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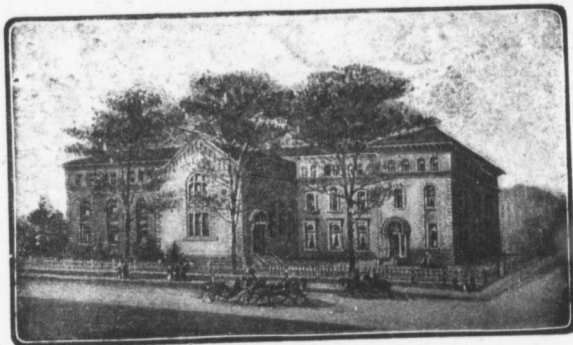
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Sabbath School Publications
Presbyterian Church in Canada

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

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The Teachers Monthly

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

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The new plan for the Memory Verses is likely to make them still more popular. Instead of following in the line of the International Lessons as heretofore, the verses are now arranged as follows:—List I.—For those who cannot read; List II.—For those under ten, a pretty Certificate in colors being given for the recitation of these; List III.—For those ten and over, a Three Years' Course of carefully selected passages, a handsome Diploma in colors being given for the recitation of the verses of the First Year, a red Seal for those of the Second, and a golden Seal for those of the Third Year. The passages in all three lists will remain the same from year to year. The folder containing the Lists costs 50c. per 100. Talk this over in your school, and send to us for sample copy of folder. Scholars will undertake the systematic memorizing of Scripture eagerly.

PERSONAL WORK

By Rev. G. C. Pidgeon, B.D.

In every enterprise where success depends on moving men, personal effort is the deciding factor. It has been said that almost every convert in China has been led to confess Christ by personal appeal. The most successful evangelists are those who so thoroughly organize their work that everyone moved by the sermon is dealt with personally, and helped to immediate decision.

Nothing can so impoverish a church as to leave its work in the hands of a few, and nothing will make its religion so shallow as dependence on public gatherings alone. In saving men and moulding character the chief factor is personal work by the many.

Every believer should engage in this work; and there is a work for each to do that can be done by no other. The mother influences one side of a boy's life, the father another; his teacher touches him at one point, his companions at another point. The father cannot do the mother's part, nor can his pastor or teacher wield the peculiar influence that belongs to his chums. In fact, our influence over our acquaintances is peculiar to ourselves. It may be that we hold the strategic position from which only the soul can be won.

Personal effort should follow up all other work. The Sabbath school teacher should clinch his teaching by a conversation with each scholar. The preacher should back his appeal to the many by pleading with individuals. The message delivered face to face cannot be fitted to someone else. Then, too, the peculiar condition of each soul may be discovered, and the special truth or treatment it requires may be given. It often happens, that all that an anxious one needs is a little personal instruction and influence, to lead him to commit himself definitely to Christ.

Christians shrink from this work. Much of this timidity is due to cowardice, of which we would be ashamed in any other connection. Or we may feel that we are unqualified for it. Here two things need to be remembered. First, we are not to save these people; we are only to lead them to the Saviour. Your faith can admit Christ's power to another soul. When the four men brought the paralytic to Christ, it was *their* faith, as well as that of the poor sufferer, that brought the healing. Accompany per-

sonal effort with prayer, and the Holy Spirit will prepare their hearts for the message He will give you for them, and then crown your efforts with success.

Next, practice makes perfect, here as elsewhere. Our first efforts may be feeble, but the only way to efficiency is to continue trying. In an art gallery in Rotterdam, Rembrandt's first painting is placed side by side with his master-pieces. It is a miserable daub; yet, the crown of the world's art. What made the difference? Years of patient practice.

Toronto Junction

INDIVIDUAL TYPES

THE BOLD AND THE TIMID

By Frederick Tracy, Ph.D.

As the teacher studies his individual pupils, in order to discover the best method or way of teaching them, he will find, as we have said, that while in some respects they are all alike, in others they differ most widely. He will also find now and then a pupil who possesses in a marked degree some quality which is present, though less prominently, in many others. Such a pupil is an interesting study as a type or representative of a class. A brief description of some typical cases that have come under the writer's notice may be of service. We shall take them in pairs, to show striking contrasts.

M. and J. were girls of about the same age, attending the same school, and belonging to the same class. Both were born and brought up on the farm, and both had been left motherless in infancy.

At this point the resemblance ceased. M. was a veritable hoyden. She had no sisters, but several big, strong, rough brothers, and a father who was extremely indulgent to his youngest child and only daughter. She had spent her childhood out-of-doors about the farm, enjoyed robust health, and could probably have thrashed most boys of her own age. She utterly lacked timidity, and was sadly deficient in courtesy and consideration for others. She gave the teacher a good deal of trouble, not through ill-temper, nor through any intention to do wrong, but sim-

ply through boisterousness and irrepressible buoyancy of spirits, which she had never been taught to control.

J. was the complete antithesis of M. Tall, thin, pale, sad-looking, and excessively timid, she sat motionless in school, with downcast eyes, scarcely ever speaking unless addressed. And even when spoken to by the teacher, ever so gently, she would start as if in fear, and stammer in confusion.

The teacher discovered that she was being brought up in a home devoid of young companions, under the rule of a dissipated and brutal step-mother; that she scarcely knew the meaning of love and tenderness, but that her life so far had been a weary round of hard tasks, harsh words, and cruel blows.

As always, the experiences of the home had given these children a pre-conceived idea of what the world must be like. The medium through which they foresaw the world had colored the vision, but colored it in exactly opposite ways in the two cases. To M. the world seemed a play-ground, to J. a tread-mill. The one child would have been as much astonished by harsh treatment in the school as the other was by the absence of it. M. found it hard to submit her will to the will of another; J. found it hard to take in the thought that she had any will whatever that deserved to be respected. J. stepped out into the world in the full expectation that she would be everybody's slave; M. with the confident assurance that she would be everybody's tyrant. In the one life a proper self-respect, in the other a proper respect for others, was conspicuously absent, had never been inculcated in the home, *had to be* inculcated in the school. In each case home-influence stood like a great stone wall in the way. Moreover, home-influence had the start by several years, and the school was at a corresponding disadvantage.

Needless to say, the two cases did not present equal difficulty. The case of J. was much the easier. The one thing that she had never known was love. She was like a rosebud in a dark cellar. The teacher brought the poor little sickly plant out into the sunshine. In other words, he fed that little hungry soul with love; not with gush-

ing, caressing sentiment, but with delicate courtesy and tender consideration. And she threw upon it. The strength and beauty of her character slowly but surely developed, as the strength and beauty of the rose develop in the summer sunshine.

In M. the teacher sought, by precept and example, to realize the spirit of refinement and altruism. He strove constantly to show in his own bearing the highest courtesy and refinement of which he was capable; and he sought, incidentally, but none the less purposely, to impress upon her in the way of definite instruction, the claims of others upon her consideration. It was slow work, but he succeeded.

And through the whole process he carefully refrained from directly telling either of these girls wherein she was lacking. In each case he simply sought to surround the child with such an atmosphere that the higher ideal gradually, almost unconsciously, supplemented, suffused, and finally superseded, the lower.

University of Toronto

AN URGENT MATTER

What about missions in your Sabbath school?

Are they part of your plans? and are your plans being carried out?

The atmosphere of the school: is it missionary?

Are the teachers on the alert for missionary points in the lesson? Have they some interesting missionary fact or incident for the spare moment? Are they prepared to talk over with the scholars the missionary matter the scholars have seen in their illustrated papers?

Does the superintendent select frequent missionary hymns? Does he remember mission work and workers in his prayer? Has he something fresh and stirring occasionally from the desk?

Have the scholars been taught what the Schemes of the Church are? Have they an opportunity of giving for them each week—many scholars have—or each month, or even each year? Are they encouraged to save in order thus to give? Can they name our

great missionary fields, and the workers in them?

Can any Sabbath school afford to be "out of it," when it comes to knowing about and helping on the great missionary cause? To be out of it as children, is very likely to be out of it always; and to be out of missionary work is to be out of the chief work for Him, and for our fellow-men, which our Lord and Master has given His people to do.

MONKEY, MULE, OR MAN

The following incident related by Rev. Dr. A. H. McKinney, who has been giving a series of lectures on Child Study to the students of the Presbyterian College, Montreal, is full of suggestion to the Sabbath School worker.

One Sabbath afternoon, on going to the school of which he was then superintendent, Dr. McKinney found that a class of boys had arrived before their teacher. One of the boys was amusing the rest, and even the superintendent could scarcely refrain from smiling at his antics. The lad looked to him at that moment very like a

MONKEY.

By and by the teacher came in and began her work with the class. Some time afterwards the superintendent looked down at the class again, and saw the same boy huddled up in a corner with stubbornness written on every feature of his face. He then looked, not like a monkey as before, but like a

MULE.

Dr. McKinney determined that he would go next day and see the mother of the boy, and have a talk with her about him. He found his way to the tenement house where she lived, ascended the stair, and knocked at the door. When he was admitted, he saw a sight which drove everything he had intended to say out of his mind. The boy was busy at a wash-tub. At a sign from the visitor that he wished to speak to her alone, the mother sent the boy out on an errand, and the talk about him began. The mother said that she had the best boy in the city of New York, and told how thoughtful he was for her, and how much he did for her.

Then the superintendent found, that the boy was neither a monkey or a mule, but a

MAN.

There are times when perhaps to most teachers, the boys seems to be either a monkey or a mule; but they may be sure that in the boy there is the making of a man. It is their business to discover, and by God's help to develop, the manly qualities that are found in the nature of every boy.

TEACHER TRAINING COURSE

In many places classes for the study of the Teacher Training Course are well under way. The prospects are that a larger number of candidates than last year will take the examination next May. There is still time for those who have not yet commenced to complete the portion of the Course assigned for this year, within the next three months. Ministers and S.S. superintendents will promote better teaching by bringing the Course under the notice of their teachers and senior Bible classes. Booklets, containing full information will be sent on application to the Secretary, Rev. J. M. DEXCAN, CONFEDERATION LIFE BLDG., TORONTO.

CROSSES AND THE CROSS

By Rev. R. E. Knowles, B.A.

This is God's world, and yet it is a world of care. Christ is with us always, and so is dark-robed care. Our Lord did not destroy care; indeed, in a very real sense, he created care. For the higher we rise, the more susceptible to care do we become. Care is the badge of royalty; it is the kingly heart which the most makes care its own.

Moreover, Christ first taught the world truly unselfish thought for others. The sigh, the tear, the broken heart, all these found their fulness in the Man of sorrows. It was He who first taught us that, hand in hand with one's own suffering, goes tender solicitude for others' grief. He even showed us how the heart which care had broken may be a home of silent prayer, even for its most cruel enemies.

Yes, Christ has not made us free from care's chafing yoke. Its galling influence is everywhere about us and upon us. In

myriad forms it follows us, and the tenderest and the holiest are the most inviting targets for the cruel shafts.

And for what purpose is it so? Is it not in the interests of faith? This was Christ's use of care, to make of it a highway along which the beleagnered soul should come nearer God.

How soon, for example, would human friendship, in its truest and intensest form, die, if sorrow were to have an end? Even the best of friends see each other as through prison gates, till some grief or care tears aside the veil, and they see face to face.

Care is the great medium for introducing man to man; it is also the great medium for introducing man to God. The wail of the human heart and inopportune call of God are not alien to each other. They are really one and the same voice. The one is truly an echo of the other. Just as the babe's cry and the mother's yearning blend and melt in holy and eternal harmony, so do the soul's plaint and the Father's quest. They are as deep calling unto deep. For the other each is seeking with lonely heart.

Let a man study well the philosophy of care, and he will not marvel overmuch at the Cross. It is the zenith of the daily sun of unselfishness and love, whose beams, often faint and struggling, we yet see before us every day. They are emitted from human hearts, but kindled at the great central fire. Once admit that life can pity and succor other life, that one can bear the burden of another; once even mark the eagle bearing forth her weakling young on spreading wing, or the hen sheltering her chicks with unbrageous love; once behold one life delivering, or strengthening, or comforting another life; once establish that the principle of deliverance is launched; then consider who alone could have launched it; and the inevitable and unavoidable climax and conclusion of it all is the Cross.

The Cross and crosses!—beholding our thousand little crosses, we say, "There must, then, somewhere be the Master-Cross;" even so, when this great Cross we desecrate, we say, "There must, then, everywhere be unnumbered crosses after the similitude of Calvary."

And lo, how universal are they! and how well distributed! But they are every one under the patronage of that august Cross, nay, under its injunction, trembling with the same holy spirit, animated by the care-bearing and sin-redeeming Saviour. All noble and unselfish cares are near relations of the Cross.

Let us great cares as couriers of heaven. Then shall we be no more at war with them, out in league with them and with their ministry, joining with God in the high ambition that we should be disciplined thereby, and cherishing the secret hope, that even here some glistening of white robes and some power of hands palm-endowed may attest our kinship to Him whose wounds enhance His glory.

Knox Manse, Galt, Ont.

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Bible Dictionary for First Quarter, 1904

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

An'-drew. A disciple of John the Baptist. Directed by his master to Jesus as the Lamb of God, he sought an interview with Jesus and became convinced that He was the Messiah. Immediately he found his brother Simon (called by Jesus, Cephas or Peter), and introduced him to Jesus, John 1: 35-42. Along with Peter, and James and John, he received a second call to permanent fellowship with Jesus, Matt. 4: 13, 19; Mark 1:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jor'-dan. The most important river in

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

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

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

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

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

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

Phil'-ip. See under Herodias.

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

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

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

Si'-mon. See under Peter.

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

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

Lesson Calendar: First Quarter

SIX MONTHS WITH THE SYNOPTIC GOSPELS

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

Lesson VI.

A SABBATH IN CAPERNAUM

February 7, 1904

Mark 1: 21-34. Commit vs. 21, 22. Compare Matt. 8: 14-17; Luke 4: 31-41.

GOLDEN TEXT—He laid his hands on every one of them, and healed them.—Luke 4: 40.

21 And they ¹went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them ²as one that had authority, and not as the scribes.

23 And ³there was in their synagogue a man with an unclean spirit; and he cried out,

24 ⁴Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And ⁵when the unclean spirit had torn him, and cried with a loud voice, ⁶he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, ⁷What thing is this? what new doctrine is this? for with authority

Revised Version—1 go; ²teaching; ³as having authority; ⁴straightway; ⁵saying, What; ⁶Omit when; ⁷tearing him and crying; ⁸Omit he; ⁹What is this? a new teaching; ¹⁰the report of him went out straightway every where into; ¹¹of Galilee round about; ¹²straightway; ¹³came; ¹⁴Now; ¹⁵straightway; ¹⁶raised; ¹⁷Omit immediately; ¹⁸sick; ¹⁹with; ²⁰he.

DAILY READINGS

M.—A Sabbath in Capernaum, Mark 1: 21-34. T.—All night in prayer, Luke 6: 6-12. W.—The Great Healer, Mark 1: 35-45. Th.—A word of power, Mark 5: 1-15. F.—The secret of power, Mark 9: 17-29. S.—Power over death, Luke 7: 11-23. S.—Proofs of divinity.

Catechism—Ques. 7. *What are the decrees of God?* A. The decrees of God are, His eternal purpose, ac-

cording to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

28 And ¹⁰immediately his fame spread abroad throughout all the region ¹¹round about Galilee.

29 And ¹²forthwith, when they were come out of the synagogue, they ¹³entered into the house of Simon and Andrew, with James and John.

30 ¹⁴But Simon's wife's mother lay sick of a fever, and ¹⁵anon they tell him of her.

31 And he came and took her by the hand, and ¹⁶lifted her up; and ¹⁷immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were ¹⁸diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick ¹⁹of divers diseases, and cast out many devils; and ²⁰suffered not the devils to speak, because they knew him.

cording to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

LESSON PLAN

I. In the Synagogue, 21-28.

II. In Peter's House, 29-31.

III. At the Door, 32-34.

Lesson Hymns—Book of Praise, 404; 148; 87 (Ps. Sel.); 366 (from Primary Quarterly); 76.

EXPOSITION

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

Time and Place—April-May, 28 A.D.; Capernaum, north-westshore Lake of Galilee.

Connecting Links—Mark's is the Gospel of action. Jesus the strong Son of God is busily at work. No time is lost. Note the frequent use of the term "straightway." From the time of their call (see Lesson V.) the disciples are carried at once into the centre of a busy life of salvation.

I. In the Synagogue, 21-28.

V. 21. *Capernaum.* See Light from the East. *Straightway.* Christ's action shows the swift resolve and execution that go with conscious power. *On the sabbath day;* as was His custom, Luke 4: 16. *The synagogue;* the one built for the Jews by the good centurion, Luke 7: 5. The lately discovered ruins of a synagogue at Tell Hum are probably on the very site where Jesus preached. "The walls were 74 feet, 9 inches long by 56 feet, 9 inches wide, and 10 feet thick." It seems to have been more richly ornamented than any other synagogue in Galilee. *Taught;* His practice in the earlier part of

His ministry, before deepening hostility drove Him out.

V. 22. *Were astonished.* The Greek is a strong descriptive word for amazement, meaning strictly, "to strike a person out of his senses" by some strong feeling, such as fear, wonder, or even joy. Part of the astonishment was the ability of one who had never had a college education, as we would say, John 7: 15. *Doctrine* (Rev. Ver., "teaching"). Compare v. 27. *Authority . . . not as the scribes.* The teaching of the scribes "was pre-eminently second-hand. They simply repeated the decisions of previous rabbis. But our Lord's teaching was absolute and independent." In opposition to the, "It hath been said," of the scribes, He said (Matt. chs. 5-7), "But I say unto you."

V. 23. *And straightway there was* (Rev. Ver.). Probably the evil spirit was suddenly aroused by the teaching of Jesus. *In their synagogue.* "They are to get a new surprise, though one would have been enough for one day." *With* (literally "in") *an unclean spirit.* In cases of possession by an evil

spirit, the two beings were so intermingled that sometimes one, sometimes the other, is said to be in the being associated with it. (See v. 27.) Possession by an unclean spirit was no certain sign that the victim had been especially wicked. Jesus, however, regarded the case of the demonized as a peculiarly malignant manifestation of the spirit of evil whom He came to drive out of this world. *Cried out*; a sudden shriek of anger. The spirit felt that he had met his Master.

Vs. 24, 25. *We*. The human spirit was sometimes a dungeon for a whole brood of demons, Matt. 12: 43-45. *What have we to do?* "What right have You to exercise authority over us?" The man speaks for the demon, and the demon speaks for his companions. *To destroy us*; by not only casting them out of the man, but by also sending them to the place of torment (compare Matt. 8: 29; Luke 8: 31). *I know thee*. Compare Jas. 2: 19. *The Holy One of God*; the Heavenly Being, God's chosen messenger and witness: a true word, John 10: 36. *Hold thy peace*; literally, "be muzzled" (1 Cor. 9: 9; 1 Tim. 5: 18), as though speaking to a ferocious beast. Jesus cannot accept the testimony of devils, Acts 16: 16-18. He cannot give any ground for the accusation made in ch. 3: 22.

Vs. 26-28. *Torn*; rather "convulsed," wreaking its worst possible vengeance on the poor man. *Loud voice*; a cry of despair, for the unclean spirit is only happy in doing mischief, ch. 5: 12, 13. *New teaching* (Rev. Ver.); bringing to light hidden depths of scripture, and laying down marvellous principles of conduct. See especially the Sermon on the Mount. *Region of Galilee round about* (Rev. Ver.); "the outside countries bordering on Galilee," or "Galilee in the neighborhood of Capernaum."

II. In Peter's House, 29-31.

Vs. 29-31. *The house of Simon and Andrew*; probably the only home Jesus now had. This miracle is for a circle of friends. *Sick of a fever*; called by Luke, who was a physician, a "great," that is, a violent fever (Luke 4: 38), a case of typhus, common enough in unsanitary villages. *Anon* (Rev. Ver., "straightway"); as soon as He re-

turns from the synagogue. They can depend on His sympathy. *Took her by the hand*; a suggestive action, such as often accompanied Jesus' miracles, which would encourage the sick one. *She ministered*; "served," the fever gone. But the woman is not left weak as when fevers go naturally; she is strong enough to do the house work."

III. At the Door, 32-34.

Vs. 32, 33. *When the sun did set*; when the Jewish Sabbath was over, and the sick might be carried through the streets without breaking the Sabbath law as interpreted by the rabbis. *All that were diseased*; "from every street, and from the thickly sown town and villages around." (Geikie.) *Possessed with devils* (Rev. Ver., "demons"). See v. 23. *All the city*; the curious, and those wishing to hear His word, as well as the diseased and their friends. They regarded Jesus chiefly as a wonder worker. If, however, Jesus were to yield Himself up solely to this, there was danger lest His work should be misunderstood. So we find that, in His later days in Galilee, He has to withdraw from the crowds. *Many that were sick*. This does not necessarily mean that some of the "all" (v. 32) were not healed. It may mean equally well that the all were not few, but many. Matt. 8: 17 sees in all this a fulfilment of the prophecy of the Servant of the Lord. *Suffered not the devils to speak*. See comment, v. 25; besides, the people were not yet ready for the open proclamation of the Messiah.

Light from the East

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

CAPERNAUM—Was a city on the north-west side of the Sea of Galilee, the exact site of which is disputed by scholars. Some favor Tell Hum, two miles and a half from the Jordan, on account of the name, the size of the ruins, their position on the eastward road, and the testimony of certain travellers. Others support Khan Minyeh, two miles and a half to the south-west of Tell Hum, on account of a number of statements in the New Testament, the nearness of a large spring mentioned by Josephus, and especially the junction of the roads from the north and

east. Notwithstanding the weighty arguments advanced for this site, I believe Tell Hum was the place, principally on account of the size and character of the ruins. The Franciscans have secured the ground and have erected a monastery here.

FEVER—This was very likely malarial fever, which is still common in the Jordan

valley, and was especially prevalent around Capernaum, no doubt owing to low, swampy ground in the neighborhood. It is now known that the poison which causes this fever, which was long a puzzle to medical men, is developed in the body of a certain species of mosquito, and is introduced into human beings only through its bite.

APPLICATION

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

Astonished at his doctrine, v. 22. The rest of the verse shows that what surprised them was, not so much the things that He said, as

A Sure Message

His way of saying them. He did not argue, nor guess, nor infer, but spoke with authority an assured message. The message of the gospel is sure: it is God's word. Let us have no hesitation nor misgiving as to its truth, but speak it fearlessly and with confidence. God's message, uttered in conviction of its truth and from experience of its power, is invincible.

In their synagogue a man with an unclean spirit, v. 23. The church may seem a strange place for such a character. But the restless

A Welcome

spirit in an unclean heart will drive its victim everywhere, seeking peace. Let him have a welcome and a pew. Do not let us gather up our respectable skirts and say, "Put him in the gallery." The old fashioned door on the family pew, with the lock inside, is gone, thank God!

What have we to do with thee? v. 24. The evil spirit has other business in the sanctuary than attending to Christ. In Macgowan's "Dialogues of Devils"

A "Dialogue of Devils"

two such spirits meet. One is cool and lively; he has been to the theatre and others have done his work for him. The other is warm and weary; he has been to the house of worship, and it kept him busy—work as fast as he could—to pick up the seed that was sown in the heart. In every church and Sabbath school, let the presence of Christ be so manifest that the devils in our hearts will cry out in terror, "Art Thou come to destroy us?"

Turn him, v. 26. How hard is the victory over an unclean spirit! But the power of

Christ is supreme. There is no sin but will yield before His authority. A

The Hardest Battles

veteran of Waterloo well remembered the hot fight on that famous Sunday, when the cavalry of France was hurled in vain against the inflexible squares of the British, but declared that harder still were the battles he had to fight in his own heart. Yet Christ had given him the victory, though he was torn by the struggle.

A new teaching! (Rev. Ver.), v. 27. The truth was really as old as the love of God, though it seemed new to their ears. If we

Welcome the Truth!

dip into the old Puritan divines, we find many thoughts there which we had supposed were the discoveries of our own time. Like the Straits of Juan de Fuca, these thoughts had once been found, then forgotten, then rediscovered. Truth is always new to the man who sees it for the first time. Further, we should never refuse an idea, because we never heard it before. Welcome all light; prove all things; hold fast that which is according to the word of God. A thing is not necessarily true because old, or false because new.

Anon they tell him of her, v. 30. After the miracle of the synagogue, the disciples had such perfect confidence in their Lord that

Faith and the Sick

they immediately told him about Simon's mother-in-law. Let us bring our sick to Jesus at once. After centuries of gracious consolation bestowed upon His people, surely we can trust the great Physician. We do not assert, like the Dowieist, that our faith will infallibly cure. We do not presume to interpret the divine purpose. But we do presume to trust it and can sing:—

"Peace, perfect peace, death shadowing us
and ours?"

Jesus hath vanquished death and all its
powers.

She ministered unto them, v. 31. It was the
ministry of gratitude for a gracious recovery.
She did not sit and mope, and say, "O, how
sick I was, how near to death!"

**Grace and
Gratitude** No, she said, "Now I am better
and can do something, let me
best thank God by serving Him." In many

French churches tablets may be seen, erected
to commemorate recovery from some dan-
gerous disease. The most acceptable tablet
to God is the consecration of the new strength
to His service.

They brought unto him all, v. 32. A mighty
eagerness. Healing was in sight
Why Not All? for their loved ones. How
could they possibly fail to bring them all?
We do not envy the frame of mind which is
satisfied unless all the loved ones are saved.

TEACHING HINTS

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

For Bible Class Teachers

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

Take a map of Palestine and study the
situation of Capernaum. Read any articles
on it in Bible Dictionaries and in works on
the Holy Land to which you have access.
This will enable you to explain to your
class the reasons which led our Lord to se-
lect it as the headquarters of his work in
Galilee. Illustrate the importance of Cap-
ernaum by referring to cities or towns
known to the class—Halifax, St. John,
Montreal, Toronto, Winnipeg, London,
New York.

Master the main features of the synagogue
service, and try to imprint these on the
minds of the scholars. Point out the oppor-
tunity afforded our Lord by the absence of
a fixed ministry. Ask the quickest schol-
ars how long our Lord's teaching in the
synagogues lasted, and why it was discon-
tinued.

The authority with which our Lord spoke
astonished every hearer. Has it astonished
you? Does it still astonish you? Commu-
nicate your sentiments to your scholars.
How can you most readily induce them to
feel as you feel? Why was Jesus able to
speak with authority? Ask for instances of
the authority with which Jesus spoke.
Quote instances of the teaching of the
scribes from any Life of our Lord, and
dwell on the contrast between our Lord's
teaching and theirs.

The subject of demoniacal possession is
obscure and difficult, and it is doubtful if

we possess the materials for forming a final
judgment regarding it. But it is clear that
possession was not a disease, in the ordinary
sense of the term, for the New Testament
distinguishes between possession and dis-
eases. The sufferers believed that they
were tenanted by a spirit other than their
own. This belief was universally accepted
by the medical men of the time. The mal-
ady was not due to the personal misconduct
of the patient. It admitted of cure. To all
appearance our Lord shared the convictions
of his contemporaries on this point.

Bring the scene in the synagogue before
the eyes of the class—the worshippers, the
demoniac, the conversation, the cure, the
amazement with which the authority of our
Lord over the unclean spirit was regarded.
Draw special attention to the knowledge
which the unclean spirit had of our Lord
as the "Holy One of God"—a phrase
which here probably designates the Mes-
siah.

Contrast the house of Peter with the syna-
gogue; the mother-in-law lying ill of fever,
with the demoniacs. Were Peter and his
friends the more eager to speak to our Lord
of the state of the sufferer under their roof,
because of the miracle they had just wit-
nessed? The ties of blood and friendship
cause us to make the illnesses of others our
own.

Reproduce the incident—the fevered suf-
ferer, our Lord's action, the emotions of the
by-standers. "She ministered unto them,"
a proof of the completeness of her cure and
of her gratitude, and an example for all
time.

Why were the sick and possessed not

brought to our Lord till after sunset? Are the many spoken of all, or did some fail to reach our Lord because of the crowd? Why was silence imposed on the demons?

Spare no pains to lead the scholars to realize the authority, power, and mercy of Jesus.

For Teachers of the Boys and Girls

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

An unexpected beginning may be found in the "they" of the first verse. Who? The scholars will supply the answer from the Lesson of last Sabbath. "They went"; what does the Revised Version give? "They go." The expression has real "go" in it. The call was to work; and they are quick at it, under the leadership of Him who said—John 9 : 4.

And of what sort was His work? Work for men's souls—He taught; for men's bodies—He healed. His teaching and His healing fill up the lesson; wonderful teaching, which set the whole city amaze, wonderful healing, in which all the sick of the city shared.

Wherein was the wonder of His teaching? It was not in the place, for the synagogue was the ordinary place of worship; nor in the day, for it was the ordinary Sabbath service; nor in the man, for any one was at liberty to teach. It was in what He said, and how He said it—a fresh, clear message from God, spoken with all the authority of

one who was Himself God. (See Lesson IX. Luke 4 : 16-21).

It was bold teaching. Had He a right to speak "with authority"? Let the scholars give their opinion. Convincing proof is at hand. The class has been giving close attention. Let them relax a moment here, turning their attention to the queer presence at church of the man with the unclean spirit—what he said, and how he should know who Jesus was. Then come back to the proof of Jesus' authority. It comes with startling suddenness, and overwhelming power—vs. 25, 26. There was not a gainsayer (explain the word) left, v. 27.

His fame spread. That is what was wanted, for He came to save men, and how can they be saved by Him, unless they hear of Him? (Rom. 10 : 14). Isn't this what every one who knows Jesus should do : spread His fame? Isn't this missions in a nutshell?

Enough work for one day, surely! But no; wherever there is need, there is Jesus full of compassion. The prompt, gracious, complete (v. 31) cure of the fever patient in Simon's home, and that evening hour, when healing fairly rained down upon the eager crowds of the sick and devil-possessed, exhibit Jesus as one to whom we may bring all our ills, both of body and soul, with sure hope of help.

The scholars will wish to have Hymn 366, in the Book of Praise, read or sung.

ADDED HINTS AND HELPS

In this section will be found, under several headings, further assistance to the teacher in the preparation of his lesson for the class.

Lesson Outline

A SABBATH IN CAPERNAUM

I. The Teaching of Jesus.

1. In the Jewish synagogue.
2. The astonishment of the hearers.
3. The authority of the teaching.
4. The contrast with the scribes.

II. An Unclean Spirit Cast Out.

1. The protest of the spirit.
2. A confession of Messiahship.
3. The rebuke of Jesus.
4. The victim delivered.
5. The wonder and fame thereof.

III. A Fever Allayed.

1. The appeal of friends.
2. The encouraging touch.
3. The completeness of the cure.
4. Practical gratitude.

IV. A Multitude Healed.

1. At the close of the Sabbath.
2. Diseases both of body and spirit.
3. Testimony of evil spirits refused.

Lesson Points

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

Men differ, not so much in their opportunities, as in their readiness to seize them. v. 21.

We should put, not only our own, but ourselves, into our work. v. 22.

The opposition of evil men is a proof that we are in the right. v. 23.

Sin is always afraid in the presence of holiness. v. 24.

No good cause was ever really furthered by wrong means. v. 25.

It is when we try to cast off evil habits that their strength appears. v. 26.

Teaching, whether old or new, should be accepted, if it be true. v. 27.

The gospel is its own best witness. v. 28.

There is a law of spiritual gravitation by which the sick and troubled are drawn to Jesus. v. 30.

The door of Christ's compassion is always open. v. 33.

Human misery is not more manifold than divine mercy. v. 34.

From the Library

Besides the good temperature of the air, it (the Plain of Gennesaret) is also watered from a most fertilizing fountain. The people of the country call it Capharnaum (Capernaum). Some have thought it to be a vein of the Nile, because it produces the Coracui fish as well as the lake does which is near to Alexandria. The length of the plain extends along the shore of the lake that bears the same name for thirty furlongs, and this is the nature of that place.—Josephus.

I had not realized that Capernaum was full in view of a famous haunt of robbers, a haunt perhaps also of desperate patriots. Among the peaceful fishermen and tillers of the soil, and among the gay colored caravans of traders coming and going, there must have been felt the stress of sterner and fiercer passions; and such surrounding were a fit home for Him who came to seek and to save that which was lost.—Professor W. Sanday.

And this is a lesson for all religious and political partisans who stop short of doing evil themselves, but reject no advantage which the evil deeds of others may bestow. Jesus rejects as contamination whatever help fraud, suppressions of truth, injustice, by whomsoever wrought, can yield. He rejects them by an instinct of abhorrence, and not only because shame and dishonor have always befallen the purest cause which stooped to unholy alliances.—Chadwick.

That remedy is sovereign for every malady of heart, and there are no hopeless cases in that Physician's practice. The only incurables are those who persistently refuse to make application to Him. So, as I think out the full significance of this sunset scene in the Gospel story, the vision widens from Capernaum to the world, and I still see the blessed Redeemer exercising His vocation as the Spiritual Healer of humanity.—W. M. Taylor.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. How did miracles help Christ's mission?
2. Jesus in the home.

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

Prove from Scripture

That Jesus had power over disease.

Lesson Questions

[From the HOME STUDY QUESTIONNAIRE]

Juniors—What four disciples had Jesus called? Where had He now made His home? In what town had his former home been?

21, 22 Who had built the synagogue at Capernaum? What was Jesus' custom as to teaching? With what teachers do they compare Him?

23-28 Who interrupted the synagogue service? Who had control of this man? What command did Jesus utter? With what result? What effect had this upon the people? How far did the report spread?

29-31 Into whose house did Jesus go? Who was sick there? With what disease? What did Jesus do? What showed that the sickness was cured?

32-34 When did the Jewish day close? Why did the people wait till evening to bring their sick? Where did Jesus stand? How many did He heal?

Seniors and the Home Department—21-28 Why had Jesus left Nazareth to live in Capernaum? What effect had the teaching of Jesus on the hearers? How did His teaching differ from that of the scribes? Where else is it similarly described? (Matt. 7: 28.) What knowledge had the unclean spirit? Who were the unclean spirits? Who is their chief? How did Jesus drive him out; and

how did the unclean spirit show his power?

29-31 Describe the sickness of Peter's mother-in-law. How was her cure wrought?

32-34 Why did Jesus forbid the demon to speak of Him? What charge was made against Jesus? (Matt. 12: 24.)

Seek-Further Questions—Give other instances of Jesus casting out evil spirits? Give instance of Peter healing the sick.

Answers to Seek-Further Questions—(1) John 21 : 1-14. (2) To feed Jesus' lambs and sheep.

THE CATECHISM

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

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

Ques. 7. The purpose of God. By the purpose of God we are to understand His plan. According to this plan the universe has been constructed and each part of it assigned its place. This plan includes all events and determines their order. Concerning the divine purpose, we learn :

1. *Its nature.* Here the first thing to note is the unity of the purpose. The purpose of God must be one. It is impossible to think that a perfect Being could purpose at one time what He had not purposed at another, or that one part of His purpose could be independent of another. Then, it is eternal. It was not formed in time. God had in His mind all that is, before it came to be. Once more, it is free. God was not influenced by anything external in forming His purpose. It is "according to the counsel of His own will."

2. *Its manifestations.* Although it is one,

the purpose of God is revealed in many ways. These are called His "decrees." A decree is a decision, a determination. Every decree of God is a part of His purpose, but we can think and speak of the decrees as separate.

3. *Its extent.* The purpose of God embraces "whatsoever comes to pass." All events, small and great, are foreordained by Him, but not all in the same way. The movements of the planets are ordained in such a way that there is no room for freedom of choice. But the acts of a man are ordained so that his liberty is not destroyed. We cannot fully understand how this can be, but the Bible teaches it. Nor does God foreordain evil in the same way as good. He permits sin, but does not cause it.

4. *Its end.* This is declared to be His own glory, that is, the manifestation of His own perfections.

FOR TEACHERS OF THE LITTLE ONES

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

Introduction—Yes! this is a medicine bottle I hold in my hand. Were you ever ill? Did you have to take medicine? Who gave you the medicine? Can the doctor cure

everybody? Can the doctor make crippled people walk, blind people see, deaf people hear, dumb people speak? We are going to hear about the greatest Physician that ever lived.

Subject—Jesus healing the sick.

Lesson—Here is a house in Capernaum (outline). See! Jesus is just going in at the door with the four disciples He had called to follow Him (recall). It is the home of Peter and Andrew.



A Sabbath in Capernaum

Jesus' Healing—Tell the story contained in verses 30, 31. Picture v. 32. It is Sabbath evening; the sun is setting, filling all the western sky with glory. Jesus and the four disciples (and probably the healed woman) are at the door of the house. See the strange-looking crowd coming toward Jesus! people helping along lame ones and blind ones and sick ones! Certainly there are little children amongst them—a lame little boy, a blind girl, a sick child in its mother's arms! Crowds upon crowds are gathered there. Imagine the pity in the face of the kindly, gentle Jesus, as He goes amongst them, tenderly taking hold of the lame boy's hand, telling him to walk, touching gently the eyes of the blind girl, telling her to see, taking the sick baby from his mother's arms and healing him by just speaking the word, "Be well, little one."

Jesus' Object in Healing—People, seeing His power to heal the body, would more readily believe in His greater power to cure souls, and would be eager to listen to His preaching. This is the way our medical missionaries are following Jesus' example in heathen countries, drawing crowds to the dispensaries to be healed, and at the same time speaking words to them that will help to cure their

sin-sick souls. There is another reason why Jesus healed sick ones. Away back here in the Bible (show the Book of Isaiah), the old prophet Isaiah had said, in speaking of the Saviour that was to come into the world: "Himself took our infirmities and bare our sicknesses," Matt. 8:17 (compare Isa. 53:4).

Golden Text—Repeat.

Hymn—Sing No. 544 (v. 1), "The great Physician now is near."

Jesus' Power—Jesus' power is just as great now, although He does not show it in the same way.

My Story—Ruth went into a children's hospital one day. Do you know what that is? It is a place to which sick children are taken to be made well. The doctors and nurses take care of them till they get well. Ruth was sorry to see so many little white cots with the little sick ones in them.

"I can't do anything for them, I have nothing to give them," she said.

"Yes, you have," said her mother, "you can pray for them. Jesus will hear you, and He can do more for them than anybody else."

Every little child can pray for those who are sick.

Something to Remember—Jesus can heal me.

Lesson Point—Healing.

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

The chief figure in our lesson is Jesus, sometimes called the Son of Man, sometimes the Son of God, sometimes the Christ. Notice the striking title applied to Him in this lesson—THE HOLY ONE of God. And the reverent awe it suggests is only

deepened by the wonderful works He did in Capernaum, deeds that smote all with hush of heart—such GODLIKE DEEDS! Everybody was startled and awed at such stupendous authority; truly the Holy One DOES Godlike deeds. What

are the characteristics of these Godlike deeds? Every one in Capernaum recognized one characteristic; they were deeds OF POWER, unheard of, majestic, Godlike power. But the other characteristic many of them failed to see: throwing Himself into the lives of these wretched, diseased folk was a work of unmeasurable LOVE. In this slight sketch Mark gives us a picture of the love that was as deep as the power

was high. How thankful we should be for this picture, for it needs Godlike power and infinite love to make you and me good.

THE HOLY ONE

THE HOLY ONE
DOES
GODLIKE DEEDS

THE HOLY ONE
DOES
GODLIKE DEEDS
OF
POWER [AND] LOVE

Lesson VII.

JESUS FORGIVES SINS

February 14, 1904

Mark 2: 1-12. Commit to memory vs. 3-5. Compare Luke 5: 17-26. Read Mark 1: 35-45.

GOLDEN TEXT—The Son of man hath power on earth to forgive sins.—Mark 2: 10.

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 And when Jesus saw their faith, he said unto the sick of the palsy, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts.

7 Why doth this man thus speak blasphemies?

Revised Version—1 When he entered again into the room for them, he, not even about; 2 spake; 3 come; 4 crowd; 5 whereinto; 6 And Jesus seeing their faith saith; 7 are forgiven; 8 thus speak; 9 he blasphemeth; 10 but one, even God; 11 straightaway Jesus, perceiving; 12 saith; 13 Omit it; 14 Omit and; 15 go unto thy house; 16 Omit immediately; 17 and straightaway.

DAILY READINGS

M. Jesus forgives sins, Mark 2: 1-12. T.—Great forgiveness, Luke 7: 36-50. W.—Exalted to forgive, Acts 5: 24-32. Th.—Forgiveness through Christ, Acts 13: 32-42. F.—Cry for pardon, Ps. 130. S.—Pardon for sins, Ps. 25: 1-11. S.—Joy of forgiveness, Psalm 103: 1-12.

Catechism—Ques. 8. How doth God execute his decrees? A. God executeth his decrees in the works of creation and providence.

EXPOSITION

Time and Place—Summer, 28 A.D.; Capernaum.

Connecting Links—In the interval between the last Lesson and this, Jesus had made a circuit of Galilee (Mark 1: 39), and had excited comment by healing a leper. We learn (Luke 5: 17) that meantime the Pharisees and teachers of the law had come to Capernaum from every village of Galilee, from Judaea and even Jerusalem. They are present as detectives. The period of conflict is beginning, indeed their suspicions had been aroused before Jesus left Judaea, John 2: 24.

I. Power Claimed, 1-5.

V. 1. *After some days.* The cure of the leper (ch. 1: 41) had caused so much excitement, that Jesus could not carry on His ministry in towns and villages, but was obliged to remain for a time in retired places, ch. 1: 45. Perhaps popularity resulting from the cure of the leper helped to bring His synagogue ministry to an end by producing envy. *It was noised*: "men were heard to say, He is indoors, or at home." It

who can forgive sins 14 but God only?

8 And 15 immediately when Jesus perceived in His spirit that they so reasoned within themselves, 16 he said unto them, Why reason ye these things in your hearts?

9 Whether is 17 it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, 12 and take up thy bed, and go thy way into thine house.

12 And 20 immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

2 Omit and; 3 Omit straightway; 4 So that; 5 no longer bringing unto him a man sick; 6 Omit which was; 7 are forgiven; 8 thus speak; he blasphemeth; 9 but one, even God; 10 straightaway Jesus, perceiving; 11 saith; 12 Omit it; 13 Omit and; 14 go unto thy house; 15 Omit immediately; 16 and straightaway.

Ques. 9. *What is the work of creation?* A. The work of creation is, God's making all things of nothing, by the word of His power, in the space of six days, and all very good.

LESSON PLAN

- I. Power Claimed, 1.
- II. Power Questioned, 6, 7.
- III. Power Proved, 8, 9.

Lesson Hymns—Book of Praise, 133: 152; 32 (Ps. Sol.); 217: 38 (from Primary Quarterly); 151.

would be Peter's house (Mark 1: 29), or possibly one in which Jesus lived with His mother and brethren, Matt. 4: 13; Mark 3: 21.

Vs. 2-4. *No, not so much as about the door*; "so that even the doorway could hold no more." The house was built round a courtyard, from which a door opened to the street, and perhaps a portico ran round the court. Jesus probably sat at the entrance to the chief room straight across the court from the street door, and would be under the shelter of the portico. *Sick of the palsy*; a paralytic, so helpless that he required four men to bring him. *For the press* (Rev. Ver., "crowd"). The courtyard was packed. *They uncovered the roof.* See Light from the East. "I have the impression," says Dr. Thomson, in The Land and the Book, "that the covering, at least of the *levan* (court), was not made of earth, but coarse matting . . . or boards . . . or stone slabs that could be quickly removed." *The bed*; "the commonest and poorest kind of bed, a rug which could be spread out in the evening, and rolled up or set aside during the day."

V. 5. *Their faith*; that is, of the five. The man himself must have had faith, in order to persuade his friends to bring him. *Son*; a tender word, sometimes used of the disciples, ch. 10: 24. Matthew (ch. 9: 2) adds, "Be of good cheer." Evidently he came to Jesus with a trembling heart. *Thy sins are forgiven* (Rev. Ver.). Any man might have said the former, which expresses a wish; only Jesus could say the latter, which declares a fact. The man's sin caused him deeper distress than his paralysis. Jesus read that in his heart. Possibly his disease may have been due to a life of sin. This is the first time that such words had been pronounced on earth, for Jesus speaks thus of His own authority. John only preached repentance, which would bring forgiveness. The Mightier than he would give this in the new kingdom. Now He does so.

II. Power Questioned, 6, 7.

Vs. 6, 7. *The scribes*; the professional interpreters of scripture. As a class they were opposed to this new Teacher, who assumed unheard-of authority. *In their hearts*. The Greek word here translated "hearts" means in the New Testament "not, like our word heart, the seat of the affections, but the inner man generally, and more specifically, the mind." *Why doth this man thus speak? he blasphemeth* (Rev. Ver.). To blaspheme is to slight God's majesty. Here, they thought, was a mere man assuming rights which belonged to God alone, Ex. 34: 6, 7; Ps. 103: 3; Isa. 43: 25; Dan. 9: 9. Jesus did not say, as one man might to another, "It is God that forgiveth thy sins;" but, "Thy sins be forgiven thee." (Compare John 8: 11).

III. Power Proved, 8-12.

Vs. 8, 9. *Perceived in his spirit*. This knowledge is contrasted with that gained by the senses, for example, hearing. It was the depth and purity of His own spiritual nature that gave Jesus this wondrous faculty of reading the minds of others. *Why reason ye? Jesus condescends to reason with them*. Probably they were not yet quite embittered against Him, and His words may have been a real difficulty to them. *Whether is it easier? It is as easy to say the one thing as the*

other, but in the latter case it will be seen at once whether there is any power behind the words. He who could do the one divine act must have the right and power to do the other.

V. 10. *Son of man*; the first time this title occurs in the gospels, though it is used after this very frequently, but always by Jesus Himself. Only in Acts 7: 56; Rev. 1: 13; 14: 14, is it used of Him by others. Several Old Testament passages throw light on it, but especially Dan. 7: 13-28. It denotes Jesus as the head of the final kingdom, the eternal kingdom of humanity, and brings out especially the perfect manhood of the Messiah. *Power*; "authority." *On earth*. Hitherto it had been regarded as a hope to be fulfilled only in heaven. In Jesus it came down to earth, and ever since, the reality of it here and now has been believed in by men.

Vs. 11, 12. Observe how the words in these verses occur almost identically in the three gospels. *Thy bed*. See v. 4. *Immediately*. The cure was complete and immediate, as in the case of Christ's other miracles. It was traced directly to His authority. *Before them all*; so that its reality could not be gainsaid. The miracle was a public answer to a public challenge. *Amazed*; as at something quite out of the common. *Glorified God*. They recognized that all this was divine work. Jesus was still a man, they held (Matt. 9: 8), but He was now a divinely accredited prophet from heaven. They did not regard Him yet as Messiah, but He was showing them what the true Messiah should be like. Here is a prophet (see ch. 8: 28) proving Himself to be the Redeemer of men by healing both soul and body.

Light from the East

Roof—The roofs of Eastern houses are flat, and form a place of general resort for the family and visitors, especially in the morning and evening. They are surrounded on the outside by a wall from two to four feet high, and on the side next the court by a wooden railing. They are usually reached by a stone stair from the outer court, so that a visitor does not need to enter the house proper. The roof is formed by tamarisk or

palm-tree beams, on which are laid branches, twigs and matting. Over this earth is spread and tramped down, and on the top of the earth a plaster of mud, which is rolled down with a stone roller after every shower, and acquires considerable hardness when dry. The form of the word indicates that it was a roof of this kind through which the friends

of the sick man dug to let him down. In recent times the scarcity of timber has led builders to arch over, in the form of domes, as much of the roof as possible, and these domes are covered with lime or cement, but the flat spaces between the domes are still used for resort, and for sleeping on in hot weather.

APPLICATION

It was noised that he was in the house, v. 1. The first step toward the paralytic's cure was taken by unknown persons, who simply informed the public that Jesus had come. What a simple service! Yet if they had not rendered it, the paralytic's friends had not known of the presence of the healer. One may not be able to preach or to pray in public, or to teach in the Sabbath school; but everybody can point to the house of God and say, "Jesus is there."

One sick of the palsy, v. 3. Unable to walk, to move, to speak, he lay there a dead weight of helpless humanity, a pitiful type of the soul paralyzed by sin. "Would you like to know the love of the Saviour, to feel the forgiveness, to have the hope of glory?" "O yes." "Then why do you not believe and accept of His salvation?" "I do not know why: but I seem not to be able to do it. 'How to perform that which is good, I find not.'" Alas! how many are thus helpless! Let us pray that God's Spirit may breathe upon them.

Borne of four, v. 3. Some men need the assistance of more than one to bring them to Christ. What a call for bands of willing workers! You are anxious for some young lad. The minister's sermons do not touch him. The Sabbath school teacher can do little more than keep him in his class. His mother's voice has restrained him somewhat; but he is not yet won. You are his companion. Have you spoken the needful word? Come, take a hold. "Borne of four," he may reach the Saviour. And what a joy to have helped one to Him!

They uncovered the roof, v. 4. Determination knows no barrier to its purpose. They

cannot get in through the door; they will get in through the roof. We must not be baffled in our Christian work, if we are confronted by an obstacle at the outset; we must seek some way to circumvent it. Neither let us reject some modern devices simply because they may seem strange and unnatural to us. The roof was a singular entrance to a house, but it served the purpose. Where the old fashioned tract has failed, cards with signals on them, or other devices, have succeeded in arresting the mind. Do not be glued to just one method. The Waldensian teachers went about like peddlers selling rings and trinkets, but when asked, "Have you no more precious articles than these," replied, "O yes, we have one inestimable jewel." On promise of protection from ecclesiastical authorities, they produced it—the Word of God. Let Paul's aim be ours, "that I might by all means save some," 1 Cor. 9: 22.

When Jesus saw their faith, v. 5. The hand of faith never knocks at the door of heaven in vain, even if it be only faith on behalf of another. The wise answer of the bishop to the mother of Augustine, then a wild and wayward young man, but afterwards himself a bishop, when she entreated him on behalf of her son, was wonderfully realized: "Go thy way and God be with you; it is not possible that the son of these tears should perish."

Certain of the scribes, v. 6. They hang about all churches, to cast the wet blanket of their cold criticism on every new movement.

They have ever some fault to find, some troublesome question to ask, some suspicion to hint. Shut up in their feelings of self-sufficiency and self-righteousness, they

Not Glued to One Method

A Service Anybody Can Render

Paralyzed Souls

What Faith Can Do

Hold a Corner!

Critics in the Church

nevertheless do nothing themselves. Their soporific, arm-chair religion will get a rude awakening when the Lord comes. Jesus reads them like a clock, and knows the hidden springs and wheels that move the hands over the smooth white face.

Who can forgive sins? v. 7. This is a vastly more important question than, Who can give health or wealth? For the strongest body will soon moulder in the grave, and wealth cannot go with us out of this world. But the forgiveness of sins makes us heirs of heaven. It is the key that opens up the treasures of divine grace.

Arise, v. 11. Christ enters into no preliminary explanation of what He intends to

do, or how He is going to do it. He commands and faith responds, and in responding receives the requisite strength. The tasks that confront the church of to-day are as formidable as that before the paralytic when Christ said, "Arise." Let us have the faith to obey, and we shall find ourselves,

"Strong in the strength which God supplies Through His eternal Son."

We are never to measure our obedience to Christ by our ability. He bids us do impossible things. But in facing the duty He gives us, the difficulties vanish before us. Let us first ask concerning any task, "Would Christ have me do this?" And if He would, we can do it.

The Important Question

Strength by Doing

TEACHING HINTS

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

For Bible Class Teachers

The return of Jesus from His missionary circuit is followed by a great concourse of people at the house where He was staying. Whose house was this? His own? Peter's? What was the word He spoke? Dwell on the sense which this term "word" has acquired in the New Testament.

Elicit by questions the nature and effects of paralysis. Depict the scene; the sufferer and his friends; their determination to carry him to the house where Jesus was; the walk through the town; the arrival at the house; their disappointment when they see the thronging crowds; their resolution and inventiveness; the effect on our Lord and His hearers when they saw the paralytic lowered on his pallet into their presence.

Is the faith spoken of that of the four bearers of the paralytic only, or that of the sufferer himself as well?

What induced our Lord to forgive the sins of the paralytic rather than to heal him? Did he intend to cure him afterwards? Is pardon more valuable than health? This is the teaching of Jesus. Is this our conviction? What is meant by forgiveness? What is the forgiveness of sins? Why do we need forgiveness?

There were in the house certain profes-

sional expounders of the law, perhaps drawn there by hostility to our Lord in their hearts, and they at once accused our Lord of exercising a prerogative belonging to God only. But they had not the courage to speak out. Our Lord, however, knew their thoughts and vindicated His right to forgive sins by healing the paralytic. The miracle was the answer to the charge of blasphemy.

Fasten the attention of the scholars on the question, "Whether is easier?" Get them to answer it. Make use of all the answers you receive. What would have been the scribes' answer? What would have been our Lord's answer?

Notice the designation, "Son of Man," and bring out the special force in this connection. Ask, too, for an explanation of the words "on earth." What contrast is in our Lord's mind? The healing of the paralytic was the proof that our Lord had authority on earth to forgive sins.

Renew the description of the scene—the suspicious and malignant teachers of the law; the sufferer and his friends; the hearers divided by reverence for the scribes and admiration for our Lord; our Lord Himself, calm, simple, dignified; the command, "Arise;" its fulfilment; the astonishment at the miracle; the praise given to God for the authority bestowed on Jesus.

The lessons taught by the miracle are un-

usually numerous, but the judicious teacher, while mentioning a number of these, as he proceeds, will not fail to concentrate attention on the forgiveness of sins and on the fact that God pardons our sins here and now for Jesus' sake.

For Teachers of the Boys and Girls

Boys and girls are hero-worshippers. Here is a Hero, grand enough, surely! What a marvellous personage was Jesus. A Teacher—such a Teacher as His own time did not match, nor has been matched by any time before or since; a Healer—with power alike over demons and disease: all this from the Lesson of last Sabbath.

But there is greater marvel still; and the Lesson for to-day reveals it. What *could* be greater than teaching as with God's own authority, or healing as with God's own power? We shall see.

"Again" in Capernaum (v. 1): His journeys in the interval may be traced from the Connecting Links. "Noised abroad:" that Sabbath day and its marvels (see last Lesson) were not forgotten. No wonder that the place was packed. (The teacher should make vivid the thronging crowds, pressing upon one another in their eagerness). What does Jesus do? Turn away from them? Humor them? No; He "preached unto them." His one, only, consuming desire was their salvation.

Now comes the surprise of the day. It came through the roof. Focus the eyes of the class on the five and the One: the man who was a paralytic, the four friends who brought him, and Jesus, to whom he was brought. Besides the faith of the paralytic and of the four bearers, mark the ingenuity and persistence of the four, and how each held up his own corner, and all worked together—a good pattern for Christian work, whether of children or grown people.

Verse 5 is the greatest surprise of all. It wasn't forgiveness the man had been brought for; it was healing. But Jesus saw deep—saw what the man needed, and what, perhaps, in his heart of hearts, he wanted.

Do you envy those carping scribes? How patient Jesus is, verses 8-11 show. In all sorts of ways He reveals Himself, that the most blinded and perverse among us may, if possible, be won. His reasoning, too, was unanswerable. He who can cure an invincible disease can forgive sin. God's cures are not half cures, as v. 12 makes manifest. We are sure, too, that the forgiveness was bestowed (and is it not so still bestowed?) as promptly and perfectly as the healing.

These men of Capernaum were learning (compare v. 12 with Mark 2: 27 in last Lesson). They would have been wiser still had they gone yet one step further, and themselves sought forgiveness of this wonderful revealer of God.

ADDED HINTS AND HELPS

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

Lesson Outline

FAITH AND FORGIVENESS

I. *The Faith of the Five.*

1. Faith resulted from hearing.
2. Jesus the object of faith.
3. The persistence of faith.
4. The reward of faith.

II. *The Claim of Jesus.*

1. To forgive sins.
2. Held as blasphemy by the scribes.
3. Jesus reasons with His accusers.
4. Proves His divine authority by a miracle.
5. The people glorify God.

Lesson Points

Jesus cannot be long in a house without people's knowing of His presence. v. 1.

The written word is the guide, the goal is the Living Word. v. 2.

We cannot all be healers, but we can all be helpers. v. 3.

Difficulties are intended, not to destroy, but to develop, faith. v. 4.

If Christ had critics, the Christian will not escape. v. 6.

From the penetrating perception of Christ no purpose can be hid. v. 8.

Jesus' wonders bear witness to His words. v. 9.

Pardon is the present possession of the penitent. v. 10.

The gospel brings blessing to the body, as well as salvation to the soul. v. 11.
He who helps men honors God. v. 12.

From the Library

In the room where we were received, beside the divan on which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited and yet unchallenged. They spoke to those at table on business, or the news of the day, and our host spoke freely to them. We afterwards saw this custom at Jerusalem. First one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table.—Mackie, Scripture Manners and Customs.

Examine one of the houses in this same region, and you will see at once that the thing is natural and easy to be accomplished. The roof is only a few feet high, and by stooping down and holding the corners of the bed (merely a thickly padded quilt, as in this region), they would let down the sick man without any apparatus of ropes or cords to assist them.—The Land and the Book.

In the little book, Saint Indefatigable, the story is told that when from a sudden increase of diphtheria there was a pressing need of more nurses, "Miss Jackson went home to pray over it, but Mrs. Searle, commending the praying, added, 'A little foot-power will be needed to go with it; so, while Miss Jackson prays, I will furnish the foot-power.'"—H. L. Hastings.

So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow, and life by His death.—Bunyan.

How many in every age can testify that this palsied man's experience has been their own! Bereavements have proved mercies

.. sicknesses have led them to the great Physician of souls.—Ryle.

The special affection shown in the Saviour's mode of address seems to indicate His recognition of that broken and contrite spirit with which the Lord is well pleased. It would scarcely be too strong to translate it thus: "My dear child, be of good cheer; thy sins are forgiven."—J. Monro Gibson.

All things are possible to him that believeth. Have you a real and entire faith in Christ? If you have, there is no limit that can be set to the potency of your life.—W. J. Dawson.

Topics For Brief Papers

(To be ready on the day of the Lesson)

1. Eastern houses.
2. The forgiveness of sins.

Prove from Scripture

That forgiveness is a Christian duty.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—In what place did the Lesson incident occur? What miracle had Jesus wrought shortly before?

1-5 In whose house was Jesus? Describe the house. Who was brought to Him? By whom? What prevented their getting in at the door? How did they get on the roof? How into the presence of Jesus? What did Jesus say first to the man?

6, 7 Who were the scribes? Who did they say could alone forgive sins?

8, 9 How did Jesus know the thoughts of the scribes? What question did He ask them?

10, 11 What miracle did Jesus work? What did this prove? How did the man show that he was cured? What was the effect on the onlookers?

Seniors and the Home Department—How had Jesus been occupied just before the Lesson? What had prevented His coming into the city?

1-5 Where was Jesus sitting? What was He doing? Give the substance of His preaching. (Mark 1:14, 15.) Describe the roof of an Eastern house. How did the four men uncover it? Why did Jesus deal first with the man's sins?

6, 7 What claim of Jesus did the scribes question? On what ground? How far were they right? In what were they mistaken? On what charge was Jesus put to death?

8-12 What did Jesus' knowledge of men's thoughts show? (John 1:49.) Explain His question. How was the man's faith tested?

Seek-Further Questions—Show that faith is necessary to salvation? Where, in the Old Testament, is the Messiah called the Son of man?

Answers to Seek-Further Questions—(1) Matt. 9:32, 33; Mark 9:17-29; Luke 8:27-35. (2) Acts 9:32-35.

The Catechism

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

Ques. 8, 9. *The work of creation.* Question 7 is concerned with the purpose of God. Question 8 states the two ways in which this purpose is carried into effect, namely, in the works of creation and providence. The work of creation is dealt with in Question 9.

Creation means the bringing into existence of that which previously did not exist. It is rightly called a "work," because, as the first chapter of Genesis teaches, it was progressive, lasting for a certain time and accomplished by different stages.

God made "all things." This includes

everything material and immaterial outside of God Himself. The world of matter and the free spirit of man alike owe their existence to His power.

All things were made "out of nothing." This is opposed to the theories (1) that matter is eternal, so that divine creation consisted merely in giving form to something already in existence; (2) that all created things are emanations from God Himself. There was a time, the Bible teaches, when matter did not exist, and God called the universe into being, not out of His own nature, but out of nothing.

It was "by the word of His power" that God made all things. No agent or means outside the Godhead was required for the work of creation. John 1:3 and Heb. 1:2 tell us that the Son was the agent in creation, while Gen. 1:2 and Ps. 104:30 represent the Holy Spirit as the principle of life animating all things.

It has been disputed whether the "six days" mean periods of twenty-four hours or great periods of time. Science agrees with Genesis, however, in holding that the universe was formed in distinct stages and in a progressive order.

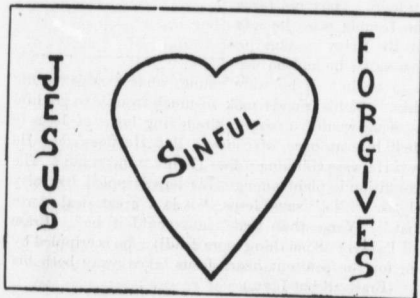
The phrase "all very good," repeated from Gen. ch. 1, teaches that there was no evil in the world as it came from God's hand.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Show a paper model of an Eastern house—simply square walls with a roof placed down a little from the top of the walls, an opening in the centre of the roof, a stairway leading up to the roof

from the outside. Explain the custom of using the roof in those hot Eastern countries. Last Sabbath we heard about Jesus going into a house like this in Capernaum. Whose house was it? What kind act did Jesus do for some one in the house? How did Jesus spend that Sabbath evening?

On the next morning Jesus rose before daybreak and walked away along the seashore to a quiet spot to pray. Simon Peter and others go to



find Him, telling Him that crowds are seeking Him for healing. He says, "Let us go into the next towns, that I may preach there also: for therefore came I forth."

Lesson Subject—Jesus forgiving the sinful.

Lesson—Outline Sea of Galilee. Mark Capernaum and some other towns of Galilee. Jesus had been preaching in these towns and healing the sick. Now He comes again to Capernaum and enters once more the house of Simon Peter and Andrew.

Soon a great crowd gathers in and around the house. Jesus preaches to them.

The Palsied Man—Picture the four friends, so eager to bring the sick man to Jesus for healing. See! They are carrying him on a mattress, but the crowd is so great they cannot get near the door. Is there no way of reaching Jesus? Yes, there is that stairway up to the roof. "We'll try that," they say. They mount the stairs with difficulty. They make an opening in the roof, and carefully lower the mattress, till the sick man lies at Jesus' feet.

Forgiveness—Jesus is pleased at the faith shown. He says, "Son, thy sins be forgiven thee!" Some of the scribes began to find fault with Jesus. "This is dishonoring God," they say. "No one can forgive sins but God only."

Golden Text—Repeat. There is no doubt

about Jesus' power to forgive as well as to

HEAL HELP

and He is more willing to forgive us than we are to ask Him. Notice the words "on earth." Jesus is still on earth, though we cannot see Him. We can be forgiven for all our sins just now and just here by asking Him.

Prayer—Repeat or sing—

"I learned it in the Bible, a tender little prayer (gesture),
And when the snow is falling (gesture) so beautiful and fair,
I say to my dear Saviour this little prayer
I know:
'Wash me and I shall be whiter than snow.'

For I have often grieved Him with sinful words and ways;
I'll ask Him to forgive me and help me all my days;
He shed His blood so precious because He loved me so—
'Wash me and I shall be whiter than snow.'"

Something to Remember—Jesus is forgiving.

Something to Draw—A heart, in which print
JESUS FORGIVES.

Lesson Point—Forgiveness.

SUPERINTENDENT'S BLACKBOARD REVIEW

LEGS
CRIPPLED
BY
PALSY

What was the matter with this man that was carried up to the roof? He was CRIPPLED; so kind friends brought him to Jesus for help. They told Jesus what the trouble was; he was crippled BY PALSY so that he could not walk; he had no use

LIFE
CRIPPLED
BY
SIN

of his LEGS. What a sad condition to be in! If he were young, what a hopeless life before him!

LIFE

If his friends took so much trouble to get him to Jesus, what would you expect the loving heart of Jesus to do? Heal him at once, of course. But He does not; He waits as if He were thinking; does He not understand? The man's condition is plain enough, his legs crippled by palsy or paralysis. "No," says Jesus, "it is a great deal worse than that." Worse than that! how could it be? (Erase LEGS and PALSY.) Something more deadly; he is crippled by

SIN, and it has spoiled his LIFE. Then for the penitent heart Jesus takes away both his palsy and his sin and restores his life. (Erase all but LIFE.)

Lesson VIII.

JESUS AND THE SABBATH

February 21, 1994

Matt. 12: 1-13. Commit to memory vs. 6-8. Compare Luke 6: 1-11; Mark 2: 23 to 3: 6. Read Mark 2: 13-22; Matt. 9: 18-34; John 5.

GOLDEN TEXT—It is lawful to do well on the sabbath days.—Matt. 12: 12.

1 At that time Jesus went on the sabbath day through the ²corn; and his disciples were an hungred, and began to pluck ³the ears of corn, and to eat.

2 But ⁴when the Pharisees saw ⁵it, they said unto him, Behold, thy disciples do that which ⁶is not lawful to do upon the sabbath ⁷day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which ⁸was not lawful for him to eat, neither for them ⁹which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath ¹⁰days the priests in the temple profane the sabbath and are ¹¹blameless?

6 But I say unto you, ¹²That in this place is one greater than the temple.

7 But if ye had known what ¹³this meant, ¹⁴I will have mercy, and not sacrifice, ye would not have con-

Revised Version—1 season: ²cornfields; ³Omit the; ⁴the Pharisees, when they saw it, said; ⁵it; ⁶Omit day; ⁷that; ⁸day; ⁹guiltless; ¹⁰that one greater than the temple is here; ¹¹desire; ¹²Omit even; ¹³And he departed thence, and went; ¹⁴there was a man having a withered hand; ¹⁵of you; ¹⁶this; ¹⁷of more value: ¹⁸good; ¹⁹thine; ²⁰Omit like.

DAILY READINGS

M.—Jesus and the Sabbath, Matt. 12: 1-13. T.—Lord of the Sabbath, Mark 2: 23-28. W.—A question unanswered, Mark 3: 1-4. Th.—Enemies silenced, Luke 12: 10-17. F.—A Sabbath Teacher, Mark 6: 1-6. S.—Sabbath at Bethesda, John 5: 1-16. S.—Acceptable service, Isa. 68: 9-14.

Catechism—Ques. 10. How did God create man?

demned the guiltless.

8 For the Son of man is Lord ¹²even of the sabbath ¹³day.

9 ¹⁴And when he was departed thence, he went into their synagogue:

10 And, behold, ¹⁴there was a man which had ¹⁵his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath ¹⁶days? that they might accuse him.

11 And he said unto them, What man shall there be ¹⁶among you, that shall have one sheep, and ¹⁶if it fall into a pit on the sabbath day, will he not lay hold on it, and lift ¹⁷it out?

12 How much then is a man ¹⁷better than a sheep? Wherefore it is lawful to do ¹⁸well on the sabbath ¹⁸days.

13 Then saith he to the man, Stretch forth ¹⁹thine hand. And he stretched ¹⁹it forth; and it was restored whole, ²⁰like as the other.

A. God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

LESSON PLAN

I. A Sabbath in the Fields, 1, 2.

II. A Sabbath in the Synagogue, 9, 10.

Lesson Hymns—Book of Praise, 385; 381; 58 (Ps. Sel.); 544; 383 (from Primary Quarterly); 388.

EXPOSITION

Time and Place—Early summer, 28 A.D.; Capernaum and the neighboring fields.

Connecting Links—Jesus has proved His claim to forgive sins, much to the confusion of the scribes. Now He is to show His authority over the Sabbath. Nothing could arouse the antagonism of the Pharisees more than for a teacher to sweep away their traditional interpretation of the Sabbath, which had almost obliterated the true purpose of the day. The call of Matthew comes between this Lesson and the last, Matt. 9: 9; Mark 2: 14; Luke 5: 27, 28.

I. A Sabbath in the Fields, 1-8.

Vs. 1; 2. *At that time.* See above, Time and Place, and Connecting Links. *Through the corn fields* (Rev. Ver.). We would say "grain fields," corn, when our English Bible was translated, as in Britain still, being a general name for all kinds of grain. Wheat or barley is meant here. *An hungred*; "The rabbinical law allowed no eating on the Sabbath prior to the morning prayers of the synagogue, except in case of sickness."

Pluck the ears; that is, "pull the heads of grain" (see Light from the East). The law of Moses permitted any one to do this in another man's field until he was satisfied, Deut. 23: 25. *That which is not lawful.* Luke (ch. 6: 1) adds "rubbing it in their hands." The Pharisees looked upon this as equivalent to reaping and threshing, and thus work forbidden on the Sabbath by Ex. 16: 22-26. (Compare Light from the East.) The disciples were men of a more liberal spirit. Note that Jesus Himself did not join His disciples in plucking the grain, perhaps as a concession to the prejudices of the Pharisees.

V. 3. *David.* See I Sam. 21: 1-6; a good example to quote in defence of the disciples, David being a great authority among the Pharisees. "Fancy the presumption of the carpenter of Nazareth!" would be the comment of the Pharisee. They were by and by to hear Him claim to be the Son of David and also David's Lord, Matt. 22: 41-45.

V. 4. *House of God*; the tabernacle, then at Nob. *The shewbread*; the twelve loaves of wheat bread which stood in two rows

on a golden table, and were renewed every Sabbath, those of the previous week being given to the priests, Ex. 25 : 30 ; Lev. 24 : 5-9. Jesus teaches that a law of ritual observance, sacred though it is, must yield to the higher demands of our nature. It was no sacrilege to eat even the consecrated shewbread if men were to be saved from starving. Now the Pharisees had made the Sabbath law a mere piece of ritual. It must, therefore, Jesus taught, yield to human necessities.

Vs. 5-7. *The priests in the temple profane*; that is, in the Pharisaic sense, by doing work. The temple service required it. So the Sabbath regulations, binding as these were, must give way to a higher law, that of worship. (See Num. 28 : 9, 10 ; 1 Chron. 9 : 32 ; John 7 : 22, 23.) Jesus argues that if the Sabbath law, as the Pharisees held it, must give way to the work of the temple, much more must it give way to the work of One greater than the temple, namely, Himself. Note the stupendous claim of Jesus. (Compare John 2 : 19-21.) *I will have mercy and not sacrifice.* See Hos. 6 : 6 ; Matt. 23 : 23. Mercy was the supreme quality of God's nature. He loved the worship that consisted in the sacrifice of love, not mere formal obedience.

V. 8. *Son of man.* See Exposition, Lesson VII., p. 68. *Lord of the sabbath.* As King of the kingdom of men, He shows men how to use the Sabbath. Mark 2 : 27 brings out the purpose of the Sabbath more clearly. Though Jesus was not yet acknowledged as Messiah, He was claiming far more than the Pharisees ever expected any Messiah to claim.

II. A Sabbath in the Synagogue, 9-13.

Vs. 9, 10. *When he departed thence.* Luke 6 : 6 says, "on another Sabbath." *Their synagogue*; probably the one in which the same Pharisees would have influence. Mark 3 : 2 and Luke 6 : 7 tell us that they were watching Jesus closely. *A man which had his hand (Luke, "right hand") withered.* It may be that the Pharisees had arranged to have this man present. They were there to see what Jesus would do. *Is it lawful to heal on the sabbath days?* According to the Pharisaic doc-

trine relief was to be given on the Sabbath, only when life was in danger. Perhaps, in ordinary circumstances, Jesus would have deferred healing the man till some other day. But to act thus now would have been to disappoint the man, and have given countenance to the Pharisaic view of the Sabbath.

Vs. 11, 12, *What man shall there be among you?* Some strict Pharisees would have let the sheep stay there, but the mercy of the ordinary man would induce him to relieve it at once. How much more, then, should help be given to a man in need! *Better*; of more value. (Compare ch. 6 : 26 ; 10 : 31.) *It is lawful to do well.* This is the principle of keeping the Sabbath. Mark (ch. 3 : 4) brings it out somewhat more fully—"Is it lawful to do good . . . to save life?" What does Jesus mean by "to do good?" From these two incidents it is plain that "to save life" is the fullest expression for it. Whatever will heal the body, relieve distress, bring in a larger, fuller, truer life—including, of course, life in its highest form, is lawful on the Sabbath. The Sabbath is thus a great life-saving institution.

V. 13. *Then saith he to the man.* Mark 3 : 3 says that Jesus called the man out into public, so that the deed would be seen of all. This was not an act of defiance (see Mark 3 : 5). Note that the cure being wrought by a word (not by any act involving labor), did not break the Sabbath law even in the Pharisaic sense.

Light from the East

SABBATH—The strictness and folly of Jewish Sabbath observance in our Lord's Day may be illustrated by some rabbinical opinions. It was unlawful to kill a flea on that day, or to wear shoes with nails in them. Two light shoes might be worn, but not one only. Every one must search his pockets the day before the Sabbath and take everything out, for fear that a needle, a pen, or a handkerchief might be left in them and carried on the Sabbath. One man could not carry a loaf, but two might carry it between them. Whether it was lawful to eat an egg that had been laid on Sabbath was a much disputed question. It was permitted to go out with the egg of a grasshopper, or the

tooth of a fox, or the nail of one who had been hanged, as medical remedies. To carry home the mat on which he had lain, was a gross offence in the man healed at the pool of Bethesda.

THROUGH THE CORN—In Palestine even the main roads are often only trails over the unbroken country and when they pass through

a cultivated portion, the grain grows close up to both sides of the narrow path. Sometimes the path itself is broken up and sown, and then travellers go right through the grain. Often this is done for a short cut, even where usage has not established a roadway, and this produces quarrels and even fights between the travellers and the farmers.

APPLICATION

Were an hungred, v. 1. All activity springs from some felt want. The mere presence of a desire in one's life is not in itself a sin. It is the task of conscience and reason to mortify evil desires and to gratify legitimate ones.

Jesus teaches us that hunger is perfectly natural, and therefore, that it is quite right to take the needful steps to appease it on the Sabbath. God's demands of men are reasonable and merciful.

When the Pharisees saw it, v. 2. On one occasion when the famous Duncan Matheson visited a parish in Scotland, he asked a lad,

"Are there any Christians here?" "I never heard o' one," replied the boy. "Are there any hypocrites then?" "Oo ay, there's ane in yonder cottage." Matheson knocked and asked the woman that responded, "Will you receive a disciple in the name of a disciple?" Her face beamed with a glad smile. He knew she was no hypocrite and that the world's judgment is not to be relied upon. Obedience to God's laws is not Pharisaism. True Christians have often been cruelly slandered by the term. Where there is a mean-spirited, selfish, carping man, who

"Compounds for sins he is inclined to, By damning those he has no mind to," there is your Pharisee.

What David did, v. 3. The power of precedent is enormous for good or ill. All new activities should be carefully scrutinized before permitted; as, once allowed, they will be quoted to justify future action. And all good men should set a close guard upon their actions. Even a single divergence from the path of right may lead many astray.

Reasons or Excuses?

The priests in the temple . . . are blameless, v. 5.

The Fourth Commandment permits of works of necessity and mercy. Christ suffers His disciples to satisfy the wants of the body; for this is such a work. The claims of the soul are not less urgent; therefore, on the Sabbath the priest ministered at the altar, the minister officiates in the pulpit, the teacher, if need be, travels far to the Sabbath School. But these exceptions are no excuse for the running of trains, the operations of machinery, or for holiday excursions, which are neither merciful nor necessary, and which sacrifice the needed rest of thousands to the pleasures and avarice of the favored few.

I will have mercy, and not sacrifice, v. 7. This is the key-note to all God's laws. The regulations that would not permit a woman to wear a ribbon, nor a man to use a false tooth on the Sabbath, because these were burdens, were a travesty of the divine government. The law that would force the disciples to go hungry rather than rub a few grains in their hands, was absurdly cruel. So also is the operation of great industries that have robbed the laboring man of his rest and peace of heart. God will have mercy, and not the sacrifice of the highest interests of the working classes.

The Son of man is Lord even of the sabbath day, v. 8. The spirit that is to decide what we shall do or not do, is the Sabbath spirit of our Lord, ever ready to help, to teach, to bless, but never to impose a burden upon another. By possessing such a spirit we make the Son of man Lord of the Sabbath. The Pharisees forged fetters to bind men; Christ came to set them free.

One sheep, v. 11. Garibaldi was known in his farming days to hunt all night for a

The Sabbath Spirit

single lost lamb, not because of its monetary value, but because he could not help thinking about the poor little bleating creature lost in the darkness and the storm. He was a true shepherd. What a thought, that God's heart so years for every wandering and wayward one! Such divine love brooks no regulations that limit it, but lays down the rule for the Christian life.

It fell into a pit on the sabbath day, v. 11. Suppose that, on our way to public worship some Sabbath morning, we should see a

man trying to get his ox out of a pit into which it had fallen. It might be our duty help in the rescue of the poor beast, even though so doing should prevent our going to church. But suppose that,

**Tie the Ox or
Fill the Pit**

Sabbath after Sabbath, we should be asked to aid in getting the ox out of the same pit. We should then be justified in saying to the owner that he would get no more help from us, that he must tie up the ox or fill up the pit. No one has the right to expect that, on the plea of humanity, we shall do unnecessary work.

TEACHING HINTS

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

For Bible Class Teachers

Ask one of the class to repeat the opening words of the Fourth Commandment. Point out the beneficent character of the institution. Vindicate the right of the working man to the Sabbath.

How was it that our Lord, who loved and honored the Sabbath, set Himself so persistently against the views regarding the manner in which it should be kept, taught by the Pharisees? Give extracts from these views as found, say, in Farrar's or Ederheim's Life of our Lord. Describe a Jewish Sabbath. Elicit by judicious questions the truth, that our Lord's chief reason for assailing the accepted opinions as to the Sabbath was His conviction that the will of man was enthroned in the place of the will of God. The Sabbath had become a bond rather than a boon. (See Light from the East.)

The plucking of the ears of corn was innocent in itself, nay, was expressly allowed by the law, but the lawyers taught that to rub was the same as to thresh, and so forbade this act. Why did not our Lord declare that what the lawyers pronounced illegal was legal? Why does He prefer to cite the conduct of David?

Endeavor to elicit by a series of questions the likeness of the circumstances of Jesus and his disciples to those of David and his followers. Make the tabernacle as real to the scholar as the church in which he worships. So too with the temple. Describe

the work of the priests on the Sabbath. Why was this profanation guiltless? Dwell on the phrase, "profane the Sabbath." From what standpoint is this said? Who, is the One greater than the temple? What is the force of this statement in its present connection? Show how this is the principal assertion on which the defence of the disciples turns. Lead the scholars to supply the links of the argument. If the very shewbread might, under necessity, be eaten, how much more ears of corn; if David's followers, how much more those of Jesus; if the priests of the temple may profane the Sabbath, how much more the disciples of Him who is the living Temple of God, compared with whom the earthly temple is as nothing.

Not only did our Lord defend His disciples; he censured the spirit of their judges. The Pharisees were ignorant of God and of His wishes. God desired mercy, not ritual; they offered Him ritual and not mercy. The disciples were guiltless, for they had acted with His approval.

The narrative of the cure of the man with the withered hand furnishes another illustration of our Lord's views concerning the Sabbath. The question was put, that our Lord might give an answer which would lead to his being brought before the local court as a Sabbath breaker. His reply is an appeal to an incontrovertible principle, followed by an act of mercy. A sheep fallen into a pit is lifted out on the Sabbath. A man is of more value than a sheep. It is therefore a duty to heal him on the Sabbath.

For Teachers of the Boys and Girls

How silly men are when they undertake to improve upon God's work! The most accomplished surgeon only spoils a sound limb, when he touches it with his knife or his needle. What did God say about the Sabbath? "In it thou shalt not do any work." What had these bungling surgeons, the scribes, done? They had hacked that splendid command into absurd splinters. Light from the East, page 76, gives some curious illustrations of this.

Talk of unreasonable people! It was by self-satisfied, wooden-headed critics that Jesus, the Teacher from heaven, was spied upon. Here are two samples:—one in the fields, the other in the synagogue. Outdoors and indoors alike, the Pharisees showed themselves petty and carping, and Jesus, wise and strong.

Again, in Light from the East, the teacher will get the materials to answers the questions of the scholars on v. 1. Explain, too, a Jew's Sabbath morning hunger. Note, also, that Jesus, who never gave offence when it could be avoided, did not Himself pluck the ears of corn.

The zeal of the Pharisees outran their politeness, v. 2. It was a grave charge they made—as grave, as with us, would be the charge of lying, or of robbery.

How unanswerable is Jesus' answer! What David did with God's approval, and what

God's priests in God's temple and according to God's command, do, cannot be wrong. Thus far, they would understand; but not vs. 6 and 8. What do these mean, but that Jesus, the Son of God, is greater than any temple or any law? No fear of His repealing such a good law as that of the Sabbath! On the contrary, He confirms it, showing that the true spirit of the Sabbath is mercy not sacrifice, doing deeds of compassion and helpfulness, rather than stickling for form.

Some men, especially men that hate—and the Pharisees hated Jesus because He crossed their prejudices and took away from their influence—do not know when they are beaten. These men did not; hence their question, vs. 9, 10. Were captious critics ever more skilfully caught, vs. 11, 12? Right, on the Sabbath, to rescue a sheep in distress? If so, much more a man. Those who would set themselves to argue against Jesus, have need of marvellous skill; for they have a bad cause, and He has a right to speak with authority, who can do such a miracle as the withered hand made whole. When Jesus utters the Golden Text, that settles the question of how to use the Sabbath day. Many Sabbath days are ill spent for want of some definite plan for spending them well. There could be no more useful close of the lesson than a frank talk between teacher and scholars about practical methods of spending the day well.

ADDED HINTS AND HELPS

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

Lesson Outline**TRUE SABBATH-KEEPING****I. Proper Care of Oneself.**

1. Hungry men criticised.
2. Defended :
 - (a) By analogies—the case of a king; of the priests.
 - (b) By principles—Christ greater than the temple; mercy, than sacrifice.

II. Mercy Towards Others.

1. A case of distress.
2. A question of casuistry.
3. The problem solved :

- (a) By an instance, which, was also an argument.
- (b) By a cure which carried its own evidence.

Lesson Points

The companionship of Jesus is a safeguard against evil. v. 1.

Criticism of self should be keen, of others kindly. v. 2.

Not greater knowledge, but more obedient hearts, is our great need. v. 3.

The same God who gave laws, gave men reason to interpret them. v. 4.

The claims of Christ must be denied or admitted: they cannot be evaded. v. 6.

Piety and pity are close akin. v. 7.

To know the meaning of the law we must know the mind of the law-giver. v. 8.

The truth-seeker is a candid, not a caviling, questioner. v. 9.

Good deeds have no Sabbath. v. 12.

Spiritual strength comes, not before, but in, obedience. v. 13.

From the Library

And now the weekly Sabbath, the pledge between God and Israel, had once more come. To meet it as bride or queen, each house was adorned on the Friday evening. The Sabbath lamp was lighted; the festive garments put on; the table provided with the best which the family could afford; and the *Quiddush*, or benediction, spoken over the cup of wine, which, as always, was mixed with water.—Edersheim.

Day of God! thou blessed day,
At thy dawn the grave gave way
To the power of Him within,
Who had, sinless, bled for sin.
Day of glory, day of power,
Sacred be thine every hour—
Emblem, earnest of the rest
That remaineth for the blest.

—Miss H. F. Gould

In case a woman rolls wheat to remove the husks, it is considered as sifting; if she rubs the heads of wheat, it is regarded as threshing; if she cleans off the side-adherences, it is sifting out fruit; if she bruises the ears, it is grinding; if she throws them up in her hand, it is winnowing.—The Talmud.

One instance will suffice to show the externalism of all these ordinances. If a man wished to move a sheaf on his field, which of course implied labor, he had only to lay upon it a spoon that was in his common use, when, in order to remove the spoon, he might also remove the sheaf on which it lay! And yet it was forbidden to stop with a little wax the hole in a cask by which the fluid was running out, or to wipe a wound.—Edersheim.

The Sabbath is meant to promote the highest interests of man; as such it is part of the moral law, and its proper observance

is in the spirit of the perfect Man, the Lord of men.—Professor R. A. Falconer.

“And He said unto them, The Sabbath was made for man, and not man for the Sabbath.” The principle is that the Sabbath is only a means towards an end—man’s highest good. Strange that Mark should have been allowed to have a monopoly of this great word! For this saying alone, and the parable of gradual growth (ch. 4 : 26-29), his gospel was worth preserving.—Professor A. B. Bruce.

All that the Commandment expressly requires is to observe a day of sacred rest after six days of labor. The seventh day, indeed, is to be kept holy, but not a word is here said as to the point from which the reckoning is to begin.—Bush.

Topics for Brief Papers

(To be ready on the day of the Lesson.)

1. Why we should value the Sabbath.
2. How to make use of the Sabbath.

Prove from Scripture

That we should honor the Sabbath.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What miracle was wrought in last Lesson? The blessing greater than healing given? Which disciple was soon after called?

1, 2 What is meant by “corn”? The kind of grain spoken of here? Who were the Pharisees? Why did they think the plucking of the grain on the Sabbath was wrong?

3-8 What act of David’s mentioned? Why was it right? What work did the priests do on the Sabbath? Who teaches us how to keep the Sabbath?

9-13 Where was Jesus on the second Sabbath? What question did the Pharisees ask? What was Jesus’ reply? How much is a man worth? (Mark 8 : 36, 37.) What did Jesus tell the man to do? How was he able to do it?

Seniors and the Home Department—

Where did the events of the Lesson occur? What had taken place in the life of Jesus since last Lesson?

1-8 Account for the hunger of the dis-

ciples? What was the objection of the Pharisees? What was the shewbread? What did Jesus take the temple to represent? (John 2: 19-22.) What prophet is quoted? Explain the quotation. Describe true religion. (Jas. 1: 27.) What is the purpose of the Sabbath?

9-13 Why did the Pharisees object to healing on the Sabbath? What was the object of their question? How did Jesus answer? What was His feeling towards them? (Mark 3: 5.) What did the miracle show?

Seek-Further Questions—When was the Sabbath instituted? Why do we observe the first instead of the seventh day of the week?

Answers to Seek-Further Questions—(1) Acts 16: 30, 31; (2) Dan. 7: 13-28.

The Catechism

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

Ques. 10. *The creation of man.* Three things are stated, in the question, concerning the creation of man. Taken in order, these are:

1. *Man was created a social being.* He was not intended to dwell in solitude. As in the Godhead there is the companionship and intercourse of the three Persons: the Father, the Son, and the Holy Ghost, so provision was made from the beginning for human fellowship. (See Gen. 2: 20-23; Matt. 19: 4.)

2. *Man was created in the image of God.* This is the most important statement in the question. Dr. A. A. Hodge says that man's likeness to God is twofold:

There is, first, a "constitutional likeness." By this is meant that man is a spiritual being, possessed of reason, the power of choice, and the ability to distinguish between right and wrong. This likeness has never been lost.

Then, there is a moral and spiritual likeness, consisting, as the question states, in "knowledge, righteousness, and holiness." This likeness man possessed at his creation. (See Gen. 1: 26; Eccl. 7: 29; Eph. 4: 24; Col. 3: 10.) Besides this scriptural proof that God made man holy, it may be argued, that if man had not been made holy, he could never have become so. The image of God was not something into which man grew, but something given to him at the start. This second likeness was lost through the fall, and is regained through faith in Christ, and regeneration and sanctification by the Holy Spirit.

3. *To man was given dominion over the creatures.* This was "the direct accompaniment or result" of man's likeness to God. In Gen. 2: 19 the animals are brought to Adam to be named. Man's headship over creation is celebrated in Ps. 8, "Thou madest him to have dominion over the work of Thy hands."

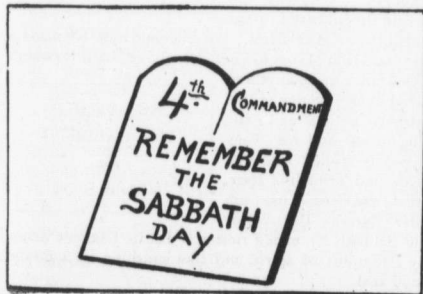
FOR TEACHERS OF THE LITTLE ONES

Introduction—What day is this? "The Sabbath of the Lord thy God." What does God want us to do on this day? "Remember the Sabbath day, to keep it holy."

God's Day—I know a little girl who always calls it "Sunny-day," (and it should be the happiest day in the week).

When Daisy comes down to breakfast on a Sunday morning, it is usually with a more winsome smile than usual on her rosy face, and her voice is always softer and sweeter, it seems, than on other days.

"I wonder how it is, mother," said Mr. Denton one day, "that our Daisy is always so much happier on Sundays



than she is on week days?"

* Then Daisy said, "You see, father, Sunday is God's day, and I want to make it as nice a one for Him as I can."

Shall we not all try to do this also?

Lesson Subject—Jesus spending a Sabbath.

Lesson—Have you ever been in a wheat field? Perhaps you have rubbed out the grains of wheat (illustrate). You had to climb over a fence to get into the wheat field? We are going to hear a story about Jesus and some of His disciples walking through a grain (wheat or barley) field one Sabbath day. They did not need to climb over a fence. There were no fences. The pathway went through the grain fields. They were walking out from Capernaum. (Recall last lesson.) We may be sure they were remembering the Fourth Commandment, and were on some good errand. As the disciples walked along, they plucked ears of grain, rubbed out the grains between their hands and ate, for they were hungry.

Fault Finders.—Tell about the fault-finding Pharisees. So eager were they to find some cause to blame Jesus. Jesus told them it is quite right for people to eat when hungry on the Sabbath day. He allows us to prepare necessary food on the holy day.

Golden Text—Repeat; and explain "do well."

Sabbath Work—Jesus says it is quite right to help sick people, or those in any trouble on the Sabbath day. He says, if a man find one of his little sheep fallen into a hole, on the Sabbath day, it is quite right for him to help it out. Then, Jesus healed a man with a withered hand. In this way, He taught that if we see any one suffering, we should help them, even on the Sabbath.

But Jesus does not want us to work and play on the Sabbath day, as we do on other days.

Remember the Sabbath day—Kenneth, aged six, and Philip his brother, aged eight, asked permission of their mother to go out for a little walk on a Sabbath afternoon. "Yes, you may go," she said, "if you will walk quietly and not forget it is the Sabbath.

The boys went out and returned soon.

"O, mama," said Kenneth, running to his mother, "Philip didn't do at all as you said; he acted just liked Monday and Tuesday."

Something to remember—Jesus wants me to honor the Sabbath.

Something to Draw Draw the commandment Tables. Print the IV. COMMANDMENT.

SUPERINTENDENT'S BLACKBOARD REVIEW

THE SABBATH

REST

Our lesson to-day is about THE SABBATH. Sabbath means REST. Did somebody vote to have every seventh day for rest? No; it was the wise and loving heart of God that MADE the Sabbath. And why did God ordain the Sabbath? Jesus

says, "The Sabbath was made for man," FOR MAN's rest. So it should not be made a burden, a gloomy day. It was made (erase GOD MADE) to USE.

GOD MADE
THE SABBATH
FOR
MAN'S REST

USE
THE SABBATH
FOR
MAN'S REST

rest. God never made anything too sacred to use. Some people have strange notions as to the meaning of *use* and *rest*; they think rest is spelled this way (erase Es and print Io): RIOT, and that use means use up, squander (erase USE). Nor

NOT WASTE
THE SABBATH
FOR
MAN'S RIOT

WASTE. How many people waste the Sabbath for man's rioting! Let us USE, not abuse, the Sabbath, to refresh our lives by glad uplift of spirit, and like sunshine on a flower. God's peace will give us new vigor and zeal.

Lesson IX. HEARERS AND DOERS OF THE WORD February 28, 1904

Matt. 7: 21-29. Commit to memory vs. 24, 25. Read Luke 6: 12-19; Matt. 5: 1; 7: 20.

GOLDEN TEXT—Be ye doers of the word, and not hearers only.—James 1: 22.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, I have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came,

Revised Version—I did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? ¶ Everyone therefore which heareth these words; ¶ shall be likened; ¶ the rock; ¶ words; ¶ smote; ¶ thereof; ¶ had; ¶ multitudes; ¶ teaching; ¶ their scribes.

and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and he beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

most holy, wise, and powerful preserving and governing all his creatures and all their actions.

DAILY READINGS

M.—Hearers and doers of the Word, Matt. 7: 21-29. T.—Deep foundations, Luke 6: 39-49. W.—The golden rule, Matt. 7: 1-12. Th.—Keep and do, Deut. 4: 1-10. F.—Meet for the Master's use, 2 Tim. 2: 19-27. S.—Blessing in doing, Jas. 1: 19-27. S.—For our own good, Deut. 5: 21-23.

Catechism—Ques 11. What are God's works of providence? A. God's works of providence are, his

LESSON PLAN

I. Jesus the Judge, 21.

II. The Two Houses, 24-27.

III. The Wondering Hearers, 28, 29.

Lesson Hymns—Book of Praise, 161: 263; 34 (Ps. Sel.); 162: 278 (from Primary Quarterly); 155.

EXPOSITION

Time and Place—Summer of 28 A.D.; according to tradition, the Horns of Hattin, a square shaped hill about 60 feet in height, with two tops, and not far from the Lake of Galilee.

Connecting Links—The Sermon on the Mount (chs. 5: 1 to 7: 27) contains the legislation of the Kingdom, Christ's new righteousness. Its outline is as follows: (1) The character of the citizens, 5: 1-16; (2) The righteousness of the kingdom, vs. 17-20; (3) Illustrations bearing on morality, vs. 21-48; (4) Illustrations bearing on religious duty, 6: 1-18; (5) Counsel to the rich, vs. 19-24; (6) Counsel to the poor, vs. 25-34; (7) Warning against imitation of the Pharisees, 7: 1-6; (8) Privilege of prayer set forth and golden rule given, vs. 7-12; (9) Invitation to enter the kingdom, vs. 13-29. The Lesson is the closing words of this invitation. The following is the probable order of events leading up to the Sermon on the Mount: Jesus leaves Capernaum in the evening, and spends the night in prayer on the Mount. In the morning His disciples, perhaps by direction, join Him. The crowd has meantime followed Him, and He addresses them.

I. Jesus the Judge, 21-23.

V. 21. Jesus knew that false teachers and their followers would find their way into

the church. He here teaches that in the day of judgment He will separate the false from the true. *Lord, Lord.* Not even the earnest profession of discipleship implied in the two-fold repetition will suffice. "Saying 'Lord' includes taking Jesus for Master, and listening to His teaching with appreciation and admiration; everything short of carrying out His teaching in life." (Bruce.) *Kingdom of heaven*; "God's real, spiritual kingdom, where Christ rules in the heart, perfected and completed in heaven." This earth never will be its final goal. *Doeth the will of my Father.* Jesus the Son shows the will of the Father, John 5: 19; 7: 16, 17. He also obeyed that will (John 6: 38), as will gladly all His true disciples.

Vs. 22, 23. *In that day*; that is, the great day of judgment, Mal. 3: 17, 18; Matt. 25: 31; 26: 64. *Lord, Lord.* "The reiteration denotes surprise. 'What, Lord? How is this? Are we to be disowned?'" *Prophe-sied.* New Testament prophecy was much like our preaching, Acts 13: 1; 1 Cor. 12: 28. Even to be a Christian preacher, is not sufficient, without the fruit of obedience in the life. *In thy name.* The point is, that all had been done with a view of honoring Jesus as the source of wisdom and power. *Cast out devils*; or demons, a higher power than preaching. (Compare Mark 9: 38.) *Won-*

derful works; that is, miracles. "These are selected as three examples of the highest service rendered to the Christian cause, and through the power of Christ's own name, invoked for that purpose; Himself, too, responding to the call." *Profess*; declare openly before all. Though they were eager to claim Jesus as an old acquaintance, they were never His real friends. *Depart from me*. Jesus is the final Judge of all. Able to forgive sins on earth, He determines hereafter the consequences of unforgiven sin. (See ch. 25: 23-34). *Ye that work iniquity*; literally "lawlessness," that is, all the products of their life are the outcome of disobedience.

II. The Two Houses, 24-27.

Vs. 24, 25. *And doeth*. This addition makes all the difference. Observe how severe the words of Jesus always are against those who treat the winning of the kingdom as an easy matter, chs. 5: 13, 20, 29; 7: 13, 14, 19. *Wise man*; prudent, that is, taking the future into account. *Upon a rock*; not on the shifting sands, which a winter's flood had brought and which a winter's flood might whirl away again. Luke says, he "dugged deep," ch. 6: 48. He went down till he reached bed-rock for his foundation. *Rain descended*; in tropical torrents. *Floods came*; literally, "rivers." The river-beds, dry in summer, were soon filled with raging streams when the winter rains fell. *Winds*; hurricane gusts. *Beat upon*; literally, "fell upon it." How vivid the whole description!

Vs. 26, 27. *Built his house upon the sand*; one of the squatters of life. Mere talk does not count. There must be solid obedience. *Great was the fall of it*. Because the privilege

of hearing the words of Jesus is so great, the penalty of neglecting to obey must be heavy.

III. The Wondering Hearers, 28, 29.

Vs. 28, 29. *Astonished*. Compare John 7: 46. *Not as the scribes*. See Light from the East and For Bible Class Teachers, and also in Home Study Quarterly.

Light from the East

SCRIBES—These were a class of literary men devoted to the study and teaching of the law. At first they were employed chiefly in making copies of it, but their familiarity with the text caused them to be considered qualified expounders of the meaning, and they gradually became an organized body into which new members were admitted by examination. In process of time their leaders obtained a seat in the Sanhedrin along with the chief priests and elders. This official position gave them a recognized standing, not only as teachers, but as jurists who could decide cases of casuistry. The titles applied to them in the New Testament, lawyers, doctors, teachers of the law, indicate their functions. They were set to harmonize all the precepts of the law and to show their bearing on the details of practical life, and also to apply the many unwritten traditions, which had grown up round the law, to the new circumstances which were constantly arising. The importance of this traditional element grew with the growth of the legal spirit, until it became more important than the text, and men were involved in such a network of petty legal observances, that there was no room for a life of communion with God.

APPLICATION

Not everyone that saith unto me, Lord, Lord, v. 21. Prayer without practice will be of no avail. If a man be arrested for trespassing where he ought not, will it palliate his offence to state that once a week he had faithfully read the sign-board, "Private road: trespassers will be prosecuted"? No more will it avail us that we gathered once a week and repeated the commandments and said, "Lord, Lord," if we do not the will of our Father who is in heaven.

Prayer and Practice

He that doeth the will of my Father, v. 21. This man alone is the happy subject of God's kingdom. He carries its atmosphere with him. Whereas the mere professor, like the fog-bound iceberg, creates a chill wherever he drifts. The supreme test of a man's faith is his conduct. "How does it come downstairs out of its dreamer's intellect and behave itself in the kitchen? How does it put on its apron and tuck up its sleeves and go to life's daily work? . . . I ask you not,

Faith and Conduct

therefore, how much your doctrine titillates your intellect, inflames and pleases your fancy; I ask how it comes down to the counter and pays its bills? . . . The rainbow is beautiful, but I cannot live upon it."

Have we not prophesied in thy name? v. 22. Office in itself counts for nothing. Neither surplice, nor gown and bands, will make a man an efficient minister, nor Office Cannot Save save his soul. Sadly Christ warns us that to many holding official places in church and Sabbath school, who have "prophesied" in His name, He will be compelled to say, "I never knew you."

Have cast out devils, v. 22. Yes, we may even have engaged in humane and moral reform movements, and yet not be acceptable to God, because we have "squinting at self" done it "with an eye squinting at self," expecting thereby to win popular applause, or to head a party or to gain power. We must do our good works because they are "the will of God."

Depart from me, v. 23. This is the awful and final doom of all hypocrites. Even an artist like Ruskin could not bear to look upon a piece of wood painted like oak, when it was not real oak; he felt it was a painted lie. To our duller artistic taste that may

seem a little fastidious. But to the spotless purity of God how abhorrent must be an acted part. He cannot but say to the hypocrite, "Depart."

His house upon a rock, v. 24. The man who does what Christ bids him is he who builds upon a rock; for Christ's commands are eternally reliable. He never asks us to do anything that He or we will ever repent of. Sometimes we may hesitate to obey and tremble at the consequences of obedience; but, if we wish to wisely build, we must have faith that Christ will never ask us to do anything but for our lasting good. The man who withstood a storm on a rocky eminence, when asked if he did not tremble, replied "My legs trembled, but the rock didn't." We may fear, but our Rock is secure.

His house upon the sand, v. 26. Ah! when the winter comes, and the rains descend, and the water rises in the deep river bed, the sand is quickly washed away and the foolishly placed house is carried off on the bosom of the flood. So, Christ teaches us, is everyone who plans his life upon a mere profession or expediency, or a cunning policy. It will not stand the test of God's exacting judgment. May God's spirit help us to build wisely!

"Squinting
at self"

The Rock Did
Not Tremble

Wise
Building

Shame Brings
Shame

TEACHING HINTS

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

For Bible Class Teachers

Our Lord has spoken of trees which are hewn down and cast into the fire, v. 19. He now looks forward to the day of judgment, and describes the fate of false teachers, men whose religion is apparent and formal, not true and real.

"Not every one"—many. Tell the class that here you have information concerning the day of judgment, information which affects each of them, for false pretenders to religion will suffer equally with false teachers. Speak with awe; and let that awe enter the hearts of the scholars.

What is it to say "Lord, Lord"? Here, it is to acknowledge Jesus as Teacher; but

in the fullest sense it means to confess Him as the supreme Ruler of our life. Not by confession, but by obedience, do we enter the kingdom of heaven. And how solemn and searching is the fact that the workers of iniquity spoken of are apparently most godly men! Guard the scholars against the common but erroneous opinion that the prophets, whether of the Old Testament or of the New, were mere foretellers of future events. (See Exposition.) But those spoken of had not only declared the will of God authoritatively; they had also been successful exorcists. Ask the class for some references to exorcism in the New Testament. These persons were not only prophets and exorcists; they seem to have wrought miracles as well. They hoped to escape in the day of judgment, because they did all in and

through Jesus. But their powers had never influenced their hearts. Their gifts had not become virtues. Their religion was irreligious. Hence their rejection—"I never knew you." Bring out the sense of "know" here. Call for examples. "Depart"—whither? Ask the question. Contrast "Come unto Me" with "Depart from Me."

Appeal to the imagination of the scholars when dealing with the striking figures which form the close of the sermon. Apply the incidents. To hear and do, is to build on the rock; merely to hear, is to build on the sand. Probation is the inevitable lot; profession must be tested; mere profession is doomed. The hearer and doer enters on eternal life, he who is a hearer only, perishes.

The teacher should not omit to dwell on the literary power of the illustration, the truth, vividness, energy with which the scenes are drawn.

No wonder that the Sermon on the Mount filled the hearers with astonishment. It does so to-day. Jesus ever speaks with authority.

For Teachers of the Boys and Girls

The Lesson pivots on two words, each of but three letters. Set the scholars to search for them. They will probably look far, only to find them, like the two hinges of a door, right before their eyes in the first verse—"not" and "but." Two keys they are, to open up, and two hammers, to drive home, the truths of the Lesson.

Nor—Not who? "Not everyone that saith unto me, Lord, Lord."

The picture is most vivid in its details. It is as if a multitude were pressing for entrance at the gate, where sits the King and Judge. (Try to make plain what is meant by the "kingdom of heaven"—Christ's rule in our hearts and lives now; and our living and reigning with Him hereafter.) The picture is of the great day when time is ended, and the judgment throne is set, Matt. ch. 25.

What do *they* say? (Again, note that there are "many"—compare v. 13). The three things mentioned were three great marks of disciples, 1 Cor. 12: 9, 10. It is strange, but true, that God sometimes allows unworthy men, mere lip servants, or worse, to do His work; but it brings them no nearer His kingdom, either here or hereafter.

What does *He* say? Four blasting words—"I never knew you." Christ truly knows, that is, recognizes as His followers, only those who are genuinely such. And these four words are followed by three others even more dreadful—"Depart from Me." Can this be He who says, "Come." (Matt. 11: 28.) For answer, see Matt. ch. 25. "Ye that work iniquity"—to profess and not to perform is itself black sin.

BUT—The force of it is brought out in the parable of the rock and sand foundations. Dwell upon the details, till the class "feels the thud of the sudden blast and sees the swirl of the raging waters." Then lift up the doer, the man who hears and obeys, into the lofty place to which Jesus exalts him; and close with the Golden Text, putting the emphasis now on "ye."

ADDED HINTS AND HELPS

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

Lesson Outline

TRUE AND FALSE DISCIPLES

I. A Description.

1. Jesus came to establish a kingdom.
2. The condition of entrance is obedience.
3. Mere profession is not sufficient.
4. Wicked men may appear to be disciples.
5. They may deceive themselves till "that day."

6. Then their true position will be revealed.

7. His decision will fix their destiny.

II. A Comparison.

1. The rock and the sand foundations.
2. The doer safe, and saved,
3. The mere hearer doomed.

III. The Effect.

1. As so often, astonishment; the contrast so great—Jesus' teaching independent, that of the scribes second-hand.
2. But, apparently, again, as so often, astonishment, and nothing more.

Lesson Points

Doing determines destiny. v. 21.

The will of God is reflected in the works of Christ. v. 21.

We should walk every day in the light of "that day." v. 22.

There could be no heaven without holiness. v. 23.

The words of Christ are the touchstone of character. v. 24.

Prudence is the price of protection. v. 25.

Where knowledge is clear, neglect is culpable. v. 26.

Recklessness is the road to ruin. v. 27.

The words of Jesus should be weighed as well as wondered at. v. 28.

It is natural for Christ to command and for man to obey. v. 29.

From the Library

"The best Eastern illustration of the building upon the rock and upon the sand, is to be derived from the character of the wadies in Palestine and the neighboring countries. In dry weather they are either quite dry or only supplied with a trickling streamlet. But when the heavy rains come, not only does a deep river tear down the wadies, but, as the Arabs of Sinai say, 'It is not a river, it is the sea.'"—S.S. Times.

The gate was strait, the path narrow, but it led to life; by the lives and actions of those who professed to live by it, and point it out, they were to judge whether their doctrine was true or false: without this, neither words of orthodoxy would avail, nor works of power.—Farrar.

In rabbinic writings the man who has good works, and learns much in the Law, is likened to one, who in building his house lays stones first, and on them bricks, so that when the flood comes the house is not destroyed; while he who has not good works, yet busies himself much with the Law, is like one who puts bricks below, and stones above which are swept away by the waters.—Edersheim.

Seize the first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their form-

ing, but in the moment of their producing motor effects, that resolves and aspirations communicate their new "set" to the brain.—Professor James.

No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better.—Professor James.

We are all builders. Day by day we lay fresh courses of masonry. The houses we build are our characters, or, we may say, ourselves. . . The underground work is the main thing in estimating stability.—MacLaren.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. "That day."
2. Rock and sand foundations.

Prove from Scripture

That the true disciple is obedient.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—From what address of Jesus is the Lesson taken? To whom was it spoken? Recite one or all of the "Beatitudes" with which it begins. (Matt. 5: 3-10.)

21 What does it mean to call Jesus "Lord"? How do we show that we are honest in giving Him this title?

22, 23 What day is spoken of? Before whom must we then appear? (2 Cor. 5: 10.) What did it mean to "prophesy"? What will be said to those who falsely profess to be followers of Jesus?

26, 27 What is the builder of the house on the rock called? Of the one on the sand? Who are like the first man? Like the second?

28, 29 Of what did the teaching of the scribes consist? How did that of Jesus differ from it?

Seniors and the Home Department

Where was the Sermon on the Mount delivered? Give the order of events leading up to it.

21-23 Who alone can be members of the kingdom of heaven? Where else does Jesus

speak of God as "My" Father? (Matt. 18 : 10 ; 26 : 53 ; John 2 : 16.) Explain "in Thy name."

24-27 Describe the scenery from which this figure is taken. What parable contrasts the wise and the foolish? (Matt. 25 : 1-13.)

28, 29 With whose teaching is that of Jesus contrasted? Whence did the scribes derive their authority? The source of Jesus' authority?

Seek-Further Questions—How many "Beatitudes"? Why so called? Where is the duty of professing faith in Christ taught?

Answers to Seek-Further Questions—(1) Gen. 2 : 2, 3. (2) Because our Lord Jesus Christ rose from the dead on the first day of the week.

The Catechism

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

Ques. 11. *The works of providence.* Salmond says: "The word 'providence' means literally 'foresight,' and so 'timely care or preparation.'" It occurs only once in our English Bible, namely, in Acts 24 : 2, where however, it does not refer at all to God's works. But, though the word is not scriptural, it expresses a scriptural truth. The providence of God signifies "the care and superintendence which He exercises over His creatures, and the provision He makes for them."

Creation is but one work, though there are in it various stages. But in providence there are many works, that is, numerous forms of activity.

The providence of God includes two things. There is, first, His preservation of His creatures. This means that every created being is every moment absolutely dependent for its existence upon God : no creature can sustain itself. (See Acts 17 : 28 ; Col. 1 : 17 ; Heb. 1 : 3.)

Besides preserving His creatures, God governs them. The divine government extends to all the actions, small and great, of all His creatures, Matt. 10 : 30.

The divine control is exercised even over the free acts of men. (See Ex. 3 : 21 ; Ps. 119 : 36 ; Prov. 21 : 1 ; Ezra 7 : 27.) This control is exercised in such a way as not to deprive men of their freedom.

Sinful acts are under the control of God. The scriptures teach (1) That He permits wickedness (Rev. 17 : 17) ; (2) That He restrains the wickedness of men (Ps. 76 : 10) ; (3) That He overrules it for good (see the history of Joseph) ; (4) That God is not the author or approver of sin, Jas. 1 : 13.

"God is not like an architect," said Luther, "who, when he has built a house, or ship, or other work, straightway takes his departure, and asks no more about it ; but He abides with His work."

FOR TEACHERS OF THE LITTLE ONES

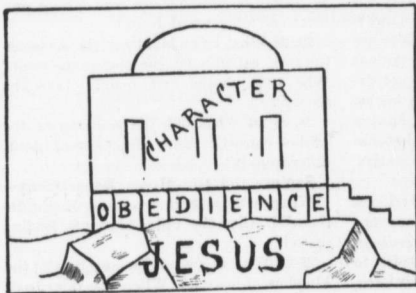
Introduction—I am sure you all remember whose day this is, and what the last Lesson said about how it is to be kept. Some one may print on the board "God's Day."

A Prayer—

Keep my little voice to-day,
Keep it gentle while I play ;
Keep my hands from doing
wrong,
Keep my feet the whole day
long ;
Keep me all, O Jesus mild.
Keep me ever Thy dear
child."

Lesson Subject—Jesus teaching obedience to His words.

Lesson—Let your teaching be, that we must hear Jesus' words, then do what He tells us—that is obedience.



A Firm Foundation—Use building blocks (or outline) while you talk of house building. Have you ever watched the builders? What is the first thing they do? Make a strong rock foundation. Suppose they build on the sand without foundation, what will happen? Did you ever hear of a flood? The houses built on the rock will stand the storm, others are swept away and destroyed. Jesus says the man who builds on the rock is wise. So is every one who hears and obeys Jesus' words.

Character Building—Did you ever build a snow house and the sun melted it away, or a sand house and the water washed it away? Do you know that each of you is building a very great and grand building? Outline a building on a rock—JESUS, with a foundation—OBEDIENCE, the building itself—CHARACTER.

Little Builders—

"Little builders, day by day,
Building with the words we say,
Building with the deeds we do,
Actions ill or pure and true;
Building from our hearts within,
Thoughts of good or thoughts of sin.
Let us build upon the Rock,
Firm amidst the tempest shock!

Jesus is the Rock secure,
Fixed on Him our hope is sure."

Golden Text—Repeat and print.

Doers of the Word—Repeat with gestures—

"What are your hands for—little hands?
'To do each day the Lord's commands.'
What are your feet for?—busy feet
'To run on errands true and fleet.'
What are your lips for—rosy sweet?
'To speak kind words to all I meet.'"

Or repeat the following:

A Child's Time Table—

"Sixty seconds make a minute;
How much good can I do in it;
Sixty minutes make an hour—
All the good that's in my power.
Twenty hours and four a day—
Time for work and sleep and play,
Days three hundred and sixty-five
Make a year in which to strive,
Every moment, hour and day,
My dear Jesus to obey."

Something to Remember—Jesus wants me to obey Him.

Something to Draw—Draw a Character house.

Lesson Point—Obedience.

SUPERINTENDENT'S BLACKBOARD REVIEW

This lesson shows us that the greatest obstacle to Jesus' work in Judæa was found among the professedly religious people; and the greatest obstacle to His work to-day is not caused by the heathen or the wicked, but by Christian people: those that listen respectfully to

His commands, but will not do them. Those that ADMIRE, or pretend to admire, but do not OBEY. They do not mean to be hypocrites, but they are EASY-GOING. They assent to the truth of Jesus' teaching, and admit His claims upon them, and then turn carelessly to the plans and pleasures of SELF. Beware of this easy-going; whatever you do be THOROUGH, whether in work or play; do it with all your might.

You cannot be a doer of God's commands if you let selfish desires control you; let God rule you, give Him right of way. Many easy-going people intended to obey God, but selfishness crowded Him out. The only way (reading down) is to obey God thoroughly, through and through.

The gate to every best good must be narrow; as the gate to knowledge, to success, to wisdom, to courage, to culture. There is one direction to the north star, and a million directions away from it. One would like to join the choir, but the gate is narrow. No one can really enter it without learning to sing, no matter how many other things he may do. There is one right, and a thousand wrong ways. There is one way to be a Christian, and many ways to go astray.—Peloubet.

ADMIRE vs. OBEY

SELF vs. GOD

EASY-GOING vs. THOROUGH

*Rev. Prof. Scrimger
Montreal*

Teacher Training Course

Presbyterian Church in Canada

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

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

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

LESSON XVII.

THE PROPHETS

THE PROPHETIC BOOKS—There are 16 books in the Old Testament that may be called prophetic. These books are mostly collections of discourses, addressed to the people of Israel and Judah, by prophets who spoke in God's name. They contain many predictions of the future, but their most important feature is the revelation they give to God's character and will. The prophets were mainly preachers of righteousness.

THE PROPHETIC ORDER—The prophets whose discourses have come down to us are few in number, but they belonged to a numerous order, which flourished more or less for many centuries and filled a most important place.

From the time of Moses until that of Samuel, the judges and rulers of the nation were really prophets. They had the spirit of God bestowed on them and administered the national affairs in God's name. (See Num. 11 : 16-30 ; 27 : 18 ; Judges 13 : 24, 25 ; 14 : 6, 19 ; 15 : 14.) In Samuel's time a bloodless revolution took place which transferred political power to the military class. Yet even Saul was initiated into the prophetic order, perhaps to make the change seem less violent (1 Sam. 9 : 10 ; 10 : 6 ; 19 : 20, 21) ; also David, 1 Sam. 16 : 13-14.

On the loss of their political importance, Samuel organized the prophets as religious teachers, for whose training schools were established. And in that capacity they continued until long after the captivity.

As religious teachers, they differed in various respects from the priests, who were charged with the duty of giving instruction as well as of offering sacrifices, Deut. 33 : 10 :

(1) In not being hereditary. They were

taken from all the tribes, including Levi. Several, such as Jeremiah and Ezekiel, belonged to priestly families.

(2) In not being supported by tribes, but by the free will offerings of the people.

(3) In that their teaching was moral and spiritual, rather than ritual or ceremonial, in which matters the priests were naturally more interested.

Their numbers varied greatly at different times according to the spiritual state of the nation. So also their character. Many were selfish, merely courting popularity, Isaiah 30 : 10 ; 1 Kings 22 : 13 ; Micah 2 : 11. Others were veritable messengers of God. It was of course from this latter class that the permanent contributions to religious thought were made. Most of them naturally disappeared and left no record behind. Notices of a goodly number are preserved in the historical books.

No attempt seems to have been made to record or publish reports of their discourses until about the eighth century before Christ in the time of Jeroboam, king of Israel, and of Uzziah, king of Judah. That was a time of great literary activity in Assyria, also, as shown by the clay tablets found in Nineveh.

LESSON XVIII.

JONAH

The prophets may naturally be divided into those connected with the northern kingdom of Israel, and those connected with the southern kingdom of Judah. The former may be taken first, as being fewer in number and beginning to write a little earlier ; and it is better to take each class, as far as possible, in the order of time, rather than in the order in which they stand in the canon.

The prophets of the northern kingdom are Jonah, Amos, Hosea, and Nahum.

JONAH'S LIFE—The Jonah of the prophetic book is probably to be identified with the prophet of that name mentioned in 2 Kings 14: 25. The name is uncommon, and in both cases he is described as the son of Amittai. He belonged to Gath-hepher, a few miles north of Nazareth, in the tribe of Zebulon. The history in 2 Kings 14: 25, refers to his prophecy of the recovery by Jeroboam II. of territory that had been lost to Israel by his predecessors, but says nothing of any mission to Nineveh.

THE BOOK OF JONAH—This book is the story of a mission to Nineveh, telling how Jonah at first refused to go, when bidden by God; how, when he fled by ship from Joppa, he was thrown overboard by the crew in a storm and was swallowed by a great fish, but after three days was thrown up on shore alive, and then obeyed the Lord's command; how the people of Nineveh received his message and averted the coming judgment by a penitential fast, to the chagrin of the prophet, who wished rather that his prediction should be fulfilled.

AUTHORSHIP AND DATE—Jonah is nowhere stated to be the author of the book, but, on the other hand, the title (ch. 1: 1) is like the title of Hosea, Joel, Micah, Zephaniah, Haggai and Zechariah, whose authorship is not disputed. The book says nothing of the destruction of Nineveh, which took place about a hundred years after Jonah's time. Hence, some would place it before that event. Others, however, now place it some hundreds of years later, when Nineveh had been so long in ruins that there was no need to mention the fact. The language is late Hebrew of the time after the captivity.

HISTORICAL CHARACTER—The book seems on the face of it to be meant for history, and has been so taken by the majority, both among Jews and Christians. Christ appears to quote from it as though it was so understood in His time, Matt. 12: 40-41. Another interpretation has been given, namely, that the book is an allegory or parable. Jonah is regarded "as a type of Israel fleeing from the duty imposed upon the nation to bear witness to the world for God." Israel, for its unfaithfulness, is swallowed up by

heathenism at the captivity. The lesson enforced is, that Israel, now restored, should take up its mission to the heathen. "The book was meant," says one, "to proclaim the universality of the divine plan of salvation, and to serve as a protest against the particularist tendencies which now and then led many members of the people of Israel to strive to narrow the boundaries of the divine kingdom of grace." It illustrates the care of God for the heathen nations.

LESSON XIX.

AMOS, HOSEA, NAHUM

AMOS—Amos is generally regarded now as the earliest prophet who has left us any report of his own addresses. He prophesied in the time of Jeroboam II., king of Israel. He belonged to Tekoa near Bethlehem, and was a shepherd or vine-dresser who had not been trained as a prophet (ch. 7: 14), but felt the call of God to prophecy. His message was directed specially against the sins of the northern kingdom, though his home was in the south. His discourses were delivered at Bethel, where the kings of Israel had set up a calf to worship as representing Jehovah. He denounces them for their luxury, self-indulgence and pride, and warns them of coming judgment. As over against this, the book ends with a picture of the Messianic age, when judgment had accomplished its purpose.

The message of Amos was not received in good part, and he was driven away from Bethel by violence, ch. 7: 10-13.

HOSEA—Hosea was the younger contemporary of Amos, but himself belonged to the northern kingdom, against whose unfaithfulness to Jehovah he bore witness. He denounced the prevailing idolatry, wickedness and lawlessness. At least two out of four kings who reigned during his career were assassinated, and the body politic was in the worst possible condition. Hosea saw that the judgment must be nigh at hand, and in fact, the destruction of the northern kingdom by Assyria came within a few years after his death.

He still assured the people, however, of the long suffering of God and of His undying love for them, in the hope of leading them

to repentance. The prophet was helped to this conviction by his own unhappy family experience. His wife proved unfaithful to him, yet he found he loved her still. When she deserted him and then was cast off by her paramour, he bought her back as a slave, and restored her to his own house. God would do the same for unfaithful Israel. Many have taken this experience as only imaginary, like some of the symbolical acts performed by other prophets, but it seems to have been all too horribly real.

NAHUM—Nahum may be counted as the last of the prophets of the northern kingdom, inasmuch as his native place Elkosh was probably in Galilee. But his prophecy must be placed at least a hundred years after the destruction of Samaria by the Assyrians, when the kingdom as such ceased to exist. It has only one theme,—the approaching overthrow of Nineveh, which he describes in the most graphic terms. It was probably spoken when the army of the Medes had already begun to threaten its safety. The motive of his denunciation was, probably, the memory of the cruelties that had been inflicted on his fellow-countrymen by the Assyrian conqueror, and which had since been meted out to many a conquered province elsewhere. The Assyrians were the most ruthless soldiers the world had ever seen, and the prophet felt that their atrocities could not go longer unavenged.

LESSON XX.

ISAIAH AND MICAH

TIME AND WORK—Isaiah and Micah, the earliest writing prophets of the southern kingdom, were contemporaries who flourished in the reign of Ahaz and Hezekiah. Micah was probably the younger of the two. It does not follow that they had any direct connection, or that they even knew each other. Isaiah lived in Jerusalem, and is believed to have been closely related to the royal family. Micah lived at Moresheth, near Gath, and was of humble birth. Isaiah was deeply interested in the political fortunes of the nation and came to the front on two critical occasions, first, in the reign of Ahaz, when Jerusalem was attacked by the Syrians and Ephraimites, secondly, when it

was threatened by the army of Sennacherib. Micah had little to say on politics, and concerned himself mainly with the moral and spiritual outlook. Both denounce the ruling classes for their oppression of the poor, under forms of law, and foretell the restoration of good government, under the Messiah. Both predict the downfall of Samaria, which actually took place during their own lifetime.

BOOK OF ISAIAH—This book is a long one numbering 66 chapters. It is not a continuous composition, or even a collection made all at one time, but falls into a number of groups of discourses for different occasions. Some of these groups still retain their original headings. Others are without any indication of their time or subject except from their contents. Isaiah's name is directly attached to only a few of them.

The last 27 chapters (40-66) are regarded by many scholars as having been written about 150 years after Isaiah's death, during the captivity. The chief grounds for this view are, that the captivity is taken for granted throughout these chapters, and that Cyrus is mentioned by name as a well-known personage, who had begun his career of conquest and is hailed as the coming liberator. Against this it is argued, that there is no difficulty in supposing that a view of the future was supernaturally given to Isaiah.

Isaiah was called to his work by a vision of the holiness of God (ch. 6), and the idea of God's holiness is one of the prominent features of his message.

BOOK OF MICAH—This is a short book of only 7 chapters, but represents a much larger number of discourses. It falls into two parts:

(1) Chs. 1-5, in which the main complaint is against the oppression of the ruling classes, who are bringing the land to certain ruin. He predicts, for the first time, the destruction of Jerusalem, but implies its subsequent restoration under the Messiah.

(2) Chs. 6, 7, discourses probably some years later, when the corruption had spread to all the people. Yet after judgment God would remember His covenant.

NOTE.—Lesson XX., the fourth lesson for February, will be given in the **TEACHERS MONTHLY** for March, which is mailed in time for the last Sabbath in February.

Asso 98

An Order of Service

* AN ORDER OF SERVICE: First Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING.

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

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

Hymn 35, Book of Praise

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

IV. SINGING. Psalm or Hymn selected.

V. RESPONSIVE SENTENCES.

Superintendent. Behold My servant, whom I uphold;

School. Mine elect, in whom my soul delighteth;

Superintendent. I have put My Spirit upon Him;

School. He shall bring forth judgment to the Gentiles.

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

School. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.

Superintendent. He shall not fail nor be discouraged, till He have set judgment in the earth:

School. And the isles shall wait for his law.

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

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

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

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

VI. SINGING.

All glory, laud, and honor,
To Thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Israel,
Thou, David's royal Son,
Who in the Lord's name comest,
The King and blessed One.
Hymn 541, Book of Praise

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES.

Superintendent. Thou shalt call His name Jesus:

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

Superintendent. Mine eyes have seen Thy salvation.

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

Superintendent. A light to lighten the Gentiles,

School. And the glory of Thy people Israel.

V. SINGING.

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

Hymn 418, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.
Dean.

A. PRIAROSE, M.B., C.M.
Secretary.

Biological Department, University of Toronto.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

A thrilling tale, and one of no small historic value, **Belshazzar**, by William Stearns Davis (The Copp Clark Co., Toronto, 400 pages, illustrated, \$1.75), gives a VIVID picture of the events leading to the downfall of Babylon, and its conquest by Cyrus. The great figures of Daniel, the minister of state, Darius, the darling of the Persian army, the bold and fervent prophet of captivity, to whom is given the name Isaiah, Belshazzar, whose courage in his last extremity wins our admiration, in spite of his cruelty and tyranny, and Cyrus, the father of his people, the conqueror of Babylon, and the appointed deliverer of God's chosen people, are made to live again on these pages. Atossa, the daughter of Cyrus, who, for reasons of state, consents to become the wife of Belshazzar, but is at last restored to Darius, her true lover, and Ruth, the daughter of Daniel, who, after many adventures, escapes the clutches of Belshazzar and is restored by her father to Isaiah her betrothed, win our sympathy and interest at once and hold them to the end.

In **The Dream of Dante** (Oliphant Anderson & Ferrier, Edinburgh, 138 pages, 90c.), Henry F. Henderson "seeks to provide a key for unlocking the treasures contained in the great medieval Allegory." The key is skillfully constructed: even the least deft may use it. The first part of Dante's dream is set

down in what the author calls "plain prose," but which is charming to a degree. After a brief but luminous chapter on **The Dreamer**, and another on the Dream, the reader is taken, in Dante's company, down into the starless world and through its ever-narrowing and descending circles, with their weird sights and happenings. The synopsis, for it is, in reality, this, is skillfully done, and the reader becomes eager for direct acquaintance with the work of the Master himself. Perhaps in no mere human composition are the great truths of religion in their bearing on life and duty more clearly, and in none, certainly, more picturesquely brought out than in the *Divina Comedia*; and in the present summary the author has properly laid special emphasis on the religious and ethical interpretation of the poem.

In the title of Rev. C. W. Mead's **Modern Methods in Sunday School Work** (Dodd, Mead & Company, New York, \$1.25 net) the emphasis ~~is upon the first two words.~~ Dr. Mead found himself set adrift from his theological seminary, like so many another pastor, without any training whatsoever in the principles and methods of Sunday-school work. He took the surest way of informing himself, namely, by contact and correspondence with "experienced and successful Sunday-school workers actually in the field and doing things." The result is what may be described as a cyclopedia of information—very little theorizing, but methods tried and proven set down in black and white and in detail. Every pastor and superintendent who wishes to be "well posted" by knowing what others are doing, should have the

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book. Besides an ample table of contents at the beginning, it has, at the end, a well-constructed index, thus making reference handy.

"A modern fairy story" is the author's description of **The Magic Forest**, by Stewart Edward White (George N. Morang and Company, Toronto, 148 pages, \$1.25). At the waving of a magic wand Jimmy Ferris, the hero of the tale, is transported from the berth of a sleeping-car on the Canadian Pacific Railway, to a bleak hill-side within sight of a great forest. How he is found and adopted by a band of Indians, explores with them the woods and lakes and rivers of the north land, and at last is brought safe back to a berth in another car, to be restored to his mother, is the story which Mr. White has so charmingly told. On almost every page is an excellent sketch, illustrating Jimmy's adventures, and there are numerous full page pictures. It is just the book to delight the eyes and minds of the children.

It would be hard to imagine a more enticing treatment of what is usually regarded as a dry subject than Dr. C. U. Hay's **History of New Brunswick** (W. J. Gage & Co., Toronto, 40c.). The writer is in love with his country and its people, and therefore his recital has in it the breath of life. The story itself is well worth the telling, for many a battle the New Brunswicker has had, with invading foe, and greedy neighbors, not to speak of the struggle with forest and wild. The school children of that province are lucky in having a history so full of meat as this; and so well seasoned, withal, by the author's

fine literary turn, and garnished also by abundant and well-selected illustrations. It is called a school history, but it has so little of the baldly pedagogic in it, that the general reader will find it delightful.

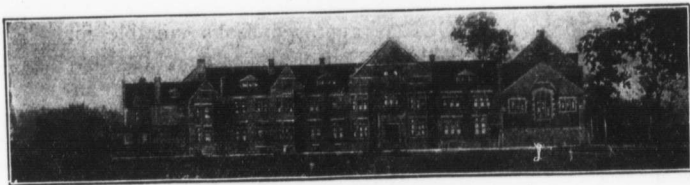
From the Copp, Clark Co., Toronto, comes **A Flame of Fire**, by Joseph Hocking (343 pages, \$1.25). Three young Englishmen of the period made famous in history by the defeat of the Spanish Armada, set out for Spain to rescue a country-woman, the wife of a Spaniard, from the hands of the Inquisition authorities. Their adventures and escapes, and their final success make a thrilling tale, which is related in Mr. Hocking's vivid style. Interwoven with the narrative are the love stories of the chief characters. We catch a glimpse of the sombre figure of Philip II. of Spain. There is a description, too, of the preparation of the Armada, and of the joy in England over its repulse. The story has already appeared as a serial in the Quiver. It is entirely worthy of being presented now in a more permanent form.

Helen S. Dyer's **Life for God in India** (Fleming H. Revell Company, Toronto, 190 pages, \$1.00 net), is a fervently told story of a consecrated Ohio woman, who had been brought into touch as a college girl with the great evangelist Charles G. Finney, and who went out to India in connection with an independent mission at Ellichpur, and was afterwards associated with the work of the Christian Alliance. It is eminently the record of a life of faith, and of a faith that wrought, and wrought by love.

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