall. But the plant in the parable is no doubt the bearded darnel, a pernicious weed, still common in the wheat fields of Palestine, and very like wheat while it is in the blade, but altogether different when the heads come out. The farmers still leave it until nearly harvest time, and then send the women and children through the grain to pull it up, which is not difficult, as the heads generally overtop the grain. The farmers there still

believe that wheat will turn into darnel in a bad year, because whole fields where they sowed good wheat will come up almost entirely darnel. The explanation is, that a wet, cold season kills out the wheat, but is most favorable for the weed, the seed of which is in the ground, having been diffused by the wind, by birds, and by heavy rainfalls carrying the earth and the seed down with it from a higher level. The seeds of the darnel are poisonous, and produce dizziness and vomiting, and sometimes more serious results, when they are ground among oatmeal, as occasionally happens in England. They are not less injurious to animals and birds than to men.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

Sowed good seed, v. 24. All last winter a special government train travelled over our Western prairies, that great wheat growing area, instructing the farmers how to keep their seed grain pure, and impressing upon them the importance of so doing. A little care at springtime, it appears, yields immense returns in the autumn. So it is in the harvest of conduct. Every grown-up is getting back a hundredfold what he planted in childhood. "The child is father of the man." Is it not worth while to sow a crop of wise thoughts and restrained habits? Are not diligence, piety, honesty, orderliness, purity, good seeds to sow?

same, but how different the product! In the one case the various chemical elements in the earth went to nourish the plant that was to provide food for the hungry, in the other they were wasted on a worthless weed. Think of the noblest, purest life ever lived, and place over against it the vilest and the worst. These two may have been brought up in the same home, and sat in the same church, hearing the same message from the same lips. Are we to be wheat, or tares? The choice is our own. We can so take up into our lives the good influences about us, that we shall bless the world, and be blessed in heaven forever.

The field is the world, v. 38. Over no less an area is the good seed to be sown. An ancient Roman once declaimed, amid thunders of applause from a vast amphitheatre of people, "I am a man, and nothing human is alien to me." This is a commonplace of Christianity. Christ died for the sins of the whole world. He sent His apostles to teach and baptize the whole world. He regards the whole world as His harvest field, ripe for reaping. Every human being, whether white or brown or black or yellow, is our brother, for whom Christ died, for whom we are to pray and with whom we are to labor, to bring him to the knowledge of the truth.

Good seed . . . sons of the kingdom (Rev. Ver.), v. 38. Business men know the value of the personal touch. They will often send an

While men slept, v. 25. A store in our city was burglarized—it happened after nightfall. A peaceable citizen was furiously beaten and robbed by thugs—it was at night. A lumber yard was set on fire by an incendiary—at night. A young man came reeling home to his parents, blasphemous and fighting mad with drink—that, too, was at night. Beware of secrecy. Darkness is the best friend that wickedness possesses. Scrutinize with suspicion anything that you are ashamed or afraid to have known.

"Let all thy converse be sincere,
Thy conscience as the noonday clear,
For God's all-seeing eye surveys
Thy secret thoughts, thy works and ways."
Fruit. tares also, v. 26. The soil was the

Out of the Same Soil

"The Seed Special"

The Whole World

The Parable of the Tares

agent across the continent or to the other side of the ocean, rather than depend upon written communications. In like manner it is chiefly through the personal influence of one man upon another, that Christ's kingdom is to grow. For example, it may seem a trifling thing for one to induce another, by word or example, to go to church or to Sunday School. But in ways as simple as that, many a life has been transformed, many a soul brought into the kingdom of light. First come to Christ, then bring another—so the world will soon be won for Him.

Tares. burned, v. 40. What else is to be done with tares but to burn them? Be sure that the divine judgment upon sinners, if we could understand it, would appear quite as reasonable and necessary. God will do what has to be done, in wisdom and equity and love.

Leave it to God! It is not for us to be gathering the tares in prospect, but to see to it that we ourselves are good, sturdy and fruitful stalks of wheat. "With steadfast course thy round of duty run: God never does nor suffers to be done Aught but thyself would do, couldst thou foresee
The end of all events as well as He."

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

For Teachers of the Older Scholars
By Rev. John H. MacVicar, B.A., Fergus, Ont.

Contrast the parable of The Sower. There the difference of the soil was emphasized, here the difference of the seed; there the seed stood for the Word, here for people; there the soil might be changed, here the seed. Picture the farmer in daylight, sowing good seed (v. 24); the enemy at night sowing darnel, v. 25. At first they are scarcely distinguishable, but when they begin to ripen, the good grain bows over with its own weight, whilst the darnel sticks its poisonous head high above the rest, v. 26. It was at this stage that the servants reported to the master, vs. 27, 28. What objection did he make to their proposal? v. 29. What better plan had he? v. 30.

Now proceed to the interpretation. Fortunately Christ is His own Interpreter, v. 36.

Then shall the righteous shine forth as the sun, vs. 41, 43. What a splendid ring of hope and confidence there is in the words of Christ and His apostles.

Sure of [Winning] They were sure that the side of right would win and that evil would be destroyed. Let us keep in their company, and we shall catch their spirit. Then we shall stand up to that evil habit or temper of ours, and conquer it. We shall strike strong, telling blows against the wrong that surrounds us. And we shall share in the joy of the final victory. The conflict may be severe and long-continued, but the crown of conquest is assured.

Ears to hear, v. 43. Hearing is active, not passive. It is listening, hearkening. The will and the spirit have quite as much to do with it as the ears. There was

Good Hearing an old man once so deaf that he could not hear thunder, but he declared that he got great profit in attending church. Perhaps some heedless young fellow, who could hear a clock ticking across a building, got no good at all. If the attention is fixed, if expectation is alive, if faith is assuring us that we are in the presence of God, we cannot be so deaf as not to hear the message of His love.

TEACHING HINTS

Who is the Sower? v. 37. What is the field? The world, v. 38; more precisely, the kingdom, or the church, which is to become co-extensive with the world, Rev. 11: 15. The whole parable is spoken to show what the kingdom is like, v. 24. The kingdom has the world for its field. Understand, then, the church in the world. What is the good seed? v. 38. What the tares? v. 38. What the enemy, the harvest, the reapers? v. 39. What the final treatment of the bad and the good? vs. 40-43. All these are questions with straight answers. They raise, however, others calling for thought, rather than memory. Suppose you express them in some such form as this:

1. *What is the nature of church membership?* There is the ideal and the actual. Discuss the state of the church under the Old Testament dispensation and under the New, with a view to showing that, however hard we try.

we shall never be able, in a faulty world, to get a faultless church. The Old Testament prophets were constantly pointing out the lapses of church members, Isa. 1 : 4. Christ's own disciples included a traitor, Matt. 10 : 4. After Pentecost there was an Ananias and a Sapphira, Acts 5 : 3. Even in Paul's favorite communion at Philippi, there were some whom he called "the enemies of the cross of Christ," Phil. 3 : 18. The lesson called for, especially on the part of the young people, is charitableness. It is possible to see the faults of others without seeing our own, Gal. 6 : 1. We should aim at being true ourselves, rather than at detecting falsity in others.

2. *What is the proper course to pursue in regard to the mixed good and evil in the church and in the world?* Wait for the final decision of the infallible Judge, vs. 41-43. We are sure to make mistakes. He will make none, Gen 18 : 25. Burning heretics used to be thought both by Catholics and Protestants the right thing to do. We nowadays know better. Lacking omniscience, it is better for us to err on the safe side in our judgments of one another, and especially to defer deciding whether men are hopeless hypocrites or merely frail sinners like ourselves, who, though they have fallen, may rise again, Luke 22 : 31, 32. By divine grace tares may be transmuted into wheat.

For Teachers of the Boys and Girls

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

Last Sabbath's Lesson was a question of soil; this Sabbath's, one of seed. How many kinds? Wheat and tares—seeds and weeds. The Lesson is about the *weeds*.

How weeds come. Never, because the farmer wants them. God wants not one single sinner in the world (Ezek. 33 : 11; 1 Tim. 2 : 3, 4). Not the farmer, but the farmer's foe, wants the weeds. Who is God's great foe? The scholars will point at once to v. 39. When, in the parable, does the enemy do his work? Darkness is the time for evil. The devil's work cannot stand the light of day. Beware of doing anything that cannot endure daylight.

How weeds grow. (a) They grow along with the good grain. Develop this thought, that the same soil and sunshine and rain come

to both. In the one case, the splendid harvest that feeds and blesses the world; in the other, a useless, and, as in the case of the tares, a deadly poisonous, crop. The same influence, of a good home, a good neighborhood, good teaching, even the same gospel (2 Cor. 2 : 16), may produce good men or bad. Whence the difference? The answer in brief is: It depends on whether we let God or the devil reign in our hearts, whether we yield to God's love or the devil's wiles. (b) They look much alike when they are growing, the wheat and the tares. In some cases, of course, the difference is very marked between Christians and others. But who dares judge? many Christians are so imperfect, and many who are not Christians have so much of good in them. The lesson is to be careful and kindly in our judgments of people.

How weeds fare. What do the farmer's men wish to have done? v. 27, 28. That is what the persecutors and Inquisitors did in the old times—picked out those they thought were not right, and punished—often, literally, burned them. That is what we do when we are fault-finding and harsh in our judgments. What does God do? "Let both grow together until the harvest," is His command, v. 30. God is very patient with wicked men: gives them the longest possible chance. (Have the scholars quote some texts to prove this.) But there is more to be told. How will it fare with the tares *in the end*? Have one of the class read the remainder of v. 30. Then question out the solemnities of vs. 40-42. There is nothing more awesome in all the scriptures: the same Son of man who came to seek and save (Luke 19 : 10), now sends forth His angels to destroy—those very angels who rejoiced when He came to save (Luke 2 : 9-14), and who delight to bless and help men on earth, Heb. 1 : 14. As to who shall thus suffer, Jesus is very plain (v. 41); and as to how dreadful the punishment shall be, v. 42.

One ray of light; nay, a glorious flood of light, v. 43! The ray of light for them is, that unlike the tares that cannot turn into wheat, they may turn to God and be saved (John 3 : 16), may be transformed by the power of God Himself, John 1 : 12, 13. Press the very last sentence of the Lesson home.

ADDED HINTS AND HELPS

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

Lesson Points

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

Our life on earth should be ruled by laws from heaven. v. 24.

Deeds wrought in the darkness must be reckoned for in the light. v. 25.

Because both good and evil have possibilities of growth so immense, we should with equal care cultivate the one and keep ourselves free from the other. v. 26.

We cannot deal too severely with evil in ourselves, or too patiently with evil in others. v. 29.

The separation of good and evil is delayed, only that it may be complete. v. 30.

The character of the Sower guarantees the quality of the seed. v. 37.

Christian ambition should be satisfied with nothing short of winning the world for Christ. v. 38.

Defeat is the certain doom of one who is the enemy of Christ. v. 39.

It is not safe to commence the work of separating the evil from the good, until Christ commands it. v. 41.

Love is shown equally in the warnings and the promises of the gospel. vs. 42, 43.

From the Library

The simplest sights we meet—

The Sower flinging seed on loam and rock ;
The darnel in the wheat ; the mustard-tree
That hath its seed so little, and its boughs
Wide-spreading ; and the wandering sheep ;
and nets

Shot in the wimpled waters,—drawing forth
Great fish and small : these, and a hundred
such,

Seen by us daily, never seen aright,
Were pictures for Him from the page of life,
Teaching by parable.—Sir Edwin Arnold.

I have known an outgoing tenant, in spite at his eviction, to sow wild oats in the fields which he was leaving. These, like the tares of the parable, ripening and seeding themselves before the crops in which they were mingled, it became almost impossible to extirpate.—Trench.

The parable gains in meaning if we bear in mind that, according to ancient Jewish (and, indeed, modern Eastern) ideas, the tares were not of different seed, but only a degenerate kind of wheat.—Edersheim.

The Lollards—as the followers of Wycliffe were called—were sometimes by a play on the word “lolium” (the Latin name for “darnel”) identified by their opponents with the tares of this parable. “How strange it was that the very men who applied the word Lollard from this parable, acted in direct opposition to the great lesson which it taught, by being persecutors !”—Cambridge Bible.

Christ's preaching divided His hearers. Some it utterly repelled ; others heard it with wonder, without being touched in the heart ; others were affected for a time, but soon returned to their old interest. It is terrible to think how few there were, even when the Son of God was preaching, who heard unto salvation.—Stalker.

Believe then in hell, because you believe in the love of God—not in a hell to which God condemns men of His will and pleasure, but a hell into which men cast themselves from the very face of His love in Jesus Christ.—George Adam Smith.

Prove from Scripture

That the Judgment is certain.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—How many parables are there in the Lesson chapter ? Which one of them formed the last Lesson ?

24, 25 What is the title of the Lesson parable ? What kind of seed did a man sow in his field ? When did his enemy come ? What did he sow ?

26, 27 When were the tares discovered ? By whom ?

28-30 What did the servants wish to do ? Why did the owner of the field not permit this ? When were the tares to be gathered ? What was to be done with them ?

36-43 Who asked Jesus to explain the parable ? What does He say is meant by “the harvest” ? What will then happen to the wicked ? What reward will be given to the righteous ?

Seniors and the Home Department—Which of the parables in the Lesson chapter are found also in Mark and Luke, respectively?

24, 25 What is the "kingdom of heaven"? How does it differ from worldly kingdoms? (John 18 : 36.) What is it to include? (Rev. 11 : 15.)

26-30 Who alone can know the hearts of men? (1 Sam. 16 : 7.) Where are we forbidden to judge others? (Matt. 7 : 1.)

36-43 Give our Lord's explanation of the Lesson parable. Show that the mission of Christ's followers is to the whole world. Whence do they receive power? (Matt. 28 : 18, 19.) Are they to expect opposition? (Mark 13 : 9.) What will be the final outcome? (Luke 12 : 32.)

The Catechism

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

Ques. 15. *The beginning of sin.* Read Gen., ch. 3. The first sin consisted in an outward act which, in itself, was perfectly innocent. It was wrong for our first parents to eat of the fruit, only because it had been "forbidden." God showed His mercy in selecting so easy and clear a test of their obedience. The sin was one of disobedience. The temptation to disobey came from without : its author was Satan, who is still our great tempter. In the case of our first par-

ents, He appealed to their natural liking for things pleasant to eye and taste, and their desire for knowledge, all quite innocent in themselves. Note in the narrative of Genesis the successive steps by which Satan led his first victims astray. (See John 8 : 44.)

The Question on Missions

By Rev. S. J. Taylor, M.A., Montreal
Secretary, Board of French Evangelization

Ques. 17. The missionary colporteur has a large and essential part in evangelization. The history of the origin of almost all our French Protestant mission fields and missionary institutions reveals a Bible left in a home by some passing colporteur. By him the scriptures and religious literature reach thousands of people who would otherwise never hear evangelical truth. Some time ago a colporteur visited a back parish on the Lower St. Lawrence, and left a Bible, which came into the hands of a man who read it and talked of it. Last month one of our young missionaries was called by the people to come and explain the truth more fully. He held eight meetings with the people, with an average attendance of thirty men and women. Thirty-five families are reading the Bible there. Last year one colporteur distributed 1,840 copies of the scriptures and 29,000 religious tracts.

FOR TEACHERS OF THE LITTLE ONES

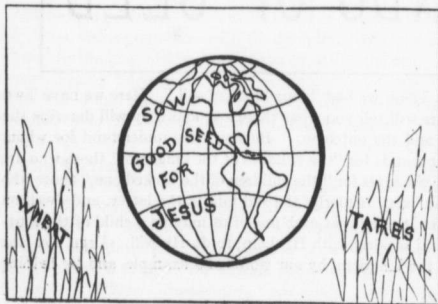
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus warning the wicked.

Introduction—Show some seeds. Make motions of sowing seed. Last Sunday we heard

of a Sower. Did he sow good seed? Into what kinds of ground did it fall? Who told this story? What did it mean?

Lesson—To-day we are to hear another parable about a field, and about two kinds of seed. Here is the field (draw a large circle). In it we'll put a lot of dots (seed). One day I saw two little people bending over a pansy bed. They were pulling up something. What could it be? Yes, weeds. Some bad seeds had got in with the pansy seeds. Our



The Parable of the Tares

story tells us that the sower sowed his seed, and went home. An enemy came at night and sowed tares (weeds) among the wheat. Outline a blade of wheat, then the stalk, then the ear of wheat. Did you ever get into a field of tall wheat? You would be almost lost from sight. This sower came to look at his field after the blades were grown up. Ah! what does he see amongst his wheat? Weeds! tares! They looked like the real wheat for a time, but now the farmer can easily tell which is wheat and which is tares. His servants ask, "Did you not sow good seed only? Where did the tares come from?" "An enemy has done this," the sower replies. "Shall we go and gather out the tares?" "No," said the farmer, "let them grow together till the harvest; then I will tell the reapers to gather the tares first and bind them in bundles to be burned, and to gather all the wheat into my barn."

The World—We'll now put some lines on our round field, and it will become a picture of our big, round world. Jesus tells us the meaning of this parable. Print—

THE SOWER—Jesus.

THE FIELD—The world.

THE WHEAT—Those who belong to Jesus.

THE ENEMY—Satan.

THE TARES—Those who belong to Satan.

THE HARVEST—The end of the world.

THE REAPERS—The angels.

The Owner—is Jesus, who wants all the people in His world field to be good like Himself; but the enemy, Satan, is trying to make bad people among the good. Some time Jesus will come to look over all this big world field. He will tell the angels to gather all that belongs to Him into the home He has made ready for them in heaven; and those who are not His people will not be allowed to enter His kingdom of heaven. Shall we not each ask Jesus to make us one of His own true disciples?

A Missionary Thought—Shall we not help to sow the good seed all over this world field? (How?)

Golden Text—Repeat. (Outline some seeds—KINDNESS, CHARITY, ANGER, BAD CONDUCT, etc. From these draw some stalks, named according to the seed sown.) Sing, Hymn 455, Book of Praise—"Sowing in the morning, sowing seeds of kindness," etc.

Something to Draw at Home—Draw the world. Print **S**^{OW} for JESUS.

Something to Remember—Heaven is for the good only.

SUPERINTENDENT'S BLACKBOARD REVIEW

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

TWO KINDS OF SEED

Link this Lesson with the last. There we had "four kinds of soil." Here we have Two KINDS OF SEED (Print). The scholars will tell you what these are, and they will describe the sowing of the wheat and the tares, and the outcome. Be sure they understand for whom each kind of seed stands. The wheat stands for "the children of the kingdom," those who are like in nature and conduct to Christ: the tares for "the children of the wicked one," those who are like Satan. Bring out clearly, but very tenderly, the sad fate of the latter, and dwell on the joy that awaits the former. Make it clear that each one of us may be a child of the kingdom, by putting our trust in Jesus and seeking, with His help, to do His will. Urge, also, the duty and joy of bringing others into the kingdom, by our words and example, and by helping in the work of missions.

Lesson VII.

A FIERCE DEMONIC HEALED

May 13, 1906

Mark 5 : 1-20. Commit to memory v. 15. Read Matthew 8 : 28-34; Luke 8 : 26-39.
GOLDEN TEXT—Go home to thy friends, and tell them how great things the Lord hath done for thee.—
 Mark 5 : 19.

1 And they came ¹ over unto the other side of the sea, into the country of the ² Gadarenes.

2 And when he was come out of the ³ ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his dwelling* ⁴ among the tombs; and no man ⁵ could bind him, no, not with ⁶ chains;

4 Because that he had been often bound with fetters and chains, and the chains had been ⁷ plucked asunder by him, and the fetters broken in pieces: ⁸ neither could any man tame him.

5 And always, night and day, ⁹ he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Je'sus ¹⁰ afar off, he ran and worshipped him.

7 And cried with a loud voice, and said, What have I to do with thee, Je'sus, thou Son of the most high God? I adjure thee by God, ¹¹ that thou torment me not.

8 For he said unto him, Come out of the man, *thou unclean spirit*.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there ¹² high unto the mountains a great herd of swine feeding.

Revised Version—¹ to; ² Gerasenes; ³ boat, straightway; ⁴ in the; ⁵ any more; ⁶ a chain; ⁷ rent; ⁸ and no man had strength to; ⁹ in the tombs and in the mountains, he was crying out; ¹⁰ from afar; ¹¹ Omit that thou; ¹² saith unto him; ¹³ on the mountain side; ¹⁴ they besought; ¹⁵ he gave; ¹⁶ came; ¹⁷ rushed down the steep into; ¹⁸ came to see; ¹⁹ had come to pass; ²⁰ behold; ²¹ devils sitting, clothed; ²² even him that had the legion; ²³ devils; ²⁴ beseech; ²⁵ from their borders; ²⁶ as he was entering into the boat; ²⁷ devils besought; ²⁸ And he; ²⁹ to thy house unto; ³⁰ how he had mercy; ³¹ went his way.

LESSON PLAN

I. The Victim, 1-5.

II. The Victor, 6-17.

III. The Witness, 18-20.

DAILY READINGS

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

M.—A fierce demoniac healed, Mark 5 : 1-10. T.—A fierce demoniac healed, Mark 5 : 11-20. W.—The lunatic boy, Mark 9 : 17-27. Th.—The word of authority, Luke 4 : 33-37. F.—Greater than Satan, Matt. 12 : 22-30. S.—In the name of Jesus, Acts 16 : 13-18. S.—Saved by grace, Eph. 2 : 1-10.
Shorter Catechism—*Ques.* 16. *Did all mankind*

EXPOSITION

Time and Place—Autumn, A.D., 28; the country of the Gadarenes or Gerasenes.

Connecting Links—Soon after last Lesson, Jesus, seeking quietness with His disciples, crossed to the less thickly populated and half Gentile region beyond the Lake of Galilee, where He would not be so well known. On the way over He stilled the storm, ch. 4 : 35-41.

I. The Victim, 1-5.

Vs. 1, 2. *They*; Jesus and the twelve disciples. *Country of the Gadarenes* (Rev. Ver., "Gerasenes"); people living in or near Gergesa (see Matt. 8 : 28) or Gerasa (now called Gersa), a town on the eastern shore of the Lake of Galilee. *Immediately. met him*;

12 And ¹⁴ all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And ¹⁵ forthwith Je'sus gave them leave. And the unclean spirits ¹⁶ went out, and entered into the swine: and the herd ¹⁷ ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they ¹⁸ went out to see what it was that ¹⁹ was done.

15 And they come to Je'sus, and ²⁰ see him that was possessed with ²¹ the devil, and had the legion, sitting, and clothed, and in his right mind ²²; and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with ²³ the devil, and also concerning the swine.

17 And they began to ²⁴ pray him to depart ²⁵ out of their coasts.

18 And ²⁶ when he was come into the ship, he that had been possessed with ²⁷ the devil prayed him that he might be with him.

19 ²⁸ Howbeit Je'sus suffered him not, but saith unto him, Go ²⁹ home to thy friends, and tell them how great things the Lord hath done for thee, and ³⁰ he had compassion on thee.

20 And he ³¹ departed, and began to publish in Decap'olis how great things Je'sus had done for him: and all men did marvel.

joll in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

The Question on Missions—18. What is the missionary's work? He continues and completes the colporteur's work, preaching and ministering to the families that have accepted the gospel, and have consequently been forced to leave the Romish Church, and organizing them into mission stations and congregations.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 168 ; 126 ; 23 (Ps. Sel.); 562 (from PRIMARY QUARTERLY); 216.

having seen the boat before it landed. *Out of the tombs.* These tombs, of which the remains are still to be seen, were caves cut in the wall of the rock, which is a sheer cliff, overhanging the sea. *A man.* Matt. 8 : 28 says "two." Perhaps one attracted special attention because of his greater violence. *With an unclean spirit*; fitly so called because of the defiled nature it produced.

Vs. 3-5. *No man could any more bind him* (Rev. Ver.). He was now abandoned, a terror to the neighborhood. *Chains. plucked asunder. fetters broken. neither could. tame.* This awful picture shows that he was all but turned into a beast, with a fierce, unnatural strength given him by the evil spirit. *Crying.*

His shriek was, we can easily believe, a well known terror, as it broke on the quiet neighborhood, startling sleepers by night and children by day, and rending many a tender heart with a pang of pity. *Mountains . . . tombs.* "At one time he would be sitting moodily in an empty tomb; at another he would be roaming excitedly over the mountains." (Morison.) *Cutting himself.* Evil is self-destructive: when it can injure no other, it turns in upon itself.

II. The Victor, 6-17.

Vs. 6-8. *Saw Jesus afar off.* He came, perhaps out of curiosity, to meet the boat approaching the shore. *Worshipped.* The evil spirits intuitively felt in Jesus One who could master them, ch 1 : 23, 24. *Cried with a loud voice;* a despairing shriek, partly anger, partly terror. *What have I to do with thee?* Compare ch. 1 : 23, 24. Jesus was muzzling the ferocity of the man possessed. *Son of the most high God.* The demons were the first to acknowledge the divine nature of Jesus. The stronger One had come to bind them, Matt. 12 : 29. *Torment me not.* "Herein the true devilish spirit speaks out, which counts it a torment not to be permitted to torment others." (Trench.) *For he (Jesus) said.* Jesus seems to have spoken thus, before the man cried out, being unwilling to accept the reverence which he had given, it may be in the hope of remaining unmolested. *Come out.* The desire of Jesus was to recall the man to himself, to show him that he was in the control of an evil spirit, and to assert His own authority over the poor down-trodden soul. One of the characteristics of demon possession was that the identity of the sufferer was lost: he imagined himself to be tenanted by another. He had no power over himself.

Vs. 9-12. *What is thy name?* Often a maniac, when addressed by his name, is calmed. Probably Jesus wished to restore this man's lost sense of personality. *Legion;* the name for a Roman regiment, usually 6,000 men. The tramp of armies through the Decapolis (see v.20) would not be unfamiliar, and the man felt himself to be enslaved by a whole host of evil spirits. *Besought him,* etc. Any abode was better in their eyes than hell,

whence they had come. *A great herd of swine;* probably owned by Gentiles, many of whom lived in this region, it being unlawful for a Jew to eat swine's flesh (Lev. 11 : 8), or to possess such a herd.

Vs. 13, 14. *Jesus gave them leave;* granted the petition of the demons to be allowed to enter into the swine, which they then destroyed; perhaps to give proof to the gradually recovering patient that the evil spirits were finally gone. *Told it in . . . city, and . . . country.* Jesus and His disciples must have remained in quiet for some time for the rumor in such a deserted region to get round the city and the country—Gerasa and neighborhood.

Vs. 15-17. *They come.* Matthew (ch. 8 : 34) says, "the whole city". Curiosity brought them. *Him that was possessed . . . sitting, and clothed.* For them also it surely was a great deliverance, and human pity would have led them to rejoice; but they were afraid, for, with their coarsened natures, they could not understand how a mighty Wonder-worker like Jesus could also be gentle and kind. *Told them . . . concerning the swine;* in which they seem to have been more interested than in the man. *Beseech him to depart* (Rev. Ver.). This pagan community regarded their gods with terror, and if Jesus was God's Son, they feared He might destroy more of their property.

III. The Witness, 18-20.

Vs. 18-20. *Prayed . . . be with him;* his great Friend. But he might be a disciple of Jesus, even if he were not in His company. *Go . . . tell.* This man had greater work to do than to enjoy the friendship of Jesus in Galilee. *How great things,* etc. A life transformed by divine grace gives weight to testimony for Christ. *Decapolis;* a region east and south-east of the Lake of Galilee, so called from ten Greek cities there, all but one of them being east of the Jordan. The country of the Gerasenes was part of this region.

Light from the East

GADARANES—Matthew in the parallel passage has Gergesenes. Now Gergesa has been identified with Kersa, a ruined site with thick walls around it, about a mile from the east shore of the Sea of Galilee. The plain in

front of it ends in a very steep slope, only a few yards from the sea. The high mountain which rises behind the ruins is full of rock-hewn tombs. Gadara is ten miles to the south of this, and seven or eight miles from the lake. If the swine had started from this place, they would have had to run for an hour down the steep slope, cross the deep gorge of the Yarmuk, and swim the river, which is often nearly the volume of the Jordan, and then

race for several miles across the plain before they could reach the sea.

IN TOMBS—Demented people and other unfortunates are still allowed to run wild in all primitive countries. In the early days of this Dominion, lunatics often lived a lifetime, half naked, in huts in the bush, like wild beasts, not often seen by other people, and had their food carried to them by their friends and left in some place where they could get it.

APPLICATION

Unclean spirit, v. 2. What an ugly word is that "unclean"! Which do you think would be the saddest visit, if a man found his brother in a hospital, an insane asylum, or a prison? Surely the last, because guilt is there.

However great the pain or pitiable the wretchedness of the sick and the insane, the shame of the felon is worse. Misfortune is never so lamentable as crime. Pity is made deeper and disgust more complete by condemnation. The nasty and ugly factor in the criminal's case is, that he has brought his woes upon himself by his sin. Sin is the only finally dirty thing. Anything else may be, as the farmers say of good soil, "clean dirt." But all knavery, trickery, lying and stealing are dirty beyond excuse.

Neither could any man tame him, v. 4. But Jesus could. An African Christian long ago, it is said, was once met by a lion, who, instead of attacking him, held out a paw which was festering with a huge thorn in it. The man extracted the thorn, saved the wound, and the lion went away. Years afterwards the man was arrested in Rome, and sentenced, because a Christian, to be thrown as a prey to the wild beasts. In the midst of an immense host of people, as he knelt praying in the sands, a huge and hungry lion was loosed roaring from his cage. It chanced to be the lion whose hurt the man had healed, and in a moment the savage brute was purring with joy about his intended victim. So the loving might of Jesus tamed this savage demon, when every other means had failed.

Ran and worshipped him, v. 6. The great temperance orator, Gough, used to tell of a lady who had dropped a diamond ring in the

muddy street. Without a moment's hesitation she plunged her ungloved hand deep into the mire to recover the precious jewel. So, down among the evil spirits in the bosom of the demoniac, almost strangled by them, was the man's own spirit that longed for purity and peace. And Jesus separated the spirit that looked up to heaven from those which were dragging the man down to hell. This is what He will do for us, deliver us from all that would make us like the beasts, and develop all that is godlike in our nature.

Legion, v. 9. It was fabled in ancient times, that on one side of the straits separating Sicily from Italy there was a great whirlpool, and on the other a monster dragon, so that those who sought to escape the one peril, were likely to be devoured by the other. That is a picture of how temptations throng us on every side. On the one hand is meanness, on the other wastefulness. We are tempted to be dishonest like the publican, or self-righteous like the Pharisee, to lie or to be brutally outspoken, to grosser sins or to formality in religion. But we need not despair. We have a Pilot who can bring us safely through.

Send us into the swine, v. 12. Like to like. And such is the universal law: each sort seeks its fellow. The pure seek the pure, the vile gravitate towards the vile. It is a law which may serve also as an index. A man is known by the company he keeps. Use it as an inward monitor. Do you find yourself more at home in the company of the careless and godless than in that of those who are earnestly seeking to follow Christ? Beware.

Taming the Untameable

The Beast Man and The God Man

Threading the Throng

Like to Like

Clothed, and in his right mind, v. 15. Valentine Burke was a St. Louis burglar, who, while reading a newspaper in prison, saw the

**How the Jailer
was Caught**

headline, "How the jailer in Philippi was caught." He had a grudge against that man, for he had served time in Philippi, Illinois, and started in to read. It was a sermon of Moody's, and he puzzled over it, until the light broke over him and he was converted. Twenty-five years afterwards Moody found him a deputy sheriff, and in his charge was a bag of diamonds given into his care by the court: he was of proved honor and trustworthiness. Such cases prove that Christ is still the Power of God unto salvation.

To depart, v. 17. If a drowning man should throw from him a life-preserver, if a poisoned man should pour upon the ground the anti-

**A Foolish
Choice**

dote, if a wounded man should tear his bandages away, it would not be more foolish than this action of these Gadarenes. Nothing in reason can explain such conduct. It must have been because the excitement or fever or terror or guilt of the occasion had bereft them of their senses. They were morally insane. The forbidden pork trade seemed more important to them than their eternal salvation.

Friends . . . tell them, v. 19. A man's friends are often the hardest people to tell of such a thing. It is easier to open one's heart upon

**Telling Our
Friends**

sacred themes in any other way and to any other person, than to tell a familiar friend face to face. It is easier to write of a spiritual change we have experienced, than to talk of it,

easier to talk about it to a crowd, than to one person, easier to tell it to strangers, than to friends. Nevertheless, it has more convincing power when told familiarly to a friend, than when spoken of in any other fashion. The friend will know that it is true, and appreciate the courage of the confession. The most fertile and responsive field for one's Christian endeavors lies amidst one's comrades.

Began to publish, v. 20. The Evangelization of the World in this Generation, is the inspiring motto of the Student Volunteer Movement. It is not a visionary programme, but a perfectly possible one. For, at least one-third of the world's population are nominal Christians. Imagine each one of these, the actual possessor of salvation himself, telling his unsaved brother or neighbor of Christ, and, further, through some one of the numerous missionary organizations, help to spread the gospel throughout the world. It would not, in such a case, be long before every human being had heard of the Saviour.

How great things Jesus had done for him, v. 20. The senses are delighted by the exquisite tints of the coloring agents used in

dyeing, or the delicate scent of the finest perfumes. Who

**The Greatest
Wonder of All**

could have supposed that these were produced by the chemist from the disgusting tar refuse of the gas factory? And yet this is no wonder at all, compared to the transformation wrought when Christ takes the vilest of men and makes him meet for a home in heaven in the company of the holy angels, giving him a beauty of character far beyond his power to imagine.

TEACHING HINTS

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

For Teachers of the Older Scholars

The stilling of the storm, which preceded this parabolic miracle, was not more impressive than the stilling of panic here recorded. Group the facts of the Lesson passage for the day as follows:

1. *The Panic of Men*, vs. 1-5. Picture the wild man of the mountains and the consternation he caused by: (a) His beastliness.

He was demonized—possessed with an unclean spirit, v. 2. This led him to discard clothing (Luke 8:27), and live like an animal. Caliban, in Shakespeare's *Tempest*, gabbling "like a thing most brutish," is not more repulsive. This man is a type in society to-day. The panic of the French Revolution was heightened by its fiendish brutality. (b) His morbidness. He withdrew from association with his fellows, and dwelt in caves that served as tombs, vs. 2, 3. The nastiness of his habits cast a haunting spell about

his life that made him an object of terror. (c) His violence. Attempts had been made to restrain him, but he always broke the fetters (v. 4), and so became an object of increased terror. (d) His uproariousness. People lay awake at night listening to his shrieks—for sounds travel far in that region,—and stood aghast when they approached by day and saw his suicidal attacks upon himself with sharp stones, v. 5. How about humanity on savage isles before the transformation of the gospel?

2. *The Panic of Demons*, vs. 6-10. Christ was Master, not only of the forces of the seen world (ch. 4 : 39), but also of the demons of the unseen world. When this man, whom others could not tame, came running to Jesus (v. 6), the legion of demons in him with one voice expressed their panic, v. 7. They knew they were in a superior Presence, with which they had nothing in common. They dreaded His word of doom, Matt. 8 : 29. Before obeying His command to set the man free, they cry in panic for permission to stay about, v. 10. Evil is seldom vigorously attacked without panic, Acts 16 : 19-22.

3. *The Panic of Swine*, vs. 11-17. Remember the Jewish abhorrence of swine, and the persuasion that these creatures were unclean. In Jewish eyes, the unclean spirits would do less injury to swine than to human beings. Picture the mad stampede down the hill, with the loud splashing in the water as they rushed into the sea, v. 13. Then note the commercial panic over the loss of the swine, as against the salvation of the man. The sight of the changed man only made them afraid, vs. 15, 17.

4. *The Cessation of Panic*, vs. 18-20. The proof that this man was in his right mind is found in his desire to leave the tombs and seek companionship. Christ, instead of allowing him to go with Him into regions where he was unknown, appoints as his sphere the region in which his former state had been most notorious, and where his influence to help others into the new life would be greatest, v. 20. Like Jerry McAuley, the converted river thief of New York, he testified with power amongst those who knew him best, v. 20. Where we are, is our proper sphere of service for Christ.

For Teachers of the Boys and Girls

How a man becomes a *man*, is the subject of this Lesson ; and especially Christ's part in the process.

I. A MAN WHO HAD LOST HIMSELF, vs. 1-5. A word or two about the stilling of the storm (ch. 4 : 35-41), a wonderful deliverance from peril. But here is a more dreadful sight still than even the raging tempest. Bring out by questions the terrible condition of this poor, agonized creature (vs. 2-5)—a sample of what the devil can do if he is allowed his own way. Most likely the man had yielded to him, as one yields to ill-temper, or falsehood, or profanity, or impure thoughts and deeds.

II. A MAN WHO FOUND THE SAVIOUR, v. 6. There was some good left, one little spark, which might yet kindle into a bright flame of light and life :—He recognized Jesus. There will be questions from the class as to how he came to recognize Him, and to come to Him. Who knows? At any rate, he was now like the prodigal in the parable (Luke 15 : 17)—he had "come to himself", saw himself as he really was, and so the need of God's power to save.

III. A MAN WHO FOUND HIMSELF, vs. 7-17. What a battle!—of the man with the evil spirits, and of Jesus with those same powers of darkness! Follow it step by step. (a) V. 7. The demons fighting down the poor victim's faith and hope, filling him with awful dread of the Christ. (b) V. 8. The mere word of the great Lord of earth and hell, by which the demon was quelled. (c) The demon's distress (vs. 9-13): he confesses that there is not one only, but many of them, and pleads that they be not sent back to hell, whence they had come, but into the nearby herd of swine. (d) The leave granted (see From the Library, page 224). (e) The amazement and dismay of the onlookers and owners. (f) In the midst of it all, the healed demoniac, once more himself, v. 15. Pause to mark the folly of the people in v. 17. But they were afraid of the loss of more swine : they chose their goods rather than their Saviour. Is such folly even yet dead?

IV. A MAN WHO WAS TO FIND OTHERS, vs. 18-20. What he desired was most natural, v. 18. What Jesus bade him do was most for the glory of God, because it was

A Fierce Demoniac Healed

most for the good of others (v. 19); and like a true disciple he yielded promptly to his Lord's will. Bring out the two points: (1) That if we have ourselves found Christ, and

so found ourselves, we are bound to tell others of Him; (2) That, usually, the best place, and always, the first place, to tell of Him, is amongst those we know best and love most.

ADDED HINTS AND HELPS

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

Lesson Points

With Jesus as our Leader, we need not fear the conflict with evil in its greatest strength. vs. 1-5.

Like the metal to the magnet, the sick in body and soul were drawn to the great Healer. v. 6.

True penitence hates sin more than it hates punishment. v. 7.

Nothing can resist the divine energy that throbs in the words of Jesus. v. 8.

The first step towards conquest is confidence. v. 9.

God shows His kindness alike in refusing and in granting our requests. v. 10.

The devil cannot tempt us without Christ's leave. v. 13.

Faith is the cure of fear. v. 15.

Jesus will not stay when we grow weary of His presence. vs. 17, 18.

Our mercies should constrain us to be missionaries. vs. 19, 20.

From the Library

On descending from the heights of Lebanon, I found myself in a cemetery. . . . The silence of the night was now broken by fierce yells and howlings, which I discovered proceeded from a naked maniac, who was fighting with some wild dogs for a bone.—Warburton's, The Crescent and the Cross.

Legion was my name by nature,
Satan raged within my breast:
Never misery was greater,
Never sinner more possessed.

Mischievous to all around me.
To myself the greater foe;
Thus was I when Jesus found me,
Filled with madness, sin and woe.
—John Newton.

Why did Jesus give this permission for the destruction of property? Some answers are

as follows: (1) If the owners were Jews, they were breaking their own law. (2) If they were Gentiles, by their practice they were undermining Judaism, the religion and national existence of the Jews. (3) A visible effect of the departure of the demons was necessary to convince the demoniac and the neighbors of the reality of the cure. (4) The ridding of the district of the demons more than balanced the loss of the swine. (5) The spiritual benefit was worth more than the cost of the miracle.—Condensed from Peloubet.

Though we are not tortured by the devil, yet he holds us his slaves till the Son of God delivers us from his tyranny. Naked, torn, and disfigured, we wander about till He restores us to soundness of mind. It remains, that, in magnifying His grace, we testify our gratitude.—Calvin.

Have you no words? ah, think again,
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me."
—Cowper.

I shall never forget how Professor Elmslie, in the brief delirium before death, when his mind was wandering, came back over and over again to, "God is Love, God is Love; I will go out and tell this to all the world. They do not know it."—Dr. Robertson Nicoll.

Prove from Scripture

That we should be witnesses for Jesus.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—How had Jesus just shown His power?

1-5 Whither did Jesus and His disciples go? Who met Jesus? Where did this man dwell? How was His strength manifested?

6-10 When did the man see Jesus? What

did he do? What did he ask Jesus not to do? What order did Jesus give? What question did he ask? The answer?

11-17 Into what were the evil spirits sent? What happened to the swine? What did the owners ask Jesus to do?

18-20 What did the cured man wish to do? What did Jesus tell him to do?

Seniors and the Home Department—How had Jesus shown His power over nature?

1-5 Where is "the country of the Gadarenes"? Where is Satan likened to a strong man? (Ch. 3: 27.) Show that Christ is stronger than Satan. (Heb. 2: 14, 15.)

6-17 Who did the demons believe Jesus to be? Did their belief save them? (James 2: 19.)

18-20 Show that the followers of Jesus are to be witnesses for Him. (Acts 1: 8.)

The Catechism

Ques. 16. *Adam the representative of the human race.* In the "covenant of life" (see Ques. 12), Adam was regarded as our representative. Had he been obedient, we should have shared with him the reward of life; since he disobeyed, we share the penalty inflicted on him. Why does not God place each man on trial for himself, instead of making his condition depend on the result of Adam's trial? It is a sufficient answer, that Adam, with his holy nature, was more likely

to endure the test of obedience, than we with our sinful nature. Our chance of eternal life, through obedience, was much better when made to depend on Adam, than if it depended on ourselves. The words, "by ordinary generation", are inserted to except Christ. He did not descend from Adam in the ordinary way.

The Question on Missions

Ques. 18. Scattered over 42 counties in Quebec, and on the borders of Ontario and New Brunswick, are 100 groups of French Protestants, representing 712 families and 463 single persons, 1,220 communicants and 917 Sabbath School scholars. They are ministered to by 28 French pastors and ordained missionaries, and 8 students. The work is conducted on lines similar to those followed by our English ministers, but often under circumstances trying and discouraging, and different from those prevailing in English congregations. The French missionary and his people are looked at askance, if not as enemies, by their Roman Catholic neighbors. He has converts at all stages of Christian knowledge. He has to train them in new modes of thought, and to make them feel the sinfulness of many things encouraged by the Church of Rome. Besides, he has to give much time to their material welfare, for not many Roman Catholics will give them work, and they are forced to emigrate.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus driving out demons.

Introduction—We heard last Sunday about two kinds of people in the world—Jesus'

friends and Satan's friends. To-day we are to hear about one who had been one of Satan's slaves, but who became a servant of Jesus. He was a poor, miserable man, whom Satan had filled with evil spirits called demons. These made him think bad thoughts, say bad words, and do bad deeds; so that he could not live with his friends, but lived out in a lonely place by himself, very unhappy (no slaves of Satan are ever really happy).

A New Friend—One day there came across this Sea of Galilee



(show map or draw outline) a little ship. It has come from Capernaum. One Person in it you all know. He has been preaching and teaching and healing and forgiving sins. We have heard some of the parables He has been telling His disciples. Five of you may print His name. Each make a letter—J-E-S-U-S. Yes! it is Jesus with His disciples! While they were crossing the water, a great storm arose, and Jesus told the wind and waves to "be still," and the storm stopped at once. The ship comes to land, and Jesus goes away through this part of the country (map), away among the mountains, where that "slave of Satan" lives. He sees Jesus coming afar off, and runs to meet Him, and worships Him; for, in some way, the man knows Jesus is God's Son. Jesus wants to help this miserable man. And what do you think He did? He drove all Satan's demons out of the man, and made him good and happy, and he became one of Jesus' servants. Everybody who knew the man was surprised to see him such a changed man. They could hardly believe it was the same man who had been so wild and wicked and unhappy. Jesus is able to drive out of us, all wicked thoughts and ways, and keep Satan from harming us. (Ask Him to do so.) The man did not want to leave his new Friend, Jesus. He asked Jesus to let him go away with Him and stay with Him all the time.

Golden Text—Jesus said NO! "Go home to thy friends, and tell them," etc., v. 19.

Home Mission Work—The man obeyed Jesus, went just where Jesus told him to go, went to ten cities (Decapolis, means the region of "ten cities"), home cities, and told everybody what great things Jesus had done for him. Jesus says to each boy and girl here to-day, "You have all heard about Me, about My kindness and power. You all know Me. Go home, and tell your friends about Me." Tell father and mother and brothers and sisters and friends and neighbors, that Jesus LOVES EVERYBODY, and wants to be the SAVIOUR OF EVERYBODY. Tell them the story you have heard to-day. Help in some way (How?) to send missionaries to tell everybody in our home land about Jesus. Let our motto be, "Canada for Christ."

Sing—Hymn 506, v. 1, Book of Praise:

"From ocean unto ocean
Our land shall over Thee Lord,
And, filled with true devotion,
Obey Thy sovereign word.
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes, and fountains.
To Thee shall tribute yield."

Something to Draw at Home—Print JESUS and below print SATAN (all crossed out).

Something to Remember—Jesus is stronger than Satan.

SUPERINTENDENT'S BLACKBOARD REVIEW

THE MIRACLE MISSIONARY

Ask the scholars to tell you all about THE MIRACLE (Print) of the Lesson. The arrival of Jesus and His disciples on the east side of the lake, the strange, wild being who met them, his sad condition, his worshipping of Jesus, the conversation of the Saviour with the victim, the wonderful cure, the fate of the swine, the effect on the owners,—bring out these points by a rapid fire of questions. Next, ask what the healed man wished to do, and what Jesus bade him do instead. The scholars will tell you what we call a man sent to make Jesus known to those ignorant of Him. He is a MISSIONARY (Print). Now, this man became a missionary—to whom? Yes, to his own friends and acquaintances. Jesus has done so much for us; we should be glad to tell of it to those near first, and also to those afar off. We cannot, perhaps, go far away, but we can help to send missionaries.

Lesson VIII.

DEATH OF JOHN THE BAPTIST

May 20, 1906

Mark 6: 14-29. Commit to memory v. 20. Read Matthew 14: 1-12; Luke 5: 1-20; 6: 7-13.

GOLDEN TEXT—Be not drunk with wine, wherein is excess.—Ephesians 5: 18.

14 And king Herod heard ¹ of him; (for his name ² was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore ³ mighty works do shew forth themselves in him.

15 Others said, That it is ⁴ Eli'as. And others said, That it is a prophet, ⁵ or as one of the prophets.

16 But when Herod heard thereof, he said, ⁶ It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John ⁷ had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 ⁸ Therefore Herodias had a quarrel against him, and ⁹ would have killed him; but she could not:

20 For Herod feared John, knowing that he was a ¹⁰ just man and an holy, and ¹¹ observed him; and when he heard him, he ¹² did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, ¹³ high captains, and ¹⁴ chief estates of Galilee;

22 And when the daughter of ¹⁵ the said Herodias

Revised Version—1 thereof; ² had become known; ³ do these powers work; ⁴ Elijah; ⁵ even as; ⁶ Omit it is, and from the dead; ⁷ Omit had; ⁸ And Herodias set herself; ⁹ desired to kill him; and; ¹⁰ righteous; ¹¹ kept him safe; ¹² was much perplexed; ¹³ and he; ¹⁴ the chief men; ¹⁵ Herodias herself; ¹⁶ she; ¹⁷ at meat; ¹⁸ and; ¹⁹ out; ²⁰ forthwith give me in; ²¹ but for the sake of his oaths; ²² of them that sat at meat; ²³ straightway; ²⁴ forth a soldier of his guard; ²⁵ to bring his head.

LESSON PLAN

I. Herod's Conscience, 14-20.

II. Herod's Promise, 21-25.

III. Herod's Crime, 26-29.

DAILY READINGS

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

M.—Death of John the Baptist, Mark 6: 14-29.
T.—A faithful preacher, Luke 3: 10-20. W.—A prophet, Luke 7: 19-28. Th.—The crown of life, Rev 2: 7-11. F.—Faithful unto death, Heb. 11:

EXPOSITION

Time and Place—March or April, A.D. 29; Jesus was in Galilee with His disciples.

Connecting Links—For about a year, John the Baptist had been imprisoned in the castle of Macherus, on the borders of Arabia, east of the Dead Sea (see Luke 3: 19, 20). The Lesson tells of his being put to death there by Herod.

III. Herod's Conscience, 14-20.

Vs. 14, 15. *Herod*; Herod Antipas, son of Herod the Great, Matt. 2: 1. He was sly and unscrupulous, like all the Herods. He was styled "tetrarch", a title meaning literally, "ruler of a fourth part", but used in a general sense, not unlike that of our "prince"; and, from B.C. 4 to A.D. 39, ruled over Galilee and Perea, a district east of the Jordan. The new city of Tiberias was a monument to his love of splendor in building. *Heard of him*; shortly after the death of John the

came in, and danced, ¹⁶ and pleased Herod and them that sat ¹⁷ with him, ¹⁸ the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went ¹⁹ forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou ²⁰ give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; ²¹ yet for his oath's sake, and ²² for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ²⁴ an executioner, and commanded ²³ his head to be brought; and he went and beheaded him in the prison:

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

32-40. S.—Feasting and folly, Dan. 5: 1-9. S.—Danger of intemperance, Isa. 28: 1-8.

Shorter Catechism—*Quest. 17. Into what estate did the fall bring mankind?* A. The fall brought mankind into an estate of sin and misery.

The Question on Missions—19. What is a missionary teacher? One who teaches a school supported by the Board, and does missionary work in the district. There are seventeen mission day schools, attended by both Protestant and Catholic children, in places where there is no other Protestant school.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 256, 260; 28 (Ps. Sel.); 255 (from PRIMARY QUARTERLY); 257.

Baptist, which occurred between the departure of the Twelve and their return, vs. 7-13, 30. *His (Jesus') name was spread abroad.* Up to this time, apparently, no news about Jesus had reached the king, occupied with his pleasures and ambitions; but now the report of the teaching and miracles of Jesus and His disciples penetrated within the royal palace at Tiberias. *John the Baptist.* "Herod's superstition and his guilty conscience raised this ghost to plague him." (Gould.) His conclusion is, that Jesus is John risen from the dead. Herod could not have been a Sadducee, Matt. 22: 23. *Mighty works.* John did not work miracles during his life, but Herod thought that, having come back from another world, he had brought new power with him. *Others said*; some of Herod's courtiers ("servants"), to whom he had spoken some of his fears *Elias*; Elijah, whose return

was commonly expected among the Jews (see Mal. 4 : 5, and compare Matt. 16 : 14). *A prophet*; like those of the Old Testament.

Vs. 16, 17. *Whom I beheaded*. His guilty conscience tells him that he alone is responsible. *Herod himself*; his own act. *Laid hold upon John*; arrested him. This was done before Jesus had begun His public ministry, ch. 1 : 14. The cause of the imprisonment is given next. *For the sake of Herodias* (Rev. Ver.); a granddaughter of Herod the Great, and so a niece of Herod Antipas, as well as of her first husband, Philip. This Philip was not Philip the tetrarch, whose capital, Caesarea Philippi, Jesus afterwards visited (Matt. 16 : 13), but his half-brother, as also of Herod Antipas.

Vs. 18-20. *It is not lawful*; because Philip was still living. John's rebuke was an act of supreme courage, for the Herods were well known to be vindictive and bloodthirsty. *Herodias . . . would have killed him*; because his counsel, if heeded by Herod, would send her away a ruined woman, disgraced and homeless. *Herod feared John*. John cast a spell over Herod, whose heart told him that he was a man of God, whose death would be avenged. It was the homage of vice to virtue. *Kept him safe* (Rev. Ver.); from the hostile intentions of Herodias. *Did many things* (Rev. Ver., "was much perplexed"); but he would not obey his conscience and put away his unlawful wife.

II. Herod's Promise, 21-25.

Vs. 21-23. *A convenient day*; for the plans of Herodias. *Herod . . . birthday . . . supper*; probably at the castle of Machærus, where John was imprisoned. The nobles and military officers even from Galilee were present at the feast. *The daughter of Herodias* (Rev. Ver.); Salome. *Danced*. No maiden of good character would have done what she did. The scene reveals both the immorality of Herod's court, and the vindictiveness of Herodias, who purchased her revenge at the price of her own daughter's degradation. *Swore unto her*; the wicked and reckless promise of a tyrant, perhaps half-drunken. *The half of my kingdom*. See Esther 5 : 3, 6 ; 7 : 2.

Vs. 24, 25. *Said unto her mother*. This

was the opportunity for which Herodias had been waiting. *With haste*; lest Herod's favor should cool, and his better side towards John re-assert itself. *Head of John*; a tigress-like revenge on the man who rebuked Herod and the wicked queen. *In a charger*; a platter, or flat dish.

III. Herod's Crime, 26-29.

Vs. 26, 27. *Exceeding sorry*. He had, perhaps, some pangs of conscience, along with a superstitious dread of ill luck from causing death on his birthday, and also some admiration for John, while he did not know what effect it might have on the people. *For the sake of his oaths*, etc. (Rev. Ver.). Herod is a true type of the tyrant. Blood counts nothing in the scale against his own pride and fear. He was ashamed also to be thought fickle, or perhaps cowardly, by his lords and their retinue. *Beheaded*. Herod was the guilty one, though a soldier of the guard ("an executioner") actually performed the deed. *In the prison*; a dungeon in another part of the castle.

Vs. 28, 29. *Head . . . to the damsel . . . to her mother*; the instigating agent of the crime. *His disciples*; a faithful band whom John seems to have had near him to the end, Matt. 11 : 2. *Corpse*; the headless body, perhaps left where the murder took place. Matthew (ch. 14 : 12) adds, "they went and told Jesus." Some time before they had been jealous of Jesus, John 3 : 25, 26. But they knew His regard for their Master (see Matt. 11 : 7-11), and in time of sorrow such appreciation becomes very precious.

Light from the East

DANCING—Was originally a natural expression of great joy, and as such it became a religious act in many primitive faiths, employed at marriages, births, anniversaries, and other special occasions in the religious life. But alongside of the dance of worship, there grew up one of quite another character, dancing by specially trained men and women for the entertainment of spectators. On the monuments, girls dressed in long, transparent clothing, with tambourines or castanets in their hands, turn round and round in quick time, bending their bodies in a coquetish

manner. This kind of dancing was much cultivated among the Greeks, and from them it passed to the Romans and the Hellenized Jews. Among them it was performed chiefly by women of the town. The fact that a princess of Israel thus demeaned herself, is a revelation of the moral atmosphere of Herod's court. The profession of the dancing

girls is still an important and lucrative one in the East, although their motions seem to us a somewhat tame and monotonous performance. They move backwards and forwards and sideways, now slowly, then rapidly, throwing their arms and heads about, rolling their eyes and wriggling the body into many languishing and suggestive attitudes.

APPLICATION

John the Baptist was risen, v. 14. The features of the man he had slain were photographed on the memory of Herod. They

were ever present to his inward gaze. It is so with all our evil deeds. We can never get away from the sight of them. "If 'twere done when it is done," said Macbeth, when he was planning the murder of his sovereign and guest. But it is not done. We have not finished with our sins when they have been committed. They will rise again as surely as our bodies, and proclaim that the guilt of them belongs to us. Oh, the torture of remorse, the agony of an accusing conscience! These are hell's sharpest pangs. Would we escape them? Then let us shun the sin that leads to them.

Prophet, v. 15. So people try to explain, and by the explanation, to minimize, anything great. It is said that a brother of Dr.

**Familiarity
Breeds
Contempt**

Chalmers, living in London, remained smoking in a tavern, while all the city was crowding to hear the famous Northern divine preach. A companion, not knowing the relationship, asked him, "Did you ever hear your namesake and fellow-countryman?" "Heard him," said the brother, "I heard his first screech." He persisted in thinking of that infant occurrence in stupid and jealous delight and scorn. So, too, we say of old warnings which have grown familiar, "We have heard that before," and, neglecting them, are lost.

It is not lawful, v. 18. Now, who was John to rebuke Herod? He was the voice of truth, and truth has always authority over vice and crime. Truth is so great, that the meanness of its mouth-piece cannot degrade it. If the house in which you are sitting catches fire, no one needs to beg your permission to sound the

alarm. Be it stranger, or schoolboy, or beggar, the barking of a dog, or the scurrying of mice, you respect and heed the warning and are grateful for it. And whoever or whatever awakens a person to his sin has done a friendly act. Do not despise the warnings of the divine Spirit, because He sometimes uses strange and humble heralds.

Heard him gladly, v. 20. Perhaps readiness to listen is the first element of profit. But it goes only a very little way. You may

**Where the
Profit Lies**

be fond of your teacher, and yet pay no attention to the teaching. You may love your parents, and yet break their hearts with disobedience. You may like the voice and manner of the preacher, and yet learn nothing from the sermon. We constantly hear people singing hymns because their ears are caught by the tunes, whereas, so far as any profit from the words is concerned, they might as well sing negro lullabies. Said Jesus, "If ye love Me, keep My commandments."

Made a supper, v. 21. And the wine flowed freely, no doubt. All was jollity and fun, as when a half-dozen young fellows meet in

the bar-room, which, in every About Treating community, flings open its doors that lead to ruin and death. But next day these chaps get up with a "head," and are unfit for an honest day's work. Down with treating! Close the bars! Let old and young unite in this demand, and make their wishes so plainly known, that the makers of our laws will not dare to oppose them!

Swore unto her, v. 23. "When wine is in, wit is out." Anything seems wise and noble

**Why He Signed
the Pledge**

and heroic to people in a merry mood of drunkenness. The guests at this supper, no doubt, considered this oath a truly royal utter-

ance, full of generosity, decision and courage. What a sorry piece of folly it must have seemed in the sober daylight of the next morning! "Wine is a mocker." It loves to make a laughing stock of its victim. One rigid abstainer told of his cure, as follows: "Once, in my drinking days, I saw a couple of fellows about half-loaded, who were making fools of themselves. I asked a friend of mine if I was like that when I was drunk. He said I was far worse. So I signed the pledge."

Her mother, v. 24. Here is an unwomanly woman, an unmotherly mother, and an inhuman human being. The worst is often

The Angelic
and
The Diabolic

just the corruption of the best. The higher the point from which the fall takes place, the longer the drop and the more ruinous the crash at the bottom. As an apple is a more pleasing thing than a piece of wood, so a rotten apple is more offensive than a rotten piece of wood. The vices of man are worse than those of any other animal. He can be more brutal than any brute. As he is meant to be the highest of creatures, so he sometimes sinks lower than the lowest. This is a matter for deep and serious thought. By just as much as the angelic is possible for us,

by just so much is the diabolic. Satan was an archangel.

Exceeding sorry, v. 26. When Theodore Parker was a child of six, he one day lifted a stick to strike a tortoise, as he had seen older boys do. But in that moment

The Inner Voice an inner voice whispered loud and clear, "It is wrong." In his fright the boy hastened home to fling himself into his mother's arms. "What was the voice?" he asked. And his mother answered, "People call it conscience, but I prefer to call it the voice of God in the soul. Always your happiness will depend upon obedience to that little voice." How glad Herod would have been afterwards, had he yielded to the leading of that sorrow for his foolish promise and revoked it!

The King commanded, etc., v. 27. It is a stiff undertaking to conquer conscience. Herod seemed to have succeeded in it. But

A Stiff Task in fact, as v. 14 reveals, conscience re-awakes, and the king is rent with fierce remorse. Conscience, sooner or later, avenges all disobedience. The only way with it, is to do as it bids. He that is rash enough to do otherwise pays dearly for his folly.

TEACHING HINTS

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

For Teachers of the Older Scholars

The narrative moves steadily, step by step, to its tragic climax. Let your aim be to make the steps clear.

1. *The Alarm of an Evil Man*, vs. 14-16. Herod's conscience is disturbed by what he hears of the power of Jesus. The thought will not down, that this can be no other than the ghostly presence of the murdered John. The suggestions of others as to the identity of Jesus (v. 15) do not quell his fears, v. 16. MacBeth and Lady Macbeth were not more haunted than Herod. An evil life lies behind him. He has refused, so far, to forsake it. Now that conscience stirs, there is some hope for him. Yet he hardens his heart, and comes in the end to treat Jesus at His trial with cynical frivolity, Luke 23 : 11. He lost himself by disregarding his conscience. He did

"many things" (v. 20)—that is, everything but the right thing, Isa. 55 : 7.

2. *The Greater Alarm of an Evil Woman*, vs. 17-20. Herodias not only hated John (v. 19), but dreaded him. This precipitated the tragedy. She felt that, so long as John was at large and free to denounce her improper relation with Herod, she could not be safe. She gave Herod no peace on this point. It was something to get John in prison; but it would be better if he were out of the world altogether, v. 19. Her alarm was increased by the knowledge that a spell was cast over Herod's evil mind by the bold goodness of John. Evil men have been known to admire good people who have the courage of their convictions. It was not that Herod simply "observed" John (v. 20), but that he "preserved him"—"kept him", or "saved him", as the Margin expresses it. The greater the delight he seemed to take in John, the more Herodias trembled for herself, and the more

she plotted to put John out of the way. This leads to :

3. *The Apparent Triumph of Evil*, vs. 21-29. You will have no difficulty in drawing from your class the particulars of the birthday feast and the all-engrossing spectacle of a wicked daughter trained by a wicked mother to work her own purposes. Picture the lewd dance before the intoxicated guests, and the maudlin offer of Herod, vs. 22, 23. The daughter had been instructed before, what to ask (Matt. 14 : 8), but evidently wavered over the enormity of the deed, or else the glitter of all she might ask instead. The wicked mother must have persuaded her that, unless they demanded John's life, their own lives would be in perpetual danger through his influence over Herod. Hence the tragedy, vs. 27, 28. Evil has seemingly triumphed, v. 29. But before you close, show the other side. The disciples went and told Jesus, Matt. 14 : 12. What would Jesus tell them ? (a) That this kind of triumph was nothing new, Luke 11 : 49 ; (b) That it is at best short-lived, Matt. 23 : 37, 38 ; (c) That it is only apparent, Luke 18 : 8. Whilst Herod and Herodias died miserably in exile, the cause with which John was identified has lived ever since.

For Teachers of the Boys and Girls

The Lesson "lifts the lid" from a palace and lets us see what is passing within. There was everything there which we are apt to think will make people happy—wealth, power, youth, beauty, friends ; yet it was a *most unhappy household*.

The father. Herod, the tetrarch (see Exposition), a man of ability and of wealth, with a strain of goodness, too, for he recognized the good that was in that prophet of God, John the Baptist, v. 20 ; fairly launched now upon the downward way of evil. Although having already a wife of his own, he had married the wife of his brother Philip (v. 17), who had deserted her rightful husband ; and because John had rebuked him, he had cruelly and unjustly cast him into prison, v. 17. To enter on the pathway of sin, is to start downward upon an ever steepening inclined plane. We shall see how fast and far Herod plunged.

The mother. Herodias, a beautiful and bewitching woman, so history says, but intoxicated with ambition. She deserted her husband, Philip, because he was disinherited and poor, and fled with this Antipas, who was a rich ruler. Again, a bad beginning : hating John the Baptist because of his honest reproof ; determined to kill him, v. 19. What chance of stopping in any such mad career of sin ? What sort of mother for a growing daughter ? No blacker blight can rest on a household than a mother lost to shame.

The daughter. A princess, but, as we shall see, with nothing in her above the baseness of the vilest. Perhaps the victim of her unfortunate surroundings and training, but apparently willing enough to go with the current. Good parentage, pious home life : these are of priceless value. The lack of them is an almost insurmountable handicap in the race of life.

The lurid birthday party. Be careful to explain the words of v. 21—"convenient", to Herodias to carry out her wicked purpose ; "supper", a great feast, with flowing wine ; "chief estates", the chief men. The dancing at such feasts came after the feasters had well drunk, the dancers being hired women of little esteem. This time it was the queen's daughter, and with her mother's consent ; to such awful depths will revenge descend ! The half-drunken king and his companions in riot, their delight at the lewd dance, the king's silly promise ; then the girl's indecision, going to her mother with a question, "What shall I ask ?" ; the mother's prompt, cruel reply (v. 24) ; her haste back (v. 25) ; and then the horrible murder in the dungeon, and the ghastly evidence of it on the platter, vs. 27, 28. As sad reading as was ever written ; as sad a birthday as was ever had ; and sin was the sadder.

A little gleam of light. It comes in v. 26,—the king's hesitation ; which, alas, immediately dies out again. It appears once more in vs. 14-16, in his remorse and dread, which showed that he could still feel. Was there a possibility of pardon and salvation for Herod ? Yes, truly (see 1 Tim. 2 : 4). But there was no penitence ; hence no change. This is the same Herod who joined in the condemnation of his Lord and Saviour, Luke 23 : 11.

ADDED HINTS AND HELPS

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

Lesson Points

Terrors grow apace in the soil of a guilty conscience. vs. 14-16.

Each man must bear the blame of his own sin. v. 17.

A true patriot will condemn evil, whether in sovereign or subject. v. 18.

God's law takes account of murder in the heart as well as in the outward act. v. 19.

"Conscience does make cowards of us all." v. 20.

Opportunity is the test of character. v. 21.

For the false joy of a reckless moment, we may have to pay the price of endless remorse. vs. 22, 23.

"What shall I ask?" Well for the young, if they seek the counsel of God and of good men. vs. 24, 25.

Satan is a hard master to serve. v. 26.

"That life is long which answers life's great end." v. 29.

From the Library

John, than which man a sadder or a greater

Not till this day has been of woman born,

John, like some lonely peak of the Creator

Fired with the red glow of the rushing morn.

—Myers.

Ahab surrendered his soul to the imperious Jezebel, and Herod was ruined by Herodias. Each is the sport of strong influences from without, and warns us that a man, no more than a ship, can hope by drifting to come safe to haven.—Chadwick.

I sat alone with my conscience

In a place where time had ceased,

And we talked of my former living

In the land where the years increased.

The ghosts of forgotten actions

Came floating before my sight,

And things that I thought were dead things,

Were alive with a terrible might.

The visions of all my past life

Was an awful thing to face,

Alone with my conscience sitting

In that silently solemn place.—Dean Stubbs.

In imitation of the Roman emperors, the Herodian princes kept their birthdays with

feasting and revelry and magnificent banquets.—Cambridge Bible.

The Sunday School Chronicle quotes from a placard issued by the Borough of Camberwell, London, England, the following opinions of the medical profession on the use of alcohol:

(1) "It is a mistake to say that stimulants are necessary for those doing hard work; this can usually be done better without alcohol.

(2) Alcohol is really a narcotic, dulling the nerves like laudanum or opium. Its first effect is to weaken a man's self-control, while his passions are excited; hence the number of crimes which occur under its influence.

(3) The habit of drinking to excess leads to the ruin of families, the neglect of social duties, disgust for other work, misery, theft, and crime. In short, alcoholism is the most terrible enemy to personal health, to family happiness, and to national prosperity."

Moses and John, the first and the last of the prophets, thirteen centuries between them, closed their lives almost on the same spot. Within sight, also, is the scene of the translation of Elijah.—George Adam Smith.

Do we know a road or street where there are no funerals? The pathway of the (righteous) is immortality. To those who walk with God, death makes no difference.—Professor Denney.

Prove from Scripture

That God's servants need courage.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Who put John in prison? How long was he there?

14-20 Which Herod is mentioned in the Lesson? Whose son was he? Who did he think Jesus to be? Whose lawful wife was Herodias? Whom had she now married? Who had spoken against her sin? What did she wish to do to John?

21-25 When did Herod make a feast? Who danced before the feasters? What did Herod promise her? What did she ask? At whose bidding?

26-29 How did Herod feel? Why? Why would he not refuse Salome? How was John killed? What did his disciples do with his body? Whom did they tell about his death?

Seniors and the Home Department—
Tell what you can of John the Baptist.

14-20 Describe the character of Herod. Why had he not heard of Jesus? What led him to think He was John the Baptist risen again? What Roman governor was troubled by an apostle's preaching? (Acts 24 : 25.) Who are spoken of as "being past feeling?" (Eph. 4 : 17-19.)

21-25 What foolish promise did Herod make? Describe the drunkard's doom in this life. (Prov. 23 : 21.) In the life to come. (1 Cor. 6 : 10.)

26-29 What apostle was killed another Herod? (Acts 12 : 1, 2.) What does Jesus teach about taking oaths? (Matt. 5 : 33-37.)

The Catechism

Ques. 17. *The result of the fall.* The Question teaches that the fall brought mankind into an estate (state or condition) of (1) sin, (2) misery. Two elements enter into the state of sin. There is, first, the burden of guilt. The sinner has broken the law of God, and lies under the just sentence of the righteous Judge, Gal. 3 : 10. No one can plead innocence, Rom. 3 : 23. Then, sin is an inward disease, like leprosy, incurable save by divine power. (See Rom. 7 : 21-24.) The consequence of sin is death (Ezek. 18 : 20), that is, separation from God, the only source of life and happiness. The misery resulting from sin is manifested in every part

of man's nature, body (physical sufferings may be traced back ultimately to sin), intellect (Rom. 1 : 21, 22), affections (1 John 2 : 16), and will, Rom. 6 : 16, 17.

The Question on Missions

Ques. 19. The chief factor in the religious, mental and moral elevation of a people is the education of the young. Without it there can be no true national advancement, or social progress, and no spiritual and practical Christianity. Ignorance is ever the mother of superstition. And this has always been a main hindrance to evangelization in Quebec, where primary education, although improving, is lamentably deficient. In places where there are a few French Protestants, and no Protestant school, the policy of the Board has been to open mission schools, which Roman Catholic children may attend as well as those of scattered English families. There are at present 17 such schools, with an enrolment of over 400 scholars, of whom about one half are Roman Catholics. Nearly an equal number of schools started in this way have become regularly organized "dissentient" schools. These schools have benefited their communities, not only directly, but indirectly, in provoking the Roman Catholic clergy to open schools where otherwise there would be none, as well as stimulating those existing to do better work.

FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*Jesus troubling a murderer.

*Introduction—*We have not drawn a crown for a long time, but we'll draw one now, for

we are going to speak about a king, and, sad to say, he was a bad king. His name was Herod.

*John the Baptist—*Recall the coming and message of John the Baptist. By some means he found his way into Herod's palace. He saw that Herod was a bad man and drank wine and strong drink, and had a very bad queen. John told the king and queen that they were bad, and warned them to stop their evil ways, or God would punish them.

*Nearly a Good Man—*King Herod listened to John (v. 20),



but Queen Herodias was very angry, and made up her mind she would get some one to kill John, because he had spoken so boldly against her wickedness.

Spoiled by a Bad Companion—Outline a prison. The bad queen coaxed Herod to put John in prison, and Herod did so. Sometimes little people are coaxed to do bad things, to be disobedient to father and mother, or to be untruthful or dishonest (illustrate by a story). Beware of bad companions. Let us look in upon Herod on his birthday. He is giving a feast to his nobles and great men. The tables are laden with rich foods, everything that money can buy, and a great deal of wine is being served to the guests, till they are quite losing their senses. Herod, too, has taken too much wine, and hardly knows what he is saying. The wicked queen sends her beautiful young daughter to dance and sing, to amuse the guests after the feast. She so pleased the king with her dancing, that he foolishly told her he would give her anything she asked. The bad queen told her to ask the king to kill John the Baptist. Herod thought he must "keep his word." Don't you think it is better to break a bad promise than to keep it? The foolish, stupid king was sorry, but he was ashamed to do right before his guests, who had all had too much

wine and were perhaps shouting to him to "keep his promise."

Death of John the Baptist—Soldiers are sent to the prison, and John is put to death by the cruel order of Herod.

A Bad Conscience—Do you think the king forgot that he had done this bad deed? No! His conscience, like a voice inside him, kept him in mind of it. He was sorry, but that could never undo the wrong he had done. (Illustrate by a simple story of a child whose sorrow could not undo the wrong.)

Jesus' Coming—Now Herod hears of Jesus. He is afraid. He thinks this One who is preaching and teaching and doing these wonderful works must be John the Baptist risen from the dead. Print—

SIN { MAKES COWARDS.
BRINGS SORROW.

No one can take away sin but Jesus. He can wash away our sin, and make us brave and good. But alas! poor wicked King Herod did not ask Jesus to do this for him, though Jesus was so willing to do it, as He is in the case of every sinner.

Something to Draw at Home—Draw a crown, and remember that wicked Herod wore a crown on earth, but good John the Baptist wears a crown in heaven.

Something to Remember—Sin brings sorrow.

SUPERINTENDENT'S BLACKBOARD REVIEW

DIS-OBEYING CONSCIENCE

A good starting-point will be the story of Theodore Parker (see Application). Ask the scholars for an example from the Lesson of OBEYING CONSCIENCE (Print). They will probably name John the Baptist. Make vivid all that it meant for him to do what conscience bade him do—speak out against the wickedness of the king and queen. Picture the hatred of Herodias, and her plot, at last too successful, to have the brave John put to death. Now, ask for an example, also from the Lesson, of DIS- (Print) obeying conscience. Herod will at once be named. Ask who it was that kept persuading Herod to do wrong (Herodias), and who urged him to do right (John). Which counsel did Herod's conscience tell him he should follow? Which did he follow? What great crime did he at last commit? Is it better to be like John or like Herod? Remind the scholars that John is now enjoying his reward. The only wise and safe path for us is that of obedience to conscience.

Lesson IX.

FEEDING THE FIVE THOUSAND

May 27, 1906

Mark 6 : 30-44. Commit to memory v. 41. Read Matthew 14 : 13-21; Luke 9 : 10-17.

GOLDEN TEXT—My Father giveth you the true bread from heaven.—John 6 : 32.

30 And the apostles ¹ gathered themselves together unto Je^sus, and told him all things, ² both what they had done, and ³ what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And ⁴ they departed into a desert place ⁴ by ship privately.

33 And the people saw them ⁵ departing, and many knew ⁶ him, and ⁷ ran afoot thither out of all cities, and outwent them, ⁸ and came together unto him.

34 And Je^sus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, ⁹ This is a desert place, and now the time ¹⁰ is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves ¹¹ bread: for they have nothing to eat.

Revised Version—¹gather; ²whatsoever; ³went away in the boat to; ⁴apart; ⁵going; ⁶them; ⁷they ran there together on foot from all the cities; ⁸Omit rest of verse; ⁹he came forth and saw a great multitude, and he had compassion on them; ¹⁰The place is desert, and the day is now far spent; ¹¹somewhat to eat; ¹²But; ¹³And; ¹⁴that all should; ¹⁵he took the; ¹⁶he gave to the disciples; ¹⁷broken pieces, twelve basketfuls, and also of; ¹⁸ate; ¹⁹Omit about.

LESSON PLAN

I. The Master, 30-32.

II. The Multitude, 33-37.

III. The Miracle, 38-44.

DAILY READINGS

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

M.—Feeding the five thousand, Mark 6 : 30-44.
T.—A useful lad, John 6 : 5-14. W.—Four thousand fed, Matt. 15 : 32-39. T.—A reminder, Mark 8 : 14-21. F.—Bread from heaven, Exodus 16 : 11-18.

EXPOSITION

Time and Place—April, A.D. 29; a plain near Bethsaida, northeast shore of the Lake of Galilee.

Connecting Links—The twelve disciples had returned from the mission through Galilee, on which Jesus had sent them by twos (Matt. 9 : 36 to 11 : 1; Mark 6 : 7-13; Luke 9 : 1-16), reporting their great success, ch. 6 : 30; Luke 9 : 10. During their absence, Jesus (see last Lesson) had heard of John the Baptist's death. The Teacher now wishes to gather up, in solitude with them, some of the lessons of their tour. But the eagerness of the multitude changes His purpose.

I. The Master, 30-32.

V. 30. *The apostles*; a title (meaning, "those sent forth") describing the preëminent function of the Twelve, used by Mark only here, when they had just returned from an apostolic mission. *Gathered . . . unto Jesus*;

37 ¹² He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 ¹³ He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them ¹⁴ to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds and by fifties.

41 And ¹⁵ when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and ¹⁶ gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up ¹⁷ twelve baskets full of the fragments, and of the fishes.

44 And they that ¹⁸ did eat of the loaves were ¹⁹ about five thousand men.

S.—The true Bread, John 6 : 24-34. S.—Living Bread, John 6 : 41-51.

Shorter Catechism—Review Questions 15-17.

The Question on Missions—20. What are the Point-aux-Trembles Mission Schools? They are boarding schools, with accommodation for about 100 boys and 70 girls, situated nine miles east of Montreal. These schools were founded in 1846, and upwards of 5,000 French-Canadians have been educated in them. Principal Brandt and seven assistants compose the teaching staff.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 404; 418; 81 (Ps. Sel.); 320 (from PRIMARY QUARTERLY); 197.

at Capernaum (see Connecting Links). *Told . . . all things*; for it was a very momentous experiment they had just made. With joy they recounted the sermons they had preached, the conversations they had held, and the miracles they had wrought through the power Jesus had given them, Matt. 10 : 1.

Vs. 31, 32. *Come ye . . . apart*; in order to escape the thronging multitudes. Sorrow on account of John's death, and perhaps peril to His own life from Herod, the murderer of His forerunner and friend, formed one reason for this withdrawal. *Rest a while*; after their recent travels and toils. Jesus sympathized with His disciples' need of the rest which He so often failed to get for Himself. *Many coming and going*. How often the Gospels picture Jesus as in the midst of multitudes, who, in their eagerness, were really hindering His work of instructing the Twelve! *Desert place*; not a barren, but a

thinly inhabited region (see Time and Place). *By ship*; Rev. Ver., "in the boat".

II. The Multitude, 33-37.

Vs. 33, 34. *People* (Matt. 14 : 13, Rev. Ver., "multitudes") *saw them*. Their every movement was closely watched. *Ran afoot*. The distance by land from Capernaum to Bethsaida was not much greater than that across the lake. *Out of all cities*; such as Capernaum, Chorazin, Bethsaida, from which the boat could be seen during its whole course. *Outwent them*. They ran round the head of the lake, forded the Jordan, and were ready to meet Jesus. *Came out*; from the boat, or possibly from some retired spot where He had spent part of the day with His disciples. *Much people*; Rev. Ver., "a great multitude," increased by those who were on their road to Jerusalem at this time, to keep the Passover, John 6 : 4. *Moved with compassion*. These beautiful words take us down into the heart of Christ. The sight of the crowds defeats His purpose of rest, for He cannot leave such a needy throng. *Sheep not having a shepherd*. Unfed by their religious leaders of the official class, they were hungry for the bread of life. *Began to teach*; and to heal the sick as well, Matt. 14 : 14.

Vs. 35-37. *Day . . . far spent*. It was late in the afternoon, between three and six o'clock, the "first evening", Matt. 14 : 15. *Send them away*; while it is yet daylight. *Nothing to eat*. All day they had been without food. *Give ye them*; an impossible command in the eyes of the disciples. *Two hundred penny-worth of bread*. See Light from the East.

III. The Miracle, 38-44.

Vs. 38, 39. *How many loaves, etc.?* Jesus wished them to realize the inadequacy of the supply. *Five*. John says "barley loaves", round, flat cakes about the size of a plate, the food of the lower classes. *Two fishes*; small pickled fish, like our sardines, hardly more than a relish. The whole supply was a lad's lunch, John 6 : 9. *Sit down*; as at a regular meal. *By companies*; by groups, as though arranged at a banquet. *Green grass*. See Light from the East.

Vs. 40, 41. *In ranks*; literally, garden beds, probably because of the variegated colors of the clothing on the green grass, the pictur-

esque touch of an eye-witness. *By hundreds, and . . . fifties*; so as to be easily served. *Had taken the five loaves, etc.* The words of this verse are nearly identical in the first three Gospels (compare Matt. 14 : 19 and Luke 9 : 16). Jesus, like the father of a family, *looked up to heaven*, thus directing their thoughts to the bountiful Giver of all. *Blessed*; gave thanks (John 6 : 13), as we do at meals. So, the last meal of Jesus with His disciples, the Lord's Supper, opened with a prayer of thanksgiving (Luke 22 : 17, 19); hence it is called the Eucharist. *Gave them*; kept giving. The disciples act here in the distribution of bread, just as they did to the world afterwards, in distributing the bread of life. They gave to the world what they got from Jesus.

Vs. 42-44. *All . . . were filled*. None were missed, and all had plenty. *They*; the apostles. *Baskets full*; large baskets, such as every Jew carried when on a journey. They were "made of rushes, reeds, twigs, or ropes." *Of the fragments*; not crumbs, but unused pieces broken by Jesus and His disciples. The quantity left over shows the abundance of the supply. From the command to gather them up (John 6 : 12) we learn that economy is a divine law. *Five thousand men*; "beside women and children", Matt. 14 : 21.

† Light from the East

GREEN GRASS—In the hot Jordan valley, grass is never green after April, as the fierce sun and the extraordinary dryness of the air shrivel it up, and this confirms the statement of John that the Lesson miracle occurred at the Passover season (the second Passover in our Lord's ministry, see John 2 : 13-25). The place was a plain at the northeast corner of the Sea of Galilee, where the people followed Jesus, and where they were joined by crowds on their way to Jerusalem.

PENNYWORTH—The Roman denarius, rendered penny, was a silver coin about the size of our ten cent piece, but thicker. The aureus, the standard gold coin of the empire, worth about five dollars at the present price of gold, was equal to twenty-five denarii, each of which would thus be equivalent to twenty cents. The translators of our Bible fixed its value at fifteen cents, estimating it

by the value of silver in their day. But not only is there a difference between the value of a coin as bullion, and its value as a legal tender, but the price of silver is a very changeable quantity, and the purchasing power of a

coin is its real value. A penny was then the day's wages of a workingman, so that it was about equal to our dollar to-day, and the whole sum to \$200, which would allow four cents worth of bread to each man.

APPLICATION

Told him, v. 30. If you meet an old school friend, the first thing you say is, "Tell me all about yourself. Where have you been and what have you been doing?"

Tell Jesus! And he tells you with pleasure and relief, of his successes and struggles. Do you think that Jesus cares little about your career? Every morning He likes to be told of what you purpose for the day. Every evening He remembers, and wants to be told how you have fared. If there is any special difficulty, any puzzle or injury or temptation you have met, He wants you specially to tell Him of that. For it is His joyous mission to help in every time of need.

Rest a while, v. 31. There is a foolish recitation called, "No holidays in heaven." Its suggestion is that there should be no holidays on earth. Now, we always supposed that it was all holidays in heaven. For rest comes after work. Only those who do no work need no holiday. And only they have a grudge at recreation. A human body is both a machine and an organism. As a machine it needs repair, as an organism it needs recuperation. Sleep is holidays, and the sleep of the laboring man is sweet. Holidays are good things, if you have earned them. The old verse of the school primer is good advice:

"Work while you work,
Play while you play;
That is the way
To be happy and gay."

Sheep not having a shepherd, v. 34. In the old feudal days, a vagrant was called a "masterless man." He was a pitiable object. Nobody exercised authority over him. Nobody set him his task. Nobody protected him from his foes. Such is any one who rejects the rule of God over his life: "king of himself, that heritage of woe." The sheep cannot escape from its own nature.

It is forever a creature needing a shepherd. No more can man escape from his human nature. He needs God. His true citizenship is in the kingdom of heaven, and his only chance of happiness lies in obedience to its divine government.

Give ye them to eat, v. 37. Livingstone once told an African chief of Christ's love for sinners. "Did your father know of this?" asked the hearer. "Yes," said the missionary. "Then," replied the chief, "why did not your father come and tell my father about it?" Oh, the world is so hungry of soul for the love of God! What joy to tell those near at hand the message they long for, to carry or send it to the dark hearts and homes of the heathen!

Five, and two fishes, v. 38. It was a boy's lunch, but in Jesus' hands was multiplied into an immense banquet. Our Lord was a practical Arithmetician. He did not work sums on a blackboard, but He worked them in actual stuffs and commodities. With His own life He performed the same miracle of multiplication. His words, spoken to a few people, are in millions of copies of the scriptures. His love is operating in numberless hearts. His blood is washing away uncounted sins.

Did all eat, and were filled, v. 42. There was plenty. Our Saviour never gave but He gave abundantly. He never half healed a cripple, or gave a leper a few years' respite from his plague.

A Complete Salvation No invalid ever tottered away from His presence saying, "I think I feel a slight improvement." When He raised the dead, it was to a life of immediate health and vigor. Never doubt the power of Christ to redeem your whole life, and to redeem it wholly. He is able to save unto the uttermost; and willing, as well, if we are but willing to put ourselves in His hands.

The fragments, v. 43. There is always something over in God's gifts to us. It is not

meant, nor is it necessary, that we shall consume them all ourselves. It
The Use of may be only a trifle we have to
Fragments give, perhaps only a cheery
 word or a pleasant smile, but the poorest can be distributors, as well as recipients, of heaven's kindness. The chief blessedness of God Himself consists in giving without stint the bounties of providence and the riches of grace. Let us covet the joy of the dispenser.
About five thousand, v. 44. A big company to provide for. But Jesus, as Lord of

all, was accustomed to providing daily, for all the myriad inhabitants of
To Save a all the myriad inhabitants of
"World" earth. And His plan of redemption is on a gigantic scale.
 It is a "world" that He came to save, and no mere handful; and it is "into all the world" that He sends the heralds of His cross. The only way in which people can be saved is one by one. But our work is only just begun when we succeed in bringing one soul to Christ. The whole world should be on every Christian's heart.

TEACHING HINTS

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

For Teachers of the Older Scholars

The Lesson illustrates Christ's close relation to—

1. *Human Work*, v. 30. The apostles had been very busy, and came to report their doings to Jesus. Work is a means of grace, Titus 3 : 14. It gives added zest to the enjoyment of Christ's society. No work can be right for us, which we cannot with a good conscience report to Christ, Col. 3 : 17. Fidelity to Christ should be our strongest incentive to faithful work, Col. 3 : 23, 24, Eph. 6 : 6-10. The disciples worked for Christ till they grew tired. Jesus saw it, and so reveals Himself in close relation to—

2. *Human Rest*, vs. 31-34. A short, well timed interval of recuperation secures better work. Christ, by His example, teaches us that change of scene amidst continued service may be a form of rest. He withdrew with the disciples to a retired spot, v. 32. The multitude, eager to see more of Him and hear more, outran Him. His rest was to be like that which He got at the well in Samaria (see John 4 : 34, 35). The sight of the great crowd, like a flock that had lost such a rare shepherd as John the Baptist, and in the priestly orders of the day had found no real guides (*Zech. 11 : 5*), touches His heart. He resolves to find His own rest in shepherding this forlorn multitude. So we see Him in relation to—

3. *Human Refreshment*, vs. 35-44. As the day advances (v. 35), the crowd has grown tired and hungry, v. 36. Earlier in the day

Jesus had anticipated this, and had set Philip thinking as to the best method of meeting the case, John 6 : 5, 6. Philip had failed to penetrate to Christ's real intention. In common with the other apostles, who now come with him to Jesus (v. 35), he saw only (a) Their own resourcelessness. There was nothing for it but to send the crowd off to forage for themselves, v. 36. To buy food enough for all would need more money than they could give (v. 37), and the supplies actually in hand were too slim, v. 38. But at this point their eye are opened to see (b) Christ's resourcefulness. He secures order in the crowd (vs. 39, 40), so that they may be easily reached, then He takes what the disciples have in hand, and, with a significant look to heaven, to indicate the closeness of His fellowship with the Unseen, He performs a sudden miracle of multiplication. He turns the seemingly inadequate, into what proves more than adequate to meet the need, vs. 43, 44. That is still His way of doing. The most insignificant means are, by unseen influences, multiplied for the attainment of far-reaching ends. 1 Cor. 1 : 27-29.

For Teachers of the Boys and Girls

The scholars never tire hearing of Jesus, if only what He said and did be put vividly before them. This Lesson gives three beautiful glimpses of Him as a Shepherd : that is one of His own names for Himself, John 10 : 14. We see Jesus as—

1. *Too weary to work*. (a) He was weighed down by woe (see last verse of last Sabbath's Lesson, v. 29 of this chapter). (b) Besides, He was burdened with the work of His apos-

cles, v. 30. What is the meaning of the word "apostle"? Who were the apostles? On what errand had they been sent? (c) He was wearied with teaching the crowds that thronged His ministry,—not weary of, but weary in, His labors;—and so He proposes quiet and rest. How close to us it brings this Lord from heaven! He needed and took rest, just as we need it, and must take it, if we are to do our best work. The weary Christ resting, is a lesson on holidaying for those who have worn themselves in service—rest, in order to more effective labor.

2. *Too loving to rest long.* Recall the scene at the well of Samaria, and how the wearied Christ spent His noon-spell teaching the woman who came to draw water. V. 33 describes how the crowds followed Him now to His retreat. When He saw them, how did He feel? Why did He pity them? What did He do? "Began to teach them many things." Many a weary father, mother, teacher, minister, can understand; for the earnest, loving worker is easily tempted back to work again.

3. *Too tender to withhold.* Question as to

the wearing away of the day, the pitiful state of the crowds, who had come hurriedly and unprepared (v. 33), no provision in sight (v. 36); the anxiety of the disciples; their proposal to disperse the crowd to a weary search for food; the astounding proposal of their Master (v. 37); the disciples' surprised enquiry (v. 37); His calm response, v. 38. They know their Master, by this time, well enough to expect something great, and so are ready to obey, when He directs, v. 39. Stop to discuss the faith and obedience of the Twelve in the face of the circumstances. It is like the obedience of the missionary and his faith,—say, of Livingstone in the wilds of Africa, of MacKay in North Formosa. But when Christ commands, who may disregard? Then question on the remaining verses, bringing out what may be called the arithmetic of the miracle, the *multiplication* of the loaves and fishes, their *division* amongst the multitude, the *addition* to the supplies of the twelve baskets full, when all had finished eating. It is the tender Shepherd feeding His sheep. Psalm 23 : 1, indeed the whole Psalm—that sweetest of all the Psalms—comes in fittingly.

ADDED HINTS AND HELPS

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

Lesson Points

There is no joy like the joy to be found in the service of Christ. v. 30.

The Saviour, who often could not find rest in His own weariness, is full of sympathy for His weary followers. v. 31.

Men should see mirrored in the disciples the attractiveness of the master. vs. 32, 33.

The compassion of Christ is an unfailing fountain in the desert places of life. v. 34.

Human helplessness furnishes the opportunity for divine efficiency. vs. 34, 35.

Nothing that Christ commands is impossible. v. 37.

We must use our own resources to the utmost before God will supplement them. v. 38.

System is essential to success. vs. 39, 40.

Prayer opens up a channel between heavenly bounty and earthly need. v. 41.

The world's demands can never exhaust the supply of gospel riches. vs. 42-44.

Prove from Scripture

That God's people shall not want.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—Where was Jesus? Of whose death had He just heard?

30-32 What had the apostles been doing? What did Jesus know they now needed? Whither did He take them? How did they reach this place?

33, 34 Who went on foot to the same place? Were there many of them? How did Jesus feel toward them? What did He do for them?

35-37 Until what time did Jesus teach and heal the people? What did the disciples then wish Him to do? How much provision was on hand? What did He bid the disciples do?

38-44 What command to the crowds? What did Jesus then do? The disciples? Did every one have enough? How much was left over? What was done with it?

Seniors and the Home Department—

Where did the Lesson miracle occur? At what time of the year?

30-32 Why did Jesus seek retirement? Why did the disciples need rest? What great promise of rest has Jesus given? (Matt. 11 : 28-30.)

33-37 By whom was the multitude which came with Jesus increased? Did He get the quiet He sought? Why not? What is said about Christ's self-denial? (Rom. 15 : 3.)

38-44 From what persons did Jesus receive help in feeding the multitude? (Read the four accounts of the miracle in Matt. 14 : 13-23; Mark 6 : 30-46; Luke 9 : 10-17; John 6 : 1-15.) Where does Jesus call Himself the Bread of Life? (John 6 : 35.) What does He mean by this?

The Catechism

Ques. 15-17 (Review). The three Questions for this month deal with the fall of our first parents. How did the fall occur? Ques. 15 tells. Impress the fact, that the first sin consisted in disobedience to a clear, well understood command of God. Who were affected by the fall? Ques. 16 teaches that all mankind shared in it. See that the scholars understand that Adam was our representative, so that, in dealing with him, God was really dealing with the whole human race. What was the result of the fall? Recall the description of this result in Ques. 17. Make

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus feeding the hungry.

Introduction—We'll draw a picture of a dining table

(a horizontal line with two upright lines under it will be sufficient). What shall we put on it? "Plates!" "Cups and saucers!" "Knives!" "Forks!" "Spoons!" Now, what food shall we put on? Oh, yes! I was sure you would all say "Bread," first. We could not get on without bread of some kind. (Not long ago our Canadian government sent a present of hundreds of bags of flour to Japan, to be made into bread for the poor people, whose rice crop failed and they were starving. The people were told how to make the flour into bread like ours.)



Let us unwrap this parcel. See! Here we have a loaf of bread! We are going to hear about two kinds of bread. One kind like this—food for the body—to make us grow big and strong; and another kind—food for the soul—to make our souls grow, not bigger, but better.

Lesson—Recall the death of John the Baptist. Soon after this the apostles came back from preaching (v. 7), and gathered around Jesus, telling Him of their work; but they cannot be alone with Him for the crowd, so Jesus takes them across in the little ship to Bethsaida. (Outline a hillside scene.) They go away into the country, far from houses, and seat themselves (strokes) on a grassy hillside to rest and have "a little talk with Jesus," vs. 31, 32. But see! The crowd has followed them around by land! v. 33. Jesus is filled with great pity for them, as He always is for those in need. Many of them were friends of John the Baptist, and since his death are like sheep without a shepherd. Jesus teaches them many things, v. 34. Tell the story of the miracle. Picture the scene, as they are seated—their weary-looking faces and tired bodies. See the change after they have eaten of the bountiful supper Jesus provided! No longer weary, but happy and refreshed!

Daily Miracles—What miracles are going on all the time for us! While you hold the

loaf of bread before the class, repeat that beautiful, familiar verse. (Print):

"Back of the loaf is the snowy flour,

Back of the flour is the mill,

Back of the mill is the wheat and the
shower,

And the sun and the Father's will."

(Give each child a slip of brown paper cut to represent a loaf, with this verse written on it.)

Giving God Thanks—Jesus "gave God thanks" for the food provided, John 6:11. It is God who gives us all we have. As we seat ourselves at our dining table, with our bread, etc., before us, do we say "Thank You" to God? Teach a short "grace before meals," such as:

"Lord, we thank Thee for this food,

May it do our bodies good.

Help us all for Thee to live,

Thou who dost all blessings give."

Golden Text—The true Bread from heaven is Jesus. He is the Food God gives us for our souls. If we take Him into our life, He will strengthen our souls to do right. He will satisfy us.

Something to Draw at Home—Draw a table and print **GOD SUPPLIES ALL OUR NEEDS** (of body and soul).

Something to Remember—Jesus is the Bread of Life.

SUPERINTENDENT'S BLACKBOARD REVIEW

**WE TASTE THEE, O, THOU LIVING BREAD,
AND LONG TO FEAST UPON THEE STILL;
WE DRINK OF THEE THE FOUNTAIN-HEAD,
AND THIRST OUR SOULS FROM THEE TO FILL**

Print on the blackboard the above verse of Hymn 418, Book of Praise. Ask the scholars to pick out the titles given in it to Jesus—**LIVING BREAD** and **FOUNTAIN-HEAD**. These titles teach us that Jesus is able to satisfy our hunger and thirst. Our Lesson describes how, on one occasion, He satisfied the hunger of a great multitude. In answer to well directed questions, the scholars will tell about the departure of Jesus and His disciples to a remote and lonely place in search of rest, the eager multitude who hurried to meet them, the day of healing and teaching, the puzzle of the disciples about food, the finding of the lad with a lunch (John 6:8,9), the arrangements for feeding the crowds, and the miracle, with its plenty and its surplus. Turn now to the hunger of the soul, our need of pardon, peace, purity, strength, and urge all to look to Jesus for these things. We shall find in Him a supply that will never fail.

*AN ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

- I. SILENCE.
- II. REPEAT IN CONCERT. Psalm 45 : 2.
Thou art fairer than the children of men :
grace is poured into Thy lips : therefore God
bath blessed Thee for ever.
- III. SINGING. Hymn 151, Book of Praise.
(It is expected that this "Supplemental
Hymn" will be memorized during the Quar-
ter.)
- IV. PRAYER. Concluding with the Lord's
Prayer in concert.
- V. SINGING.
Spirit Divine ! attend our prayers,
And make this house Thy home ;
Descend with all Thy gracious powers ;
O come, great Spirit, come !
- Come as the light : to us reveal
Our emptiness and woe ;
And lead us in those paths of life
Where all the righteous go.
—Hymn 105, Book of Praise.
- VI. RESPONSIVE SENTENCES. Isa. 42 : 1-3.
Superintendent. Behold My Servant, whom
I uphold ;
School. Mine Elect, in whom My soul
delighteth ;
Superintendent. I have put My Spirit
upon Him :
School. He shall bring forth judgment to
the Gentiles.
Superintendent. He shall not cry, nor lift
up,
School. Nor cause His voice to be heard
in the street.
Superintendent. A bruised reed shall He
not break,
School. And the smoking flax shall He
not quench.
- VII. SINGING. Psalm or Hymn selected.
- VIII. BIBLE WORK. From the Supple-
mental LESSONS.
- IX. READING OF LESSON PASSAGE.
- X. SINGING. Psalm or Hymn selected.
(This selection may usually be that marked
"FROM THE PRIMARY QUARTERLY.")

CLASS WORK

(Let this be entirely undisturbed by Secretary's or
Librarian's distribution, or otherwise.)

- I. ROLL CALL by teacher.
- II. OFFERING, which may be taken in a
class envelope, or class and report envelope.
- III. RECITATION. 1. Scripture Memory
Passages from the Supplemental Lessons,
or Memory Verses in Lesson Helps. 2.
Catechism. 3. The Question on Missions
from the Supplemental Lessons.
- IV. LESSON STUDY.

CLOSING EXERCISES

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one of more of the fol-
lowing 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.)

IV. SINGING.

I've found a Friend ; O, such a Friend !
He loved me ere I knew Him ;
He drew me with the cords of love,
And thus He bound me to Him ;
And round my heart still closely twine
Those ties which nought can sever,
For I am His, and He is mine,
Forever and forever.

—Hymn 80, Book of Praise.

V. RESPONSIVE SENTENCES. Psalm 19 :
7-9.

Superintendent. The law of the Lord is
perfect, converting the soul :

School. The testimony of the Lord is sure,
making wise the simple.

Superintendent. The statutes of the Lord
are right, rejoicing the heart :

School. The commandment of the Lord
is pure, enlightening the eyes.

Superintendent. The fear of the Lord is
clean, enduring for ever :

Superintendent and School. The judgments
of the Lord are true and righteous altogether.

VI. BENEDICTION OR CLOSING PRAYER.

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Bar-jo'-na. "Son of John." A surname of the apostle Peter, meaning that he was the son of a man named John (see Lesson XI.).

Cæ-sa-re'-a Phi-lip'-pi. A city at the foot of Mount Hermon, at the main source of the Jordan, and in the angle of a small plain, with hills on all sides of it except on the west. It was enlarged and adorned by Herod Philip, who named it after Tiberius Cæsar and himself.

Ca-per'-na-um. A town on the north-western 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.

Christ. "The Anointed One," the official title of our Lord, corresponding to the Hebrew "Messiah." It is so constantly added to "Jesus," the Saviour's personal designation, that it virtually forms part of His name.

Da'-vid. The second king of Israel, successor to Saul.

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

E-li'-as. That is, Elijah, one of the earliest and greatest of the prophets. Along with Moses, He appeared on the Mount of Transfiguration as the representative of Old Testament prophecy, to do honor to Jesus, Matt. 17 : 3; Mark 9 : 4; Luke 9 : 30.

Gad'-a-renes. Inhabitants of a district east of the Lake of Galilee, of which Gadara, six or eight miles from the lake, was the chief city. They are called Gergesenes (Matt. 8 : 28), or Gerasenes (Mark 5 : 1, Rev. Ver.), from Gergesa or Gerasa (now called Gersa), a town on the east shore of the lake. It was near Gerasa that Jesus healed the demoniac (Lesson VII.).

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.

Greek. A term used by the Jews for any Gentile, because the Greek race and language were so widely diffused.

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

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

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

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

and Andrew, to be followers of Jesus, and who also became apostles. They, with Peter, witnessed the Transfiguration (Lesson XII).

Je'-e-mi'-as. That is, Jeremiah, a great prophet, who prophesied for forty-one years in the reigns of Josiah, Jehoiachin and Zedekiah, kings of Judah.

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 expresses His special office.

Jews. Originally those belonging to the tribe or to the kingdom of Judah (2 Kgs. 16 : 6; 25 : 25), then those of the Hebrew race who returned from captivity, and finally all of that race throughout the world.

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.

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

Mo'-ses. The great Hebrew leader and lawgiver. As the representative of Old Testament law, he appeared with Elijah (see **Elias**), and conversed with Jesus on the Mount of Transfiguration.

Na'-in. A town about five miles south-east of Nazareth, where Jesus raised to life the only son of a widow.

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

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

Sa'-tan. "The adversary," so called because he is hostile to all goodness and the chief opponent of God and man. In Lesson XI. Jesus recognizes that Satan is using Peter as his mouthpiece.

Si'-don. An ancient city of the Canaanites on the sea-coast, about 22 miles north of Tyre.

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. Compare **John and James**.

Sy-ro-pha-nic'-i-an. A Phœnician of Syria, as distinguished from Libyphœnicians, or Phœnicians of Libya in North Africa.

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

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THE BOOK PAGE

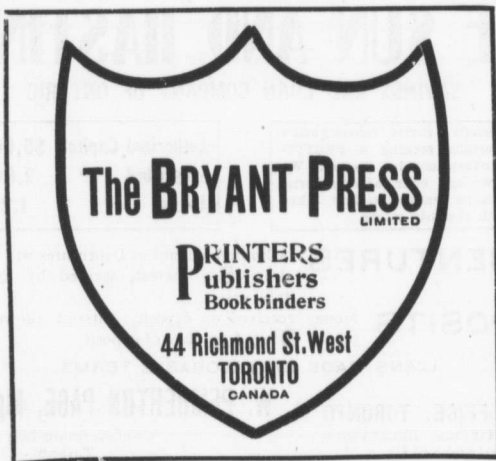
A few weeks ago, Dr. Alexander Maclaren, of Manchester, celebrated his eightieth birthday. An expository preacher for sixty years, he is now giving to the world the ripe fruitage of his study and experience, in **Expositions of the Holy Scriptures** (Hodder & Stoughton, London, The Upper Canada Tract Society, Toronto, each volume about 400 pages, \$1.50 per volume, or \$6.00 net for set of six). The first set, now complete, covers Genesis, Isaiah, Jeremiah and Matthew (3 volumes). It has been said that, "Dr. Maclaren is one of those exceptional men who can afford to print all they utter," and those who read him will find themselves greatly the richer. The preacher can hardly afford to be without him.

The hero of **The Red Reaper**, by John A. Steuart (The Copp Clark Company, Toronto, 452 pages, \$1.50) is the Marquis of Montrose, the famous leader of the royalist forces in Scotland, in the days when Charles I. and the Parliament were struggling for supremacy. Beginning with the victory of Tippermuir and the seizure of Perth, we have a vivid picture of the rapid movements of Montrose and his Highland followers, and his successive triumphs over the Duke of Argyle at the head of the covenanting army. The fruit of these victories, as Sir Walter Scott says, was lost in the crushing defeat of Philiphaugh. The flight of Montrose to the continent, his futile invasion of Scotland with a small force on hearing of Charles I.'s execution, and finally his execution in Glasgow for having betrayed the Covenant of which he had been an adherent, bring us to the end of the tale, full of

interest throughout, ringing with the clash of steel, and thick with plot and intrigue. Mr. Steuart is a champion of the royalist cause, and does less than justice to those who were fighting for the civil and religious liberty to which we have fallen heir. But at this remove of time, those who honor most the memory of the heroic Covenanters, can afford their meed of admiration to the gallant deeds and devoted loyalty, celebrated in this book, of many who sided with the king.

Without literary pretension, but an entertaining account of the common, everyday work of a circuit rider, or rather, in this case, of a circuit "cruiser," in his very uncommon surroundings "on the bays and barrens of Newfoundland," is Rev. James Lumsden's, **The Skipper Parson** (William Briggs, Toronto, 212 pages, 17 full page illustrations, \$1.00 net). There is a good deal in the book that is quite local to the missionary's daily round of church duty, but there are also many interesting descriptions of peril, and hairbreadth escapes, and of the kindly fishermen of the "ancient colony," and their quaint speech and ways, as well as of the physical features and the resources of the country. The illustrations are particularly good.

In, **Saints in Society**, by Margaret Baillie-Saunders, (The Copp Clark Co., Toronto, 348 pages, \$1.25), the sub-title, "A Great Social Success," carries its spice of cynicism. Mark Hading's social life was moral failure. A cockney printer, in whom the "Mission woman," Dorcas Deane, has awakened a passion for the poor, Mark starts out bravely enough



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as a Christian socialist. He is a born orator and leader, is quickly pushed into Parliament, becomes a newspaper writer as well, and, by and by, a great newspaper owner and pet of society. But success has done its deadly work. The "poor brother in distress" has long since been forgotten. Meanwhile, Mark's girl-wife, from the slums like himself, at first sullenly resenting her husband's new enthusiasm for others, wakes up acutely to the needs of the poor, unkept, ragged children next to her. She keeps pace with Mark's progress in education and social position; but sticks to her poor. She, not he, becomes the genuine Christian socialist. The tale ends with that mingling of the tragic and the joyful, which is dear to story lovers, and is altogether a penetrating study of social conditions and of character.

Such specimen chapter headings as, Beginning Right, The Open Confession of Christ, The Assurance of Salvation, Church Membership, Bible Study, Prayer, Working for Christ, Companions, Amusements, indicate the scope of a little book intended specially for young Christians, by Dr. R. A. Torrey, entitled, **How to Succeed in the Christian Life** (Fleming H. Revell Company, Toronto and New York, 121 pages, 50c. net). It is a series of frank and friendly talks on how to enter upon, and advance in, the religious life, and will be read with profit, not only by beginners, but also by those who have made some progress in this life.

"If you go a-fishing with Phyllis, you must expect to catch any sort of creature which comes your way";

so in, **Stories of Little Fishes**, (Phyllis' Field Friends Series) by Lenore Elizabeth Mulets (The Copp Clark Co., Toronto, 288 pages, \$1.00), we have The Lizard, and The Frog, and The Tortoise, and such like, as well as the fish that are caught by hook and bait. The story of how the various creatures are to be known, how they live, and how they are to be captured, is charmingly told; and in the case of each there is a legend prettily worked out. No better summer book for children. It is a whole holiday in itself.

The Bible in the World, that most attractive monthly magazine of the **British and Foreign Bible Society**, has now its superb Canadian edition, under the editorship of Rev. R. E. Welsh, the General Secretary of the Society for Canada. The author of, "God's Gentleman" needs no introduction as a writer, and the taste and skill of an expert are evident in each issue of his attractive magazine. Things Canadian receive their proper emphasis in both illustration and letter press. This new venture deserves a large circulation, and carrying its readers, as it does, into highways and byways the world over, is an educator of no mean value.

As dainty in the coloring of its binding as the bird its name suggests, is **Waxwing**, by Caroline Atwater Mason (Fleming H. Revell Company, 48 pages, 30 cts.). How Elinor Shepard came to leave her study and photography of birds and give up her life to carrying the gospel to India is told in thorough sympathy with a girl's viewpoint, and many touches of kindly humor.

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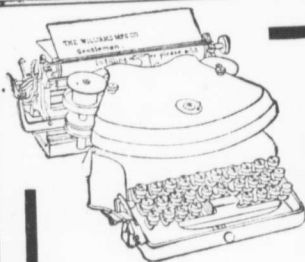
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