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

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# The Teachers Monthly

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

Vol. XII.

June, 1906

No. 6

To be a half hour ahead of time every Sabbath is a good rule, not only for pastors, when this is possible, as Rev. Wylie C. Clark's article on another page indicates, but for superintendents as well. There is no touch like the personal touch. There is no one the child remembers as lovingly and as long as the person who "notices" him. This half-hour before school is a wide avenue into the scholars' hearts.

The meeting of the General Assembly in this sunny month of June naturally recalls the year's work. It has been, to the S. S. Publications, a delightful year. Our circulations have kept growing. The kind things written to the editors during the year make quite a sheaf in the office files. The gist of them is that our Lesson Helps and Illustrated Papers are in living touch with their constituency. We seek no higher commendation.

The Question on Missions, which appears each week in our Teachers' and Scholars' Helps as part of the lesson of the day, is in the line of good pedagogics. To learn, but to stop short of learning to do, is only to half learn; indeed, hardly to learn at all. The Scriptures are given us, as they themselves tell, that we may be "thoroughly furnished unto all good works." Bible knowledge comes to its ripeness only when we set ourselves diligently to doing God's work in the world. Not a few schools have already found the missionary fire burning much more brightly by reason of the weekly fagots which the Question on Missions provides.

The appointment of a General Secretary for Sabbath Schools, by the Assembly a year

ago, has fully justified itself. Mr. Robertson has been a busy man, and several distinct results have already appeared from his work. Teacher training, for instance, has been better kept to the front, and therefore shows a decided advance both in the numbers who have taken it up, and in the standard achieved. The Supplemental Lessons, especially the Question on Missions, are coming into more general use. Mr. Robertson's addresses before Presbyteries, and his consultations with Presbytery S. S. Committees have proved of excellent service. If Presbyteries can be got to take S. S. work as seriously as they take home missions, the battle for better schools and more of them will be half won.

## One Needful Thing

By Rev. Professor J. E. McFadyen, M. A.

Martha and Mary are sisters, and their virtues are sister virtues—Martha, the symbol of strenuous energy, Mary, the pattern of sweet contemplation. In the kingdom of God there is a place for both. After all, it is not so much the "many things" that are at fault, for all things are God's; it is the being "anxious and troubled" about them.

Martha is anxious. Mary is calm: she can rest. The practical person may have little use for Mary. She may seem to him to be a simpleton or sluggish. Yet the contemplative Mary was more practical than her practical sister, after all. She had the wisdom to gather, in this quiet hour, strength for the lonely days to come, when the Master would sup with them no more.

One thing is needful. What is that? It is very characteristic of Jesus that He does not say. He does not tell us, but He shows us.

Look at Mary, and you will see it. There it is ! or rather, there she is ! for Mary is the thing incarnate. Sitting at the Master's feet, and hanging wistfully upon His every word, she is an immortal illustration of the truth which Jesus would bring home to the restless Martha, and to all those eager, strenuous spirits of whom Martha is the type.

In one of its phases, the one thing needful is the power to sit down. To some, every hour is lost which is not crowded with action. Meals must be prepared and business transacted : if there is no well-spread table to show, no achievement to record, the time has been spent in vain. God can be served only by busy hands and nimble feet. But aspiration is as necessary as action, and is the condition of the noblest action. True, we test our souls in the hour of labor and conflict ; but we win them in the quiet hour, communing with our own hearts, or with those who are wiser than we ; and the wisest of all is Jesus.

In another of its aspects, the one thing needful is to hear the words of Jesus ; for it was to hear those words that Mary exposed herself to the misunderstanding of her sister by sitting at the Master's feet. Many words are wise and fruitful, but there are none like His. None see so deep into life, or so far across death ; and the soul that does not steady itself on His words is likely enough to be anxious and troubled about many things. But to sit down in a quiet hour when the mood comes upon us—for such a mood is the visit of Jesus—to read and ponder His words, till we learn from them that peace which passeth all understanding, and which will keep us from being anxious or troubled any more : that is the one thing needful.

Knox College, Toronto

### The Second Chance—and the First

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

The prophet and the preacher find their message, not in one book alone, but in many. They see it, not only in the book that is printed, but also in God's other great manuscripts, the world of nature and the wide field of human life and activity.

When God sent Jeremiah to the potter's house, it was that he might learn a lesson in

God's ways with men. He saw there a vessel being wrought on the wheel, and spoiled in the making. It was not, however, thrown away. It was shaped into another vessel, different from the one the workman had in his mind to make at first. The marred vessel had a second chance.

The principle holds good in God's dealings with men and nations. Through their own mistakes and sins, they may fall far short of His original purpose for them. But He does not cast them away. He continues to work patiently with them, molding them into another shape, not, perhaps, so noble as the first, but still worthy and useful. Tennyson had seized this doctrine of the second chance, when he sang :

"I held it truth

That men may rise on stepping stones  
Of their dead selves to higher things."

But the second vessel must always lack something of the excellence possible to the first. It is said that Michelangelo's famous statue of David shows some defects due to the bungling chisel of the unskilful sculptor who had worked at the marble and then thrown it away. Our lives, once marred by our folly and wrong-doing, can never again be quite the same.

Thank God for the gospel of the second chance. But it is far better not to need it. And just here lies the special opportunity and responsibility of the Sabbath School teacher. It is his business, by God's help, to give young lives such a start in the right direction, that they will not go wrong, and so will not require to be brought back again. Let us never allow the blessed assurance of the second chance to blind us to the importance of making the best of the first chance.

### Thanksgiving

*By Rev. Principal Patrick, D. D.*

No one denies that thanksgiving is a duty. It is enjoined by the very constitution of our nature, as well as by the example of our Lord and the precepts of the New Testament. But can it be said that this duty is performed as it should be? Is it the case that Christian men fully recognize the many grounds which

exist for thanksgiving, and act accordingly? It is only as we dwell on the reasons we have for gratitude, that our lips will overflow with praise. How numerous these reasons are! Look at some of the most obvious of them.

We ought to be thankful for the land in which we live. It is God's gift to us. He has made it for us and presented it to us, to be used for the promotion of our highest interests. Its extent, its various resources, its capabilities, the contrasts it offers of scenery of nearly every description — mountain, river, lake, ocean, cloud and sky, are His creation, intended for our advantage. Does our native land speak to us of His power, His wisdom, His love of beauty, His goodness? The devout spirit perceives all these qualities in nature, for nature is but the robe in which the Father clothes Himself, the page on which He inscribes some of the characters by which He may be known.

What, too, of the privileges belonging to us as the citizens of such a land? Has a nation ever begun its career under fairer or richer auspices? We inherit the fruits of the struggles, material, intellectual and spiritual, of the generations which have preceded us. The civilization on which we have entered is among the most precious bequests which men can possess, rooted, as it is, in Christianity, distinguished by civil and religious freedom, education widely diffused, class distinctions and barriers hardly known, and a standard of comfort enjoyed by the common people which is unsurpassed in the world. We are the offspring of men who were intelligent, industrious, persevering, sober, God-fearing. Can greater privileges than these be named?

And what, now, of our religious advantages? Is there one of us who has not the opportunity of becoming and being a Christian? Is there a country old or new in which the truth of God is more widely and earnestly proclaimed? And is not the possession of this truth the most valuable of all treasures? What can a true man esteem more than his powers and privileges as a Christian? Is there any knowledge which equals that of God, of ourselves, and of our future? Is there any endowment to be compared with the will, the courage, the ability, to keep the commandments of God? Is there any temper

of the soul like that which is composed of hope, peace, and joy? Surely, then, the Christian ought to be the most thankful of men.

Are we such? Or are we ingrates, forgetful of our Benefactor and of His gifts, forgetful of our Father and His love? If we have been slow to discern the multitudinous favors with which our Father has crowned our lives, let us begin by allowing our minds and hearts to linger over His daily and hourly gifts, that we may be incited to the liveliest gratitude. And, further, let us aspire, not only to exhibit gratitude because we feel it to be a duty, but still more because it has become the free and spontaneous expression of our natures; the tribute of the love we bear for the love by which we are surrounded, protected and blessed; the joy of the son to whom there is no place like the home in which he sees His Father's face and hears His voice and does His will. Let the duty of thanksgiving become what it truly is, a privilege, one of the crowns of the Christian life.

Manitoba College, Winnipeg

### "Commune With Your Own Heart"

*By Rev. A. Wylie Mahon, B.D.*

W. D. Howells says of Mrs. Humphrey Ward's, Eleanor, that she was not enough alone for the evolution of her innermost self. There are a good many characters in life, as well as this notable one in literature, of whom this may be said. The old Hebrew bard, who lived in a more restful age than ours, realized that man, in the happy, wholesome evolution of his innermost self, must be often alone, must often "commune with his own heart." If it is wise for us to take time to keep our friendships in repair, it is equally well worth while to take time to be on friendly terms with ourselves, to be at least on speaking terms.

In communing with ourselves, it will add unspeakably to the enjoyment of the exercise, to think about the kind deeds of loved ones, who, forgetful of themselves, are ever ministering to our happiness, who contribute so much to our comfort and enjoyment, who help us to bear life's burdens and to do life's work. A friend coming unexpectedly upon

Mr. Gladstone one day, as he sat meditating in a favorite, secluded nook of his garden, saw a beautiful play of happy emotion in his wonderfully expressive face, and asked him what pleasant thoughts were passing through his mind. He said that he was thinking about the loving thoughtfulness of his dear wife, who had placed some soft cushions on the garden seat, that he might rest more comfortably.

One who had done a great deal to make the world a better world to live in, made it the rule of his life to spend a few moments every morning, before leaving his room, in thinking about something special which he would try to do that day to make some one in the home, or out of the home, happier, to lead some one to think about God, and to try to live up into better life. We neglect many opportunities of doing good, of helping others, simply because we do not plan to live in this way, we do not keep ourselves on the alert for work of this kind. Sir Edward Burne-Jones, the distinguished artist, says, "If we can make a single soul better and happier, that in itself is worth living for." If we cannot do this, how much better that we had not been born.

In communing with ourselves there will be still further profit, if we shall think about God's goodness to us,—about how much we are indebted to our blessed Lord for everything which makes home happy, for everything which makes our own life decent and respectable, for everything which makes this a good world to live in.

If our communion with ourselves is not of this happy, helpful kind, it is because we choose to think about the disagreeable things of life, to think about the sorrow and suffering, to think about the unkindness of some, instead of about the kindness of others. If we will to live amongst the poor, disagreeable things of life which depress and irritate us, of course we must suffer for our folly; but if we will to live above these things, in the sweet light of the good things of this world, and of the better things of the other world, in the sunshine rather than in the shadow, we shall have a happy time of it, even when some of the conditions of life are not so favorable to us as they might be.

St. Andrews, N.B.

### The Teacher and the Poets

IN TWELVE ARTICLES

#### VI. POETRY AND SOME INDIVIDUAL LESSONS

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

There are many lessons of the current year which may be illumined by quotations or paraphrases of the poets. For example, there is the lesson of the healing of the Syro-phenician woman's little daughter (June 3), with its miracle of power and grace. We do well to make every miracle a revelation of God's love as well as an exercise of His might; but inevitably the inquiry will arise among older scholars, why miracles do not now occur.

In Browning's "Death in a Desert" we find one answer:

"You stick a garden plot with ordered twigs  
To show inside lie germs of herbs unborn,  
And check the careless step would spoil the  
birth.

But when herbs wave, the garden twigs may  
go."

So miracles were necessary to the beginning of Christianity as "ordered twigs." Through this analogy we can quicken the scholars' understanding of the problem, and make its answer memorable.

Then there is The Transfiguration (lesson of June 17). Its Golden Text runs thus, "This is My beloved Son: hear Him." Now all Sunday School scholars know that Jesus came to show the Father; but are their imaginations stirred enough to give the great conception grip and sweep? If not, Wordsworth can be made to help in this. In his "Excursion," we meet these words of simple grandeur:

"I have seen  
A curious child who dwelt upon a tract  
Of inland ground, applying to his ear  
The convolutions of a smooth-lipped shell,  
To which, in silence hushed, his very soul  
Listened intently, and his countenance soon  
Brightened with joy; for murmurings from  
within

Were heard sonorous cadences: whereby  
To his belief the monitor expressed  
Mysterious union with its native sea.  
Even such a shell the universe itself  
Is to the ear of faith."

Hear that, you who talk of stars whose



light takes years and centuries to reach this world. The universe, this whole universe, is just a shell thrown hither by some storm wave of Deity. It is only a little part of Him; but it tells of Him. Its music is the echo of His "sonorous cadences." This is natural revelation. But there is a spiritual revelation too, through God's eternal Son. His gospel is such a shell, though grander, truer, to the ear of faith. In Him the ocean's call sinks into a wooing whisper; but the whisper is a true report. He is God's "beloved Son: hear Him."

Take the lesson, Jesus in Gethsemane (November 11). It closes with the story of the Betrayal. Now in these days there is a tendency to excuse or overlook the guilt of

Judas. How can we make others see its heinousness? By contrast with its opposite. There is a Jacobite story wrought into song about the Scottish Highlanders who clung to "Bonnie Prince Charlie." They were poor men, perhaps quite ignorant, but they were leal. Though a price of thirty thousand pounds had been set upon the prince's head; though a tithe of that would be their fortune; though they knew his very hiding place, they told it not.

"English bribes were a' in vain,  
Tho' puir and puirer we maun be.  
Siller canna buy the heart  
That beats aye for thine and thee."  
That was loyalty; and before its whiteness  
all treachery is damned.

## The Clock in the Sunday School

*By Rev. R. Douglas Fraser, D.D.*

It has a broad, good-natured face, and is therefore pleasant to look at. The hands are big enough to be seen from every corner of the School, and the figures are plain and easily read. In consequence, nobody worries as to what time it possibly may be, for everyone can see what time it is at a glance.

It is a modest, unenvious timepiece, for, although only on duty once in the week, and then but for a single hour, it ticks away briskly all the week long, so as to be up to the very second, when that important hour strikes.

"Strikes?" Yes; for the Sunday School has no shame of the passing of the time. The hour is rung out, not briskly and not slowly, but with an even, Sabbath speed, a quiet, firm announcement that there is business on hand, and that, if it is to be accomplished, the clock must be well heeded.

Withal, softly and sweetly it gives out the hour, thereby harmonizing with the work that is going on, as, with hearts attuned by the prayer offered up in secret, and the earnest previous study of the lesson of the day, the teachers give themselves to their classes.

Superintendent and teachers and scholars have grown so accustomed to heeding the clock, that its strokes become as the command

of a captain, which no one dreams of disobeying; for they are all honest, and all love their neighbors as themselves, and are therefore ready to begin, and do begin, exactly when the time comes on which they have agreed, and are ready to close, and do close, when the hour has again struck, thus keeping faith with one another and none filching another's time.

The clock in the Sunday School is a magician, who makes time, as well as marks it. Give the clock its way, and a crowded programme becomes easy. The clock says, for example, Begin with my last stroke, for "well begun is half done"; five minutes for the opening hymn and prayer—ample; five minutes more for the reading of the lesson by the school, and a brisk call for the headings and Golden Text of the previous Sabbath; again, five minutes for the roll call and the collection—the librarian will do his duty after the session of the day is ended; three minutes will give time for another hearty, stirring song; and then ten minutes for the Supplemental Lesson, with its brisk drill, its memory work, and the Question on Missions. But beware! there are only two minutes until the half-hour stroke sounds out, with its, "All's well; but time is going!" Use the two

minutes and the rest of twenty-five in close hard teaching of the lesson of the day. The superintendent will take the seven that are left, closing with a verse and a prayer, the clock chiming its accompanying, "Well done; but time is gone," and setting itself to another week's wait and watch against the next Sabbath's hour.

Clocks are inexorable. They haven't to "swing" a whole school, as does the superintendent; but the superintendents and the teachers who will take counsel of the clock, will find it sympathetic—indeed, a good friend.

### Soul Winning in the Sabbath School

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

#### III. THE TEACHING OF THE LESSON

##### THE INTELLECTUAL SIDE

The Sunday School teacher's great means for doing his work is the instruction of his scholars in divine truth. He aims to save and sanctify through imparting to young minds the truth God has revealed. If, therefore, he is ever to reach these ends, certain qualifications are necessary.

1. There must be thorough preparation. The lesson should be so thoroughly mastered by the teacher that he can teach it with nothing but his Bible in his hand. This is necessary, not only to win the scholars' respect, but to make the truth effective. Simplicity is always the result of careful preparation—in no case the reverse. There can be no free play of feeling, no easy adaptation of the truth to the end in view, if the teacher has to lean on the crutches of his Lesson Helps, or is short of material, or uncertain as to what should come next.

2. There must likewise be something taught. The scholar should learn the lesson thoroughly. A knowledge of the books of the Bible and of its doctrines and history should thus be gained. A gentleman said of a certain Presbyterian Sabbath School which he had attended, "It is the only Sabbath School where I ever learned anything." In the others, he had undoubtedly received much good advice and listened to many touching stories and appeals, but he had not been grounded in the facts and doctrines of scripture. It is by teaching, that the Sabbath

School's work is done; and its pupils should be taught what the Bible contains.

3. The bearing of the lesson on the scholar's life should be shown. When sacred truth is considered dry, it is because it is taught in the abstract form and out of all touch with life. When it is brought into vital contact with life, it is refreshing and reviving. The greater the truth, the more interesting it is when its place and power in our lives are made clear. Therefore, the truths of each lesson should be applied closely to the scholars' lives and driven home to their hearts and consciences. The teacher should study the scholar's disposition, needs and ideals; and the better he is acquainted with these, the more successfully can he adapt the truth to individuals.

4. There should be unity in the teaching. Dr. Monro Gibson, of London, once said: "No sermon should have three heads. It should have only one head, with a good, live face on it." The homiletic rule that the writer has found of most value is: "First, find the central truth of the passage; second, enforce it." It is a good ideal for the Sabbath School teacher also. The teacher should have a definite practical aim in view. He should have before him one result which he desires the lesson to produce in his scholars' lives. Unity of theme and treatment makes oneness of impression possible. The late Principal MacVicar used to say: "Aimless sermons are a curse." Aimless lessons are the same in the Sabbath School. The duty or condition which the lesson requires and makes possible, should be clearly pointed out, and the class urged toward it.

An Endeavor Society, in studying a topic on Christian love, asked, "How can we give this lesson practical effect?" After discussion, they decided to provide certain necessities for a destitute old woman in the place. That action fixed the truth in their minds as nothing else could have done. If, in teaching, we could lead the scholars to give similar concrete form to the lesson they learn, they will profit by them in the highest degree. If it be a lesson on decision, try to bring them to a definite acceptance of Christ. If the central thought be giving, inquire how they may begin to give systematically. If it be on temperance, get them to sign the pledge.

The deepest impressions will evaporate in mere sentiment, if they be not crystallized in action. But to embody them in conduct, fixes the truths in the memory and the principles in the character forever.

Toronto Junction, Ont.

[The fourth article of this series will appear in the September issue, and so on until the end of the year.—EDITORS.]

**The School in the Pastor's Heart**

AN EXPERIENCE

*By Rev. Wylie C. Clark, B. D.*

On a June morning, when the writer was a lad, he rose early, because he had been spending the night with a relative and wanted to reach home before breakfast. As he came to the top of a hill, the sun was just coming over the distant trees, bathing everything in mellow light. The dew was on the grass, the clover was in blossom, the air was laden with perfume, the song of the birds came up from the glen, the gentle breeze was a breath of gladness—the spirit of the morning was upon the earth. The gates of the lad's heart opened wide, and that glorious Spirit of the Morning entered in, never again to depart.

Years after, when the lad was a man, and had charge of a Mission church in one of our large cities, among his many duties was the superintendence of the Sabbath School. He was very anxious to get everything into good working order, and asked the Managers to give the school a little money. The request was considered at the next meeting of the Board, and was regarded as something out of the ordinary; in fact, it was refused in such a manner as to give the missionary to understand that he must not have similar dreams in the future. He went out from the meeting crushed and discouraged; but, as he tramped it out on the deserted streets, there came to him the vision of the children's faces and the children's need. His heart opened, and took them all in; and he went back to his school, found the money, and ever since has carried the school in his heart.

As the pastor of a large town congregation, it was his pleasure every Sabbath to be at the school half an hour before it opened. This gave him an opportunity of speaking with

every member of the school. In a little while he not only knew all the children by name, but knew all about their work and play. Thus he got into touch with their whole lives, and could freely speak to them of their temptations, their troubles, their need of Jesus Christ as their Saviour. It was no duty, grimly and determinedly done, it was the labor of love, for the school was in his heart.

Did it pay? Yes, far better than any other part of the work. Every year he counted, by the dozens, his new communicants who came into the full church membership from the school, and through the years it has kept him with the heart of a little child—full of love and trust.

Quebec

**Organized S. S. Work in British Columbia**

*By George Carter, Esq.*

Secretary, British Columbia S. S. Association

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

Perhaps nowhere in Canada is the work of the Sunday School more needed than here in this outpost, where the rival forces of good and evil are so strong, and lines are more sharply drawn than in any other part of the Dominion. Forces for evil are numerous and potent, sin flaunts itself in the streets, in our cities, villages, and hamlets, and it requires all the energy and self-sacrifice of Christian men and women to stem the tide of wickedness.

The Sunday School work of the Province is carried on by the use of the most advanced methods, with zealous, intelligent teachers and superintendents. The incoming of the International Association in organized form some five years ago gave a great impetus to the work. It has united the different denominations in one common tie of brotherhood. It has introduced method into our work. It has uplifted the Sunday School from the place to which it had been assigned, as an institution for children and weak-minded people, to its true position as a great educational factor, and a most important enterprise, to which the attention of all, both young and old, should be attracted.

With so vast a territory, the work is natur-

ally not as fully organized as might be desired; but the cities of Victoria and Vancouver are now organized on a definite basis, and Inter-denominational Provincial Conventions are being held each year; besides which, District Conventions are being held in the districts of Victoria and Vancouver, one each year. It is hoped that in the near future we shall be able to organize the Kootenay district, so that it, too, may come under the influences and advantages of the meeting together on one common platform, and derive strength from the mutual exchange of ideas.

One of the most hopeful signs in the Sunday School work, is the time and attention it has received at the hands of Christian business men and women, and the fact that Christian people realize that the hope for the future of this Province is so largely in our Sunday Schools. Those who have the work of the Sunday School in charge must be up and doing, and alive to the great and marvelous development which awaits this far western part of the Dominion.

Victoria, B. C.

### Our Experience with Teacher Training

*By Rev. T. Stewart, B.D.*

Preparation for teaching may be gained in more ways than one.

There is no teacher like experience; and the work of experience is especially valuable when exerted upon intelligent devotion. There must, therefore, be no word of discouragement or disparagement for those faithful souls who have, without special training, for years served the church and the country in the Sunday School.

But if we would stand unshamed beside our fathers, we must imitate them by doing our best with what we have. They used their opportunities, and God owned their labors. If we expect Him to own ours, we must use our opportunities.

There is now within the reach of every young person in the Church a good beginning in the way of training for Sunday School work; and this brief sketch is written to give one experience of an attempt to use it.

By reason of several circumstances we

were late beginning, in January, 1905, so that we had to take two lessons at each meeting. For the first session, the class met generally at the close of the Sunday evening service. The pastor was leader; but when he was absent, some member of the class led. A few questions were asked on the lesson, and a free discussion was encouraged.

As the lessons on Scripture and Doctrine were published last year in the TEACHERS MONTHLY, these were carried on simultaneously, and with them the prescribed sections of the Teacher Training Handbooks 4 and 5.

Attendance varied a good deal, and only six went up for examination. One of these took only one department, another took two, the other four took all three, so that fifteen papers were handed in.

Out of these, there were only two marked below 70 per cent., and there were five of 90 per cent. or over. Nine were given first class honors, and six second class. One candidate took first class in all departments.

This session, we have met, with the same elastic regard to convenience that we practised last year, Monday evening, Sunday after school, or after evening service, whenever most convenient. In the pastor's absence some member of the class leads.

Several times during the session test questions, struck off on a cyclostyle, have been furnished to the class.

The attendance has varied from twenty-five down to ten or twelve. It is too soon to speak of results, but we are hopeful that last year's record may not be altogether unapproached.

Besides the excellence of the material provided in our General Assembly's Teacher Training Course, the course commends itself by its adaptability to all circumstances. We meet whenever convenient, the study may be done at home in odd minutes. Those who have time for study may take the whole course in two years, others may spread it over any time up to six years.

The only necessary conditions are ordinary intelligence, a sincere desire to do the work, and ability to pay ten cents apiece for the five Handbooks.

Nobody need be discouraged, and no

young person should be satisfied to go without the help and preparation this course gives.

Dartmouth, N.S.

### How I Look After Absentees

*By A. H. Clemmer, Esq.*

It may be necessary to mention in regard to the class in which I am interested as a Sabbath School teacher, that the class was allotted to me about seven years ago, and that the average age of the girls at present is about nineteen years. The number of members on the class roll is twenty-eight, and a more interesting class it would be difficult to find in any school.

The prime question is — how not to have absentees. One of the main reasons for having absentees in our classes, is inefficient teaching. The lesson should always be taught in such an interesting style, that the scholars will look upon the Sabbath School as a most attractive place and take pleasure in regular attendance.

Notwithstanding the most worthy, painstaking efforts of the most faithful and efficient teachers, some scholars will be indifferent in attendance. How to look after the absentees becomes of importance. In order to secure the presence of these absentees I use quite a number of "ways and means."

When a scholar is absent, make diligent inquiries from those present on each and every occasion, and the absent one will remember that, when the roll is being called on Sunday, inquiry will be made regarding his or her absence. Endeavor to have one or two of those present undertake to call on the absentee during the week and to become personally responsible for the delinquent's attendance on the following Sunday.

It is very necessary that the teacher be intimately acquainted with the parents of the scholars in his class, and also quite conversant with the home life, social life and business life of its members. In order to acquire this knowledge it is requisite for the teacher to visit the home of the scholars quite frequently, and especially is this necessary in the case of irregular attendants.

Another very successful means that I adopt to bring out the absentees, is by having a

social evening with the class at my home. This has become an annual affair, and I always endeavor to have members and ex-members present, and special endeavors are made to secure the presence of those who attend irregularly, and those who have dropped out of the class.

Try to have something in the class in which all the class have a common interest apart from the lesson. In order to arouse a personal responsibility, we have a "Poor Fund," to which all contribute every Sunday. The proceeds of this fund are devoted to assisting the needy. Our pastor takes a great interest in this undertaking, and suggests to us where it is advisable to give aid.

Always extend a hearty welcome to your scholars, but make the return of the absentee doubly welcome.

Toronto Junction, Ont.

### Shall We Use a Catechism?

*By Rev. G. S. Carson, B.A.*

Bacon has said that, "A wise question is the half of knowledge." Some of the advantages of the question as a mode of instruction have only to be mentioned, to appear obvious.

It is admirably suited to arrest attention. Until this is done nothing can be accomplished. The greatest Teacher of all, was also a great Questioner. The question is the cry to the indifferent: "Awake thou that sleepest!"

Another advantage of the catechetical method of instruction is that it tends to stimulate thought. If we can lead our scholars to think for themselves, we have accomplished much; for we have started them on the way to knowledge. The great complaint of the prophet of old was lack of thought on the part of God's people. Not only were they ignorant of their true good; they were too indolent and indifferent to seek the truth: "Israel doth not know, My people doth not consider."

Catechetical teaching is also fitted to sustain interest. The mental powers of children, as well as their physical strength, may be easily overtaxed by any continuous strain. When instruction is thrown into the form of question and answer, however, there is not the same effort necessary to keep up

the attention and to follow the line of thought. And there is besides, the healthful pleasure of coming upon truth through the exercise of one's own powers of reflection rather than merely listening to its statement by another.

A fourth and very important end served by the question and answer is the embodiment of truth in a clear and concise statement, easily remembered. This feature is undoubtedly the great merit of the Westminster Assembly's Shorter Catechism, and that

which has given to it its wide and continuous popularity. Just as in the proverb, a great truth, with many and varied applications, is embodied in a pithy sentence, which once heard, can scarcely ever be forgotten, so in a good catechism, truth is embodied in a form which not only arrests attention, stimulates thought and sustains interest, but sticks in the memory and becomes the lasting possession of the soul.

Pictou, N.S.

### 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 Pierce 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 Gentile 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 X.

## THE GENTILE WOMAN'S FAITH

June 3, 1906

Mark 7 : 24-30. Commit to memory v. 30. Read Matthew 15 : 1-28.

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

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

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell <sup>4</sup> at his feet:

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

27 But Je'sus said unto her, Let the children

Revised Version—1 away; <sup>2</sup> and; <sup>3</sup> But straightway a woman, whose little daughter; <sup>4</sup> down; <sup>5</sup> Now; <sup>6</sup> race; <sup>7</sup> And he said; <sup>8</sup> cast it to thee; <sup>9</sup> saith; <sup>10</sup> Yea; <sup>11</sup> even the dogs; <sup>12</sup> she went away unto her house, and found the child laid upon the bed, and the devil gone out.

## LESSON PLAN

I. Faith Shown, 24-26.

II. Faith Tested, 27, 28.

III. Faith Rewarded, 29, 30.

## DAILY READINGS

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

M.—The Gentile woman's faith, Mark 7 : 24-30. T.—Great faith, Matt. 15 : 21-28. W.—Earnest prayer, Luke 11 : 5-13. Th.—Our salvation, Romans 3 : 19-30. F.—Life by faith, Gal. 3 : 7-14. S.—Faith and prayer, 1 John 5 : 9-15. S.—Come boldly! Heb. 4 : 9-16.

Shorter Catechism—Ques. 18. Wherein consists the sinfulness of that estate wherewith man fell?

first be filled; for it is not meet to take the children's bread, and <sup>4</sup> to cast it unto the dogs.

28 And she answered and <sup>2</sup> said unto him, O Yes, Lord: <sup>11</sup> yet the dogs under the table eat of the children's crumbs.

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

30 And <sup>12</sup> when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

A. The sinfulness of that estate wherewith man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

The Question on Missions—21. What is the work done in the Pointe-aux-Trembles schools? Besides a good education, special attention is given to instruction in the truths of scripture. The average cost to the church of each pupil is \$50 per session. Many Sabbath Schools support a pupil in whole or in part.

There is urgent need of the enlargement of the buildings.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 562; 544; 76 (P. S. Sel.); 168 (from PRIMARY QUARTERLY); 175.

## EXPOSITION

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

Time and Place—Summer, A.D. 29; region of Tyre and Sidon.

Connecting Links—After the miracle of the loaves and fishes (last Lesson), the people wished to make Jesus King. Refusing, He went away into a mountain alone (John 6 : 15), while He sent the disciples across the lake to Capernaum, Matt. 14 : 22. The storm, the peril of the disciples, the Saviour's walking on the water, and the safe landing, are vividly described by John, ch. 6 : 18-21. A discourse follows in the Capernaum synagogue on the Bread of Life, John 6 : 22-59. Offended at His teaching, many of our Lord's followers forsook Him, John 6 : 60-71.

## I. Faith Shown, 24-26.

V. 24. From thence; from Galilee, in which Capernaum lay. His retirement was due to the failing enthusiasm of the Galileans, the hostility of the Pharisees (see the earlier part of the chapter), and the necessity of quiet and seclusion, that He might instruct His disciples in view of His approaching death. The training of the Twelve was now of much more permanent importance than His preaching in Galilee. The borders; the neighborhood.

Tyre and Sidon; the chief cities and seaports of Phœnicia, a narrow strip of territory belonging to Syria, on the Mediterranean, to the north and west of Palestine. The inhabitants were pagan, and were hated by the strict Jews, who would think themselves defiled by even entering into the country. Jesus shows little regard for such scruples. Would have no man know it. He went there, not on a public mission, but for quiet, wishing to spend His time in teaching His disciples and in communion with God. Could not be hid. His fame had preceded Him, reports of His work having been carried back by those who had seen Him in Galilee, ch. 3 : 8; Luke 6 : 17.

V. 25. Straightway a woman (Rev. Ver.); losing not a moment after she had heard of His coming. Young (Rev. Ver., "little") daughter. unclean spirit; a "demon," v. 26, Rev. Ver., Margin. The possession by an evil spirit did not prove that the persons possessed were specially sinners. They lost their will power and even, at times, their identity, and the evil spirit spoke from them, ch. 1 : 23, 24. Very frequently the visitation

resembled insanity or epilepsy, "falling sickness." Matthew (ch. 15 : 22) speaks of the terrible suffering of the child. *Fell at his feet*; an eager and reverent suppliant. Her attitude is a proof of the impression of majesty which Jesus had produced throughout Galilee, and beyond its borders.

V. 26. *A Greek, a Syrophenician by nation*; a Phœnician woman of Syrian descent, and speaking Greek. Carthage, on the Mediterranean coast of North Africa, was a colony of the Phœnicians. Some of the Phœnicians of our Lord's time were, therefore, Carthaginians, while others were Syrians. The Phœnicians were foremost among ancient peoples in commerce and manufactures. The woman was a representative Gentile. *Besought him*. Matt. 15 : 22, 25 gives the words of her cry, no doubt repeated over and over again.

## II. Faith Tested, 27, 28.

V. 27. *Jesus said*; after a silence intended to test the woman's faith, and to teach His disciples what true faith will do. The disciples wished to send her away (Matt. 15 : 23), as, on another occasion (ch. 10 : 13), they would have done with the children. But Jesus would be gracious to her, and yet true to His first duty to the Jews. *The children*; the Jews, who were God's specially chosen people, the descendants of His faithful servant Abraham, trained and educated, so that through them the blessings of the truth might flow to others. To the Jews our Lord had so far confined His work. *First be filled*. They had the first claim, it is true, yet the eager woman sees hope in the word "first," and clings to it—by and by the blessing may come to the Gentiles. But it is *now*, that the broken-hearted mother wants healing for her child. *Not meet*; fitting. *The dogs*; the Jewish name of contempt for the Gentiles. Jesus, in using it, does not share this contempt, and softens the name. He merely wishes to tell the woman that, as a heathen, she has no claim upon privileges which one whom she recognized as the great Son of David, was to bring to the Jews; or, "He may not have used the term seriously, but with a kind of ironical conformity to this sneer, having felt in His own experience how small occasion the Jews of His time had to treat any other people with contempt." (Gould.)

V. 28. *She answered*. There was something in His voice and words that made her trust Him. He really wished to lead her on. *Yes, Lord; yet*. She accepts her place as one outside the pale of Jewish privileges, but she will make one more plea. *The dogs* (pet dogs of the home) . . . *children's crumbs*; not only those fallen by chance, but morsels dropped by the children. There is much wit in the reply. Dogs have their place; so have the Gentiles in God's great family. Perhaps she knew the scriptures. Isaiah had prophesied that through Israel the Gentiles should enter the kingdom, Isa. 60 : 3. So the woman takes her place, and claims her portion. This passage is a prophesy of the future preaching of the gospel to the Gentiles.

## III. Faith Rewarded, 29, 30.

Vs. 29, 30. *For this saying*; not for its cleverness, but for its faith (see Matt. 15 : 28, and compare Luke 7 : 9). Faith gave her rank with the Israelites, and so a right to the privileges of the faithful, Gal. 3 : 6-9. *Go thy way, when she was come, house*. She believed even where she had not seen. Note the order of the Revised Version in this verse. *Laid upon the bed*; delivered from the evil spirit, but prostrate, from the final convulsion when the spirit left her. (Compare ch. 1 : 26 ; 9 : 26.)

## Light from the East

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

SYRO-PHœNICIAN—The strip of land which lay between the Lebanon range and the sea, was a different country from the rest of Palestine, and was always in the hands of heathen, who lived by commerce. It was wealthy, highly civilized, and had remained independent of Jewish, Greek, and Assyrian rule, although now subject to the Romans. The name was coined by them, and is common in Latin literature to designate the new inhabitants who had been grafted on the old Phœnician stock. It is possible that this woman spoke Greek, and held to the Greek religion.

Dogs—Among the Hebrews, were always held in contempt as the symbol of pagan uncleanness. Great numbers of them are still found in every Eastern city, half wild, living on offal and carrion, the very picture of



savage and filthy degradation. In Constantinople, groups of them, mangy and indescribably dirty, huddle in the dust in every corner, and yet they cannot be touched or removed by any citizen. Among the ancient heathen we often find the same close attachment between men and dogs which exists now.

No home in Egypt was complete without a large greyhound, which lay under the master's chair and accompanied him wherever he went. Jesus uses the word with all the Jewish opprobrium, and the woman speaks from the standpoint of customs which gave the dog a higher place.

APPLICATION

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

*Into the borders of Tyre and Sidon*, v. 24. No land is foreign to Jesus Christ. He belongs not to one race only, but to all races.

No Foreign Land

Brother He is, not of the Jew alone, but as well of the Gentiles. It is not our color or country or descent that gives Him a special interest in us, but just the fact that we are men. Being men, we need Him. In our ignorance we need Him as our Teacher; in our sorrows we need Him as our Comforter; above all, in our sin, we need Him as our Saviour. And if the need is as great on the other side of the world as on ours, He is eager to go thither. No command of His can be more insistent than the command to make Him known to every creature.

*Would have no man know it*, v. 24. The Chinese peasants have sometimes suspected missionaries, when they pulled down the window blinds at night, of cutting out children's eyes to make

Be Independent!

medicine. In like manner there may be ignorant or malicious persons who spread evil reports about us. To these we are under no obligation to explain and account for everything we do. There are matters which are our own business, and nobody's besides. So long as we are right with our Master, and are giving a just consideration to the claims of our fellows, we need pay no attention to prying curiosity. No life can be lived nobly and strongly which permits itself to be either diverted or worried by outside comment and gossip.

*Could not be hid*, v. 24. There are three powers which develop the detective instinct amazingly. One is curiosity, seeking excitement. Jesus could not be hid from the miracle-loving mob.

Three Detectives

The second is necessity, seeking relief. Hunger is a great searcher for bread,

and weariness can find a bed anywhere. So this woman, also, found Jesus. The third is love, looking for the loved one in distress. Thus the harper Blondin found his master Richard the Lion-hearted, in the Austrian prison. Thus the good shepherd found the lost sheep "out on the mountains wild and bare." Thus, too, the Saviour found this poor woman, for He was looking for her as much as she was looking for Him.

*Young daughter had an unclean spirit*, v. 25. There is no pity in the powers of evil. Sin seems to fasten with peculiar delight on ten-

To Devour Children

derness and delicacy. Like the giants of fairy tales, it loves to devour children. None are so young as to escape the relentlessness and pitilessness of temptation. Good reason, therefore, that even the very little ones should be on the watch against the wiles of sin; and that those who are older should take care to give them clear warning. To be warned is often to be armed; and every child coming, as he does, into this sin-filled world, inheriting a sinful nature, has a right to be set on his guard against the attacks of the wicked one.

*Greek. Syrophenician*, v. 26. She was an outsider, of mixed blood, of nondescript nationality. The Boers, who disliked the British, called them "out-

"Outlanders"

landers." Many people seem to us outlandish, and we incline to ridicule and despise them. Now, there is no one in our neighborhood so queer and grotesque, but he is yet our brother and friend, whom we should love and help. And the foreign nations, whose dress, speech, customs, religion and appearance may seem peculiar and ridiculous, are none the less to be dear to us. What is on the outside is only accidental. They are all sons and daughters of the same Father.

*Children . . . dogs*, v. 27. No one was ever so kind as Jesus. We may be sure that these words, with their harsh look, wrung His own loving heart more than the Blessed Pain woman's. But what a gracious purpose lay behind the utterance so strange on His lips! He intended to bring out in its full strength the faith he afterwards praised so unstintingly, and whose praise has come ringing down through the ages, and to reward that faith, also, with the gift it sought. Who would grudge a moment's pain, to bring about so glorious a result?

*Dogs under the table . . . children's crumbs*, v. 28. Only a little while before (see Matt. 14 : 28-31), the strong man, Peter, had showed the weakness of his faith. He had begun to sink beneath the waves, even while Jesus was beckoning Him with encouraging voice. But the unconquerable faith of the weak woman persists in spite of seeming repulse. Whatever Jesus says, she will trust Him. She teaches us that true faith casts anchor on Jesus Himself. If He says or does anything hard to understand, the believing soul remembers how true and kind He is, and is sure

that every word and act of His must have some good for its goal, even though it be hidden from sight.

*For this saying*, v. 29. You take a cheque to a bank for payment. The clerk looks at the signature, and if it is all right, he pays the money without question.

Our Confidence

The demand of the cheque is honored. Just as certainly will God fulfil the requests that bear the imprint of humility and faith. The unlimited resources of heaven are pledged to meet the needs of the trusting soul. All that divine love can give will be poured out unstintingly in answer to its prayers. We cannot claim too much from so generous a Benefactor.

*Devil gone out*, v. 30. The devil is not such a valorous foe after all. He is not invincible. To hear him talk, you would think that nothing could make him go out. He is full of bluster and brag. He makes terrific threats and golden promises, neither of which he can fulfil. When he is resisted, he flees. When Jesus says, "Come out," out he comes. No person can ever be overcome by sin unless he himself consents. Only he himself can rivet the fetters on his own limbs.

A Coward, After All!

### TEACHING HINTS

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.

We sometimes ask in regard to our perplexities and troubles, Why is Jesus so silent? Why, when we appeal to Him, is the air so still? Why do things continue as they were, and even grow worse? A concrete case may help us toward an answer. Jesus, in this remote region, wished to avoid attention for a time. But He could not be hid. A Canaanitish woman in some way recognized Him. She had a daughter "badly demonized," and appeals to Jesus by His Messianic title (Matt. 15 : 22), imploring help. Seemingly her prayer is denied. What obstacles are placed in her way? Study Matt. 15 : 21-28.

1. *Seeming National Prejudice*, vs. 26-28. What was the woman's nationality? Jesus reminds her that she belongs to a race whom His people regard as "dogs," v. 27. She is so

earnest that this fails to discourage her, v. 28. She sinks her own national prejudice, and seeks a favor of one belonging to a race which despises her. Grace takes no account of national distinctions. This was the teaching of Peter's vision at Joppa, Acts 10 : 34, 35. To reach Jesus we must get rid of our prejudices, and especially of the idea that He is prejudiced against us, 1 Cor. 12 : 13; Eph. 2 : 15. All who accept their rightful place as sinners (Rom. 3 : 9), will find Him a Saviour. But Matthew makes it clear that this woman's faith was tested by more than a supposed barrier of national prejudice. She met with—

2. *Seeming Personal Indifference*, Matt. 15 : 23. Have your class turn to this passage in Matthew. (This method of teaching will compel them to have in their hands Bibles, instead of Lesson Helps.) Weigh the motive of Christ's silence. The disciples interpreted it as indifference like their own. The woman bothered them. They wanted her sent away.

But show that a delayed answer is not a denied answer, Luke 18 :1-8. Christ's seeming indifference was obviously for, (a) *her sake*—to test and strengthen her faith; (b) *His own sake*—to demonstrate His power to draw others to Him, notwithstanding every obstacle; and (c) *our sake*—to give us an example of the persevering spirit we should show. We should never cease to pray, James 5 : 16. The obstacles which this woman met included even—

3. *Seeming Opposition*, Matt. 15 : 24 ; v. 27. Christ seems to confirm the disciples' view of things, that His mission was only to the lost sheep of Israel. However we soften the word "dogs," it would look as if, in His unwillingness to grant her request, He called her a dog, and so dismissed her plea. She accepted the place assigned her, and pressed for "crumbs." Christ then pronounced a high eulogy on her faith, Matt. 15 : 28. He granted her prayer. The real point in her case is her persistence in securing Christ's help against every seeming discouragement. When many are urged to come to Christ, and wilfully turn from Him (John 1 :11 ; 5 : 40), all the more remarkable is the case of one who insists on coming to Him, when His own attitude seems so opposed to her success in reaching Him in His helping power.

### For Teachers of the Boys and Girls

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

The scholar is likely to say to himself : "What a little bit of a lesson. How will the teacher manage to make it last out the time?" The teacher may meet this thought, at the very outset, by announcing that there will be seven heads. Each will be watched for.

1. *A lesson in geography.* "From thence," v. 24. Now for the map (a few lines on a pencil pad will answer the purpose); from Galilee, to which Jesus had come after last Lesson (tell about the storm on the lake and the rescue, ch. 6 : 45-53), and probably from Capernaum, John 6 : 17, His "own city" almost since the beginning of His public ministry. "Borders of Tyre and Sidon," the wealthy and wicked Phœnician seacoast cities—a foreign and heathen country.

2. *A question of hiding.* Why had He come; and why would He have "no man

know it?" v. 24. Read ch. 6 : 54-56. He was tired out; and besides, wishing time to be alone with God (show how necessary this is for those who would be "strong in the Lord"), and to teach His disciples, who soon were to be the world's teachers. But "He could not be hid." Why? A great healer, a great preacher, a great teacher, needs no advertising. No fear but people will find you out, if in any way you can help or bless them.

3. *The sad case of a little daughter.* Sick? Worse still, for could anything be sadder than her case—possessed with a "devil," or demon, v. 29; "grievously vexed with a devil," Matt. 15 : 22? Why called "an unclean spirit?" Are there such "possessions" now? Some of our missionaries among the heathen say there are. In any case the devil in the heart defiles it, and he delights to torment.

4. *A mother's love.* Perhaps little need be said. The scholars will understand her coming and falling at Jesus' feet (v. 25), and crying out to Him (Matt. 15 : 22), and will be ready with other instances of what mothers will do for their children. Nothing touches a mother more deeply than her child's suffering, except, alas! it be her child's sinning.

5. *A woman's wit.* Now comes the struggle. Question as to the woman's nationality and religion: a foreigner and a heathen! To whom was Jesus' mission in the first place? Matt. 15 : 24. How was this? To save Israel, God's own people, in order that they might save others. What does Jesus say to the mother's plea for help? v. 27. The Exposition and Light from the East explain. Why did Jesus put her off? To test her faith. When He is sure, and she is sure, that she trusts with her whole heart, the answer will come. Mark her keen reply, v. 28. Love and earnestness sharpen the wits.

6. *The Saviour's grace.* Now (v. 29) comes the blessing, which Jesus had all along wanted to give. He is far readier to give than we to ask.

7. *The triumph of faith.* Again the scene requires little description. The woman has triumphed. Through what means? The Golden Text supplies the answer.

## ADDED HINTS AND HELPS

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

## Lesson Points

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

Jesus Himself was the first and greatest Foreign Missionary. v. 24.

Toil and rest in due proportion make the rhythm of a well ordered life. v. 24.

Like the sun's rays in the natural world, the influence of Jesus is felt in every department of human life. v. 24.

Mothers are among God's chief partners in the saving of the world. v. 25.

No race of mankind has a monopoly of divine grace. v. 26.

Intercession is the link between the Saviour's might and the world's need. v. 26.

Love finds its centre at home, but its circumference includes the world. v. 27.

We can best interpret a speech, when we know the character of the speaker. v. 27.

Nothing sharpens the wits like love. v. 28.

Trust is the forerunner of triumph. v. 29.

Every promise of the gospel has been confirmed by Christian experience. v. 30.

Peace is the fruitage of prayer. v. 30.

## From the Library

Jesus . . . crossed the limit of the Holy Land : He found great faith in a daughter of the accursed race ; and He ratified and acted upon her claim that the bread which fell neglected from the table of the Jew was not forbidden to the hunger of the Gentile. The history of the Acts of the Apostles is already here in spirit.—Chadwick.

To one who has ever held a prominent or official position in the East, the persistency of pleading women is a fact which he will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They will sit and wait hour after hour, and come-day after day, ignoring all kinds of refusals. They are importunate beyond anything that is ever experienced in our Western life.—Merrill.

Then, as now, the traveler, entering or leaving a town or village, had only too much reason to notice the troops of lean, sharp-

nosed, masterless dogs, which filled the air with their cries as he passed, and no one could take a meal without the chance of some of them coming in at the ever-open door to pick up the fragments, always to be found where only the fingers were used at table.—Geikie.

This is of the essence of faith, to hold fast to what your heart and the highest things in you tell of God, in spite of all appearances to the contrary.—Gould.

Ah, child of a doomed, rejected race, well mightest thou have taken the Saviour's word as a final sentence cutting off all hope, sending thee back without relief to thy miserable home, to nurse thy frenzied child in the arms of dull despair ! But there was in thee a depth of affection for that poor child of thine, and a tenacity of purpose, that will not let thee give up the case till effort after effort be made.—Hanna.

## Prove from Scripture

That prayer should be persistent.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What miracle was described in last Lesson ? What wonderful act of Jesus followed ?

24 Where had Jesus been ? Who had opposed Him ? Whither did He go ? How did He wish to spend His time ? What prevented this ?

25, 26 Who came to Jesus ? Why did she come ? How did she greet Jesus ? What did she ask ? To what race did she belong ?

27, 28 What was Jesus' answer ? His purpose in so replying ? Give the woman's reply. What did she mean ?

29, 30 What did Jesus praise in the woman ? What does He say about her daughter ? Did she believe Him ? How did she show this ? What was the outcome ?

**Seniors and the Home Department**—What effect on the people had the feeding of the 5,000 ? Whither did Jesus go ? What happened to the disciples ? How did Jesus save them ? Who came to Him ? What did He do for them ? What discourse did He deliver soon after ?

24-26 Why did Jesus leave Galilee? How did He, from this period, chiefly occupy His time? Who had called Jesus "a Light to lighten the Gentiles"? (Luke 2:32.) Who were the Syrophœnicians?

27, 28 Explain Jesus' answer to the woman. Her reply. Who was the apostle of the Gentiles? (Rom. 11:13.)

29, 30 How was the woman's faith rewarded? Show that we are saved by faith. (Acts 16:31.)

### The Catechism

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

Ques. 18. *In what human sinfulness consists.* 1. The guilt of Adam's first sin. It is a matter of fact that we share the penalties of Adam's first transgression. Why? The explanation of the Question is, that we are being held accountable for the first sin, even though we have not actually committed it. Adam was our representative (see Ques. 16), and what he did is reckoned to us. 2. The want of original righteousness; that is, the righteousness in which man was at first created. This, Adam lost, and none of his descendants have ever possessed it. 3. The corruption of the whole nature. This means that the effects of sin have spread to every part of human nature. The corruption of the nature is called "original sin," because it comes with birth and lies at the root of our

conduct. 4. Actual transgressions; sinful thoughts, words and deeds.

### The Question on Missions

By Rev. S. J. Taylor, M.A., Montreal

Secretary, Board of French Evangelization

Ques. 21. Work in the Pointe-aux-Trembles Schools is positive and practical. Roman Catholic pupils are astonished to find that they hear no attacks upon the Church of Rome, her clergy, or her worship. Brought into contact with the Bible by its daily study in the class-room, they soon come to accept it as the Word of God, and the rule of faith and conduct. Before long, the rosary, the scapulary and the crucifix are laid aside, and they see no necessity for priestly pardon, purgatorial purification and the intercession of saints and Virgin. Of their own accord, they openly confess their faith in the only Saviour, and they go forth to their homes or parishes well informed, and well disposed towards their benefactors, to tell of the better way and to help lift up their fellows.

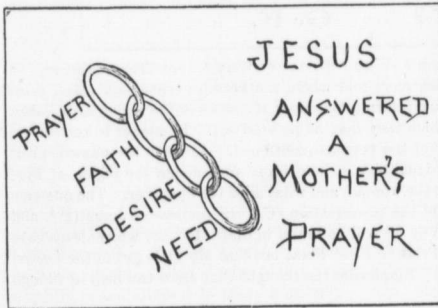
Fifty dollars maintains a pupil at Pointe-aux-Trembles for a session. No less than 143 of our Sabbath Schools are thus supporting a pupil in whole or in part. Immediate improvement and enlargement of the school buildings is an absolute necessity. For years past, not less than 100 pupils per year have had to be refused for want of accommodation.

### FOR TEACHERS OF THE LITTLE ONES

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

*Lesson Subject*—Jesus helping a stranger.

*Introduction*—A little boy came running into the house one day, calling out, "Papa,



papa!" "What is it, my boy?" the father asked. "Oh, nothing, papa." But one day a big dog in the street frightened Fred, and he ran into the house crying, "Papa, papa," in quite a different voice. He really wants his father now, and throws himself into his father's arms, saying, "Oh, father, help me quick!"

*Real Prayer*—Sometimes we talk to God, our Father in heaven, just as Fred did at first. We say God's name, but we say it in a way that means, "Oh, we do not really want any-

thing, we are just saying our prayers. But if we are in great trouble and no help is near, we call out, "Oh God, help me," in a tone of voice that means what it says.

*Lesson*—We are going to hear about a woman who prayed a real prayer to Jesus. She was in great trouble, and cried out, "Lord, help me"; and because she really wanted help, Jesus helped her. She was a Greek woman, and lived near Tyre and Sidon (map). Jesus, with His disciples, had gone up there to get away from the crowds for a while, for rest and quiet. But He could not be hid, even amongst these foreigners.

*A Mother's Love*—In one of the homes there, is a little girl with a sickness none can cure. Her mother loves her very much, and has wept over her; but knows of no one to cure her. One day she hears that Jesus, the great Healer amongst the Jews, has come to that place. She comes running after Him one day, as He is walking with His disciples (strokes), crying out for "help" and telling Him about her sick child.

Jesus does not reply, but walks on as if He had not heard. At last He stops, and speaks to the woman. He tells her she does not belong to the family of the Jews. (Explain the dislike of the Jews towards the Gentiles,

whom they called "dogs.") He asks the woman if she thinks it is right to take the children's bread and cast it to the dogs that are round the master's table. Perhaps Jesus is just trying to find out if her prayer is a real prayer. Listen! How humble she is! "Yes, that is true, Lord, but the dogs get the crumbs that fall from the master's table." She is willing to take whatever "crumbs of help" Jesus is willing to give her. Tell the way Jesus answered her prayer.

*Golden Text*—Repeat. Jesus always answers a real prayer.

*A Chain from Earth to Heaven*—The famous Dr. Guthrie used to say, "Give me these links and the chain will reach from earth to heaven, bringing down all blessings asked:

1st Link—Do we need the blessing?

2nd Link—Do we want the blessing?

3rd Link—Do we think God can give the blessing?

4th Link—Do we believe that asking will bring the blessing?

*Something to Draw at Home*—Draw a chain of four links. Name them, "NEED," "DESIRE," "FAITH," "PRAYER"; and remember this chain encircles ALL PEOPLE and reaches from earth to heaven.

*Something to Remember*—Jesus loves us all.

### SUPERINTENDENT'S BLACKBOARD REVIEW

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

WHERE?	T. S.
WHO?	J. W. D.
WHAT?	C. P. M.
WHY?	G. F.

Print on the blackboard, WHERE? WHO? WHAT? WHY? Let these questions be answered by the scholars. When they have told where the Lesson events took place, print T. S. for Tyre and Sidon. Get as much information about the cities of the region as possible. A map will add to the interest, on which they may be pointed out. In answer to the second question, you should get an account of the persons mentioned. As these are named, print J. (Jesus), W. (the woman), D. (the daughter). Have Jesus' presence in the region of Tyre and Sidon accounted for, ask all about the woman, and what ailed the daughter. The question "What?" will bring out the details of the conversation (C.), the promise of Jesus (P.), and the miracle (M.). The answer to "Why?" will be found in Matt. 15: 28, where Jesus says to the woman, "Great is thy faith" (Print G. F.). Point out that the little girl in the Lesson was healed without having seen Jesus. Emphasize the thought that Jesus can help us though we cannot see Him.

## Lesson XI.

## PETER'S GREAT CONFSSION

June 10, 1906

Matthew 16 : 13-28. Commit to memory vs. 24, 25. Read Mark 7 : 31 to 8 : 33.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matthew 16 : 16.

13 <sup>1</sup> When Je'sus came unto the coasts of Cesare's Philip'pi, he asked his disciples, saying, <sup>2</sup> Whom do men say that <sup>3</sup> I the Son of man <sup>4</sup> am ?

14 And they said, Some <sup>5</sup> say that thou art John the Baptist : some, <sup>6</sup> Eli'as; and others, <sup>7</sup> Jeremi'as, or one of the prophets.

15 He saith unto them, But <sup>8</sup> whom say ye that I am ?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon <sup>9</sup> Bar'jo'na : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I <sup>10</sup> say also unto thee, That thou art Pe'ter, and upon this rock I will build my church; and the gates of <sup>11</sup> hell shall not prevail against it.

19 <sup>12</sup> And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he <sup>13</sup> his disciples that they should tell no man that he was <sup>14</sup> Je'sus the Christ.

21 From that time <sup>15</sup> forth, began Je'sus to shew unto his disciples, how that he must go unto Jeru-

**Revised Version**—1 Now; 2 Who; 3 Omit I; 4 is; Jesus; 5 also say; 6 Hades; 7 Omit and; 12 the; 13 Omit Jehu; 4 And Peter; 17 never; 18 a stumblingblock; 19 mindest; 20 Omit that be; 21 the things of; 22 would; 23 shall; 24 shall a man be; 25 forfeit his life; 26 life; 27 shall he render unto; 28 deeds; 29 of them that stand; 30 in no wise.

## LESSON PLAN

- I. A Great Confession, 13-16.
- II. A Great Commission, 17-20.
- III. A Great Prediction, 21-23.
- IV. A Great Requirement, 24-28.

## DAILY READINGS

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

M.—Peter's great confession, Matt. 16 : 13-20.  
T.—Peter's great confession, Matt. 16 : 21-28. W.—The confession repeated, John 6 : 66-71. Th.—Peter's boldness, Acts 4 : 1-12. F.—Martha's confession, John 11 : 18-27. S.—"His dear Son," Col. 1 : 9-20. S.—Reward of confessing, Matt. 10 : 26-33.

## EXPOSITION

**Time and Place**—Autumn, A.D. 29, soon after the last Lesson; near Casarea Philippi, a city at the foot of Mount Hermon, at the main source of the Jordan.

**Connecting Links**—Returning from Tyre and Sidon to Decapolis, Jesus healed many, including a deaf and dumb man, fed the 4,000, and then crossed the lake to Magdala, in the neighborhood of Capernaum. (See ch. 15 : 29-39; Mark 7 : 31-37.) Owing to opposition from the Pharisees (ch. 16 : 1-11; Mark 8 : 10-21), He re-crossed the lake to Bethsaida, where He healed a blind man Mark 8 : 22-26. After a visit to Jerusalem (John 7 : 2 to 10 : 21), the events of the Lesson occurred. It marks an epoch in the training of the Twelve and the establishment of the kingdom. Growing hostility outside the company of disciples led Jesus to test their faith and reveal Himself to them more fully.

saalem, and suffer many things of the elders and chief priests and scribes, and be killed, and <sup>16</sup> be raised again the third day.

22 <sup>16</sup> Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall <sup>17</sup> not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan : thou art <sup>18</sup> an offence unto me : for thou <sup>19</sup> savourest not the things <sup>20</sup> that be of God, but <sup>21</sup> those that be of men.

24 Then said Je'sus unto his disciples, If any man <sup>22</sup> will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever <sup>23</sup> will save his life shall lose it : and whosoever <sup>24</sup> will lose his life for my sake shall find it.

26 For what <sup>25</sup> is a man profited, if he shall gain the whole world, and <sup>26</sup> lose his own soul ? or what shall a man give in exchange for his <sup>27</sup> soul ?

27 For the Son of man shall come in the glory of his Father with his angels; and then <sup>28</sup> he shall reward every man according to his <sup>29</sup> works.

28 Verily I say unto you, There be some <sup>30</sup> standing here, which shall <sup>31</sup> not taste of death, till they see the Son of man coming in his kingdom.

**Shorter Catechism**—*Ques.* 19. What is the misery of that estate wherinto man fell ? A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

**The Question on Missions**—22. How do the people receive the colporteur and the missionary ? A. On the whole, respectfully, and often sympathetically. But sometimes they meet with much opposition, and in some cases colporteurs are driven away, and threatened with being beaten.

**Suggested Hymns**—Book of Praise, 151 (Supplement Lesson); 3; 67; 2 (Ps. Sel.); 549 (from PRIMARY QUARTERLY); 161.

## I. A Great Confession, 13-16.

Vs. 13, 14. *The coasts* (Rev. Ver., "parts"); neighborhood. *Casarea Philippi*; one of the most beautiful spots of Palestine, with Mount Hermon rising 10,000 feet above it, and the Jordan gushing from the rocks. Philip Herod, the ruler of this district (see Luke 3 : 1), like his father and his brothers, was a great builder, and had beautified the city and called it after the emperor and himself. Jesus went to this region for seclusion and rest, and for the training of the Twelve. *Asked his disciples*; after a season of prayer alone with God, Luke 9 : 18. It was a crisis in His ministry. *Who do men say ?* (Rev. Ver.); a question to clear away the errors of the popular judgment, so that the disciples might see the truth more clearly. *Son of man*; Daniel's (Dan. 7 : 13) title for the coming glorious Messiah. *Some say*. Many of the Jews saw in Jesus the

prophet expected to appear as the Messiah's forerunner (Deut. 18 : 15), and kept guessing that He was whichever one His character seemed most to resemble. *John the Baptist*. So Herod thought, ch. 14 : 2; Mark 6 : 14. *Elias*; Elijah, promised in Mal. 4 : 5. *Jeremias*; the weeping prophet who pronounced doom on his people, and yet promised the new covenant of forgiveness. *One of the prophets*. They could not decide which.

Vs. 15, 16. *Whom say ye?* Jesus wished both to test and to increase the knowledge of His disciples. *Peter answered*; spokesman, as so often, for the others. In the early church, also, he retained the leadership (see Acts 1 : 13, 15, etc.). *Thou art the Christ*; the Messiah. "Christ" is Greek, and "Messiah" is Hebrew, for Anointed, set apart to some holy work by anointing, like the prophets, priests and kings of the Old Testament. *Son of the living God*. For the importance of this confession see 1 John 5 : 1.

## II. A Great Commission, 17-20.

Vs. 17, 18. *Blessed art thou*; having received a revelation of Jesus' true character. *Bar-jona*; that is, son of John. *Flesh and blood*. Peter's knowledge had not come through his own unaided faculties, or through mere human wisdom. *My Father . . . in heaven*. It was a divine revelation, through the teaching of Jesus (see ch. 11 : 27). Jesus regards this as a great crisis in His work, a wonderful proof that God is confirming His mission. There is a note of thankfulness in His words. *Thou art Peter*; from the Greek *petros*, meaning a rock, John 1 : 42. "Cephas" is the Hebrew form. *Upon this rock*; that is, on Peter as confessing that Jesus is the Christ, and as representing the Twelve, who were the first Christians, and therefore the first tier in the temple of the Christian church (see 1 Cor. 3 : 11; Eph. 2 : 20). *Build my church*; made up of all believers. *Gates of hell* (Rev. Ver., "Hades"), etc. "Gates" may be an Oriental expression for the power that issues from the gates of a mighty city. Satan's hosts shall not overcome or destroy Christ's church. Or it may mean that the gates of death shall never close upon it : it shall be eternal.

Vs. 19, 20. *Unto thee*; to Peter as the re-

presentative of the others, ch. 18 : 18; John 20 : 23. *Keys of the kingdom*. See Light from the East. Peter used the "keys" when he explained the way of salvation to the Jews at Pentecost (Acts, ch. 2), and later to the Gentiles, Acts 10 : 32-40. *Bind on earth . . . bound in heaven*, etc. See Light from the East. *Tell no man*; because they did not yet know the whole truth about Himself and His work, and lest the people should seek Him as Leader in a revolt against their rulers, believing Him to be a great earthly King.

## III. A Great Prediction, 21-23.

Vs. 21-23. Jesus tells His disciples of His coming sufferings at *Jerusalem*, at the hands of the Sanhedrin, or great Jewish Council (*elders and chief priests and scribes*): Peter's objection, showing how imperfectly he yet understood the Master's spirit, called forth a stern rebuke.

## IV. A Great Requirement, 24-28.

Vs. 24-26. *If any man will come after me*. Speaking to His disciples and to "the people" (Mark 8 : 34), Jesus now declares what is required of each of His followers : (1) *Deny himself*; make it his aim to please, not self, but Jesus. (2) *Take up his cross*; imitate the self-sacrifice of His Lord. (3) *Follow me*; in obedience, forsaking everything opposed to the Christ spirit. (4) *Lose his life*. Jesus uses life in two senses—the lower life of selfish purpose, with earthly aims, and the true or higher life, devoted to the service of Jesus and His kingdom. The former of these must be "lost," in order that the latter may be gained. *What is a man profited?* One of Christ's searching questions, so reasonable, and yet so easily forgotten.

Vs. 27, 28. V. 27 describes the coming judgment day. *Son of man . . . come in . . . glory*. Whoever is ashamed of Jesus now, of him will the glorious King be ashamed then, Mark 8 : 38. *Reward . . . according to . . . works*. What pain or trouble for Christ's sake is to be compared with the coming joy? For the partial fulfilment of v. 28, see the conversion of the 3,000 at Pentecost, the fall of Jerusalem, and the spread of Christianity to Asia Minor, Greece and Italy, all within the lifetime of many then present. The complete fulfilment will be seen when Christ comes again in glory.



### Light from the East

**KEYS**—Have been the symbol of authority from time immemorial, and so attention has been concentrated mainly on the apostolic authority to admit men to membership in the church. But the church, that is, the outward society, is not the same as the kingdom of heaven, which is the rule of God over the hearts and lives of men. The keys which admit men to this kingdom are not official authority, but the presentation of the truth about God and His attitude to men. Those who have possession of this truth, have not only the means of getting into the kingdom themselves, but also of letting others into it.

**BINDING AND LOOSING**—Are Jewish forms

of speech for forbidding and permitting actions. Here again, attention has been fixed on the apostolic right to exercise discipline, although it is difficult to see how man's decision could always be the judgment of heaven. If the keys are the truth, the binding and loosing are the results of our use of it. In whatever community the truth is faithfully preached, some at least will believe and be loosed from their sins. But where those in possession of the truth leave a community alone, it will remain shut up in the bondage of darkness and death. This is the decree of heaven, and God will not work a miracle to evangelize the world. He has entrusted this task to human agents.

### APPLICATION

*Whom do men say that I . . . am ?* v. 13. Jesus was preparing His disciples for a life of hardship and toil in His service. He knew that only devotion to Himself Won and Held would keep them steadfast.

Loyalty to a leader has always nerved men for heroic deeds. David's three "mighty men" (see 2 Sam. 23 : 15, 16), won by his grace and chivalry, risked their lives to bring him a cup of water from the well at Bethlehem, then held by the Philistines. Jesus would make sure that His disciples were bound closely to Himself by the ties of heartfelt love and reverence. Then He knew that they would do and dare anything for His sake. He would have us follow Him, not of compulsion, but because we see in Him the greatest of Sovereigns, the most adorable of Masters.

*Whom say ye ?* v. 15. This is the vital question. Anything else is insignificant. When a soldier tries to enter the camp after the sentries have been posted, **The Password** it does not matter whether his uniform is tidy or his rifle loaded, or what are his opinions as to the cause of the war or its probable result. The whole question of his admission hangs upon his knowing the password. Likewise, it does not really matter who we think men think Jesus to be. The decisive question is, *What is Jesus to us ?*

*The Christ, the Son of the living God,* v. 16. So the disciples were constrained to declare, after less than three years spent in the com-

pany of Jesus, and with only the proof of His earthly life before them.

**A Conviction that Constrains** How much stronger should be our conviction that Jesus is the divine Son of God, in full view of the cross with its transcendent love, of the resurrection with its revelation of power never wielded by a mere man, of Pentecost with its marvels of spiritual might, of all that Jesus has done in the world from the beginning up to the present hour ! And if heart and reason and conscience unite in assuring us that He is God's Son, how pressing is the obligation upon us to yield to Him the homage of our hearts and the service of our lives !

*Thou art Peter,* v. 18. You may have seen an overgrown, loose, lubberly mastiff pup chased by a poodle and fleeing in terror.

**Getting Into Condition** But six months later, when the pup is matured, he will not blink an eyelid for a whole regiment of poodles. Or you may have seen a company of students at their first football practice in the autumn. They are clumsy and slow, soon winded and tired. But two months later they are clean, trim, skilful and tireless athletes. They have been training, and have gotten into condition. So Simon, the eager, inconsiderate, impulsive fisherman, had been trained by Jesus until his character was becoming firm. What was fluid and flabby in him was being made strong as a rock. Discipleship is spiritual training. Let us submit to its regimen.

*Must suffer . . . be killed . . . be raised again*, v. 21. Here we are at the very heart of the gospel. We owe a debt of obedience to God's holy law, which we can never pay. But Our Debt Paid in His death on the cross Jesus paid our crushing debt. For He obeyed the divine law perfectly—without failure or flaw. A receipt, too, has been given, a declaration that the debt has been wholly paid. This we see in the raising of Jesus from the dead. That is God's assurance, as if in letters large and clear, that He is well pleased with all His Son has done for us. Now all who believe in Jesus are free from their debt—free to serve God with loving and grateful hearts.

*Thou art an offence*, v. 23. Peter has something of the kaleidoscopic about him. So is it with us all, more or less. Our best and our worst often lie close together. Our nature is like a tree that one day shades a house and the next falls upon it, crushing it to the ground. Or like a horse that one hour carries his rider swiftly and safely along the road, and the next throws him off and brutally kicks him. Let us fear the perils of self-confidence, and work out our salvation with fear and trembling.

*Deny himself*, v. 24. To deny means "to affirm that one has no acquaintance or connection with one," just as Peter denied his Lord. Say then to self, "I do not know you, you selfish creature. I will not admit your claims to past friendship. I do not wish to

No Friend  
of Ours

have anything to do with you. Take your sleek, lazy, cowardly, foolish, vain and conceited person out of my sight. I know nobody now but my Master, whose I am and whom I serve. Begone forever!"

*World . . . life* (Rev. Ver.), v. 26. When the great preacher, Massillon, preached the funeral sermon of Louis XIV., he made an immense impression with his first words. Slowly lifting his eyes, as he stood in the pulpit, he swept them in silence over all that magnificent funeral pomp. Then he fixed them on the lofty catafalque where lay the body of the famous king. After a long silence he said, "My brethren, God alone is great." It is a simple and thrilling truth that when life is gone, nothing that life possessed is worth anything at all.

*The glory of his Father*, v. 27. The saintly Rutherford once wrote to Lady Cardonness, "Go up beforehand and see your lodging. Look through all your Father's The Heavenly Home rooms in heaven. Men take a sight of the lands ere they buy them. I know that Christ hath made the bargain already; but be kind to the house you are going to, and see it often." In the hymn book compiled by the late Dr. Dale for use at Carr's Lane, Birmingham, one of the largest sections of the book is found under the heading of "Heaven." The blessed hope of the coming glory, kept constantly before us, will send us to every task with a buoyant heart, and a courage that is the secret and the pledge of victory.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

The first crisis of organized Christianity has arrived in Caesarea Philippi. A personal question is there raised, which everyone has to face and answer for himself to-day. It affects:

1. *The Identity of Jesus*, vs. 13-17. The disciples had been keeping company with Jesus now for some time. What estimate had they formed of Him? Their first answer suggests that they are not quite sure what to

make of Him. They report merely the conjectures of others, v. 14. Opinion seems to be divided. He is counted the re-incarnation of some great man of the past, v. 14. But hearsay judgment is not allowed. Each must decide for himself. Who is Jesus? v. 15. Others cannot tell us so much about Him as we know for ourselves, John 4:42. Personal certainty as to the identity of Jesus is what He presses for. Can we acquiesce in Peter's confession? v. 16. That was Peter's verdict on the character of Jesus from close personal knowledge of Him. No one can see Christ in His sinlessness without being

persuaded that He is more than man. To sin is human; to be sinless, superhuman. The recognition of Christ amounts to a divine revelation, v. 17; John 1:12, 13; 1 John 4:15.

2. *The Stability and Mission of the Church*, vs. 18-20. Peter had reached the rock-bed foundation of the church, when he opened his eyes to the real identity of Jesus. So long as Christ's Godhead is recognized, the church cannot disappear, v. 18. Such recognition is the credential for fitness to open the kingdom to others, v. 19. It qualifies for declaratory pronouncements upon the vital issues of life. What was here said to Peter was practically repeated to every believer in Christ, John 20:22, 23. None admitted that more unreservedly than Peter himself, 1 Peter 2:9.

3. *The Mystery of Triumph through Defeat*, vs. 21-23. In Peter's eyes the cross spelled defeat. Jesus foresaw in it triumph, Col. 2:14, 15. From his unbounded confidence in Christ Peter shrank almost into absolute want of confidence in Him, v. 22. Christ warns him that human notions of defeat and triumph may have something Satanic in them, v. 23; ch. 4:8, 9. He sees the devil using Peter as a "stumbling-block" (v. 23, Rev. Ver.) in the way of reaching His throne, 1 Peter 1:11.

4. *The Secret of Gain through Loss*, vs. 24-28. Jesus leads all who follow Him by the way of the cross, v. 24. Little gain is ever accomplished without loss of some kind. The very mountains wear into dust to make soil for the valleys, and the sun burns itself up to ripen our harvests. But to gain the whole world and lose one's own soul is no gain, v. 26. After apparent defeats and losses in time, on the other hand, a sure reward awaits us, v. 27; 1 Peter 5:4. It is reward enough in the meantime to be sure that we are in Christ's kingdom, giving Him the sincere and loyal affection of an undivided heart, v. 28; Rev. 1:9.

### For Teachers of the Boys and Girls

One of the very great passages in the Gospels. It will require care in the selection of points if the Lesson is to be got within the Lesson half hour. Perhaps these five points may serve to guide.

I. *A Great Question*. The Connecting Links tell of the intervening events. Our Lord had been revealing Himself to His disciples very fully by word and act. He will now test their knowledge of Him. So the question of v. 13 is asked. How deep the question goes, 1 John 5:1 (first part) reveals. On the answer depend personal salvation and the true teaching of the gospel to others. Ask for the answers of v. 14 and the reasons for them. Note how He presses the question home, v. 15; as, to this hour, His Word and Spirit press it home on each one. Answer it every gospel hearer must and does.

II. *A Great Confession*. Who answers? What is his reply? What does he mean by the Christ (the Messiah looked for by the Jews)? What does he say of this Christ? (Have the scholars compare John 1:1, 2, 14.) Where had Peter got his answer? (v. 17.) Where shall we get our answer? 1 John 4:2. What comes to us from true confession of Christ? Mark well the answer, Rom. 10:9, 10; join with this Matt. 10:32.

III. *A Great Foundation*. The vaster the edifice, the more need of solid foundations. What is Christ to build? v. 18. What is meant by this rock? Explain that Peter (the Greek for Cephas, John 1:42) means "rock", and that "this rock" is Peter, as confessing that Jesus was the Christ, and as representing the Twelve, who were the first Christians and, therefore, the first tier of living stones in the great temple of the Christian church. (Have the scholars read 1 Cor. 3:11; Eph. 2:20-22.) For "the keys of the kingdom", what they are, and who is to use them, see Exposition and Light from the East.

IV. *A Great Prediction*. How far off is Jesus' death? Some six months. Were the disciples looking for it? What does He now tell them? v. 21. Why was it necessary that He should be slain? Why that He should rise again? How does Peter take the announcement? How does the Lord treat Peter's reply? In what way was Peter "an offence" ("stumblingblock")? It was a repetition of the temptation of Matt. 4:8, 9, to win His kingdom by an easy but dastardly way. What is our Lord's reply? (Compare Matt. 4:10.)

V. *A Great Requirement*, v. 24. What? Question out the meaning of this, and show the infinite loss that comes from taking our own way, not Christ's; and the infinite gain from taking Christ's way, not our own (vs. 25, 26 bring these out, v. 27 reveals the time).

Do not take long in discussing v. 28 (see Exposition); but bring the class back to Peter's great confession as the root thought of the Lesson, and the need of each one making this same confession of the crucified, living, loving Lord.

#### ADDED HINTS AND HELPS

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

##### Lesson Points

We must know who Christ is before we can do what Christ requires. v. 13.

Human conjectures are shifting sand; divine revelation the solid rock. v. 14.

It is by our judgment concerning Christ that we shall at last be judged. v. 15.

The sinless Man must be more than man. v. 16.

Faith is the mold divinely formed to receive revelations from heaven. v. 17.

What our Lord calls us by name, His grace can make us in character. v. 18.

The word of Christ is still heard in His church, through His servants filled with His spirit. v. 19.

Only by means of the cross was it possible to accomplish the "at-one-ment" (atonement) of sinful man and a holy God. v. 21.

Strive at all costs to be holy and helpful, and you are certain to be happy. vs. 24-26.

"Our wills are ours, we know not how; Our wills are ours, to make them Thine." v. 25.

There should be no grudging of our service, as there will be no stinting of our reward. v. 27.

##### From the Library

Peter's grasp of Christ's nature wrought upon his character, as pressure does upon sand, and solidified his shifting impetuosity into rock-like firmness. So the same faith will tend to do in any man. It made him the chief instrument in the establishment of the early church. On souls steadied and made solid by like faith, and only on such, can Christ build His church.—Dr. Alexander Maclaren.

We are reminded of the luckless king of Persia, who, when the Moslems overran his empire, and made him prisoner, was left to starve in his own treasury. All round him

were heaped diamonds, and emeralds, and topazes, and pearls of inestimable value. Wherever he turned, he saw nothing except gold and silver and precious stones; but with the wealth of Ormuz and the East about him, the wretched man perished of hunger and thirst.—Stead.

Oh! shame on us who grow faint-hearted with each discouragement, when the Master, with rejection behind Him and death before Him, found it encouragement enough, after so much toil, to make a bare beginning of the new temple of the Lord; and even in that day of smallest things was able to look calmly forward across the troubled sea of the dark future, and already raise the shout of final victory!—Dr. J. Monro Gibson.

O, blessed hope! with this elate  
Let not our hearts be desolate;

But, strong in faith and patience, wait

Until He come!—Quoted by Jowett.

##### Prove from Scripture

That Jesus expects us to confess Him.

##### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—Near what city were Jesus and His disciples? Name the mountain close by.

13-16 After whom was Caesarea Philippi named? What did Jesus first ask His disciples? Their answer? Give Jesus' second question. Who answered it? In what words?

17-20 Why was Peter "blessed"? Who had taught him? What is the key opening the door into Christ's kingdom? What is it to "bind"? To "loose"?

21-23 What did Jesus foretell? Who made objection? What did Jesus say to him?

24-28 What three things does Jesus require? What prophecy in v. 28? When was it partly fulfilled? When will it be fulfilled completely?

**Seniors and the Home Department**—

Give the events between last Lesson and to-day's.

13-16 What was the purpose of Jesus' questions? Give the answer to each. Quote Peter's "great confession". Show its importance.

17-20 What is meant by, "Upon this rock," etc.? Explain "gates of hell". What authority was given to the apostles? On what condition?

21-23 Where does Isaiah predict the sufferings of Christ? (Isa. 53 : 7, etc.) Give proofs that Christ rose again. (1 Cor. 15 : 1-8.)

24-28 What is the great reward of confessing Christ? (Ch. 10 : 32.)

### The Catechism

Ques. 19. *In what the misery of man's sinful estate consists.* 1. Loss of communion with God. Sin has separated man from the holy God, Isa. 59 : 2. 2. The wrath and curse of God. Both the Old Testament and the New speak of God's wrath (see Ps. 90 : 7, 9, 11; Rom. 1 : 18. "Curse" means the condemnation of God, the sentence of His law, Gal. 3 : 13. 3. Liability to all the miseries of this life. Though great suffering is not necessarily the evidence of great sin (Luke 13 : 1-5), at the same time all human suffering dates from the fall. 4. Death. This was the penalty threatened if Adam

should fail to keep the covenant, Gen. 2 : 17. It was inflicted on him (Gen. 3 : 19), and to it all his descendants are subject. 5. The pains ("penalties") of hell forever. See Luke 16 : 26.

### The Question on Missions

Ques. 22. A colporteur reports: "Last month (January), I offered the gospel to 334 Roman Catholic families, conversed with 275, and read portions of scripture to 117 of them. Men and women listened attentively, and for many of them this is the beginning of their knowledge of the way of salvation in Jesus." Another reports for the same month: "I visited 204 Roman Catholic families, and was well received in all but 10." Missionaries report that they have more open doors than they have time to enter. That our French missionaries should meet with opposition is to be expected. It is generally traceable to one source. "If it were not for my soutane (my 'cloth') I would fight him," shouted a priest to people after having been confronted by a young missionary in their presence. Said another, "Have nothing at all to do with the Protestants of the place." And another, "Go away from my parish; do not sell your books here. They are bad, and will destroy the faith of my people. If you do sell them, I will have them burned."

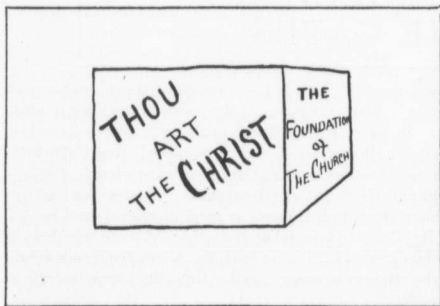
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus founding His church.

*Introduction*—Draw a picture of a rock.

Let the children tell you something about rocks. Their color? Are they easily broken? For what are they used? To-day we see Jesus and His disciples on the side of a mountain, Mount Hermon (outline, show map). A great many rocks are lying about them. Jesus has come from a visit to Tyre and Sidon. Can you tell me about one woman He met there (recall Lesson)?

Now, Jesus gathers His disciples around Him. Perhaps some of them are seated on the rocks near by. Jesus asks what people are saying of Him. He



wants to be sure that His disciples really know Him to be God's Son. "Some say that Thou art John the Baptist; some, Elias; some Jeremias, or one of the prophets." Jesus looks right into their eyes, and asks the question, "Whom say ye that I am?"

*Golden Text*—Simon Peter answered, "Thou art the Christ, the Son of the living God." Ah! That is just the answer Jesus wants. And Jesus knew that God had made Peter know that the humble Jesus was indeed the Christ. Jesus turns to Peter; and we can imagine the pleased look on His face as He says, "Blessed art thou, Peter."

*The Foundation of Jesus' Church*—Look at this picture of a rock, while we speak about a foundation. Everything that is to be built must have a foundation. Jesus is soon going back to heaven, and before He goes, He wants to begin to build His church in the world. It must begin with those who know and love Him. When we say, "That is our church," we mean that building of brick or stone or wood, with big doors and windows and steps and tower and bell. But Jesus did not mean a building of this kind. His church is not built of stones, or brick, or boards, but of people. On this rock we'll print, "THOU ART THE CHRIST."

*The Rock*—The people who form Jesus' church must confess this, must believe that

He is indeed God's Son. This is the rock, the foundation, upon which Jesus' church is built. Would you not like to be sure that you are really one little stone in Jesus' great church, that you are one of those "called out" to belong to Him? Then you must do as Peter did:

**C**ONFESS — LOVE AND WORK FOR JESUS.  
CHRIST

This will make you a part of His great church on earth, and a helper in building it up.

*Our Church*—Let us make a great many strokes for people, which we will call Jesus' church in the world. At first they were few, and all one church, like one family; but as years went on, they separated into groups called by different names (name the Christian denominations). What do we call our church? Print—THE PRESBYTERIAN CHURCH. Should we love our own part of Jesus' church best? Should we work to make it grow larger and stronger and more useful? How can we do this?

*Prayer for Jesus' Church in the World*—We can pray for our own church, and for all Jesus' church in the world.

*Something to Draw at Home*—Draw a church, and remember that if we love and confess Jesus, we belong to His great church.

*Something to Remember*—I should work for the church.

### SUPERINTENDENT'S BLACKBOARD REVIEW

## A ROCK A BUILDING THE GATES

In the Lesson **A ROCK** (Print) is spoken of. This is the meaning of the name given to one of the twelve apostles—which one? Next we have **A BUILDING** (Print) mentioned. This building is the church of Christ. Of whom is this church made up? What place had Peter and the other apostles in this church? How did they obtain this place? (See Exposition and **HOME STUDY QUARTERLY**.) Then we have **THE GATES** (Print)—gates of what? Explain what is meant by these (see Exposition and **HOME STUDY QUARTERLY**). Now we see that the church of Christ is like a strong building erected on Himself as the Foundation, and not all the power of Satan can destroy it. But Jesus tells us what is required of those who belong to His church. Bring out the particulars in vs. 24, 25. He tells, too, about the future greatness of His church (see v. 28). Ask the scholars to repeat v. 26. Urge all to seek the safety and blessedness of Christ's true followers

## Lesson XII.

## THE TRANSFIGURATION

June 17, 1906

Luke 9: 28-36. Commit to memory vs. 30, 31. Read Matthew 17: 1-13; Mark 9: 2-13.

GOLDEN TEXT—This is my beloved Son: hear him.—Luke 9: 35.

28 And it came to pass about <sup>1</sup> an eight days after these sayings, he took <sup>2</sup> Pe'ter and John and James, and went up into <sup>3</sup> a mountain to pray.

29 And as he <sup>4</sup> prayed, the fashion of his countenance was altered, and his raiment <sup>5</sup> was white and glistering.

30 And, behold, there talked with him two men, which were Mo'ses and <sup>6</sup> Eli'as:

31 Who appeared in glory, and spake of his decease which he <sup>7</sup> should accomplish at Jeru'salem.

32 <sup>8</sup> But Pe'ter and they that were with him were heavy with sleep: <sup>9</sup> and when they were <sup>10</sup> awake, they saw his glory, and the two men that stood with him.

Revised Version—*Omīa an:* <sup>2</sup> with him; <sup>3</sup> the; <sup>7</sup> was about to; <sup>8</sup> Now; <sup>9</sup> but; <sup>10</sup> fully; <sup>11</sup> were parting; <sup>11</sup> My son, my chosen: hear ye him; <sup>15</sup> came; <sup>16</sup> held their peace; <sup>17</sup> the.

## LESSON PLAN

I. Jesus and His Disciples, 28, 29.

II. Jesus and His Visitors, 30-33.

III. Jesus and His Father, 34-36.

## DAILY READINGS

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

M.—The Transfiguration, Luke 9: 28-36. T.—The Father's witness, John 5: 31-37. W.—A voice from heaven, John 12: 23-32. Th.—"Glory of the Lord," 2 Cor. 3: 7-18. F.—Peter's remembrance,

33 And it came to pass, as they <sup>11</sup> departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for <sup>6</sup> Eli'as: not knowing what he said.

34 <sup>12</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And <sup>13</sup> there came a voice out of the cloud, saying, This is <sup>14</sup> my beloved Son: hear him.

36 And when the voice <sup>15</sup> was past, Je'sus was found alone. And they <sup>16</sup> kept it close, and told no man in those days any of <sup>17</sup> those things which they had seen.

was praying; <sup>8</sup> became white and dazzling; <sup>6</sup> Elijah; <sup>12</sup> And while he said these things; <sup>13</sup> a voice came; <sup>17</sup> the.

2 Peter 1: 10-18. S.—Disciples afraid, Matt. 17: 1-9. S.—Greater glory, Rev. 1: 9-18.

Shorter Catechism—Review Questions 18, 19.

The Question on Missions—23. What are some of the results of French Evangelization? Last year 186 communicants were added to the church in the 43 mission fields, the total number of communicants now being 1,220. There are 917 scholars in the Sabbath Schools and, including Pointe-aux-Trembles, 558 in the mission schools.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 90; 358; 32 (Ps. Sel.); 210 (from PRIMARY QUARTERLY); 91.

## EXPOSITION

**Time and Place**—Autumn of A.D. 29, a week after the last Lesson; a spur of Mount Hermon.

**Connecting Links**—The conversation recorded in our last Lesson brought the disciples face to face with a new and awful situation. The thought of their Master's death filled them with dismay. They needed a revelation, such as was now given in the Transfiguration, to strengthen their faith, so that in the light of Christ's glory they might understand something, at least, of the meaning of the cross.

## I. Jesus and His Disciples, 28, 29.

V. 28. *About an eight days.* Matthew (ch. 17: 1) and Mark (ch. 9: 2) say "six days." Luke speaks roundly, "about a week" as we should say. *These sayings*; concerning His death, the cross-bearing required of the disciples, and His coming again in glory (last Lesson). The Transfiguration is, therefore, closely connected with the confession of the disciples, and with Christ's sayings as to His sufferings and death. *Peter and John and James*; the most intimate circle of the disciples of Jesus, who seem often to have been given especial privileges (see Mark 5: 37 and Matt. 26: 37). The rest of the disciples

were left at the base of the mountain, vs. 37, 40. *The mountain* (Rev. Ver.); "a high mountain" (Matthew 17: 1 and Mark 9: 2); a spur of Hermon, the mountain of Palestine, 10,000 feet in height, called by the Syrians, Sirion (breastplate), from the glittering of its rounded, snow-covered top in the sun's rays. *To pray.* It was the custom of Jesus to approach the great crises of life through prayer (see chs. 3: 21; 6: 12; 22: 41; 23: 34, 46). Of the three Gospels, Luke mentions our Lord's prayers most frequently.

V. 29. *As he prayed*; during His prayer, and as the result of His prayer. God's presence was so real, that it transformed the bodily form of Jesus. *Countenance was altered*; not in shape, but in appearance. His face became radiant with the glory of God. "His face did shine as the sun", says Matthew, ch. 17: 2. (Compare Acts 9: 3; Rev. 1: 16; Ex. 34: 29; Acts 6: 15.) *Raiment, white*; "as the light", Matthew; "as the snow", Mark. *Glistering*; flashing out gleams of light.

## II. Jesus and His Visitors, 30-33.

Vs. 30, 31. *Behold*; pointing to a new wonder. *Two men, Moses and Elijah* (Rev. Ver.); Israel's law-giver, and the great re-

presentative of the prophets. God buried the one (Deut. 34 : 5, 6; Jude, v. 9) and translated the other, so that he did not die, 2 Kgs. 2 : 11. Their appearance points to the truth, that the law and the prophets testify to Jesus as the Messiah. (See especially Luke 24 : 27; John 5 : 45-47.) No one was of greater authority with the Jews than Moses. Also, Elijah was to be Christ's forerunner (Mal. 4 : 5), and his presence was a proof that Jesus was the Christ, as Peter had acknowledged. *In glory*; in their glorified bodies, Phil. 3 : 21. *His decease*; departure (literally, His "exodus"), His going out of the world, including His death, resurrection and ascension. Jesus had just told His disciples that He would soon die and rise again (last Lesson). Comforting, doubtless, to our Lord, were the companionship and conversation of these two. *At Jerusalem*; the place appointed for His death, Matt. 16 : 21.

Vs. 32, 33. *Heavy with sleep*; weary with the day's work, and the toilsome climb afterward. (Compare ch. 22 : 45.) The visitors came while they slept. *Fully awake* (Rev. Ver.)...*saw*. They started up in the middle of the vision. *As they departed*; to heaven whence they had come. *Peter said*; in an impulsive effort to detain the visitors. *Good . . . to be here*; in company so wonderful, and in a place of security for Jesus, in contrast with Jerusalem, where He had said He was to suffer. *Three tabernacles*; or booths, for temporary residence, such as were made of the branches of trees at the Feast of Tabernacles, Lev. 23 : 42. *Not knowing*. The three, Mark says, "were sore afraid" (compare Heb. 12 : 21; Isa. 6 : 5; Rev. 1 : 17).

### III. Jesus and His Father, 34-36.

Vs. 34, 35. *There came a cloud*; not an ordinary cloud, so often seen upon Hermon. It was "bright", luminous, Matt. 17 : 5. It was the Old Testament symbol of the divine Presence, Ex. 33 : 9; 1 Kgs. 8 : 10. *Overshadowed them*; Jesus, Moses and Elijah. *They feared*; because of the vivid sense they had of the nearness of God (see Ex. 33 : 20). *There came a voice*, etc.; as at the baptism (ch. 3 : 22) and in the temple court (John 12 : 28), so now God bears testimony to the Sonship of Jesus, 2 Pet. 1 : 17, 18. *My*

*chosen* (Rev. Ver.); or beloved (compare Isa. 42 : 1), the Messiah, Servant of the Lord, who, by His suffering, will bring in Jehovah's kingdom. *Hear him*; implying obedience as well as attention, and exalting Jesus over Moses and Elias, that is, over law and prophecy, represented by them.

V. 36. *Jesus . . . alone*. Law and prophecy, fulfilled in Him, had passed away, and Jesus alone is the perfect Revealer of God's will. *Kept it close*; until the resurrection of Jesus. Only then would they and their hearers be able to understand the full glory of Jesus. In this marvel, the disciples, who were sorely in need of divine support after the sad words Jesus had spoken concerning His death, are given a glimpse of the real glory of Christ. The Transfiguration also strengthened Jesus to face the terrible ordeal that lay before Him. He was granted a breath of His native air. Friends came to Him from His own home, to cheer and comfort Him.

### Light from the East

MOUNTAIN—Jesus was still in the neighborhood of Cæsarea Philippi; and the "mountain" was almost certainly one of the spurs of Hermon—not its summit, which is always covered with snow, and would require a whole day's climbing to reach it. Nature around the sources of the Jordan appears in her most majestic and awe-inspiring moods, and that men have been much impressed by the grand and beautiful scenery, is witnessed by the ruins of many temples of different faiths scattered all over that region. It was at the close of a warm spring day that Jesus and His three most favored disciples wended their way up through the wooded slopes of the steep mountain foot. Vineyards, orchards of olives and figs, mulberry and apricot, and fields of grain were passed and left behind, and they soon found themselves in the calm and silence of the woods on the high elevation, where the strong, cool mountain air, coming from the patches of snow farther up, swept over them like a tonic. After the three disciples had finished their devotions, and were fast asleep, wearied with the toils of the day, the moon came out and lighted up the landscape while the Master prayed on.



## APPLICATION

*Peter and John and James, v. 28.* This was not a special treat for these men, but a special lesson. Divine favors are all divine com-

**Blessed, that We May Bless** missions. Israel was an elect nation, in order that all the world should be blessed through her. If any of us has any superior capacity, or any rich possession, then he is bound by it to extra service. Our money should teach us, to be generous, our health, to be active in good works, our education, to teach others, our cleverness, to be specially patient and helpful. If we have a musical or other artistic gift, it is to be used unselfishly. We who live in Christian lands, who have seen the glory of Jesus, owe it to the less privileged peoples of heathendom to tell them of that sight.

**The Prayer Path** *As he prayed, v. 29.* Prayer is the path to blessing. The Emperor Constantine was one day looking at some statues of noted persons, who were represented in heroic attitudes, standing erect, waving a sword, or on horseback. "I shall have mine made kneeling," said he, "for that is how I have risen to eminence." Prayer is a more powerful engine than any that have even been invented. Steam and electricity can wonderfully subdue and employ the forces of the earth, but prayer lays hold upon the forces of heaven. "Whatsoever ye ask in My name," said Jesus, "that will I do."

*With him. . . Moses and Elijah (Rev. Ver.), v. 30.* Moses could say, "I know that death is not such a dreadful thing. It hurt me as much as it could, and that was a Stingless Foe very little. I died in loneliness and disappointment; but it was all past in a moment, and I found myself in glory." Elijah could say, "I know that death is not so dreadful, for I escaped it. Its grasp was not strong enough to hold me. And very soon Jesus, like Moses, would die and be buried. Like Elijah, too, having risen again, He would ascend, but in far more glorious fashion, into the opened heavens. The Lord's victory is the victory of every child of God. Let us not be afraid of death! It is a vanquished foe.

*His decease. at Jerusalem, v. 31.* "Exo-

lus" the evangelist says (see Exposition), carrying our thoughts back to the ever memorable escape of the Hebrews from Egypt. Our Lord's departure was not made from the Mount of Glory. It might have been. Had He chosen to return with His heavenly visitors to the blessed country whence they came, no power could have prevented Him. But then there had been no cross, with its great atonement for sin, and no emptied grave, stripped of its power and terror. "At Jerusalem," on the Mount of Sacrifice, the Saviour accomplished His decease, redeeming by His precious blood an innumerable multitude of believing souls.

**The Sun and the Harvest** *They saw his glory, v. 32.* All over the land these June days, the great, generous sun is pouring down its light and heat to get the harvest ready for the reaper. Jesus Christ is the Sun of the spiritual world. He quickens dead souls into a new and blessed life, as the glory that shone from His transfigured Person roused the sleeping disciples. It is from Him that all joy and hope and progress comes. He is the Strength of every glad and useful activity. To ourselves belongs the fault and the shame, if we abide in dulness and sloth when the true Light is shining all about us. And we miss the most blessed of privileges unless we are reflectors of this Light, conveying its blessed rays to others.

**Christ's Transfiguration and Ours** *It is good for us to be here, v. 33.* Far better than Peter then understood. For the transfiguration of Jesus was the beginning of the transfiguration of the disciples themselves. From that day on, the glory of Christ was ever before them, and they reflected, with ever increasing clearness, its heavenly radiance. We, too, with the inner eye of the soul, may behold the Saviour's glory. And, as the martyr Stephen's face shone with a brightness, at which even his foes could not but look and wonder, so there will be given to us a beauty of character, in which others shall recognize the spiritual lineaments of our Lord.

*Hear him, v. 35.* This is the test of our profiting. Holy men, sent and taught of

God, have borne witness to us of Jesus' character and right to rule over us.

**A Searching Test** We have seen in the beauty of His sinless life, the love of His self-sacrificing death, the glory of His resurrection and ascension. We have before

us the Father's repeated declaration that Jesus is His Son, the Ruler of His kingdom. Like an arrow to its mark, the command comes home to us, "Hear him"! Obedience is the way of life: neglect leads to the darkness of death, which no sun can dispel.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

We have here a notable prayer meeting held on a mountain-top, probably a spur of Hermon. From v. 37 we infer the time to have been night. Striking features of the meeting are:

1. *The attendance is small but select*, v. 28. All told, five are present. First and most important, the Unseen Presence to which Jesus loved to resort. Then Jesus Himself. (Enlarge on His habit of prayer, Mark 1:35.) Then the New Testament "trinity of manhood hood," Peter, John and James. These three disciples were the elect amongst the elect. They were granted special privileges, at the raising of Jairus' daughter, (ch. 8:51), and in Gethsemane (Matt. 26:37), as well as here at the Transfiguration. How can we account for their selection? Were they not chosen because they were choice?

2. *Jesus reveals His glory*, v. 29. Ordinarily He appeared among men as nothing more than a Man. There was no halo round His head. Now His divinity is revealed. The effulgence of His glory shines through His robes of flesh, His face grows like the sun, His raiment becomes white as the light, Matt. 17:2. It was quite beyond human power to produce such marvelous brightness, Mark 9:2.

3. *The attendance is increased*, vs. 30, 31. Moses and Elijah, representing the law and the prophets, came to discuss the "decease" to be accomplished at Jerusalem. Dwell on the peculiarity of the expression. In Greek, the precise word is "exodon", with backward reference to the Exodus under Moses; in Latin, "decessus": in English, "decease." Christ's decease,—His going away, His withdrawal—was to have more than ordinary significance. The term may

be held to cover His death, resurrection, ascension and intercession, Heb. 7:25.

4. *Drowsiness at the prayer meeting is succeeded by intense interest*, vs. 32-36. The sleepy, swooning dulness of the disciples is arrested, and they become fully alive to the waking vision of Christ's glory, v. 32. Dreamy mysticism is to be discouraged, but open-eyed, full hearted mysticism is desirable, 1 Peter 1:8, 9.

5. *A strong desire is felt to prolong the meeting*, v. 33. Peter proposes to build booths on the mountain-top. But the mystical temperament that never gets down to the plain to perform practical duties is wrong, James 1:27.

6. *A voice is heard, followed by silence*, vs. 34-36. The cloud of transfiguration-mystery is vocal with the divine credentials of Christ, v. 35. The disciples learned in the ensuing silence that there are some experiences too deep to speak about. It was afterwards, when they were undergoing transfiguration themselves by the same divine power (see 2 Cor. 3:18, where the word "changed" is literally "transfigured"), that they broke the silence and began to speak freely of this memorable prayer meeting on the mountain-top, John 1:14; 2 Peter 1:17, 18.

#### For Teachers of the Boys and Girls

Begin with a talk about the glories of the mountains. Recall the majesties and wonders of Mount Sinai (Ex. 19:16-18). Here is a mountain more glorious still, because of who appeared on it, and what happened. The story is self-explanatory. It will be best to take it up just in the order in which it is told.

"It came to pass". An introduction to something out of the way, something monumental and memorable. "About an eight days after". After the strange prediction

of His sufferings and death, and His resurrection (see last Lesson).

"He took Peter and John and James". The three of the Twelve who were closest to their Lord (see Mark 5 : 37; Matt. 26 : 37). "And went up into a mountain to pray". As He so often did. Jesus "prays" at the great crises of His ministry : turn up ch. 3 : 21; ch. 6 : 12, 13; ch. 22 : 17, 19; ch. 22 : 41; Matt. 27 : 46; Luke 23 : 34.

Verse 29. "He was transfigured", Matthew and Mark say; and Luke here describes it in detail (compare Acts 9 : 3; Rev. 1 : 12-15). They beheld Him there, as all heaven beholds Him now, and as we all shall see Him by and by.

"There talked with Him two men". How near God and man are (Are they not, indeed, in the same image, Gen. 1 : 27?)! "Moses and Elias". Representing the law and the prophets, and talking with Him who came to fulfil the law and the prophets, Matt. 5 : 17. "And spake of His decease". This was the great fulfilment of the Old Testament; for by the death of Jesus were the claims of the law to be satisfied (Isa. 53 :

5, 6; Rom. 4 : 25), and the promised salvation secured, 1 John 1 : 7. "Were heavy with sleep". As afterwards in Gethsemane, ch. 22 : 45. How soon our zeal and love give out! "They saw His glory". "When they were awake", Luke says. Our prayer should be, "Open Thou mine eyes," when we approach Jesus in worship. "It is good for us to be here". Peter was right : it was a glorious revelation. But he was wrong also; for there was Calvary still to come. Jesus, no more than His followers, could attain to abiding glory short of the cross.

"There came a cloud". Which hid, and yet revealed, God, as the pillar of cloud and of fire in the wilderness. "There came a voice". Of the Father in heaven Himself; declaring Jesus Christ, His Son, to be all in all. "Jesus was found alone." The old revelation had passed away. It was now with these Jewish disciples, and with their whole nation, and with all the world, to be Jesus only. "They kept it close". As Jesus charged them to do, Matt. 17 : 9. They themselves did not fully understand, and the people were not fully prepared to hear.

#### ADDED HINTS AND HELPS

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

##### Lesson Points

We need the inspiration of heavenly hopes if we are to endure our earthly crosses. v. 28.

The secret of the shining face is fellowship with God. v. 29.

Every scene of earthly beauty is a prophecy and pledge of heaven's perfect loveliness. v. 29.

Converse with the heroes of the past nerves us to emulate their noble deeds. v. 30.

The secret of a radiant face is an illumined soul. v. 31.

From the mount of vision there is always a path straight to some plain duty. v. 35.

Jesus is the supreme Law-giver and Prophet. v. 36.

From the glory that shone upon the Mount there comes forth the Son of God, the Father's likeness;—for the voice of the unseen, there is the incarnate Word—and purity and pardon meet in harmony in the great God, our Saviour, Jesus Christ.—Dr. John Ker.

##### Prove from Scripture

That prayer was a practice of Jesus.

##### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—How long after last Lesson was the Transfiguration? About what had Jesus been speaking?

28, 29 Which disciples did Jesus take with Him? On what other occasions were they with Him? Whither did they now go? What was Jesus doing? Tell about the change in His face. His garments.

30, 31 Who came from heaven? What were they like? About what did they talk with Jesus?

32, 33 What were the disciples doing while Jesus prayed? What did they see when they awoke? What did Peter wish to do? Why?

34-36 Whom did the cloud overshadow? What was its appearance? What words did the disciples hear? What command was given to them?

**Seniors and the Home Department**—On what mountain did the Transfiguration

occur? What was it intended to show?

28, 29 Describe Mount Hermon. Where does Luke elsewhere speak of Jesus praying? In what words does John speak of Christ's glory? (John 1: 14.) What does Jesus Himself say of it? (John 17: 5.) What reference does Peter make to the Transfiguration? (2 Peter 1: 17-19.)

30-33 How had Moses gone from the world? Elijah? What does Paul say of the heavenly body of believers? (Phil. 3: 21.) When will this body be given? (1 Cor. 15: 52.)

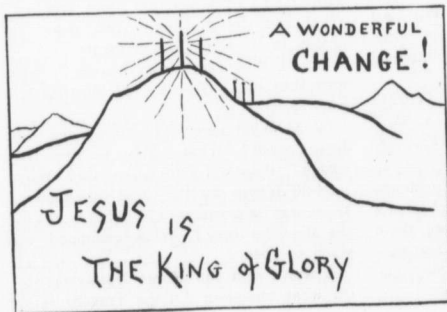
34-36 On what other occasions in Jesus' life was a voice from heaven heard? What effect on Paul had his heavenly vision? (Acts 26: 19.)

### The Catechism

Ques. 18, 19 (Review). The Catechism, following the Bible, does not make facts: it seeks to explain them. It is a fact that all men sin and that all men suffer. In Questions 18 and 19, these two sad facts are traced back to their root in the first sin of Adam. Sin, once admitted into his heart, soon spread to every part of his nature. This corrupted nature has been inherited by all his descendants, so that they begin to sin as soon as they come into the world. Adam was warned that sin would be followed by suffering. Despising that warning, the suffering came upon him, and through him it has become the sad lot of all mankind.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus giving a glimpse of His glory.  
*Introduction*—Show a bunch of flowers. We do not



A dark enough picture of the evil sin has wrought, these two Questions give. All the more they should send us to the Saviour from sin and from its dreadful consequences.

### The Question on Missions

Ques. 23. Numerical results of French Evangelization are tabulated in the Reports of the Board. Some of these are given in the Question (see p. 277). They are valuable, and compare favorably, all things considered, with results of other mission fields. The best results of a spiritual and moral movement may be readily traced, but not tabulated. The gospel, received into the heart and home of a French Canadian, begets a new life and a new type of manhood. It opens up a new world of ideals. Superstition, narrow-mindedness and national prejudices disappear. The home becomes a centre of light, and its surroundings are improved. The little Protestant school and chapel compel every passer-by to think, and quickened thought is destructive of routine and ignorance. Consequently, the spirit of Protestants is being met with everywhere, and the example of French Protestants is a recognized influence in their community. Freedom of spirit and liberty of conscience and worship, if not always permitted, are at least recognized. These are some of the results due, in no small degree, to evangelization.

know how beautiful flowers are till they are fully opened by being in the sunlight. "Oh mother, this is such a beautiful garden, I do not like to leave it!" said a little girl, who had been taken to see the public gardens of a large city. Were any of you ever in some beautiful place, and "just wished you could stay there for ever and ever"? (Encourage the children to talk of their own experiences.)

*Review*—We'll draw a picture of a mountain—the same one (probably) we saw in last

Lesson, Mount Hermon. If we draw a rock projecting out of the side of the mountain, you will remember what Jesus was talking about to His disciples (Recall). Then Jesus told them that soon He was going to suffer and die on the cross. They were feeling very sad, and were perhaps wondering if, after all, Jesus was really God's Son, if He were going to die just as any other man would die.

*Lesson*—About a week after this, Jesus took three of His disciples, Peter and James and John (His closest companions), up on this mountain to pray. While Jesus prayed, something wonderful happened. His appearance was changed (transfigured), a glorious brightness shone from His face. His clothing became white and sparkling. See! two men stand beside Jesus, men who have been in heaven many hundred years—Moses and Elijah! The disciples look and listen! These men are talking with Jesus about His death. Then they disappear. Peter runs to Jesus, full of joy at the glorious sight. He does not want to leave this place where all this beauty and wonder and glory had appeared to them. "Let us make three booths of boughs (tabernacles), that we may stay here and worship." Peter was so excited, he did not know what a foolish thing he asked. He wanted to enjoy himself. (Do you think that is what Jesus wants the

people of His church to do? That would be selfish!) Suddenly, while Peter is speaking, a cloud came around about them and "overshadowed them."

*Golden Text*—Then a voice from the cloud said, "THIS IS MY BELOVED SON: HEAR HIM." The voice ceased, the cloud disappeared, and Jesus was found alone, just as He had always appeared to His disciples. What did it all mean?

*For Jesus' Sake*—Jesus was feeling sad and lonely, and God, His Father, sent these messengers from heaven to talk with Him and cheer Him, and make Him know that God was watching over Him in all His sorrow, and was indeed His Father.

*For the Disciples' Sake*—The disciples were feeling sad and lonely, and God wanted to cheer them by letting them see that Jesus did not belong to the world like other men, but had all that glory in Him which only the Son of God could have. The visitors from heaven talking about His death showed them that God knew all about it. Then God's voice once more told the listeners that Jesus is His Beloved Son—"HEAR HIM."

*Something to Draw at Home*—Draw a mountain, and remember the beautiful sight the disciples saw.

*Something to Remember*—Jesus is the King of glory.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

"AS HE PRAYED"

Who is spoken of here? Yes, Jesus. What was He doing? Give other instances of His praying? At His baptism (ch. 3 : 21); before choosing the Twelve (ch. 6 : 12); in Gethsemane (ch. 22 : 41); on the cross (ch. 23 : 34, 46.) Where was He praying at this time? Get the scholars to describe Mount Hermon. What happened as Jesus was praying? Draw out the different descriptions of the change in our Lord's appearance given in the first three Gospels. Who were with Jesus? What did they do? Who came from heaven? About what did they talk with Jesus? What did Peter wish to do? What came upon Jesus and His visitors? Describe the effect of this on the disciples. Who spoke out of the cloud? In what words? On what other occasions did He speak in like manner to Jesus? (See Mark 1 : 11; John 12 : 28.) What does the Lesson teach us about who Jesus is? About what He came to earth to do for us? About what He claims from us?

## Lesson XIII.

## REVIEW

June 24, 1906

READ. Lessons for the Quarter. COMMIT TO MEMORY. Golden Texts for the Quarter. SUPPLEMENTAL LESSONS, VIZ:—BIBLE WORK; SCRIPTURE MEMORY PASSAGES; SHORTER CATECHISM, Questions 11-19; SUPPLEMENTAL HYMN, Hymn 151, Book of Praise; THE QUESTION ON MISSIONS, Questions 12-23.

GOLDEN TEXT—John 7 : 46. Never man spake like this man.

## DAILY READINGS

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

M.—The two foundations, Matt. 7 : 15-29. T.—Jesus' power over disease and death, Luke 7 : 1-17. W.—Jesus the sinner's Friend, Luke 7 : 36-50. Th.—Parable of the sower, Mark 4 : 1-20. F.—Parable of the tares, Matt. 13 : 24-30; 36-43. S.—Feeding

the five thousand, Mark 6 : 30-44. S.—The Gentile woman's faith, Mark 7 : 24-30.

Prove from Scripture—That the words of Jesus give life.

Lesson Hymn—Book of Praise, 151 (Supplemental Lesson); 80; 210; 14 (Ps. Sel.); 559 (from PRIMARY QUARTERLY); 404.

## REVIEW CHART—Second Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 7 : 15-29	The Two Foundations.	Be ye doers of the word.—James 1 : 22.	1. False teachers. 2. False disciples. 3. A false foundation.
II.—Matt. 12 : 1-14.	Jesus and the Sabbath.	Remember the sabbath day.—Ex. 20 : 8.	1. An objection. 2. The answer. 3. The illustration.
III.—Luke 7 : 1-17.	Jesus' Power Over Disease and Death.	Jesus said unto her.—John 11 : 25.	1. The centurion's servant. 2. The widow's son.
IV.—Luke 7 : 36-50.	Jesus the Sinner's Friend.	Thy faith hath saved thee.—Luke 7 : 50.	1. The sinful woman. 2. The two debtors. 3. The forgiving Saviour.
V.—Mark 4 : 1-20.	The Parable of the Sower.	The seed is the word.—Luke 8 : 11.	1. The parable. 2. The questions. 3. The explanation.
VI.—Matt. 13 : 24-30, 36-43.	The Parable of the Tares.	Whatsoever a man soweth.—Gal. 6 : 7.	1. The tares sown. 2. The tares discovered. 3. The tares destroyed. 4. What it all meant.
VII.—Mark 5 : 1-20.	A Fierce Demoniac Healed.	Go home to thy friends.—Mark 5 : 19.	1. The victim. 2. The victor. 3. The witness.
VIII.—Mark 6 : 14-29.	Death of John the Baptist.	Be not drunk with wine.—Eph. 5 : 18.	1. Herod's conscience. 2. Herod's promise. 3. Herod's crime.
IX.—Mark 6 : 30-44.	Feeding the Five Thousand.	My Father giveth you.—John 6 : 32.	1. The Master. 2. The multitude. 3. The miracle.
X.—Mark 7 : 24-30.	The Gentile Woman's Faith.	Great is thy faith.—Matt. 15 : 28.	1. Faith shown. 2. Faith tested. 3. Faith rewarded.
XI.—Matt. 16 : 13-28.	Peter's Great Confession.	Thou art the Christ.—Matt. 16 : 16.	1. A great confession. 2. A great commission. 3. A great prediction. 4. A great requirement.
XII.—Luke 9 : 28-36.	The Transfiguration.	This is my beloved Son.—Luke 9 : 35.	1. Jesus and His disciples. 2. Jesus and His visitors. 3. Jesus and His Father.

## The Best Friend

In the title of Lesson IV. of the present Quarter, Jesus is called "The Sinner's Friend." A glance over the Quarter's Lessons will show how He proved Himself a Friend indeed.

Take the Lessons in which He appears as a Teacher (I., V., VI.). Who is a better friend than the One who teaches us how we ought to live, and faithfully warns us that evil living will bring ruin upon us, as surely as the house on the foundation of sand was destroyed, or the tares were burned?

Then, there are the Lessons in which we see Him as the great Healer (II., III., VII., X.). Once it was a man with a withered hand, which He restored. Then, it was the poor victim of a legion of evil spirits. Again it was the slave of a Gentile soldier. Once more, it was the daughter of a woman also belonging to a foreign race. More wonderful still, it was the man brought to life again.

Forgiving sin (Lesson IV.), sorrowing over the death of His friend (Lesson VIII.), feeding the hungry (Lesson IX.), seeking the trust of His disciples (Lesson XI.), and showing them His glory (Lesson XII.)—how the friendship of Jesus shines out in all these instances. And He is still a Friend. Yes, our Friend Who will not love and trust Him?

*Case* Quarterly Review—Second Quarter

### THE QUARTERLY REVIEW

Let this be a REVIEW by ILLUSTRATION. Ask the scholars on the previous Sabbath to study the Illustrations in THE HOME STUDY QUARTERLY, or HOME STUDY LEAFLET, and also to read carefully the Lesson Summary ("The Best Friend") in the QUARTERLY or LEAFLET (Lesson XIII.). Clip out the Illustration for each Lesson, and paste them all in order, on a sheet, for convenience of reference.

Lesson I. The scholars will describe the scene in the Illustration—the two houses, one standing firm because built on the solid rock, the other swept away because built on the shifting sand. Ask for the title (Rock Foundations : and Sand), and write it (using initials only) on the blackboard, thus : Lesson I.—R. F. A. S. Now, question about those represented by the two houses—Hearers + Doers of the Lord's words, in the one case ; Hearers—Doers, in the other. The scholars will tell how Jesus in this Lesson shows Himself a true Friend—by warning us against the ruin that evil living (disobedience to His words) will surely bring.

Lesson II. Here the Illustration is a picture of wheatfields, such as Jesus walked through with His disciples. The scholars will tell of the Pharisees, who found fault with the disciples for plucking the ears of wheat on the Sabbath, and also of Jesus' healing the man with a withered hand in the synagogue on the holy day. (Print, Lesson II.—W. F.) Jesus showed Himself to be a Friend by healing a helpless one.

Lesson III. Tell the scholars, "You have now before you the picture of a soldier." They will know and say at once that it is a Roman centurion (Print, Lesson III.—A. R. C.). Again, it is by healing that Jesus reveals His friendship (Recall the story of the sick servant?).

Lesson IV. It is a pair of vases next. Their use in ancient times, the person who came with one filled with ointment into the house where Jesus sat at table, what she did with the ointment, what blessing she received—these are the points to bring out by rapid questions. (Print, Lesson IV.—A. I. A.) The friendship of Jesus appears in His forgiving sin.

Lesson V. Ah, here is a man scattering seed upon the ground. The title ? Yes, The Sower (Print, Lesson V.—T.S.). Who is the Sower in the Lesson ? And the seed ? What should we do when we hear Jesus' words ? Again, we see in Him our Friend, telling us how we ought to live.

Lesson VI. In this Illustration we have a bunch of grain. There are two kinds. Yes, wheat and tares (Print, Lesson VI.—W. A. T.). Who sowed the wheat ? The tares ? What at last became of the tares ? Here is a second warning from Jesus (see Lesson I.) against evil living.

Lesson VII. A man sitting before a grave cut out of the rock, with a stone for a door ! At once the scholars will recall the healing of the demoniac (Print, Lesson VII.—A. T. T.). Once more, it is as a mighty Healer that Jesus' friendship is shown (see Lesson II. and III.).

Lesson VIII. In this Illustration I see a girl dancing, with a tambourine in her hand (Print, Lesson VIII.—A. D. G.). You know the story of Herod's feast, and the cruel murder of John. Jesus, the loving Friend, is filled with sorrow at the death of His great forerunner.

Lesson IX. You have seen dough being rolled out for making cakes. That is what the Arab woman in this Illustration is doing (Print, Lesson IX.—A. W. R. O. D.). How many hungry people did Jesus feed in this Lesson ? That was surely the act of a real Friend.

Lesson X. Print, Lesson X.—H. D. O. C. Ask what these letters stand for. Who in the Lesson was willing to be called a dog ? Why ? Did she get what she asked ? How does Jesus here show His friendship ? Once more as a Healer (see Lessons II., III., VII.).

Lesson XI. The next Illustration is a picture of one of the apostles. Which ? Peter. What great confession did he make ? What question of Jesus called this forth ? (Print, Lesson XI.—H. O. P.). Jesus, the Friend, wants His friends to trust Him.

Lesson XII. Three men in the air (Who are these?) and three lying on the ground (Who?) What is the scene ? The Transfiguration (Print, Lesson XII.—T. T.). What did Jesus here show His friends ? Yes, His own heavenly glory.

## FOR TEACHERS OF THE LITTLE ONES

*Review Subject*—Jesus, a Master and Lord.

*Golden Text*—NEVER MAN SPAKE LIKE THIS MAN (Print).

*Jesus' Words*—Let us listen to some of Jesus' words, as He speaks to us in each Lesson. (Recall each Lesson, drawing blackboard outlines used in teaching the Lesson.)

THE WORDS OF JESUS  
OUR  
MASTER AND LORD  
"NEVER MAN SPAKE  
LIKE  
THIS  
MAN."

- Lesson I. JESUS' WORDS—About His true followers: "By their fruits ye shall know them."
- Lesson II. JESUS' WORDS—About keeping the Sabbath Day: "It is lawful to do well on the Sabbath days" (worship and do needful and kind deeds).
- Lesson III. JESUS' WORDS—Of comfort to sorrowing ones: "Weep not." (He is able still to comfort us in our sorrows.)
- Lesson IV. JESUS' WORDS—Of welcome to a sinner: "Thy sins are forgiven." (And He is just as glad now to welcome and forgive all who come to Him.)
- Lesson V. JESUS' WORDS—About God's Word: "Hear", "Receive", "Bring forth fruit". ("Be ye doers", "Obey it").
- Lesson VI. JESUS' WORDS—Of warning to the wicked: "They shall gather out of His kingdom all things that offend." (Heaven is only for the righteous ones.)
- Lesson VII. JESUS' WORDS—To those whom He has helped: "Go...and tell." (Tell others of Jesus.)
- Lesson VIII. JESUS' WORDS—Reaching the palace of King Herod: Troubling his conscience. (If we confess our sins, Jesus will forgive us, and give us peace of mind.)
- Lesson IX. JESUS' WORDS—About the hungry ones: "Give ye them to eat." (Jesus can supply all the needs of all people.)
- Lesson X. JESUS' WORDS—Of cheer to a stranger: "Great is thy faith: be it unto thee even as thou wilt." (Jesus will answer true prayer.)
- Lesson XI. JESUS' WORDS—About His church in the world: "The gates of hell shall not prevail against it." (Jesus' church will grow stronger and larger, till it spreads over all the world. Satan cannot overthrow it. We should help to spread it.)
- Lesson XII. GOD'S WORDS—About JESUS: "This is My beloved Son: Hear Him."

We have listened to many wise, loving words from Jesus our Master, and we have heard God telling us that Jesus is Lord over all—our Master and Lord. Let us serve Him faithfully.



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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  
 hath 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  
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CLASS WORK

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- 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 or 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 :

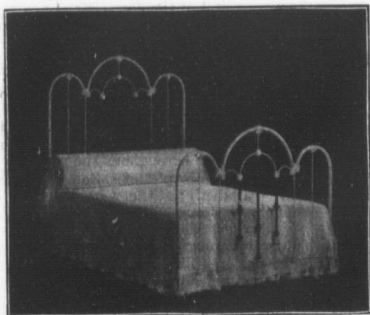
*School.* The commandment of the Lord  
 is pure, enlightening the eyes.

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

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

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**BIBLE DICTIONARY FOR SECOND QUARTER, 1906**

**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 Esdraëlön 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.).

**Jer-e-mi'-as.** That is, Jeremiah, a great prophet, who prophesied for forty-one years in the reigns of Josiah, Jehoiakim 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-phe-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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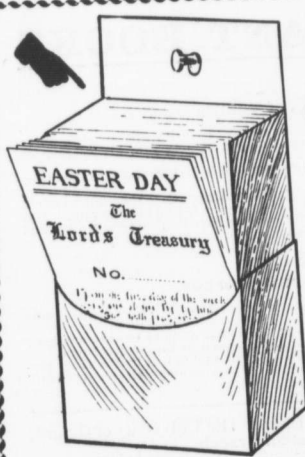
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The James of Hegesippus is "a severe ascetic and formalist, refusing to drink wine, or eat flesh, or use oil, wearing linen garments only, and found continually on his knees in the temple"; in short a Jew of the Jews, out of harmony with the broader Christianity of Paul and those who followed with him. This is the James, and to many eminent scholars have pinned their faith; and it is no little gain to scholarship to have the fine study of the real James, the man, his doings, and his Epistle, which Principal Patrick, of Manitoba College, gives, in his, **James, the Lord's Brother** (U.C. Tract Society, Toronto; T & T Clark, Edinburgh, 369 pages, \$1.75 net). It is a thorough piece of work, grappling closely with all the controverted points in regard to who James was, the genuineness of his Epistle, his relations to Paul and Peter, his conduct at the Congress at Jerusalem of Acts, ch. 15. The resultant is James, the true brother of Jesus, and the picture of his early training in the Nasareth home is very vivid and charming; fully at one with Paul in doctrine and in his view of the terms of Christian discipleship, although from a different viewpoint; and, like Paul, an ecclesiastical statesman of first rank and a powerful force in the welding of Jews and Gentiles into one harmonious organization. Principal Patrick's account of the Jerusalem Congress is masterly. James' four propositions were the result of mature discussion between himself, Peter and John, on the one hand, and Barnabas on the other, and their object, "to secure the union in social fellowship of the two branches of the church

in mixed communities." There is a certain modernity and verve in the treatment of the whole subject, which is refreshing.

The hero of **Giant Circumstance**, by John Oxenham (The Copp Clark Co., Toronto, 344 pages, \$1.50 cloth, 75c. paper), is Geoffrey Challis. He begins a military career in the Soudan, but the way to deserved advancement is blocked through his incurring, by no fault of his own, the displeasure of a superior officer. A scheming mother, too, causes her daughter to break off her engagement with the still obscure young soldier. Bravely, however, he battles his way against such untoward happenings. His cheerful courage and uncomplaining persistence win our hearts, and we are glad when he secures, in a most romantic fashion, the love of another maiden, reaches, too, distinction greater than his early dreams, not indeed in the profession of arms, but as a trusted diplomat. The story is full of wholesome interest.

The imprint of the "Bross Library" on the cover, and of "The Bross Prize—1905" on the title page of **The Problem of the Old Testament**, by James Orr, D.D. (The U. C. Tract Society, Toronto; Charles Scribner's Sons, New York, 562 pages, \$1.50 net), calls attention to the munificent gift of the late William Bross, of Chicago, to Lake Forest University, "for the purpose of stimulating the production of the best books and treatises" showing the bearing of the facts of human knowledge in general upon the Christian religion. Dr. Orr's book was awarded the prize of \$6,000 in 1905. It subjects even the most "settled" results of the newer criticism of the Old

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What Rev. Professor Gregg's History of the Presbyterian Church in Canada does for our church, Rev. Dr. Alexander Sutherland's lately issued volume, **The Methodist Church and Missions in Canada and Newfoundland** (Text Book No. 4, **The Young People's Forward Movement for Missions**, F. C. Stephenson, Toronto, 316 pages, freely illustrated, paper 35c., cloth 50c.) does for our Methodist neighbors. Dr. Sutherland knows his subject, and has

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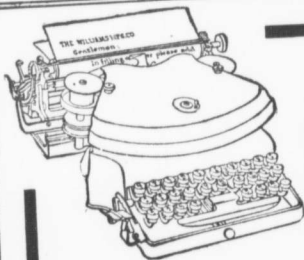
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