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# The Teachers Monthly

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

Vol. XII.

April, 1906

No. 4

We shall be looking now for the orders of the Schools which are open only during the summer—old friends and new.

Send for sample copy of our Vacation Card—a card to be carried by every scholar who is away from home on his holidays, to be filled in at the school where he may happen to be, attendance to count as if he were at his own school.

## The Kingdom for the Childlike

By Rev. John A. Clark, B.A.

The mind of Jesus was all the time full of the kingdom of God. He dwelt in it every day. He spoke about it constantly. The tokens of its presence and power were everywhere visible to Him. He saw its beauty. He heard its music. He lived in the light of its glory. The shining of the sun, the falling of the rain, the blowing of the wind, the growing of the grain, the beauty of the lilies, all these spoke to Him of God and heaven, and He knew He dwelt under the pure and gentle reign of His Father, and in His Father's house. Jesus was always a Child at home.

Children are more like Jesus in this, than their elders. Their minds are open and receptive. They live in a world full of wonder and beauty. They believe that it is good and glorious. They know not what marvel may happen at any moment. They are ready for anything; only, whatever takes place is sure to be delightful, beneficent, beautiful. Children cannot despair. Whatever their sorrows or misfortunes, they are sure some good fairy, some kind person, will come soon and make everything right.

Things must be right sooner or later. The child never doubts that. He knows that he lives in a good kingdom: that is the kingdom of God or heaven.

The child, too, has this faith in the essential goodness of life quite irrespective of any thought of merit in himself. It is not because he thinks he is a good child, that the world is good and blessed. If he be a bad child, he is not therefore of the opinion that the whole of life is bad and wretched. His conviction that things are sure to turn out well, is quite detached and separate from any satisfaction or dissatisfaction as to himself. He has not yet learned the foolish fashion of making himself the measure of the universe.

The child, further, is free from any very deep attachment to his possessions. Much as children make of things, their toys and their clothes, they are not altogether bound up in them. You may replace them by others, and the child doesn't mind for long. Toys are sure to be broken and clothes outworn. He soon forgets them in his joy at that which he is given in their stead. There is nothing to which the child has as yet given himself, his heart.

These are some of the ways in which we must become children, in order that we may enter the kingdom of God.

We are to have an unquenchable faith in God and His kingdom, in His absolute goodness, and in His final triumph. Our faith in the kingdom and our reception of it are to be quite independent of anything in us or not in us. The kingdom and its goodness are not because of our goodness. We are to give ourselves to it and its King, that He may make us good. And, finally, we are

to keep ourselves free from undue attachment to the things that change and disappear. It will never do to be like the rich young ruler, who could not be separated from his great possessions. That will hinder our reception of the highest blessing, of the kingdom itself and its goodness. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Calgary, Alta.

### "After This, Jesus saith, I Thirst"

By Rev. James W. Falconer, B.D.

Once before, Jesus had thirsted. It was when He sat by the well of Jacob and the woman of Samaria came to draw water. Then He turned from His craving and forgot His own want, in the eagerness to bless another heart. Knowing the spiritual thirst of a nature that had failed to discover God, He said, "Whosoever drinketh of the water that I shall give him shall never thirst." Thus constantly, in the mind of Jesus, did the spiritual needs of others rise superior to His own physical wants.

Once, also, during the Passion, they offered Him wine mingled with myrrh, in order to allay the severe pain which He endured. But He refused the draught, determined to taste the extreme of anguish, and to keep a clear and wakeful mind:

"Thou wilt feel all, that Thou mayst pity all,

And rather wouldst Thou wrestle with strong pain

Than overcloud Thy soul."

But now at the end of the Passion, when one offers Him the vinegar, He accepts it, and cools the parching thirst that all along has distressed Him. "So they put a sponge full of vinegar upon hyssop, and brought it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished."

"I thirst!" Is it inspiring enough as a message from the dying Son of God? We might have expected some more thrilling utterance, some memorable word to stir the hearts of His disciples, like the last sentence of a strong leader to his age. "I thirst!" It is at least the cry of a human. It is altogether natural. Here a real man speaks, with feelings like our own. And because it is

the cry of one in deep agony, it still has power to calm and fortify those who are afflicted. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

But chiefly the *time* of utterance lends unwonted emphasis to these words. Personal needs come last with Christ. He had prayed for His enemies, He had provided for His mother, He had received the penitent thief to His kingdom, He had saved the world,—all of this in the midst of mortal agony. Then only did He allow the private craving to assert itself. "After this, Jesus saith, I thirst."

It is the perfection of moral beauty, when personal preferences are allowed their way, only after the wants of others have been met and satisfied. He who is selfish, satisfies his own thirst first. The follower of Jesus waits.

Halifax, N.S.

### Giving and Finding

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

"I will give," says Jesus; and he adds, "Ye shall find."

It is of rest He speaks, "rest unto your souls": I will give it; ye shall find it.

It is a proclamation of the plentitude of divine grace, waiting, eager, to bestow that precious gift, the "peace of God which passeth all understanding"; and a declaration of the possibilities of our poor, frail humanity,—that we can receive that peace in its fulness into our hearts.

The vision widens. He who so freely bestows rest, stands ready to bestow all gifts. And man, creature of the dust, and of a day, as he is, can—O wonder of wonders!—take in the greatest that the infinite God can give.

And this riches of God's grace comes as softly and gently as the forming of the dew-drop, or the morning sunbeams piercing the darkness of the night, or as the ripening grain in the golden harvest fields. And after the same law. It is because they follow the whispers of the great Lord of all, that the dew-drop distils, and the light conquers the darkness, and the grain grows to its maturity. And it is when we "come" at His call; and "take His yoke upon us" at His bidding;



and "learn of Him," the great Teacher; that the gifts of heaven are poured into our hearts, and our hearts are enlarged to receive them. Be sure of this, if He gives not, and we find not, the fault is wholly our own; in no wise His.

### Bible Stories

By Rev. S. H. Gray, M.A.

The famous Russian novelist, Count Leo Tolstoi, in his younger days set himself the task of educating the children of the peasants in his neighborhood. He opened a few schools within or near to his estate, and even turned part of his own house into a schoolroom. He was himself the supporter, inspector, and often teacher of these schools.

His educational methods were, to say the least, novel. He allowed the children liberty. They might come when they wished, and go away when they had had enough. They might sit where and as they chose, and learn whatever subject they best liked. He had thus an excellent opportunity of discovering what subjects of study best excited and held the attention of children. And here is his own testimony:

"Only the old Testament remained in their memories, and was listened to delightedly, and retold by them when they reached their homes. It stayed with them to this degree, that, after two months, they could, with a few mistakes, write down what they had heard. I believe that the Old Testament, this book of the childhood of the race, will always remain the best book for the childhood of every man."

He goes on to say that the gateway into the inner world of truth and beauty, into the spiritual perception of divine things, whatever it be for men, is, for children, the simple and fascinating stories of the Old Testament. "I repeat it," he says, "without the Bible the education of the child in the present state of society is impossible."

Such testimony is of great value, and should touch the consciences of all Christian people. Since the teaching of the Bible in our day schools cannot yet be hopefully contemplated, it is left to our Sunday School workers and

to Christian parents to make the best use of their opportunity. In every way possible to us, we should endeavor to instill in the young lives we touch a knowledge of, and love for, the Bible stories, characters and teachings. We should seek to teach, less, by laying down abstract principles, and more, to make these truths concrete and living by connecting them with the experiences of the Bible characters. The stories themselves convey the instruction desired. Nothing that we can do will add more to the attractiveness and usefulness of the Sunday School, than using our opportunity to convey spiritual truth through the words and examples which the Bible contains. The best Sunday School is that in which the fullest and most varied knowledge of the Bible is to be obtained.

Dundas, Ont.

### Soul Winning in the Sabbath School

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

#### I. THE ATMOSPHERE OF THE SCHOOL

The soul is as dependent on the spiritual atmosphere in which it lives as the body is on the air. The head of a great University said recently, that the life of a student is influenced more profoundly by the atmosphere of the University than by the direct effort of either professors or Christian workers.

The same principle holds in the church and Sabbath School. Mightier for good or evil than the lessons, or the appeals of the teachers, is the spiritual atmosphere of the place. It should be of such a quality as will give the scholars the rich, red blood of the heart, nourishing all that is good in their nature, and carrying away the waste and impurities of life.

Every school has an atmosphere peculiarly its own. As you enter it, you feel its spirit in the very air. The tone of the hymns and prayers, of the reading and teaching, is determined by it. Unconsciously everyone within range is influenced by it. If it be truly spiritual, it has a power to nurture and inspire that nothing else can have; but if it be cold and worldly, it will paralyze the most earnest efforts that the individual teacher can make.

How may the atmosphere of a school be-

come spiritual? By the united efforts of the teachers and thoughtful scholars in that direction. Fulfill the conditions, and the blessing will descend.

The teachers should prepare by prayer, as well as by study, for the work of the day. They should come in a deeply spiritual mood. Each should realize his influence on the whole school, as well as on his own class, and should take part in the devotional exercises in such a way as to refresh his own soul and inspire others.

The teachers should meet, and frankly consult together about the tone and spirit of the school, and consider what may be done to improve it. A poor atmosphere is more frequently the result of thoughtless neglect than of any other cause. Things are allowed to drift; and things always drift downward. The recognition by all of the need of improvement, and a combination of forces to bring it about, will have the desired effect. The most fervent worker can do little to elevate the tone of the school, if his longings and aspirations are kept secret. But let him tell the others what he feels, and immediately he will find a response in every heart. As a fire spreads by finding vent, so this spirit of earnestness will burn more brightly in every soul, when it receives full expression.

The older scholars should be made to feel that much depends on their spiritual state. Their preparedness in mind and soul, their demeanor, the spirit in which they take part in the opening exercises and the study of the lesson, will irresistibly influence all. The younger scholars will follow them in spirit and attitude. Their co-operation should be sought. Unless the leaders can inspire them, their own efforts will be in vain.

The superintendent will then be the mouth-piece of the school. Behind his words will be the spiritual power of every devout soul. In the reading, singing and prayer, he should strive to bring all into a spirit of true worship of God. If this be absent, urge all to pray for it, and lead them in doing so. Never be content or willing to proceed with anything else, until this end is reached; for this spiritual element in the school's life is due to the actual presence of the Holy Spirit. He will not

come, until we feel that His presence is indispensable, and fulfil all the conditions for His indwelling and co-operation. We want His presence. Do we want Him enough? That is the vital question.

Toronto Junction

### The Teacher and the Poets

IN TWELVE ARTICLES

#### IV. HOW TO PROSPECT THE POETIC FIELD

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

Though the Bible is, in part, a poetic book, it must not be forgotten that there is a great wealth of poetry beside. In every age and clime great names shine. Vast deposits of poetry have been stratified and preserved by the pressure of the centuries. How shall we prospect these poetic claims?

First of all, let us fix on some one poet. Let it be Shakespeare or Tennyson, or any one of the minor names. A general acquaintance is well, but one poet at a time is the more excellent way. Better to master one, than to smatter twenty. We have in mind a young man who determined to read the poets. He purchased many volumes at one time, and at certain intervals of inspiration took down all his poetic library and snipped pleasurably from all quarters. He became wealthy in glittering generalities, but poor in definiteness of grip.

Then, having fixed on some one poet with a view to mastering him, let us procure a good handbook to that poet, such as those of Stopford Brooke on Tennyson and Browning. Or, if something cheaper and less pretentious be desirable, use something like Symons' Introduction to Browning, or Luce on Tennyson. Better to possess one good volume of the poets, with a handbook, than two or three copies without. No doubt, opinion is not unanimous on this matter. Some prefer to wrestle with the poet alone until the break of day. They aver the blessing to be all the greater for the single-handed struggle. But, as a fact, we know that every poem contains a *standpoint* as well as a subject. The *standpoint* is the key to the subject and is seldom obvious. This needed setting, with light on knotty points, the handbook supplies. We may read the Lady of Shalott a dozen

times, and have nothing left but a sense of brilliance rare. How much more it means, when we are told that the poem is intended to show the world of romantic reverie dissolving into the world of objective reality. We might never hit upon that clue alone.

Then, let us cultivate the habit of analysis. We have not the miscellaneous memory of the child. A poem read through without analysis goes away from us like the morning dew. Break up the poem into its many parts,

and assign each part a purpose. Notice every turn of thought. Then let us memorize the finest bits. When a rare snatch of beauty surprises us, underline it. It will the more readily strike the eye again. Repetition will make the lines our very own. Who cannot testify to the value of noble passages learned by heart? Every now and then they come like Elijah's fiery chariot, and whirl us up into a nobler mood. We need something to translate our poor old hearts.

## The Sabbath School Helping

### What Can the Sabbath Schools Do For the Young People's Society?

*By Rev. J. S. Henderson*

These two organizations, the Sabbath School and the Young People's Society, are very closely related. The one stands for instruction, the other for training. The one seeks to impart knowledge, the other to cultivate the practical habit. The two must go hand in hand, if the youth of our church are to be fitted for their high mission in the world.

The Young People's Society has a distinctive field. It does a great work of instruction in the Bible, missions and good literature. It has devout, uplifting and comforting worship, and a wide range of Christian activities. But its peculiar function is to lead young men and women into the church; and to fit them to be active, consistent and worthy men and women in both church and state. It deals with the young between the age of sixteen and twenty-one, a period during which the young require the sympathy, love and wisdom of the entire church.

The Sabbath School may help the Young People's Society by recognizing that the school is the natural recruiting ground of the society; that the society is the training school into which the boys and girls graduate to be fitted for the more active duties of church membership; that there is a loving purpose in the society to train young minds to think of others, the lips to speak and to pray; the feet to run errands of mercy; and the hands to work in Christian ministries.

A word spoken for the society in the class, in the Teachers' Meeting, or in the larger gathering where the interests of the young are considered, would show sympathy and interest. And the young people expect both from the teachers and officers, who know, more than any other class, not only the importance of the work, but the difficulties besetting it.

Again, aid may be given by the school's helping the society to advance its interests, which are really the society's interests. The school has what the society requires—recruits to fill its ranks. The society has what the school needs, workers, willing to serve in definite lines of usefulness.

Suggestions from the school as to ways in which the society could help would be heartily welcomed by the officers of many a society whose members are growing cold and indifferent, because no definite line of work has been taken up. An active campaign to bring those who have no religious home into touch with the church and Sabbath School would awaken new life in the society. A course of preparation, looking to the supply of future teachers for the Sabbath School, would be a real tonic to societies. Spending time on general topics that look nowhere and accomplish nothing, is but waste of precious opportunities.

The Assembly's Sabbath School Convener suggests the Teacher Training Course of our church as a line of study. I know one society whose membership has been increased, whose meetings have been made more in-

teresting and helpful, and whose pastor has been made glad, by its adoption. A definite line of study and service will make all our societies strong, energetic and fruitful.

Can we not, will we not, as school and society, unite in loving purpose to win the youth of our church to Christ, train them up in Christ, send them out to work for Christ?  
New Westminster, B.C.

### Organizing the School for Missions.

*By Rev. A. E. Armstrong, B.A.*

In 1904 the 2,628 schools of our church gave \$31,856 for missionary purposes, an increase of fourteen per cent. over 1903. This is certainly very gratifying, but nearly two-thirds (1703 schools) contributed nothing. The ideal would be to have every school, however poor, devote a proportion of its offerings to missions.

In organizing the school, everything calculated to foster the spirit of missions should be considered. Organization should be the simplest possible. The school itself ought to be a Missionary Institute, with the teachers and officers forming the Cabinet or Executive Committee. In large schools a special committee may be advisable.

**I. EDUCATION.** It may be considered axiomatic, that our interest is determined by our knowledge. If the children are not taught, how can they be interested? In line with a resolution of the General Assembly of 1904, a Question on Missions with its Answer each Sabbath is given in all our teachers' and scholars' Lesson Helps, **THE TEACHERS MONTHLY** containing also additional information. This Question is intended as the basis of a missionary education for each scholar. The wide-awake teacher can make it serve the end of arousing a healthy interest in the missionary enterprises of the church.

As an additional means of education, the Missionary Association might keep fresh, bright, interesting missionary books—books the scholars will read—in the library, and see that they are circulated. Any boy or girl will enjoy, *The Life of Bishop Hannington*, *From Far Formosa*, *The Story of John G. Paton*, *Korean Sketches*, or *All About Japan*.

It will pay to make constant use of maps, charts, pictures, curios, and missionary letters, in order to reach the child-mind through eye-gate. **EAST AND WEST**, with its article each week direct from one or other of our own mission workers in the field, should be in every school.

**II. GIVINGS.** The General Assembly recommends "that definite arrangements be made by each school for systematic giving"; and the Assembly's Sabbath School Committee suggests a portion, at least, of each Sabbath's offerings for the Schemes of the church. A proper outlet would thus be provided for the interest generated by accumulating knowledge. An average of one cent a week from each scholar for the Schemes would yield one-fifth of the total amount required from the whole church. Is that asking too much? Give all the offerings or the offerings of one Sabbath per month; or a proportion of each Sabbath's offerings—in any case have a plan; for lack of system spells poor results.

Children, like adults, give more readily towards a special object. It is attractive. A pupil can be supported in *Pointe-aux-Trembles* school for \$50 a year; \$15 will keep an orphan in India for a year. A Bible class might support a native teacher; a school might support a home missionary. The experience of one country school proves that a surprising amount can be raised by the Christmas banks issued by the Foreign Mission Committee. It is well to see, however, that all our missionary work be considered, so that the interest may not become narrow.

Let the growing missionary enthusiasm have an outlet in prayer also. It pays well, for in its reflex influence it blesseth the intercessor. For example, encourage the children to pray for our work among the orphans of India. From our schools are to come our future Home and Foreign missionaries, and their training cannot commence too early in life. Others are to be those who will "hold the rope" at home. Can we lay too strong emphasis upon the need for missionary organization, and teaching, and systematic giving?

Lynedoch, Ont.

### What a Graduate Student Should Know About Sabbath School Work

By Rev. Principal Scriver, D.D.

Our graduate students are the future ministers of the church. They should, therefore, know :

1. The importance of Sabbath School work. The minister who belittles or ignores his school, is endangering the future of his church.
2. How a school should be organized and equipped. In most cases, of course, the minister has to make the best of the help and resources available. But in order to make the best of them, he should know what they ought to be. If he shows that he himself is competent to lead, it will be much easier to get others to follow, and fall into line with his plans. Where conditions are more favorable, he must be able to direct and advise so as to avoid waste and friction. Proper organization will always increase the efficiency of any school. While consulting his helpers, he should be able to make such suggestions as will show his acquaintance with detail. Most Sabbath School workers will be only too glad of his interest and intervention, if offered in the right spirit.
3. How to teach. It may be assumed that he has the requisite knowledge of the Bible and of its important truths. But it is one thing to know, and another thing to be able to teach others, especially young children. Even a good preacher is not always a good teacher. No graduate ought to be satisfied unless he can take an average class of boys or girls and hold their attention in a lesson for three quarters of an hour. It is largely a matter of method. The art of teaching is one that can be learned by any one who cares to make a study of it. A little practice and thought will enable any intelligent student to apply its principles effectively.
4. How to train teachers. The great need of the Sabbath School work at the present time is a class of better trained teachers. The school wants pious, devoted men and women, who will put their hearts into it, and whose earnestness will make an impression on the hearts of the young. But it wants more than earnestness. There is an intellectual side to the work as well, and the con-

trast between the Sabbath School teacher and the day school teacher must not be too glaring, or the pupils will lose respect for even the most earnest. The training of a better equipped body of teachers must lie very largely in the hands of the pastors. If some of the older scholars in the schools be taken in hand early enough, they can be trained for greater effectiveness without more labor than is now given to the time-honored Bible class or prayer meeting. In fact, if the studies that would fit for teaching were introduced into these, they would prove as interesting as any other, and more useful than many of the subjects now taken up in them. Every graduate student ought to know how to do it.

Presbyterian College, Montreal

### The Birth of a Sunday School in the City

By Rev. J. E. Reid, M.A.

There is a special charm in the establishing of a new school which attracts scholars. In response to circulars scattered broadcast throughout the entire district, a large number of parents and scholars assemble at the time announced. Many, it is true, have come through idle curiosity, and others have come from the neighboring schools, but these latter will soon find their own school more congenial, and a large number of the former may become interested in Sunday School work.

Thus assembled, the work is begun with a short service, for it must ever be kept in mind that the Sunday School is the recruiting ground for the church, and therefore the two must in the deepest sense be one. The service over, the organization proper begins. In order that classes may be gotten together for most effective Bible study, two or three points should be kept in view. The scholar's advancement in the public school, his knowledge of religious truth, his age and size, will be found to be helpful suggestions.

Classes having been formed, the teacher who will stimulate the deepest interest is now placed in charge. Usually, a manly man will appeal to boys, and most effective results may be obtained by giving the girls

a womanly woman—the teachers have all been enlisted for service previous to the day of opening. Each teacher will then write the names of his or her scholars, together with their addresses. A short time may be given for scholars and teachers to become acquainted, during which time a Secretary-Treasurer and Assistant may be appointed.

The Superintendent, who in all probability has had a very prominent part in calling the school into existence, endeavors to lay the responsibility for future success or failure upon the individual scholars now present. It is their privilege and duty to seek out children who are not attending any school. A kindly invitation should be extended to such, and always followed up by a personal call. A reward for the most successful scholars in this work may be mentioned. The school may now be dismissed.

Then follows a busy week for the superintendent. With probably many well-equipped schools of other denominations near at hand, he has to be resourceful in exploiting ways and means to interest. He realizes that the coming Sunday is the most critical day he will have to face. Well he knows that scholars very rapidly form their estimate of the surroundings, and these judgments once passed are hard to erase.

The week has passed all too rapidly. At the regular Sunday School hour an increased number of scholars have assembled. Expressions of supreme satisfaction are passed, when they learn that a capital library has been provided, and that its catalogue invites their perusal. The church's Sunday School supplies are all in readiness for distribution, and whispers bespeak the scholars' delight, as he thinks his school is going to afford him such desirable advantages.

It has been truly said of the day school, "Like teacher like scholar." This time-worn phrase is uniquely applicable to the Sunday School, for there is not here the same power of forceful persuasion allowable. What, then, are a few of the ideals that should be kept before the scholars? First (not necessarily in importance), that singing is a part of the worship incumbent upon each scholar. This may be stimulated by a sufficient supply of hymn books. Each teacher also

seeing that the proper hymn is found, should join heartily in the singing, even if he has to sing every hymn upon the one note. Reverence, too, should be kept ever before the scholars. They should be encouraged to foster the school spirit, and to this end class spirit may be developed by having something of the nature of a banner to be competed for. Encourage each scholar to bring a Bible, and also be very clear to show that giving your means is worship.

For the future success of the church, it is absolutely essential to keep a careful outlook upon positions in our cities, where scholars may be attracted, and who would even venture to measure the results of seed sown in this new school? Sooner or later the harvest will come in lives turned Christward; and the school is often the speedy harbinger of the regular congregation.

Toronto

### Organized S.S. Work in "Northeast Assiniboia"

*By Rev. W. R. Sutherland*

Field Worker of the "Northeast Assiniboia" Sabbath School Association

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

The Northeast Assiniboia S.S. Association was formed in August, 1896. The new Province of Saskatchewan, of which this district now forms a part, is not yet divided into counties; but our little organization comprises about three electoral divisions, with ample room to grow north, south and west. A Convention was held annually for the whole district until 1904, and since that time three conventions each year have been held at different centres.

From the first, we have sought to emphasize the importance of Sabbath School work of the very highest order, giving prominence to worship, spirit, means and method. All our conventions have been characterized by a beautiful spirit of harmony and good-will.

Seven years ago the struggling Association engaged the present writer to devote all his time to furthering its work. During this period there has been a steady growth, and

the bounds are slowly widening. The Executive Committee is perfecting the three smaller organizations indicated above, and preparing to add others to them. The schools are improving. Young Christians have been shown an inviting field of labor, and permitted to qualify themselves for a life of usefulness. Most of the departments of organized work receive attention.

The Association stands as the pronounced opponent of all the threatening forces of evil

in this new land, and the friend of everything that is good. It seeks to overthrow the one and establish the other, by the faithful use of the Word of God. It exists to promote Bible study and religious instruction in Home and School, to win souls, up-build Christian character, and train for Christian service. Besides publishing leaflets, we have a special column in the *Yorkton Enterprise*.

Yorkton, Sask.

### Lesson Calendar: Second Quarter

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

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

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R. DOUGLAS FRASER.

CONFEDERATION LIFE BUILDING, TORONTO

*Assoc. Ed.*

**\*AN ORDER OF SERVICE: Second Quarter**

**OPENING EXERCISES**

- I. SILENCE.
- II. REPEAT IN CONCERT. Psalm 45 : 2.  
Thou art fairer than the children of men :  
grace is poured into Thy lips : therefore God  
hath blessed Thee for ever.
- III. SINGING. Hymn 151, Book of Praise.  
(It is expected that this "Supplemental  
Hymn" will be memorized during the Quar-  
ter.)
- IV. PRAYER. Concluding with the Lord's  
Prayer in concert.

## V. SINGING.

Spirit Divine ! attend our prayers,  
And make this house Thy home ;  
Descend with all Thy gracious powers ;  
O come, great Spirit, come !

Come as the light : to us reveal  
Our emptiness and woe ;  
And lead us in those paths of life  
Where all the righteous go.

—Hymn 105, Book of Praise.

VI. RESPONSIVE SENTENCES. Isa. 42 : 1-3.  
*Superintendent.* Behold My Servant, whom

I uphold ;

*School.* Mine Elect, in whom My soul  
delighteth ;

*Superintendent.* I have put My Spirit  
upon Him :

*School.* He shall bring forth judgment to  
the Gentiles.

*Superintendent.* He shall not cry, nor lift  
up,

*School.* Nor cause His voice to be heard  
in the street.

*Superintendent.* A bruised reed shall He  
not break,

*School.* And the smoking flax shall He  
not quench.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supple-  
mental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.  
(This selection may usually be that marked  
"FROM THE PRIMARY QUARTERLY.")

**CLASS WORK**

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

I. ROLL CALL by teacher.

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

III. RECITATION. 1. Scripture Memory  
Passages from the Supplemental Lessons,  
or Memory Verses in Lesson Helps. 2.  
Catechism. 3. The Question on Missions  
from the Supplemental Lessons.

IV. LESSON STUDY.

**CLOSING EXERCISES**

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

I've found a Friend ; O, such a Friend !

He loved me ere I knew Him ;

He drew me with the cords of love,

And thus He bound me to Him ;

And round my heart still closely twine

Those ties which nought can sever,

For I am His, and He is mine,

Forever and forever.

—Hymn 80, Book of Praise.

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

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

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

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

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

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

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

VI. BENEDICTION OR CLOSING PRAYER.



## Lesson I.

## THE TWO FOUNDATIONS

April 1, 1906

Matthew 7 : 15-29. Commit to memory vs. 24, 25.\* Read Matthew 6 : 1 to 7 : 14;  
 Luke 6 : 31, 37-49.

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

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

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, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Revised Version—1 the; 2 therefore; 3 did we not prophesy by; 4 by thy name cast out; 5 by thy name do many mighty works; 6 everyone therefore which; 7 words; 8 shall be likened; 9 smote; 10 thereof; 11 Omit had; 12 multitudes; 13 teaching; 14 their.

## LESSON PLAN

I. False Teachers, 15-20.

II. False Disciples, 21-23.

III. A False Foundation, 24-29.

## DAILY READINGS

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

M.—The two foundations, Matt. 7 : 15-23. T.—The two foundations, Matt. 7 : 24-29. W.—Known by fruit. Luke 6 : 39-45. Th.—Outside the door, Luke 13 : 24-30. F.—Hearers and doers, James

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, 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 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.

1 : 22-27. S.—Safe building, Eph. 2 : 13-22. S.—The only foundation, 1 Cor. 3 : 9-17.

Shorter Catechism—Ques. 11. What are God's works of providence? A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

The Question on Missions—12. What is French Evangelization? It is the missionary work of our church among our French fellow-Canadians, and aims at giving them the pure gospel in their own tongue ("Evangel" means gospel).

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 161; 263; 34 (Ps. Sel.); 240 (from PRIMARY QUARTERLY); 155.

## EXPOSITION

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

Time and Place—Summer of A.D. 28; according to tradition, the Horns of Hattin, a hill not far from Capernaum.

Connecting Links—The Lesson is the closing part of the Sermon on the Mount (see Lessons IX. and X., First Quarter). After having set forth the true righteousness, and a true standard of judgment (vs. 1-6), Jesus sums up all conduct in a life of prayerful dependence upon God the Father and obedience to the "Golden Rule," vs. 7-12. But, lest some should be too easy-going in their pursuit of the kingdom, He warns them that only by self-denial and eager effort can entrance be obtained, through the narrow way, into life eternal; and that there will be many failures, vs. 13, 14.

## I. False Teachers, 15-20.

Vs. 15, 16. Beware of false prophets (see Ezek. 22 : 28; Mic. 3 : 9-11); that is, pro-

fessed teachers of God's will, who only lead their followers astray. *In sheep's clothing*; not literally, since sheepskins were not the special dress of prophets (see ch. 3 : 4), but having the appearance of innocence and gentleness. *Inwardly, ravening wolves*. See Jer. 5 : 6, and compare John 10 : 1, 8. These false teachers, for the sake of power or gain, made the "way" (vs. 13, 14) into the kingdom of God easier than John the Baptist, with his stern requirement of repentance and reformation, ch. 3 : 2. In every age error has been taught by some who profess to be prophets of God, but who only send their hearers down the broad way to destruction. *Know them by their fruits*; the sort of righteousness which they show and which their teaching produces in those who follow it, the proof of its quality being given in the Sermon on the Mount. Jesus teaches strongly, that character is a test of one's hold upon the

\*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lessons Leaflets.

truth. *Grapes of thorns. figs of thistles.* "There were thorns with grape-like fruit, and thistles with heads like figs." (Expositor's Greek Testament.) But the taste, not the mere appearance, proved the kind of fruit. So, only that teaching is good, which results in a good life and right conduct.

Vs. 17-20. *Good tree. good fruit. corrupt (diseased) tree. evil fruit.* Our life, like a tree, is a growth which must show its nature. The new nature is a principle within, implanted by God Himself, John 3: 3. For the fruit of the Spirit, see Gal. 5: 22, 23. *Heaven down, and cast into the fire.* There is no place in the kingdom of God for useless wood: only fruit-bearing trees abide (see Ps. 1: 3). How stern is Jesus, the Teacher of righteousness (see Luke 13: 6-9)! But it is true kindness to warn us of the doom of the fruitless, that we may escape it. *Wherefore, etc.;* an emphatic repetition of the standard of truth, which is conduct or life, not words; fruit, not profession.

### II. False Disciples. 21-23.

Vs. 21, 22. *Saith unto me, Lord, Lord.* Many in Galilee came to Him with this title of respect, asking for help, chs. 8: 2, 6, 8; 17: 15. Others called Him "Teacher" (chs. 12: 38; 19: 16, Rev. Ver., Margin), and yet did not follow Him. Not the mere fact of having seen Jesus, or having treated Him with respect, or having listened to His teaching, makes one a true disciple and a member of the kingdom. *Shall enter into the kingdom of heaven;* into its full future blessedness. Never in this world will it reach its final goal. *He that doeth, etc.* Jesus makes God's will known, Matt. 11: 27-30. It was His meat and drink to do it (see John 4: 34). So, true discipleship is following the will of God, as Jesus has shown it to us. *In that day;* the day of judgment, Mal. 3: 17, 18. Jesus claims to be the divine Judge of the world, ch. 25: 31, etc. *Propheesied.* See on v. 15. *In thy name;* "honoring Thee, as the Source of wisdom and power." *Wonderful works;* miracles (see Acts 3: 16; 19: 13). But no real honor is brought to Jesus. All these deeds are nothing without love, the spirit of Jesus, 1 Cor. 13: 1-3.

V. 23. *Profess;* declare openly before all, that their discipleship was a sham. *I never*

*knew you.* Though they were eager to claim Jesus as an old Acquaintance, He had never counted them among His real friends. (Compare John 10: 14, Rev. Ver., "I know Mine own, and Mine own know Me.") *Depart from me.* See Ps. 6: 8; Matt. 25: 41. Jesus, the final Judge, is also the final Joy of the blessed. Workers of iniquity must go to their own place from the presence of the righteous Lord. *Iniquity;* lawlessness. All the product of their life is the outcome of disobedience.

### III. A False Foundation, 24-29.

Vs. 24, 25. There are two classes of disciples. Only those whose religion is earnest and built upon the moral endeavor to fulfil the whole law of God, can stand the terrible strain to which it will be exposed in the great day of God's judgment. *Heareth.* In this day of God's judgment. In this day both classes are alike, as the two houses are similar in appearance. *These sayings of mine;* the Sermon on the Mount and all other teachings of His. *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 (see chs. 5: 13, 20, 29; 7: 13, 14, 19). *A wise man;* that is, prudent, 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 (ch. 6: 48) says, he "dugged deep." He went down till he reached bed-rock for his foundation. *Rain descended;* in tropical torrents. *Floods* (literally, "rivers") came; against the foundation. The river-beds, dry in summer, were soon filled with raging streams when the winter rains fell. *Winds blew;* against the walls. All three parts of the house were assailed.

Vs. 26, 27. *A foolish man. built. 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.

Vs. 28, 29. *Astonished;* "struck out" of their senses, so great was their wonder. *Taught. as one having authority.* Conscience in the hearers recognized in the words of

Jesus the tone of One who knew and spoke the truth. *Not as the scribes*; the Jewish official teachers, who merely repeated what others before them had said.

### Light from the East

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

**THORNS**—There is probably a greater variety of thorny shrubs in Palestine than in any other country in the world. Sixteen or seventeen different words are used in the Old Testament to describe those plants which are a nuisance to the farmer. They seem to be so indigenous to the soil that, when a piece of ground is neglected for a short time, these pests take possession of it with remarkable rapidity. Great clumps of nettles, thistles growing ten and twelve feet high, the thorny

burnet, several species of box-thorn, buck-thorn, cactus, acacia, the silver berry, and interminable thickets of bramble bushes will speedily grow almost anywhere. Some of these shrubs, especially the thorny burnet, are grubbed up, roots and all, and carried on the backs of men or camels to the lime kilns, where they are used for fuel. They produce a great heat and make excellent lime. They are also used for heating ovens and for culinary purposes generally. In fact, the roots of thorn bushes are the staple fuel in the cities. Very often, before the farmers commence their fall or winter ploughing, it is necessary to burn off the thorn and brier bushes, which have grown up among the grain, or encroached on the sides of the field, or on the pathways through it.

### APPLICATION

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

*False prophets*, v. 15. Everything good has its imitators. Pretense follows reality, like its shadow. There is brass jewelry,

**The Sham** adulterated foodstuffs, shoddy  
**Proves the Real** clothing, and wooden nutmegs.

There is also sham patriotism, counterfeit scholarship, simulated statesmanship. So we are not surprised nor dismayed when we find hypocritical religion. We should rather be surprised not to find it. It does not show that religion is a mockery, but the very opposite. No one takes the trouble to imitate a useless or noxious thing. There are no imitations of mud. No one pretends to be a coward or a liar. Sham religion is the proof that true religion exists; real, vital, potent, valuable. The "false prophets" do unwilling homage to the great Teacher.

*By their fruits*, v. 16. Conduct is the test of creed. The only way to get good fruit is to get it from a good tree. If you see an

**The Folks Who** orange for sale, you know that  
**Live With Us** it came from an orange tree somewhere. The dealer did not make it in his back shop out of chemicals and paint. A man once said to Mr. Moody, "I have not committed a sin for twenty years." Moody replied, "I should like to ask your wife about that." The true examiners as to a man's orthodoxy are not expert theologians, who can ask him knotty questions

about his beliefs, but the folks who live with him and who see how he acts every day.

*A good tree cannot bring forth evil fruit*, v. 18. What a blessed impossibility! The sound, healthy, well-nourished tree cannot bear

**A Blessed** hard, sour, stunted apples;  
**Impossibility** it must have on its branches, large, juicy, shapely fruit. In like manner, it is impossible, when the heart is filled with love to Christ and the will is surrendered to Him, that there should be in the life mean, dishonorable, or impure conduct. The spotless One whom we have enthroned within us, will keep us from all that is unworthy.

*That day*, v. 22. There is a machine in the British mint which automatically turns aside each sovereign which is of light weight.

One can imagine some coin in the process of manufacture comparing itself favorably with the others. "Am I not as bright and as large," it says, "and every way as good as my comrades?" And nothing contradicts the foolish coin. It is stamped and polished by the workmen and the machinery, as if it were a perfectly honest piece of money. But on "that day" of weighing in the balances it is tossed back to the furnace. "That day" of divine judgment will be full of sudden and terrific revelations to false and deluded people.

## The Two Foundations

*Rock*, v. 24. On the Fraser River in British Columbia, there is a huge, swirling eddy, which has eaten away a great piece of ground, and goes foaming and growling in a circle round the edge of the Eddy and the Rock its triumph, seeking to devour yet more. On a rocky point jutting out between the main channel and the bed of the eddy, stands a house. It is the third house which was built upon the bank of the river there. Two earlier houses, built on earth, have been sucked into the torrent. Then the proprietor built on the rock, and though the hungry stream may set him on an island in time, it cannot overthrow the house. We must build the house of character on a solid foundation, even the Rock of Ages.

*Rain descended. floods came. winds blew*, vs. 25, 27. The storms are sure to come against your house. A man may be well-to-do, in good health, and esteemed by every one. But some day his money may leave him, and his friends turn their backs on him. Or, if that does not happen, then he has the more searching trial of uninterrupted prosperity. In any case, he must grow old, and at last close his eyes upon both money and friends. And after death comes the judgment. "Few and

evil have the days of the years of my life been," said old Jacob to Pharaoh. Well for him, that he had learned by the brook Jabbok the true site for the home of his soul. And well for every one to learn the same lesson in the days of his youth.

*Taught . . . as one having authority*, v. 29. A little lad was very dangerously ill with diphtheria. A great surgeon had come, and performed the operation of tracheotomy. During the next few days the little patient progressed beautifully, but the doctor wanted to hear him speak, which he had not yet done. So he said to the nurse, in the hearing of the wee chap, "I am sorry he cannot speak to me, nurse, because I'm going up to — to-day, and shall not know whether to bring him a horse or a gun." A tiny finger stole up to the wounded throat, and the ghost of a baby's voice whispered, "Please, doctor, bwing me a lickel gun." Like the surgeon, with the big, loving heart behind the hand that wielded the sharp knife, is the Jesus who can speak solemn, even terrible words, but who all the while has an intense, yearning desire to save men. It is because He is tender as well as true, that His words reach and move human hearts.

## TEACHING HINTS

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

## For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

This Lesson applies a searching test to the genuineness of Christian professions. Make your class interested spectators of the floods that roll against the houses built on the rock and on the sand, vs. 24-27. Aim at convincing them that it will not do to be just any kind of Christian. Want of thoroughness and reliability ends in disaster. Not what we say and do, but what we are and how we do it, constitute our hope. See how this test applies to:

1. *The Sand Foundation*, vs. 26, 27. This represents shallow character building. Such rests on:

(a) Mere Talk, v. 21. It is easy to say, "Lord, Lord"; it is another thing to be ruled

by Christ's lordship. Shakespeare speaks with contempt of the man "who will speak more in a minute, than he will stand to in a month." It is easy to fall into a chronic habit of insincere talk that may pass over into detestable cant. Bunyan's "Talkative" was equally at home discussing things heavenly or things earthly, things moral or things evangelical, things sacred or things profane; but when it came to the performance of Christian duty he lacked the root of the matter. Christ warns us against idle (that is, inoperative) words—words that never come to anything, Matt. 12 : 36, 37. Equally useless are:

(b) Mere Deeds, v. 22. Showy, applause-provoking, crowd-collecting religious works have sometimes left scarcely a trace behind after the worker has been swept away by the stream of time. Boastful, self-centred acts throw us out, as certainly as idle, in-

operative words, James 4 : 16. Fussy activity, even in the name of Christ, will meet with as severe condemnation as pretentious talk, v. 23. Again, shallow character may be built on the fancied possession of :

(c) Mere Knowledge, vs. 15-18. Grace and truth came by Jesus Christ, John 1 : 17. But superficial knowledge of that grace and truth leads to moral and spiritual disaster. Saul the Pharisee knew the truth only on the surface, Rom. 10 : 3. Christ warned His followers against becoming misguided as to the truth, v. 15. False prophets calculate to deceive. Outwardly they look like innocent sheep ; inwardly they plot mischief like devouring wolves. Christ points out the true test of knowledge—the fruits, vs. 16-18. No one really knows Christ, who is ignorant of the fruitage of the Christian life. Those whose character is described in Gal. 5 : 19-21 suffer the collapse noted in the lesson, v. 19. But those described in Gal. 5 : 22, 23 are built on :

2. *The Rock Foundation*, vs. 24, 25. What does the rock stand for ? Solid, enduring character ? Yes. But to get that, we must dig down to the underlying reality in Christ Himself, 1 Cor. 3 : 11. In the end, thoroughness of character can only be secured by steady support from Christ. That is the meaning of Peter's figure of the lively (that is, living) stones, 1 Pet 2 : 4, 5. No one—in his words, deeds and knowledge—ever gets to the rock foundation, who does not get to Christ. Rejection of Christ's message is rejection of Himself. The performance of Christ's words is acceptance of Himself.

### For Teachers of the Boys and Girls

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

The scholars will tell you, on questioning, that the Lesson is the closing part of a sermon—a very wonderful sermon, running through chs. 5, 6, and 7 of Matthew's Gospel. Question them further as to the Preacher, the pulpit, the hearers, the opening sentences (the Beatitudes, Lesson IX. First Quarter), some words about the tongue and the temper (Lesson X.) : they know the beautiful saying concerning the lilies, and the Lord's Prayer, which also are in the sermon. Now, it is the end. It is a climax. Explain the word—the thought rising higher, and growing

stronger, till it reaches the highest point. Note, too, how vivid the picturing is—men that look like sheep and act like wolves, thorn-trees, thistles, blazing fires, the great judgment day, house building, storms and floods.

Now follow these final sayings of Jesus sentence by sentence, and see where they lead to.

"Beware of false prophets"—that is, false teachers, for a "prophet" is one who undertakes to tell to men what God has told to him. The scholars will have heard the saying, "It is when the devil is dressed in his Sunday-best, that he is most to be dreaded" : there is mischief afoot, then, truly. The "prophet" may seem harmless as a sheep, but be greedy and deadly as a wolf. How is one to know which he is ? How do you know a thorn ? a vine ? a thistle ? a fig-tree ? a good tree from a bad tree ?

What is true of prophets, Jesus is careful to say, is true of everybody, v. 20. It is the sort of lives we live that shows the sort of people we are. What a dreadful saying that of v. 19 is ! Have well in hand what Dr. Ross says, in *Light from the East*, about thorns, and what use is made of them : the scholars can tell, if they will, of sad endings that come to wicked men, for, alas ! such endings are too common.

Have a talk over v. 21—the sayers and the doers. What is meant by saying to Jesus, "Lord, Lord ?" Profession : calling oneself a Christian, "joining the church." Is this enough ? Jesus says, "Not every one", etc. Who, then ? "He that doeth," etc. "Say" ? Certainly. But "do," also. In other words, do as you say : be through and through, and out and out, the follower of Jesus you profess to be.

Then comes a revelation of how it will fare with those who profess, without doing, vs. 22, 23. "In that day" ? What day ? Matt. 25 : 31-46 is the best answer. The scholars will puzzle a good deal over vs. 22, 23. Perhaps 1 Cor., ch. 13, will let in the light more quickly and fully than any other Scripture : no matter what we say or do, if we haven't the Spirit of Christ in our hearts, which is love, we are none of His.

There will be no difficulty in holding attention through the remaining verses. You

## The Two Foundations

have (a) Two builders, a wise one and a foolish one; (b) Two houses, each built with time and care and labor; (c) Two foundations, one the solid rock, the other the shifting sand; (d) A mighty storm—rain, rushing torrent, tearing winds—such storms as are common in the East, where in an hour a dry river bed will become a raging flood; (e) What of the

houses? One solid as the rock on which it is built; the other, a wreck borne down in the waste of waters.

There is little more needed, in the way of explanation or application, than to repeat the Golden Text, putting the emphasis on the second word: "Be ye doers of the word, and not hearers only."

## ADDED HINTS AND HELPS

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

## Lesson Points

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

Evil is always most dangerous when it poses as good. v. 15.

True religion purifies the life by first cleansing the heart. vs. 16, 17.

Apart from Christ it is impossible to overcome evil; in Christ it is impossible to be overcome by it. v. 18.

Christendom is the best answer to the opponents of Christianity. v. 20.

Not profession, but performance, is the test of discipleship. v. 21.

If we listen to Jesus now, when He says, "Come," we shall never hear Him say, "Depart." v. 23.

It is Christ's right to command; it is our duty to obey. vs. 24, 25.

We may drift to ruin by simple neglect of warnings. vs. 26, 27.

The teaching of Jesus is still working wonders in the lives of men. v. 28.

In Christ is the living source of truth, and this is open to all. v. 29.

## From the Library

The Apostolic Church knew well the plague of the false prophet, and branded him with the stinging epithet, "Christ-trafficier."—David Smith's, *The Days of His Flesh*.

In the Talmud there is a fable that King Solomon wore a ring engraved with the divine Name, and everyone towards whom he turned the inscription was forced to speak out whatever he was thinking at the moment. So Jesus, by His mere presence among men, brought to the surface their deepest thoughts and feelings, and made them display the best and the worst which their hearts concealed.—Stalker.

When the Eddystone lighthouse was to be rebuilt, Winstanley, the noted engineer, contracted to rear a structure, which should withstand the assaults of time and tempest. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it with the keeper through the autumnal gales. He was true to his word. The first tremendous tempest caught the flimsy lighthouse in the hollow of its hand, and hurled both building and builder into the foaming sea.—Cuyler.

## Prove from Scripture

That we shall be judged by our fruits.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Of what sermon is the Lesson a part? Who preached this sermon? To whom?

15-20 What does Jesus mean by "false prophets?" What do they seem like? What are they really like? How do we judge a tree? What is done with trees that do not bear fruit?

21-23 By what title should we call Jesus? Who does He say shall enter into the kingdom of heaven? Of what day does Jesus speak? Whom will He then send away?

24-27 How many houses spoken of here? Upon what was the one built? The other? What happened to them both? Did the first stand? Why? Did the second stand? Why not?

28, 29 How did the people feel who heard Jesus? On what account?

**Seniors and the Home Department**—

Repeat the Beatitudes. What does Jesus teach about oaths? About the treatment of our enemies?

15-20 How may the true religious teacher be known? How did Paul show his unselfishness? (Acts 20: 33, 34.) Where does he condemn self-seeking? (Phil. 2: 21.)

21-23 Show that God searches the heart. (Jer. 17 : 10.) What is the doom of hypocrites ? (Matt. 24 : 51.)

24-29 Upon what foundation should we build our lives ? What is required of us as builders ? How will our building be tested ? (1 Cor. 3 : 12, 13.) What marks of Jesus' teaching are noted ? How did it affect His hearers ?

### The Catechism

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

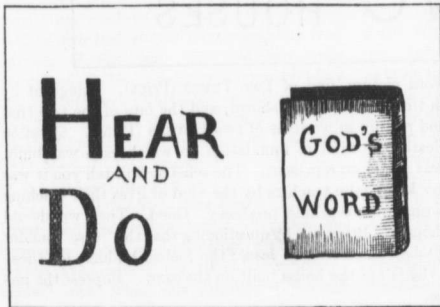
Ques. 11. *The works of providence.* "The word 'providence' means literally 'foresight', and so a 'timely care or preparation.'" The providence of God signifies His care and superintendence over His creatures, and His provision for them. Creation is but one "work," though there are in it various stages. But in providence there are many "works," since God cares and provides for His creatures in many ways. The providence of God includes two things : (1) "Preserving...all His creatures." Every created being is every moment dependent on God : no creature can sustain itself (see Acts 17 : 28; Col. 1 : 17; Heb. 1 : 3). (2) "Governing all His creatures and all their actions." (See Matt. 10 : 29, 30.) God controls even the free acts of men (Prov. 21 : 1), though not in such a way as to deprive men of their freedom, and their sinful acts, though God is not the Author of sin, James 1 : 13.

### FOR TEACHERS OF THE LITTLE ONES

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

*Subject for the Quarter*—Jesus' work among men.

*Lesson Subject*—Jesus testing His followers, separating the false from the true.



### The Question on Missions

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

Secretary, Board of French Evangelization

Ques. 12. The task of giving the gospel to the French-Canadian Roman Catholics in their own tongue was begun more than 60 years ago. Our church was early and largely interested in it. In 1862 the Church of St. John was founded in Montreal, and is still the leading French Canadian congregation in the Province of Quebec. As far back as 1870, Rev. Professor Coussirat, a distinguished scholar and theologian from France, was appointed to train French-speaking students in the Presbyterian College, Montreal, which he still continues to do. At the union of the Presbyterian Churches in 1875, the Board of French Evangelization was formed, and the work systematized. From that date, until his death in 1901, Rev. Principal MacVicar was Chairman of the Board. The present Chairman is Rev. Dr. A. J. Mowatt, Montreal. The famous Father Chiniquy, who had himself been a Roman Catholic priest, was one of the earliest workers, and his toils and persecutions bore rich fruit. The aim of French Evangelization is not to make Protestants out of Roman Catholics, but to present Jesus Christ as the one Saviour and Mediator. The Church of Rome teaches that only through priests and bishops and pope can men receive pardon from God.

*Introductie*—Show some branches of different kinds of trees. See the little brown buds, the winter houses where the tiny green leaves lie curled up snug all winter ! They are just beginning to burst open in the warm spring sunshine.

*A Tree Known by its Fruit*—We cannot always tell the kind of tree from the branch, nor even from the leaves and blossoms; but when the fruit comes, there is no doubt. The round, rosy apples, the pink peaches, the yellow pears, the purple plums,

## The Two Foundations

the blue grapes, all tell on what kind of tree they grow. If we are out "berry-picking," we do not look for berries on thistles or on burdock bushes. We know just where to seek the delicious red strawberries, hidden among the grass and clover, etc., etc.

*Good and Bad Trees*—Have you noticed what kind of fruit you find on a withered, or rotten, or worm-eaten bush or tree? Our Lesson tells us that people—men and women and boys and girls—are like trees, in some ways. We can tell what kind of boy or girl you are by the things you do.

We may call you {  
 Body—the TREE.  
 Thoughts and Words—the BLOSSOMS.  
 Acts—the FRUITS.

We see a boy or girl, with a pretty face and sweet voice, well dressed, perhaps, and we are apt to say, "What a nice child!" Ah, watch more closely! See this same boy or girl amongst playmates, or in the home circle! See the selfish act! See the angry blow! "Ye shall know them by their fruits." There must be something wrong with the heart (the root). Little sins (insects) are spoiling the character. Our Lesson further tells us that every tree that does not bring forth good fruit is cut down by the owner and burned. That means that we are of no use

to God if we are not bearing good fruit. God says, "A new heart also will I give you." Ah! that will make it all right! Then the "fruit" will be good.

*Golden Text*—Jesus tells us who will bear good fruit and will enter the kingdom of heaven, v. 21. "He that doeth the will of My Father which is in heaven." Print, "BE YE DOERS OF THE WORD," etc.

HEAR }  
 Do } OBEDIENCE.

Will the boys and girls ever be selfish or quarrelsome if they hear and do God's Word. It says, "Love one another." By so doing we shall bear fruit—love, unselfishness, etc.

*The Two Foundations*—If the teacher prefers to use the second parable, it may be introduced by a talk on buildings, foundations, etc. Outline two houses, one on the sand, nearly falling to pieces, the other on a rock, firm and strong. If we hear and do God's Word, we are like the wise man who built on a rock. We are sure of a home forever with Jesus in that bright and happy land where He now is.

*Something to Draw at Home*—Draw a tree. On the branches, print, FRUITS WE MAY BEAR, IF WE DO WHAT GOD TELLS US TO DO.

*Something to Remember*—I should do, as well as hear.

## SUPERINTENDENT'S BLACKBOARD REVIEW

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

# TWO TREES HOUSES

In the Lesson Jesus draws a word picture, first of Two TREES (Print). Bring out by rapid questioning the nature of each tree, how this was shown, and the fate of the tree that failed to bear good fruit. The second picture in words is of two HOUSES (Print). Question about these houses, bringing out clearly the kind of foundation on which each was built. Now ask whom the "corrupt tree" was meant to represent. The scholars will tell you it was "false prophets" (teachers). We may know false teachers by the kind of lives their teaching produces. Ask what kind of life Jesus' own teaching produces. Good. Then we should follow Him. Next, turn to the two houses. Bring out by questioning that the "wise" builder stands for those who both hear and obey the words of Jesus; the foolish builder, for those who hear and do not obey. Picture the fall of the house built on the sand. Impress the importance of doing what Jesus bids us.



JESUS AND THE SABBATH

April 8, 1906

Lesson II.

Matthew 12 : 1-14. Commit to memory vs. 7, 8. Read Mark 2 : 23 to 3 : 6; Luke 6 : 1-11.

**GOLDEN TEXT**—Remember the sabbath day, to keep it holy.—Exodus 20 : 8.

1 At that <sup>1</sup> time Je'sus went on the sabbath day through the <sup>2</sup> corn; and his disciples were an hungred, and began to pluck <sup>3</sup> the ears of corn, and to eat.

2 But when the Phar'isees saw <sup>4</sup> it, they said unto him. Behold, thy disciples do that which is not lawful to do upon the sabbath <sup>5</sup> day.

3 But he said unto them, Have ye not read what Da'vid 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 was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath <sup>6</sup> days the priests in the temple profane the sabbath, and are <sup>7</sup> blameless?

6 But I say unto you, <sup>7</sup> That in this place is one greater than the temple.

7 But if ye had known what *this* meaneth, I <sup>8</sup> will have mercy, and not sacrifice, ye would not have condemned the guiltless.

**Revised Version**—<sup>1</sup> season; <sup>2</sup> cornfields; <sup>3</sup> Omit the; the temple is here; <sup>4</sup> desire mercy; <sup>5</sup> lord of; <sup>6</sup> And he departed thence, and went; <sup>7</sup> a man having a withered hand; <sup>8</sup> of; <sup>9</sup> this; <sup>10</sup> of more value; <sup>11</sup> good; <sup>12</sup> Omit like;

**LESSON PLAN**

I. An objection, 1, 2.

II. The Answer, 3-8.

III. The Illustration, 9-14.

**DAILY READINGS**

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

M.—Jesus and the Sabbath, Matt. 12 : 1-14. T.—“Holy of the Lord,” Isaiah 58 : 10-14. W.—God’s gift, Ezekiel 20 : 10-20. Th.—To do good, Mark 3 : 1-6. F.—A question unanswered, Luke 13 : 10-17. S.—Sabbath healing, John 5 : 1-11. S.—Our Lord’s custom, Luke 4 : 16-22.

**Shorter Catechism**—Ques. 12. *What special act*

**EXPOSITION**

**Time and Place**—Early summer, A.D. 28; Capernaum and the grain fields near-by.

**Connecting Links**—Jesus (Mark 2 : 1-12, Lesson VIII., First Quarter) has proved His claim to forgive sins. Now He is to show His authority over the Sabbath. Nothing could arouse the antagonism of the Pharisees more than that a teacher should sweep away their traditional interpretation of the Sabbath, which had almost obliterated the true purpose of the day. The Sabbath walk mentioned in the Lesson was shortly after the call of Levi (Matthew) to follow Jesus (Matt. 9 : 9; Mark 2 : 14; Luke 5 : 27, 28), which followed upon the healing of the paralytic, Mark 2 : 1-12, above.

**I. An Objection, 1, 2.**

Vs. 1, 2. *At that time.* See above, Time and Place, and Connecting Links. *Through the cornfields* (Rev. Ver.); probably on their way to the synagogue. We should 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;* “pull the heads of grain.” The Law of Moses permitted any one to satisfy his hunger by plucking the ears of standing grain, Deut. 23 : 25. *That which is not lawful.* Luke (ch. 6 : 1) adds, “rubbing them in their hands.” The Pharisees looked upon this as equivalent to reaping and threshing, and therefore forbidden on the Sabbath by Ex. 16 : 22-26. The disciples were men of a more liberal spirit.

8 For the Son of man is <sup>9</sup> Lord even of the sabbath <sup>10</sup> day.

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

10 And, behold, <sup>11</sup> there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath <sup>12</sup> days? that they might accuse him.

11 And he said unto them, What man shall there be <sup>12</sup> among you, that shall have one sheep, and if <sup>13</sup> it fall into a pit on the sabbath day, will he not lay hold on it, and lift <sup>14</sup> it out?

12 How much then is a man <sup>13</sup> better than a sheep? Wherefore it is lawful to do <sup>14</sup> well on the sabbath <sup>15</sup> days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched <sup>14</sup> it forth; and it was restored whole, <sup>15</sup> like as the other.

14 <sup>16</sup> Then the Phar'isees went out, and <sup>17</sup> held a council against him, how they might destroy him.

**Omit** day; <sup>8</sup> day; <sup>6</sup> guiltless; <sup>7</sup> that one greater than departed thence, and went; <sup>11</sup> a man having a withered hand; <sup>12</sup> But the; <sup>13</sup> took counsel.

*of providence did God exercise towards man in the estate wherein he was created?* A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

**The Question on Missions**—13. Where is French Evangelization carried on? Mainly in the Province of Quebec, where there are 1,300,000 French Canadians, being about eleven-twelfths of its population; and also in several counties of Ontario and the Maritime Provinces.

**Lesson Hymns**—Book of Praise, 151 (Supplemental Lesson); 388; 381; 58 (Ps. Sel.); 381 (from PRIMARY QUARTERLY); 544.

**II. The Answer, 3-8.**

Vs. 3, 4. *What David did.* See 1 Sam. 21 : 1-6. This was a good example to quote in defence of the disciples : a man after God’s own heart, and a great authority among the Pharisees. They were by and by to hear

Jesus claim to be the Son of David, and also David's Lord, ch. 22 : 41-45. *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 in the holy place, and were renewed every Sabbath, those of the previous week being given to the priests (see Ex. 25 : 30; Lev. 24 : 5-9). Jesus teaches, that a law of ritual observance, sacred though it be, must yield to the higher demands of our nature. Men may lawfully eat the consecrated shewbread to save themselves 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. *Priests . . . profane the sabbath*; that is, in the Pharisaic sense, by doing work. The temple service required this. So, the Sabbath regulations, binding as these were, must give way to a higher law, that of worship (see Num. 28 : 9, 19; 1 Chron. 9 : 32; John 7 : 22, 23). Jesus argues that, if the Sabbath law, as the Pharisees held it, yields to the necessities of the temple worship, much more must it not interfere with the work of *one greater than the temple*, namely, Himself. Note the stupendous claim of Jesus. (Compare John 2 : 19-21.) *Mercy . . . not sacrifice*. See Hosea 6 : 6; Matt. 23 : 23. Mercy is the supreme quality of God's nature. He loves the worship that consists in the sacrifice of love, not in mere formal obedience, Rom. 12 : 1.

V. 8. *Son of man* (compare Dan. 7 : 13, 14); the Lord of the kingdom of men, and therefore unique in His authority over humanity. *Lord of the sabbath* (Rev. Ver.). As King of the kingdom of men, He shows men how to use the Sabbath, which was meant, not for Israel only, but for all mankind. Mark 2 : 27 brings out the purpose of the Sabbath more clearly. Though Jesus was not yet acknowledged as the Messiah, He was claiming far more than the Pharisees ever expected any Messiah to claim.

### III. The Illustration, 9-14.

Vs. 9, 10. *Departed thence*. Luke (ch. 6 : 6) says, "on another Sabbath." *Into their synagogue*; probably the one in which the same Pharisees would have influence.

Mark (ch. 3 : 2) and Luke (ch. 6 : 7) tell us that they were watching Jesus closely. *Man . . . 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. *Lawful to heal*? According to the Pharisaic doctrine, relief was to be given on the Sabbath day only when life was in danger. Had Jesus acted thus, He would have disappointed the man, and given countenance to the Pharisaic view of the Sabbath.

Vs. 11, 12. *What man . . . among you*, etc.? It would have been a rigid Pharisee indeed who would have let the sheep stay there; the mercy of the ordinary man would impel him to relieve the animal at once. How much more, then, should help be given to a man in need! *Better*; of more value. (Compare chs. 6 : 26; 10 : 31.) *Lawful to do well*. Whatever will heal the body, relieve distress, bring in a larger, fuller, truer life—including, of course, life in its higher forms,—is lawful on the Sabbath. The Sabbath is thus a great life-saving institution.

Vs. 13, 14. *Stretch forth thine hand*. In faith the man attempted to obey, and in the very act of obeying, power was given him. *Whole*; healthy, sound. *Pharisees . . . held a council*; seeking, in the madness of their rage, to destroy Him. Mark (ch. 3 : 6) says, that they made common cause with the Herodians, the court party, from whom on other occasions they held aloof. A common hatred united these foes.

### Light from the East

CORN—Is a general name for grain of any kind, including, in the Bible, wheat, barley, vetches, fitches, millet, beans and lentils. There is little doubt that wheat is the grain intended here. It has always formed one of the staple products of Palestine, and luxuriant crops of it are still grown on the plains of Sharon and Esdraëlon. The seasons vary greatly in Palestine, according to the locality. The farmers are sowing all winter in the Jordan valley, and on the uplands they begin to sow about the end of January, or beginning of February. I passed through the fields of Esdraëlon on the first week of March, and the wheat was then two or three inches

high. Harvest begins in the valley of the Jordan about the last of April, and ends on the uplands, and subalpine Lebanon, in July and August.

TEMPLE—No religion except Judaism had only one central sanctuary where alone its highest rites could be performed. The temple

was the only place where its priesthood could offer sacrifices and make expiation. And few can understand the fearful awe with which a Jew regarded that mysterious and awful shrine. To hear a humble man say he was greater than the temple must have seemed insanely blasphemous.

APPLICATION

*To pluck the cars, v. 1.* A simple life is not a dreary life. Because these disciples lived in a plain and bare fashion, we must not imagine that their lives were dull. Why, they were in company with a Wonder-worker.

They were seeing marvels every day. Anyhow, the zest and relish of life is not to be greatly found in food and drink. A glutton does not reach any height of exhilaration. A drunkard does, but soon falls from it with a crash. In fact, the first effect of excitement is to destroy one's appetite. In adventure or sport or war one does not expect or ask the finest board. Even an absorbing story can keep one from his meals. These disciples were like Mary, who had chosen the good part, and were not troubled about much serving.

*Not lawful, v. 2.* The whole law often corrects its part. There are perhaps exceptions to be noted to the statement of

**The Factory Sign** law which first catches your eye. You see a notice on the outside of a factory, the upper line of which reads, "No Admission." Now if that were all, there would be no factory, for even the proprietor and the workmen would be excluded. But the lower line proceeds, "Except on Business," and the whole law is revealed. So the Sabbath law reads, "Thou shalt not do any work," but it adds, "except of necessity or mercy." There is the whole law, sensible, beneficent and beautiful.

*What David did, v. 3.* Here is the power of a great example. The Romans used to keep statues of their ancestors in their houses,

**Our Heroes** to remind them of the great and good traditions of their family history. Each of us has in the gallery of memory some lofty figures which stir him to imitation. And sometimes, perhaps, there are images of people very different from David. Perhaps our heroes

were great only in boasting, or sports, or dress, or pride, or folly. It is important that our heroes should be heroic. Let us emulate people who are of kingly character.

*Mercy, and not sacrifice, v. 7.* The vital rather than the formal! To do a good deed is better than to repeat mechanical prayers.

**The Formal and the Vital** No doubt the priest and the Levite who passed by the wounded man (Luke 10 : 25-37),

were very particular and punctual in attending public worship. They should have stayed away from church that day to tend his wounds. If churchgoing did not teach them to rescue a fellow-being, who lay half-dead by the roadside, they might as well never have gone to church. The value of the formal is, that it produces the vital.

*Mercy, and not sacrifice, v. 7.* What would you think of an army that was so busy wondering, that it could not find time to fight?

**The Purpose of Drill** If all the marching and parading, the target practice and the bayonet exercise, only served to prevent the soldiers from repulsing their country's foe, then you would say that that army ought to be disbanded. So, all our "sacrifice," patient and self-denying attention to religious duties, misses its aim, unless it makes us love our fellowmen to better purpose.

*Lawful to do good (Rev. Ver.), v. 12.* He does not say that it is lawful to do whatever you like. Jesus was no anti-Sabbatarian, or enthusiast for the "Continental Sunday," throwing down the walls which fence the sacred

day of rest from the other six. This is the test of any proposed occupation: Is it necessary, or is it intended to do good? If it is only to give pleasure, or to make money, our Lord has declared against it. He would have the horses fed, but not worked. He would have our Sunday made bright and glad, but

not at the price of forcing others to have no Sunday at all.

*Stretched it forth*, v. 13. To obey Christ is to succeed. This man might have answered, "I cannot stretch forth my hand, it is withered. If I could stretch it forth, I would not be here, asking to have it heal-

ed." But as he set his will to obey, the power ran along his muscles and he was able to stretch it forth. Even so, when Christ commands us to forsake sin, or to perform some seemingly impossible task, let us never say, "We cannot." We shall find that, when we try, we can. He never asks us to do anything that He will not enable us to do.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

The Sabbath is desecrated to-day in ways directly opposite to those followed in Christ's day. Then, the Pharisees hedged themselves about with silly rules: now the tendency is to have no rules at all. The Pharisees abused the day, and made too much of it. We are tempted to misuse it, and make too little of it. Examine:

1. *An alleged breach of the Sabbath law*, vs. 1, 2. Describe the Pharisaic scruples about doing the least Sabbath work, even lifting a pebble, or horse-hair, or scrap of paper. The disciples' act of plucking grain as they walked was thus construed as doing farmer's work. Plucking the grain corresponded to reaping, rubbing it in their hands to threshing, blowing away the chaff to winnowing.

2. *Christ's vindication of His disciples*, vs. 3-7. Sabbath observance is a good law for strengthening and prolonging life. With unbroken work, man breaks. But life itself is higher than that which preserves it, Matt. 6: 25. David in the pangs of hunger did not hesitate to use the shewbread. It would have been irreverent to starve. Life is more sacred than shewbread. But the Pharisees so misunderstood the purpose of the Sabbath day, that they were willing to let men perish rather than put forth any effort to save them. Necessary work—like that performed by the priests in the temple service (v. 5)—is permissible on the Sabbath.

3. *Christ's example as to the right use of the Sabbath*, vs. 8-13. Christ claimed to be greater than the temple (v. 6), just as the substance is greater than the shadow. Principles are better than rules. A fundamental principle demands the recognition of Christ

as Lord of the Sabbath, v. 8. He not only has the right to put the day to whatever use best promotes His will, but He has the right to control us and our wills on this holy day. Our present observance, commemorating Christ's resurrection, should be a perpetual reminder of this claim upon us. Make it Son's Day. No one goes astray who acts on this day as Christ would have him act. Another fundamental principle is the recognition of works of necessity and mercy. To relieve distress is right. Christ healed the man with the withered hand (v. 13), notwithstanding the narrow-minded Pharisee who had anticipated His intention, v. 10. He instanced the common case of an animal in distress—a sheep fallen into a pit (v. 11)—and questioned them as to their readiness to wait till the next day before effecting its rescue. From this emerges the further principle, that man, for whom the day was made, must be greater than the day itself. Whatever ministers to man's real needs is permissible on the sacred day, v. 12. And his deepest needs are those of his spiritual nature. Make it, in this connection, very clear that to misuse the day is to abuse it.

#### For Teachers of the Boys and Girls

A good beginning is to ask the meaning of the word "Sabbath" (rest), and when the first Sabbath was, and who instituted it, and why we should observe it—have the class recite the Fourth Commandment together. (If thought well, show how the seventh day Sabbath, which celebrated the completion of God's creation of the world, was merged into the first day Sabbath, which celebrates Christ's resurrection—the completion of redemption; also, that the apostles and early Christians kept this first day of the week as their Sabbath.)

Now, out into the fields, to see Jesus and His disciples on their way "to church," v. 1—the public highways were narrow and unfenced paths through the grain fields. The disciples pluck some ears of grain, and, as Luke adds (ch. 6 : 1), rub them in their hands. Anything wrong in this, on a week day? (See Deut. 23 : 25.) On what score then was fault found? And who were the fault-finders? v. 2.

"For Teachers of the Older Scholars" gives some curious examples of what the strict Pharisees considered Sabbath breaking. Canon Tristram tells of three beautiful girls having been burned to death in Jerusalem, just the other year, in a Sabbath fire, because it was considered wrong to make any exertion even to save the inmates of burning houses on that day.

What was Jesus' answer to the complaint of the Pharisees? It was fourfold. First,—have the scholars pick out the four points,—(1) What David, that great man of God, did; (2) What the priests do, who are servants of the Lord; (3) The authority Jesus Himself claims—namely, to make new laws (vs. 6, 8); (4) The common sense of the thing, v. 7.

### ADDED HINTS AND HELPS

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

#### Lesson Points

What Christ countenances no man has the right to condemn. v. 1.

The world judges the Master by the actions of His disciples. v. 2.

God cares for the bodies as well as for the souls of men. vs. 3, 4.

Work that aids worship is itself worship. v. 5.

Greater than the temple was Christ, because He was the God in whose honor it was reared; greater than the sacrifices, because they were but finger-posts pointing to Him. v. 6.

To show the spirit of mercy is the truest worship of a merciful God. v. 7.

No one knows so well as the God-man, both what heaven requires and what humanity needs. v. 8.

We shall find Jesus now, as in the days of His flesh, in the church on the Sabbath. v. 9.

No. 1 may be explained by referring to the incident in 1 Sam. 21; No. 2 by referring to the Sabbath work of Num. 28 : 9, 10; No. 3 by showing that Jesus, being Lord of all things, is Lord of even the Sabbath : this does not mean that He will command or allow any wrong use of it; and No. 4 by explaining what the Jews' own Scriptures said, as in Hos. 6 : 6.

What had the Pharisees to say in reply? They were silenced. Were they convinced? It is not easy to bend trees grown old and hard.

Follow Jesus now, to the synagogue. (See Luke 6 : 6.) Describe the plight of the man with the withered hand—an object of pity. How do the Pharisees look on him? Simply as a convenient trap to catch Jesus in, v. 10. How does Jesus deal with them? In two ways : (1) By a piece of easy reasoning, vs. 11, 12—any child will understand this; (2) By showing them one good use for the Sabbath, v. 13. Only black bigotry could object to this (see v. 14). Sabbath work, like that of the disciples in plucking and rubbing the ears of wheat, should be work of necessity; like that of their Master in healing, work of mercy.

Man stands at the head of creation because he bears the image of the Creator. v. 12.

Everything we ought to do, by God's help we can do. v. 13.

#### Prove from Scripture

That the Sabbath is God's gift to men.

#### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—Where were Jesus and His disciples walking? At what time of the year?

1, 2 What does "corn" mean? What kind of grain is spoken of here? Who found fault with the disciples? Wherefore?

3-8 Of what king did Jesus speak? Whither did this king go? What did he do? Who worked in the temple on the Sabbath? Was this right? For what reason? Is it right to work for Jesus on the Sabbath?

9, 10 Where was Jesus on the second Sabbath? What question did the Pharisees ask?

11-14 How did Jesus answer them? What did He tell the man to do? How was he able

## Jesus and the Sabbath

to do it? What happened? What did the Pharisees do?

**Seniors and the Home Department—**  
Give the Time and Place of the Lesson.  
Which disciple was called shortly before?

1, 2 Why did the Pharisees find fault with the disciples? What sort of things were the Pharisees very particular about? What did they neglect? (Read Mark 7: 1-11.)

3-8 How did Jesus defy the conduct of the disciples? Describe true religion. (James 1: 27.) What did Isaiah say about true fasting? (Isa. 58: 6, 7.)

9-14 Why did the Pharisees object to healing on the Sabbath? Explain the purpose of their question. What was Jesus' feeling towards them? (Mark 3: 5.) Describe the miracle. What did it prove?

### The Catechism

Ques. 12. *The covenant of life.* Three facts are stated in the Question: (1) God entered into an agreement ("covenant"), that is, He made a promise, to give life to man. (2) The condition of this promise was man's obedience. The test of obedience was the command not "to eat of the tree of the knowledge of good and evil." There was nothing wrong in itself in eating the fruit of this tree; it was wrong for Adam to do so, because God had forbidden it. Through his eating from this tree, though, of course,

it had no power in itself, man would gain a new kind of knowledge, the knowledge of sin and its consequences. (3) The penalty ("pain") of disobedience was death. This means, not only physical death, but all that is implied in separation from God.

### The Question on Missions

Ques. 13. The Roman Catholic Church claims Quebec as hers by right of occupation, and believes herself to have a providential mission to build up a French Roman Catholic nation in North America. She proclaims every Protestant French Canadian to be a "heretic" and a national renegade. But history shows that the first colonists on the St. Lawrence were French Protestants; and the Protestant French Canadians of to-day have a love for their mother tongue and the land of their fathers as strong as that of their Romanist fellow-countrymen. They realize their responsibility to bring enlightenment and freedom to their countrymen, and, as scattered individuals and groups in Quebec and the neighboring provinces, are winning the respect and confidence of their Roman Catholic neighbors. The clergy make tremendous efforts to counteract their influence and to suppress the growing dissatisfaction of the people with present conditions, but this is only an evidence of progress, and a prophecy of further victories for the truth.

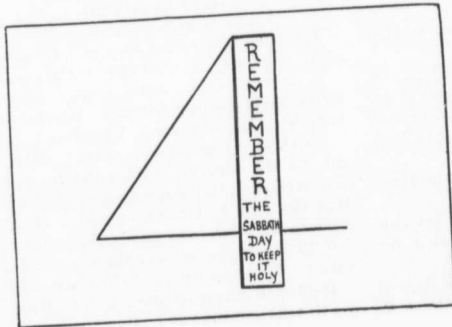
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus keeping the Sabbath.

*Introduction*—Outline a big "4," and print the Golden Text within it, "REMEMBER

THE SABBATH DAY TO KEEP IT HOLY." Outline the tables of stone, and recall the giving of the Ten Commandments to Moses.

*God's Day*—Question the children regarding the day. This is what a little five-year-old girl thought about God's day. She was asked, "What is the Sabbath day?" "Sunday—God's day." "What should we do on that day?" "Go to church and Sunday School, and read Bible stories, and not play games." "Should we do any-



thing else on Sunday?" "Oh, yes. Keep your mind good." "What about work?" "Oh, some work you cannot help doing; but work you can help doing, do in the week days." "What about visiting on Sunday?" "Oh, if people are not sick, go to call on the week days, but if they are sick, it is all right to go on Sunday to see them and help them and take them nice things to eat." "Suppose we saw on Sunday a horse running away and the people thrown out of the carriage on the street, what should we do?" "Why, of course, go and out help them," was the reply.

*Lesson*—Our Lesson tells us what Jesus thinks about the Sabbath day. Outline the shore of the Lake of Galilee. Locate Capernaum. One beautiful Sabbath day, we see Jesus and His disciples walking along a pathway amongst the fields here. As they walked along beside the ripening grain, the disciples, feeling hungry, gathered some of the grain and began to eat it. See! Behind them come some Pharisees (explain). (A little boy said a Pharisee was a person who did a good thing and felt very proud about it.)

The Pharisees wanted to find fault with Jesus and His friends. They thought themselves very good because they "kept the Law," and went to church, and did no work on the Sabbath day. Jesus told them He wants His friends to keep their minds and hearts good and kind and pure. He told them

that the Sabbath day is His own day; the "Lord's day," we say. He had a right to do what He thought good on that day. God gave the Law before He gave Jesus. When Jesus came, He taught a new law that

included all the old ones—THE <sup>LAW</sup> <sub>OF</sub> LOVE. If we obey this law, we shall obey all God's laws.

LOVE GOD'S  $\left\{ \begin{array}{l} \text{SON} \\ \text{PEOPLE} \\ \text{HOUSE} \\ \text{DAY} \end{array} \right.$

*The Days of the Week*—Print the days, and repeat the lines.

MONDAY— Remember that God is your Friend.

TUESDAY— With care your hours spend.

WEDNESDAY—Remember that God is love.

THURSDAY— Your love for God now prove.

FRIDAY— Remember the narrow way.

SATURDAY— Time is passing away.

SUNDAY— Remember from labor to rest. 'Tis God's holy day, the sweetest and best."

*Something to Draw at Home*—Draw a big "4," and print within it the Golden Text.

*Something to Remember*—The Sabbath is for doing good.

SUPERINTENDENT'S BLACKBOARD REVIEW

SON'S DAY

Ask for the names given to the first day of the week. Mr. MacVicar (see For Teachers of the Older Scholars) suggests another title which might be given to it, namely, SON'S DAY (Print). Which verse in the Lesson warrants this title? Get the scholars to repeat verse 8. This day, then, is one which belongs specially to Jesus Christ. We must find out from Him how to use it aright. This He teaches in the Lesson, (1) by what He permitted His disciples to do, and (2) by what He did Himself. Question on each of these points, bringing out the lesson, that deeds of necessity and mercy are lawful on the Sabbath. Ask if the example of Jesus gives us any excuse for not attending church (see v. 9). No better summary of the Lesson teaching about the use of the Sabbath can be found than Ques. 60, Shorter Catechism. Have the scholars repeat it, and ask all who have not learned it, to do so when they go home.

Lesson III. JESUS' POWER OVER DISEASE AND DEATH April 15, 1906  
 Luke 7: 1-17. Commit to memory vs. 14, 15. Read Matthew 8: 1, 5-13.

**GOLDEN TEXT**—Jesus said unto her, I am the resurrection, and the life.—John 11: 25.

1 I Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Je'sus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Je'sus, they besought him instantly, saying, That he was worthy for whom he should do this: for he was worthy for whom he loveth our nation, and he hath built us a synagogue.

5 Then Je'sus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but I say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Je'sus heard these things, he marvelled very earnestly: He is worthy that thou shouldst do this for him: himself built us our: come; I say the word; I to this one; Omit him about; multitude; carried out one that was dead; night; the bearers; gave; fear took hold; concerning him in the whole of Judæa; Omit throughout.

#### LESSON PLAN

- I. The Centurion's Servant, 1-10.  
 II. The Widow's Son, 11-17.

#### DAILY READINGS

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

- M.—Jesus' power over disease and death, Luke 7: 1-10. T.—Jesus' power over disease and death, Luke 7: 11-17. W.—A servant healed, Matt. 8: 5-13. Th.—The ruler's daughter, Matt. 9: 18-26. F.—The Crucifixion, Mark 15: 22-38. S.—The touch of power, Mark 1: 39-45. S.—Christ risen, Luke 24: 1-12.

#### EXPOSITION

**Time and Place**—Summer, A.D. 28; Capernaum, and Nain, a small town about five miles southeast from Nazareth.

**Connecting Links**—The incidents of the Lesson follow the Sermon on the Mount. The story of the raising of the widow's son at Nain is told only in Luke.

#### I. The Centurion's Servant, 1-10.

Vs. 1, 2. Ended all his sayings; of the Sermon on the Mount, Matt., chs. 5, 6, 7; Luke, ch. 6. In the audience; Rev. Ver., "in the ears" (hearing). Capernaum; Jesus' own city (Matt. 4: 13; 9: 1), and the scene of many of His miracles, Matt. 11: 23. Centurion's servant (slave). A centurion was a captain in the Roman army (literally, the commander of a "century," or a hundred men.) This centurion was probably a Greek or Syrian in the service of Herod Antipas,

at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is'ra'el.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Na'in; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out; the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

**Shorter Catechism**—Ques. 13. Did our first parents continue in the estate wherein they were created? A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

**The Question on Missions**—14. Why should we give the gospel to the French Canadians? Because they do not know it, and because it will free them from error and superstition, and make them truer Christians and better citizens.

**Lesson Hymns**—Book of Praise, 151 (Supplemental Lesson); 152; 168; 76 (Ps. Sel.); 59 (from PRIMARY QUARTERLY); 148.

ruler of Galilee (ch. 3: 1), who modeled his military arrangements after his Roman masters. Dear unto (highly esteemed by) him. A noble type of man thus to care for his slave. Among the Jews, mourning for a slave was forbidden. At the point of death (Rev. Ver.); a case to test the skill of the great Physician.

Vs. 3, 4. Heard of Jesus; possibly from what He had done previously for the nobleman's son in Capernaum, John 4: 46-54. He sent unto him. Being a Gentile, he was afraid that this Teacher, who had confined all His work thus far to the Jews, would pay less heed to him. Elders of the Jews; chief rulers of the synagogue and the leading men of the place. Come and heal. In John 4: 50 Jesus merely spoke the word and the child was healed. Besought him instantly; Rev. Ver., "earnestly." Worthy. Even though not a



Jew, his goodness entitles him to some of the Jewish privileges.

Vs. 5, 6. *Loveth our nation.* Gentiles, as a rule, despised or hated the Jews. Love always breaks down barriers. *Built us a synagogue.* See Mark 1: 21, Lesson VII., First Quarter, and Matt. 12: 9, Lesson II. of the present Quarter. The centurion must have been wealthy, but was very modest, quite unlike the arrogant courtiers of Herod. *Jesus went;* always ready to help and heal. *Not far from the house.* The crowd that accompanied Jesus would soon make it known that He was near. *Sent friends to him;* a second deputation. A man of this character would have a multitude of friends. On the success of his first deputation, the centurion's humility and faith triumph over his anxiety. *Lord;* a title of respect common in Luke (see chs. 5: 12; 10: 17; 18: 41). *Trouble not thyself.* He had a profound reverence for Jesus, and, like every right-minded person, did not like to cause unnecessary trouble. *Not worthy,* etc. He knew that, if Jesus was a strict Jew, He would think Himself defiled by even entering the home of a Gentile.

Vs. 7, 8. *Say in a word.* There is no need to defile yourself by a touch. *Servant shall be healed.* Wonderful faith in the power of Jesus. *Set under authority* (having superior officers over him). *under me soldiers.* Orders come to him from a distance, and he gives orders to others without leaving his official quarters; so, also, he thinks of Jesus as supreme over the troops of evil spirits, who were supposed to be the cause of disease. If He would only utter a word, the evil spirit would hear and obey. A pagan conception, truly; but it was a sublime tribute to the power of Jesus.

Vs. 9, 10. *Marvelled at. so great faith.* On other occasions Jesus was rejoiced at faith in most unlikely quarters (see Matt. 15: 28). *Not in Israel.* So far, Jesus had not found amongst the Jews the response to His teaching that He might have expected (see Mark 6: 6). This case is a prophecy that the gospel would be welcomed more readily by those outside Israel, than by the Jews, its natural heirs. The centurion, kind to servant and neighbors, reverent and open hearted, is the very type of those who

receive the word "into an honest and good heart, and bring forth fruit," Luke 8: 15.

## II. The Widow's Son, 11-17.

Vs. 11, 12. *The day after* (Rev. Ver., "soon afterwards"). Jesus seems to have had no fixed headquarters at this time. *City called Nain.* See Time and Place, and Light from the East. *Disciples went with him.* Jesus was a traveling Teacher, and His chief work was to instruct His disciples. *A great multitude* (Rev. Ver.); as usual. *He drew near* (Rev. Ver.). The Prince of life, at the head of a happy and eager company, meets another sad procession led by Death with his victim. *Only son. widow.* The mother was left alone, and robbed of her only stay and support.

Vs. 13-17. *The Lord. had compassion;* the root of all the works of Jesus. His unbounded sympathy was the glory which shone forth from the miracles, John 2: 11. V. 14 is a vivid scene, evidently from an eyewitness, whose report is set down by Luke. *Touched the bier;* the open coffin, in which the body was laid. *Arise.* Probably Jesus uttered the Aramaic monosyllable, "Kám." But what might be in this brief command! *Sat up. began to speak;* a proof, specially interesting to Luke the physician, of complete restoration. *His mother;* whose sorrow was thus turned into great joy. *Fear.* The onlookers were awed in the presence of the Lord of life, yet not terrified by a power controlled by such a loving heart. *Glorified God;* gave humble thanks to Him. *A great prophet;* like Elijah, 1 Kgs. 17: 17-24. They did not yet know that Jesus was more than this, even the promised Messiah. V. 17 tells how the fame of Jesus spread. *Judaea* here seems to mean Palestine.

## Light from the East

NAIN—Is no doubt the modern Nein, a collection of poor clay hovels inhabited by fanatical Moslems, on the northwestern corner of Little Hermon, between Endor and Shunem, at the east end of the plain of Esdraclon. Many heaps of stone and rubbish around it indicate that it was once a place of some importance. There are no traces of city walls: perhaps all that is meant by "gate" is the entrance among the houses by the ordinary

path. There is a little mosque in the centre of the village called, "The Place of Our Lord Jesus Christ," and on the other side of the steep path leading up to it are many rock tombs.

**CARRIED OUT**—There, burial still follows death in a few hours. The body is washed and mourned over by the family and others, the schoolmaster reads some sections of the

Koran over it, and it is then wrapped in a white or green sheet and carried to the grave. Six poor blind men walk ahead, two by two, chanting the creed, then the body borne by four friends who are frequently relieved, then follow the female relatives, with disheveled hair. In the mosque, prayers are said over the body, and it is then buried with the face towards Mecca.

### APPLICATION

*Servant, dear*, v. 2. Every one with whom we have anything to do should be dear unto us. This servant was a slave, a

**All Friends** mere chattel, whom the laws and customs of that age regarded as outside the pale of human sympathy. Yet this Roman gentleman loved him. To the follower of Christ, everybody is one for whom Christ died. The teacher, the playmate, the next-door neighbor, the postman, the pedlar, the newsboy, take on a new interest and compel a new kindness, when we remember that.

*Worthy*, v. 4. Authority should beget sympathy. He ruled over these Jews, and instead of using his soldiers to fleece or to flout them, he had won their affection. Too often authority goes the other road, gets proud, and delights in showing its power to awe or daze people, rather than using it to serve them. If men had omnipotent power, Shakespeare says,

"Every petty, pelting officer  
Would use God's heaven for thunder,  
Nothing but thunder."

What a pleasant place the world would become, if every clerk in an office or store were obliging, if every errand boy and messenger were polite, if every elder brother and sister felt that their extra years licensed them to be patient and gentle!

*Not worthy*, v. 6. The man who is most worthy is most apt to think himself least worthy. And he is not the prey of delusion.

The fact is, the more anybody  
**The Hoiest** knows of anything, the more he  
**The Humblest** knows that he does not know.  
The larger the boundary of his knowledge,  
the more yet to be learned is discernible.  
And it is just the same with morals. The

more good a man does, the more good he sees which he has not done. This is why flagrant sinners, men of sordid or callous or violent natures, see no need of confessing sin. They have no notion of holiness, and so cannot see that they lack it. On the other hand, the gentle and pure and holy, who are too good for this world, earnestly pray for forgiveness of their sins. It is always the most pious who see the greatest reason for penitence.

*Say the word* (Rev. Ver.), v. 7. The test of faith is to find it as practical as sight. When we obey the laws of the spiritual world with

**The Test of Faith** as great a confidence of results, as we obey the laws of the material world, we have made good progress in faith. This centurion had said the word, and been obeyed. He believes that Jesus can do the same in the realm of miraculous healing. An inventor once brought a corslet of woven steel to an officer, claiming that it would stop any bullet. "Put it on!" said the officer. "Sentry," said the officer, "Ready! Present!"—but the inventor had fled. His faith could not stand the experimental test. When we consider God's providence as real as the grocer's shop, and His protection as secure as a Yale lock, we do well. We really believe the divine promises when we venture our all upon them.

*Set under authority*, v. 8. Authority will beget humility or pride, just as you choose to take it. It is *under* or *over*, commanding or commanded, receiving orders or giving them, a matter of responsibility, or a matter of vain glory. Wellington had something else to do the night before Waterloo than swagger in his brilliant uniform. And on the night after the battle was won, instead of being intoxicated with success, he rode among the

heaps of the slain and wept. President Lincoln was once treated with disdain by a general of the army. He said, "I will hold General M——'s horse, if he will only win some battles." How noble and humble was the wise President, compared with the silly officer, whom he was soon forced to dismiss for incompetence!

*Only son of his mother... a widow*, v. 12. This is the sort of person Jesus meets in the way. Because she was twice forlorn, bereft

of both husband and child,  
**A Friend in Need** He brings His help. This is because He is a Deliverer.

Who ever heard of the wrecking gang being ordered out on the railway when there had been no accident? When was a lifeboat launched to carry a lunch to a merry party picnicking on a glassy sea? Who lights a lamp in the daytime, or keeps the furnace in his cellar burning in summer? He came to save the lost, to give rest to the weary, to heal the blind, to bind up the broken hearts, to bring sinners to repentance. As surely as the magnetic needle turns to the pole, did His heart and hand turn to the relief of human distress.

*Weep not*, v. 13. When Garibaldi was fighting for the freedom of Italy, the patriots

of every village he passed through hailed him with cheers. At that time the **The Hope of Victory** victory had not been won, nor the blessings of independence and peace attained. On the contrary, the land was in the agony and desolation of war, its industries paralyzed, and human blood flowing like water. Yet they cheered him,—and not for what he had done, but for what he was doing. Just so, there is always reason for joy when Christ is present. He is the champion of happiness, who is victoriously destroying the forces of pain and sin. He will yet wipe every tear away, and abolish even death.

*Arise*, v. 14. A child can awaken a sleeping person. A doctor can set a sick man on his feet. But who can call back the dead to life

again? Jesus did; and did **Earth's Saddest and Gladdest** even a more wonderful feat. He rose Himself from the dead.

Said a visitor to a little girl who was dying, "Are you trusting in the death of Christ?" "Yes," she whispered, "but it is His resurrection I am thinking most about." Is it not a marvelous juxtaposition,

"That Calvary day and Easter day,  
 Earth's saddest day and gladdest day,  
 Are just one day apart"?

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Call for the title of the Lesson. Jesus' power! The very thing we all need. At every turn Jesus showed power. He had supreme control of the forces of nature (Mark 4 : 39), and of human nature, Mark 5 : 15. No brighter, more inspiring view of Christ can ever be entertained, than that He is "the Power of God," 1 Cor. 1 : 24.

1. *Jesus' Power over Disease*, vs. 1-10. The anonymous sick servant (v. 2), is really subordinate in the narrative. Christ's power over disease is exhibited more especially in relation to the solicitude of the centurion. Study his character in three aspects:

(1) *The public estimate of him*, vs. 3-5. It speaks well for a man, when he has performed services which the public are bound

to recognize, v. 4. Explain that the centurion had possibly become a "proselyte of the gate" (that is, had accepted the Jewish religion as a whole, without submitting to circumcision), and was ready to show his faith in the Jewish religion by deeds, v. 5. Dwell on the thought, that great soldiers do not need to be irreligious. Mention Hedley Vickers, Sir Henry Havelock and Lord Roberts, along with the centurion at the cross (Mark 15 : 39), and Cornelius, Acts 10 : 1, 2.

(2) *His own estimate of himself*, vs. 6-8. Dwell on his modest reluctance to become either a host (v. 6), or a visitor (v. 7), to Jesus, along with his absolute confidence in Christ's readiness and power to render the service he seeks. He recognizes that, though in a position of command in relation to his own forces, he is in a subordinate position in relation to Christ. He is accustomed to

give orders and obtain prompt obedience (v. 8), yet knows that, while he can exercise such power over men, he cannot exercise it over disease. He sees in Jesus his Superior. He wishes Him simply to assert His authority, v. 7. In his own estimate of himself, he is both unworthy and powerless. He appeals to Christ's free grace and power. That is just what we must do.

(3) *Christ's estimate of him*, vs. 9, 10. That Jesus should be ready both to commend him (v. 9), and grant his request (v. 10), is not surprising. His real worthiness is demonstrated by his solicitude over the servant whom he counts so "dear," v. 2. But what especially touched Christ was his unreserved faith in Christ's power over disease, so vividly expressed in the military figure. Christ marveled that one reared in paganism should exceed in faith the chosen race, v. 9. The simple, unwavering faith of some recently brought out of heathen darkness rebukes the vacillation and lukewarmness of many reared in Christian lands.

*II. Jesus' Power over Death*, vs. 11-17. The power to prevent death is wonderful, but more wonderful still, the power that restores the dead to life. Draw out the details of the narrative as simple facts—the Oriental funeral procession at Nain (v. 12), the pity excited for the widowed mother and her desolation (v. 13), the startling interruption and word of power (v. 14), the glad reunion of the separated mother and son (v. 15), the awe created by the miracle, vs. 16, 17. Conclude with a parabolic application of the miracle. Nothing so estranges mutual spirits as moral and spiritual death. Christ, in the repetition of His miracle of resurrection power by setting sinners free from the death of sin, restores gladness to parental hearts to-day, Luke 15 : 32.

### For Teachers of the Boys and Girls

Verse 1 invites to review—Which "sayings"? The whole Sermon on the Mount. Recall some of the sayings: what sweetness and gentleness; but what wondrous power, too (see Matt. 7 : 22, 23)—in this case, power to ban. In our Lesson of to-day Jesus shows His power to bless. There is abundance of movement in the Lesson, as we shall see.

*A Busy Street.* He had been on the quiet mountain top (Matt. 5 : 1), and had taught the people there. Now it is in thronging Capernaum, with noise and bustle on every hand. But Jesus can help in the city, as in the country: all places are alike to Him. It only needs that there should be need.

*Hurrying Messengers.* Who? "Elders (chief men) of the Jews," v. 3. From whom? From "a certain centurion," v. 2. The Exposition tells what a centurion is, and all about this man. The scholars have it in their Lesson Helps also. Question it from them, and have them name other good centurions mentioned in the New Testament. (Matt. 27 : 54; Acts 10 : 1, 2; 27 : 43.) On what errand have the messengers come? Only about a sick slave. Show how well it speaks for the centurion, that he so loved his bondman (v. 2), and that he himself was so loved by the Jews, v. 4 (He seems to have loved their God as well, v. 5). Wherefore the haste ("besought Him instantly," v. 4)? Because the beloved servant was so sick—"at the point of death," v. 2 (Rev. Ver.).

*A Willing Helper.* v. 6 (first clause). So like Jesus: He came to earth, indeed, to seek and to save. Have the scholars give other like instances. Is He as ready now as when He lived among men?

*Other Messengers.* Why had not the centurion come himself at the first? Why does he now send his friends, instead of coming out in person (it was "not far from the house," v. 6). Vs. 6, 7 answer. What exhibition do vs. 7, 8 give of the centurion's faith? What does Jesus say concerning it? v. 9. Why was faith more astonishing in this man than in a man of Israel? It is a fact worth pondering, that more people in heathen lands accept Christ as their Saviour than in Christian lands, in proportion to the number of Christian workers.

*A Miracle of Healing*, v. 10. No touch, no word even: the message of power went by some spiritual wireless telegraphy, from the Son of God to the dying man. Though unseen and unheard, the power of Jesus comes from heaven into the hearts of all who will receive Him.

*A Sad Procession.* It will not be difficult to make the class see it all with their eyes

—Jesus and His disciples and the attendant crowd (v. 11) approaching the city gate; the dead man in the simple wicker coffin carried out for burial; the lone widow bewailing her only son; a multitude of friends and neighbors sorrowing with her.

*A Joyful Surprise.* It came through Jesus'

compassion, v. 13. It dried the widow's tears. It gave life to her dead son. It made a thrice happy home. Show what wonders Jesus' love and compassion work still.

*The Effect on the Onlookers,* v. 16. It is true, that, when we see Jesus, we see God.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Those who know that they are sick require no urging to seek the physician. vs. 1, 2.

The prayer of intercession is a link between divine power and human need. vs. 3, 4.

It is a limping love that does not bring practical help. v. 5,

A gentleman is known by his unwillingness to give others unnecessary trouble. v. 6.

Every word of Jesus is a mighty instrument for the saving of the world. v. 7.

When every Christian obeys without question the commands of Christ, the world will be conquered for Him. v. 8.

Faith is measured by the difficulties which it overcomes. v. 9.

No pain or sorrow can come to us that the Saviour will not share. v. 13.

The Restorer of the dead is the rightful Ruler of the living. vs. 14, 15.

Greater than Christ's miracles is the miracle of Christ, "God manifest in the flesh." v. 17.

#### From the Library

Who comes to God an inch, through doubts dim,  
In blazing light God will advance a mile to him.—Rabia.

The ventures of faith are ever rewarded. We cannot set our expectations too high. What we dare scarcely hope now, we shall some day remember.—Alexander Maclaren.

By declaring himself to be unworthy, he (the centurion) showed himself worthy that Christ should enter, not only into his house, but into his heart.—Augustine.

Neither the arrival of Jesus at that place and time, nor that of the funeral procession at Nain, nor their meeting, was either designed or miraculous. Both happened in the

natural course of natural events, but their concurrence was designed and directly God-caused. In this God-caused, designed concurrence of events, in themselves ordinary and natural, lies the mystery of special providences, which, to whomsoever they happen, he may and should regard them as special answers to prayer.—Edersheim.

Observe the ease with which this miracle (at Nain) was wrought. Elijah had to agonize with God. But with Jesus Christ there was a calm authority. A touch, a word,—and the miracle was done. Elijah begged as a trusty servant might. But Jesus Christ commanded as a King.—George H. Morrison.

Conversions are miracles which never cease. These prodigies of power in the moral world are quite as remarkable as prodigies in the material world. We want conversions, so practical, so real, so divine, that those who doubt, will not be able to doubt, because they see in them the hand of God.—Spurgeon.

#### Prove from Scripture

That faith brings blessing.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What two cities are mentioned in the Lesson? How far from Nazareth? From Capernaum?

1-5 What was a centurion? Who was sick? How sick was he? Who were sent to Jesus? What did they ask? How had the centurion shown his love for the Jews?

6-10 Why did the centurion stop Jesus from coming to his house? What did he ask Him to do? What did this show about his faith? How did Jesus feel? What did He say? What did He do for the sick servant?

11-13 How far was Nain from Capernaum? What did Jesus see near the gate of the city?

What did He say to the mother? What led Him to so speak?

14-17 What did He then do? Give His words to the dead man. What happened? What proof that the young man was really made alive? What did the people say?

#### Seniors and the Home Department—

Upon what event does the Lesson follow? Where is Capernaum? Nain?

1-5 Who was the centurion mentioned here? What other centurions are mentioned in the New Testament? (Mark 15 : 39, 44, 45; Acts 10 : 1; 22 : 25, etc.; 23 : 23, etc.; 24 : 23; 27 : 6, etc.)

6-10 How did the centurion show the strength of his faith? What proof of humility did he give? Mention another case of healing by Jesus at a distance. (John 4 : 46-53.)

11-17 What does Jesus say of His power over His own life? (John 10 : 17, 18.) Of His power to raise the dead? (John 5 : 28, 29.) Where are believers said to be risen with Christ? (Col. 3 : 1.)

#### The Catechism

Ques. 13. *Man's fall.* The word "fell" is used in the Scriptures, not of Adam, but of Judas, Acts 1 : 25. It is, however, a convenient expression of Bible teaching, especially that in Gen., ch. 3. The fall was possible because man was free to choose.

Had he chosen to obey he would have been forever confirmed in holiness. No longer would he have been liable to sin, and his descendants would have come into the world free from taint of evil. But if man was to be capable of freely choosing the right, it must also be possible for him to choose the wrong. This he did, and brought upon all the race the dreadful inheritance of evil. By tracing the fall to man's freedom of choice, the Question makes it clear that God is not the author of evil. (Compare James 1 : 13, 14.)

#### The Question on Missions

Ques. 14. The Roman Catholic Church teaches that salvation comes through the sacraments, which are in the hands of the priests, and that the pope is the "vicar of Christ", that is, that he wields Christ's delegated power on earth. This power is distributed through bishops and priests for the government of the church. The people are taught that, in the priest, dwells the power and presence of Christ. The priests are thus able to hold the people in bondage. This papal doctrine of salvation is opposed to the true evangelical doctrine, that it is not any sacrament or priest that can save men, but Christ alone. Where this is understood, men are freed from priestly control, to follow the directions of their own understanding and conscience.

#### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus conquering sickness and death.

*Introduction*—Show some budding branches and some Easter flowers. Around us we see



signs of returning life—the trees that looked so brown and dead are full of life, the closed buds are opening, and the fresh, green leaves unfolding to new life and beauty. Or perhaps we have been watching for the early flowers in our gardens, or in the woods. Buried in the ground lies the root, with no sign of life; but at the right time God makes the little leaves sprout up through the earth, and sends His rain and sunshine upon the plant, and soon come the beautiful flowers we

all love. Or it may be we are watching the cocoon (show one) hanging on the branch. One morning we look, and lo! it has burst open, and the beautiful butterfly has come out into the bright sunshine and sweet fresh air of the summer day.

*Our Life*—God made us, as well as plants and everything else. He can cause the plants to wither and die and rest for a time in the earth. Can He not cause our bodies to get weak and die, and be laid away in the ground with the flowers, and at the right time give us new life and a new body. "Oh," you say, "would it not be nice if all our friends who have died could have a new body now, and come back to us?" God does not let them come back to us, but we shall go to them. We say good-bye to friends who are going a long way off, but we meet again. We will meet all our dear friends who are with Jesus, if we love Jesus. He will take us to be with Himself and them.

*Golden Text*—Repeat. When Jesus comes into our hearts, He gives us a new life. Because He rose again, we know we shall live again after death. God gave Jesus power over death, power to make the dead live again. God says, that as long as sin is in the world there will be sickness and sorrow and death, but God tells us of a time coming when those who love Jesus will live in a new

world, where Jesus will be King, and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," Rev. 21 : 4.

*Lesson*—In our Lesson we hear a wonderful story about Jesus using His power over sickness and death.

*The Centurion's Servant*—Tell all you know about the centurion. A faithful servant of his was sick and about to die. The centurion sent for Jesus. Tell of his humility and faith (vs. 6-9), and of Jesus' power shown, v. 10.

*The Son of the Widow of Nain*—Again we see Jesus going into a city called Nain, with His disciples and others. This city has a wall around it and gates. See! A procession is coming out of the gates. It is a funeral. A widowed mother walks behind the bier (explain). It is her only son who is dead. Tell the story.

*Easter Wishes*—

"May Easter Day to my heart say

'Christ died and rose for me.'

May Easter night on my heart write,

'O Christ, I'll live for Thee!'"

*Something to Draw at Home*—Draw an Easter lily. Print beside it, JESUS GIVES LIFE TO US.

*Something to Remember*—Jesus is a mighty Saviour.

### SUPERINTENDENT'S BLACKBOARD REVIEW

## A PRAYER OF FAITH SORROW

The Lesson contains two distinct incidents, which happened at different places. Get the scholars to give the location of each. Now, in each of these cases we find Jesus answering A PRAYER (Print). The first is the prayer of the centurion. What was it for? Through whom did He send it? How did Jesus answer it? Get as many details as possible from the scholars. What was it in the centurion that Jesus praised? We may call his, a prayer OF FAITH (Print). The other prayer is that of the widow at Nain. The scholars will describe the circumstances in response to questioning. What did Jesus feel when He saw the poor mother and the sad funeral procession? "Compassion," the story tells us. Ah! the woman never said a word; but her grief appealed to Him: Hers was a prayer of SORROW (Print). Emphasize Jesus' willingness to answer prayer, spoken or unspoken.

Lesson IV.

## JESUS THE SINNER'S FRIEND

April 22, 1906

Luke 7 : 36-50. Commit to memory v. 47. Read Mark 2 : 1-17; Luke 7 : 18-35.

GOLDEN TEXT—Thy faith hath saved thee; go in peace.—Luke 7 : 50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly released them. **Revised Version**—entered; which was; Omit which was; and; he was sitting; she; cruse; her; hair; perceived; that; a certain lender had; had not wherewith; Omit frankly; which of them therefore; wetted; her hair; even; Omit also.

## LESSON PLAN

I. The Sinful Woman, 36-39.

II. The Two Debtors, 40-46.

III. The Forgiving Saviour, 47-50.

## DAILY READINGS

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

M.—Prejudice of the Jews, Luke 7 : 29-35. T.—  
Jesus the sinner's Friend, Luke 7 : 36-50. W.—  
Sinners called to repentance, Luke 5 : 27-32. Th.—  
Seeking the lost, Luke 19 : 1-10. F.—Lost and

ly forgave them both. <sup>10</sup> Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto her, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with her tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but she kissed my feet since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but she hath anointed my head with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

found, Luke 15 : 1-10. S.—The lost son, Luke 15 : 11-24. S.—Mighty love, Rom. 5 : 1-8.

**Shorter Catechism**—*Ques.* 14. *What is sin?* A. Sin is any want of conformity unto, or transgression of, the law of God.

**The Question on Missions**—15. Does the Church of Rome not give the Bible to the French Canadians? She neither gives it to them, nor permits them to accept it from others. The great majority of them have never seen it.

**Lesson Hymns**—Book of Praise, 151 (Supplemental Lesson); 162; 17 (Pa. Sel.); 542 (from PRIMARY QUARTERLY); 180.

## EXPOSITION

**Time and Place**—Summer, A.D. 28; some town of Galilee.

**Connecting Links**—Messengers are sent to Jesus by John the Baptist from his prison, to enquire whether He is indeed the promised Messiah, vs. 18-20. He makes answer by bidding them behold the work of the Servant of the Lord, vs. 21-23. He then pays a noble tribute to John, and takes occasion to rebuke the people; for they gave heed neither to John nor to Himself, vs. 24-35.

## I. The Sinful Woman, 36-39.

Vs. 36, 37. *One of the Pharisees*; Simon by name, v. 40. He may have felt a genuine interest in the teaching of Jesus, or he may have been moved simply by curiosity regarding the famous Teacher and Miracle-worker. *Desired him*, etc.; "kept asking." *He went*. Whatever the Pharisee's motive was, Jesus was willing to go anywhere with His message of good-will. *Sat down*; reclined on one of the couches that ran round three

sides of the table. *A woman. a sinner*. Though an Eastern house is often open and accessible, especially when feasting is going on, it would be extraordinary for a woman of notorious character to come in among the guests. *Knew*, etc. She trusted Jesus, and would face a staring company to show her faith in Him. *Alabaster box*; a flask made of alabaster (a fine kind of gypsum), possibly carried by a cord round the neck. *Ointment*; an expensive perfume (see John 12 : 5, where three hundred pence is the equivalent in purchasing value of about \$300 with us: see on v. 41.)

Vs. 38, 39. *At his feet, behind*. Guests reclined with their feet away from the table, so that the servants could bathe them while at the repast. The sandals were removed on coming into the house. *Weeping*; in penitence, or perhaps joyous excitement. *Wash with tears*; a copious flow. *Wipe with hairs*. Such action would be thought by the



staid Pharisee to be indecent. *Kissed*; "kissed much," showing her devotion. *Anointed them*. Nothing was too extravagant for her love. *A prophet would have known*. Simon had hitherto almost believed that Jesus was a prophet, and at least wished to find out more about Him. Two ideas ran through his mind: (1) A prophet could read character, and would not be deceived by such a woman; (2) A prophet would be holy, and would hold no intercourse with sinners. The Pharisee did not believe that a holy person could love sinners.

## II. The Two Debtors, 40-46.

Vs. 40-43. *Answering*; Simon's unspoken thought. *A certain creditor*; money-lender. *Two debtors*. Our Lord's frequent illustrations from debtors and creditors reflect the disturbed and unprosperous condition of the country under Roman and Herodian oppression (see Matt. 18 : 21-35; Luke 12 : 58, 59). *Five hundred pence* (American Rev. Ver., "shillings," about 17c.) . . . *fifty*; equal in purchasing power to about \$500 and \$50 respectively in our day, a "penny" being a day's wages for a man, Matt. 20 : 2. *Forgave them both*; literally, "made them a present" of what they owed. The word is suggestive of divine grace. Men cannot pay their debts. The Father, out of His grace, forgives. *I suppose*. The Pharisee could not but see which debtor would love the generous creditor most. It was the one who had been forgiven the largest debt.

Vs. 44-46. *This woman . . . thou*. A wonderful contrast! Simon, the self-righteous Pharisee, ignorant of himself, and of the real hideousness of his own sin, and so a stranger to forgiveness; a pitiful, repentant, but devoted woman, lavishing her whole heart on Jesus. Which of the two understood Jesus aright? Who was really the deeper sinner? Note the points of contrast between the Pharisee and the penitent: (1) *No water for my feet*; which would have been provided if Simon had shown Jesus the ordinary courtesy to arriving guests in the East. *Washed . . . with tears*; the tokens of overflowing penitence and love. (2) *No kiss*; the sign of affectionate welcome, which seems to have been a common token among friends. *Kiss my feet*; with utter devotion. (3) *Head with*

*oil* (the cheap olive oil commonly used) . . . *not anoint*; another mark of hospitality and respect omitted by Simon. *Woman . . . with ointment*; far more costly than oil.

## III. The Forgiving Saviour, 47-50.

V. 47. *Her sins . . . many*. The poor woman had a black past, and Jesus does not palliate it. *Are forgiven*; a divine prerogative, for all sin is transgression of the law of God. *For she loved much*. Her love was not the cause of her forgiveness, as some say, for this would be contrary to the meaning of the parable of the two debtors; but her love is the evidence of intense gratitude for the forgiveness she has received. Her reception by Jesus had been an act of grace to her, blotting out her past and making her a new creature. This was her salvation. Her love was the measure of the value she put upon it. (Compare the life of Paul, and his love to Christ.) *To whom little is forgiven*; that is, Simon, who had no conception of his own sinfulness: self-satisfied, therefore impervious to love. *Loveth little*. He did not feel the need of Jesus. He was curious about Him, not devoted to Him.

Vs. 48-50. *Sins . . . forgiven*. Compare Mark 2 : 9. Even before this saying, the woman had been assured of forgiveness by the fact that Jesus had received her so graciously. Is not forgiveness just the reception of the sinner by the Father into His love? *Within* (Rev. Ver., Margin, "among") *themselves*; in low whispers one to another. The majesty of Jesus forbade their openly disputing His claim. *Even forgiveth sins* (Rev. Ver.). Is there no limit to the claims of this Jesus? Who can He be? *Faith*. Persistently she endured the scorn of the company, in order to be blessed by her Master. Faith and love are near akin. *Peace*; the final and highest blessing God can give His creatures. It is reconciliation with Himself.

## Light from the East

NO WATER—The duty of hospitality in the East is proverbially imperative and very exacting. Of old, as soon as the guest entered, a servant was in readiness to wash his feet, and if the host had no servant, he himself or some member of his family, performed the

duty. An honored guest was welcomed by a kiss, and the washing was followed by some kind of perfume on the head and over the garments. But as there are degrees of welcome among us, so there were among them. The ruler had half repented of inviting Jesus, because he knew he was watched, and so he gave Him a chilling reception to make Him feel His social inferiority. He had doubtless instructed his servants to make the omission of the special welcome

look like an oversight, but Jesus saw through it all, and felt it, as any Eastern guest would feel it, and rightly interpreted it as an intentional slight.

WOMAN BROUGHT—Feasts in a private house were often of a semi-public character, and strangers came into the court-yard and even into the dining hall. And it was quite customary for the students of a great teacher to crowd into the banqueting room to hear his table-talk.

### APPLICATION

*One of the Pharisees*, v. 36. He wanted to study Jesus. Wherever our Lord went, He set all sorts of people asking, "Who is this?"

**The Watching World** In any village He entered, there was a rush to the house where He was stopping. When He went to the temple, the scribes, those clever lawyers, started an argument with Him. Herod, the king, wanted to see Him work a miracle. And when He enters into a life to-day, He makes it a centre of interest. The world is forever eying the church. *Your world*, the little company of friends and acquaintances amongst whom you live, takes an immense amount of interest in your religion. What kind of a monument and beacon light ought you then to be for the guidance of others?

*He went*, v. 36. Jesus asked no questions as to the manner of His reception. When a door of opportunity opened, He entered.

**The Big "I"** He knew this invitation was not out of respect. He might have said, "I will not be a guest, where I am not honored. I refuse to make an exhibit of Myself, for this man to wonder at and criticize." But our Lord was not self-important. His ministry,—that was the important thing. For most of us the "I" is very big, and our work very small. Let us reverse that.

*Sinner*, v. 37. There are two classes of sinners, those who know it, and those who do not. You do not expect to find a man among the patients at a doctor's clinic, who, when asked,

**Two Sorts of Sinners** "What is the matter with you?" shall reply, "Nothing at all." That man may indeed have some secret and deadly

disease, but if he thinks he is well, he does not seek the doctor's help. Now, it is the contrite sinner, whose sin has alarmed him, that finds Jesus. A magnet will draw steel filings out of a heap of dirt, leaving all the non-metallic stuff unattracted. The power of Jesus called to the need of repentant sinners, as the mother hen summons her hungry chickens. And no needy one coming to Him ever went away empty.

*This woman*, v. 44. She showed her love in the natural way. She gave up her most precious possession for Jesus' sake. If

**Its Own Pathfinder** Simon Peter had bought an alabaster cruse of spikenard, he would only have made a fool of himself. What he did for Jesus was to forsake his fishing nets. That was the natural renunciation for Peter. What anyone is to do for Jesus, depends upon what he has and is. We do not expect boys or girls to act like grandfathers or grandmothers, in religion or in anything else, but just like themselves. Only love Jesus truly, and the love will find a fit and beautiful way of showing itself.

*Forgiven*, v. 48. In one of the state prisons south of the boundary, was a man serving a life sentence for murder. An old school chum of his, after ten years of **Unforsaken Sin** the sentence had elapsed, was **Unforgiven** elected Governor of the state. One of his first acts was to write out and sign a pardon for the prisoner and carry it to him. He entered the cell, and without revealing either his rank or his errand, chatted pleasantly for some time about the old days. At last he said, "Bill, what would you do if you got out of prison?" A gleam of hate

shot across the convict's eye. "I would do for that sheriff that ran me down," he growled. The governor departed and, when back in his office, tore up the pardon. It was im-

possible to pardon that prisoner. And it was impossible for Simon to be forgiven, for he was not repentant. But the woman was forgiven.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Jesus never held aloof from any class of Jewish society, Mark 2 : 16; Luke 14 : 1. High and low, rich and poor, He came to seek and to save the lost. The most lost people are sometimes those who are in the best circumstances (Mark 10 : 23), and those who pride themselves on their respectability, Matt. 5 : 20. Here is a case in point.

1. A *Half-hearted Hospitality*, v. 36. The Pharisee, as it turned out, was bent more on disgracing Christ than on honoring Him. The discourtesy with which he is afterwards charged would seem to have been deliberately studied (compare Luke 20 : 20). In contrast we have :

2. A *Whole-hearted Intrusion*, vs. 37-39. Anyone from the street could come in unbidden to a feast, and without challenge witness the festivities, as nowadays in the Orient. A disreputable woman, well-known as a sinner on the streets, comes in and creates a sensation. With the exception of Jesus, everyone is shocked—Simon most shocked of all. The respectable Pharisee voices his horror, v. 39. Jesus then puts to him :

3. A *Full-hearted Question*, vs. 40-43. The question springs from a brief parable, intended to illustrate that the excess of love exhibited is really due to excess of grace received. Gratitude, such as the woman shows, is no sordid affection (Eph. 5 : 20), nor is love a refined form of selfishness, 1 John 3 : 16. The grumbling elder brother (Luke 15 : 29, 30), like Christ's Pharisaic host (v. 39), was blind to the intensity of remorse which a penitent outcast suffers (Luke 18 : 13), and still more blind to the divine compassion of the Son of man. An ordinary shepherd may throw away a broken reed and seek another. The Good Shepherd picks the broken reed up, and mends it so deftly as to draw forth strains of gratitude.

The housewife, disgusted with the offensive odor of her smoking wick, may trample it under foot. Jesus never did that. (See Matt. 12 : 20.) Hence we come to :

4. A *Deep-hearted Rebuke*, vs. 44-46. Simon intended to insult Jesus. That did not pass unnoticed. One of the first acts of Oriental courtesy had been omitted (v. 44), also a common Oriental greeting (v. 45), and the recognition becoming an equal or superior, v. 46. Christ once taught the Jews a lesson on Christian neighborliness from the unlikely case of a Samaritan. Now He teaches respectable Simon a lesson on Christian courtesy from the unlikely case of a reclaimed outcast. Lack of love is due to lack of grace. Illustrate by the changed attitude of the Philippian jailer before and after his conversion, Acts 16:24, 33. Encourage your class to practice courtesy from the highest motives.

5. A *Tender-hearted Intimation*, vs. 47-50. Better the vindication of the tender-hearted Christ (v. 47), than the contempt of the proud-hearted Pharisee, v. 39. Better the certitude of the divine forgiveness and the peace that passeth understanding (vs. 48, 50), than the resentful repudiation of the worldly, v. 49.

#### For Teachers of the Boys and Girls

The Lesson is about a proud man who thought himself holy, and a humble woman who knew herself sinful; and how Jesus dealt with each.

1. *The Setting*. At table, in a Pharisee's house, named Simon (v. 40). How Simon happened to ask Jesus to supper; Why He went; How the guests are seated at an Eastern table; Who else might be there besides the invited guests: these are lines of questioning. The information will be found in the Exposition, and in For Teachers of the Older Scholars. Get the whole scene clearly before the minds of the class.

2. *An Incident*. Quite unlooked for. "A woman in the city, a sinner" came in. Her character in the city everyone knew; and, consequently, everyone was amazed to see

her enter this pious man's house. But more amazing still, what she brought, and what she did : work this out—the alabaster box of sweet perfume, and what it cost; the woman's shamefaced standing at Jesus' feet behind Him; her flood of tears; the washing, and kissing, and anointing of His feet. The youngest child sees instantly what it all means—a sinner heart-broken on account of sin, and pouring out love upon Him who forgives sin. A very touching sight ! and full of instruction, as well.

3. *What Simon thought of Jesus*, v. 39. Too courteous to say it aloud, but in his heart discounting Jesus' claim to be a prophet (one speaking as sent from God). Query : *Did Jesus know ?* If so, why did He permit this vile woman to come near Him ? Luke 15th gives the answer, vs. 1, 2 being the key to the parables which follow. What was Simon's mistake ? What led him to make it ?

4. *What Jesus thought of Simon*. Had Simon spoken ? How, then, did Jesus know of what he was thinking ? (See John 2 : 25.)

What parable does He speak to him ? vs. 41, 42, 43 (clear up such words as "creditor", "debtor", and the money values). With what question did the parable conclude ? What was Simon's answer ? Was it right or wrong ? The parable was to open Simon's eyes gently—Jesus never failed in courtesy. He spoke the truth in love. Question out vs. 44-46 in detail, and show how keenly Simon's self-righteousness and cold-heartedness were driven home to him, and yet how courteously; and how gentle and fair Jesus was to this unfriended outcast.

5. *What Jesus did for the woman*. Gave her something she had not before, or at least had not known she had : what was it ? v. 48. How do we get forgiveness ? Ques. 87, Shorter Catechism, gives the answer. 1 John 1 : 9 gives it more briefly and simply. What more does the woman receive ? v. 50—she was told *how* she had been saved, by faith (see Acts 16 : 30, 31) : it is a way open to the weakest and vilest; and she was sent away with Christ's best blessing, "peace" (compare John 14 : 27).

### ADDED HINTS AND HELPS

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

#### Lesson Points

In society, as well as in solitude, we can serve God. v. 36.

No mountain of sin is so high as to obstruct the stream of divine forgiveness. v. 37.

Love makes light of cost and sacrifice. v. 38.

The Saviour will suffer no one to separate the sinner from Himself. v. 39.

In Christ are found the riches of heaven's mercy to wipe out the debt of a bankrupt race. vs. 41, 42.

It is not enough to have right opinions about Christ in the head; there must also be the love of the heart and the surrender of the will. v. 43.

The honor we give to the heavenly Guest is never so great as the honor we receive by having Him in our hearts and homes. vs. 44-46.

Forgiveness is free; all the more should we praise the Giver in our hearts, and pro-

claim His grace with our lips. v. 47.

Peace that will satisfy and endure must be rooted in pardon and purity. v. 50.

#### Prove from Scripture

That love grows out of forgiveness.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Who sent a message to Jesus ? What led him to do so ? To whom did Jesus speak about John ?

36, 37 Who asked Jesus to a meal ? What was his reason ? What was the usual position taken at meals ? Who came into the house ? What did she bring with her ?

38, 39 Where did the woman stand ? What did she do ? What did Simon think ?

40-46 About whom did Jesus tell a story ? How much did each debtor owe ? What did their Lord do for each ? Which would love Him most ? What had Simon not done for Jesus ? What had the woman done ?

47-50 Was the woman in the Lesson a great sinner ? What did Jesus do for her ? How did she feel towards Him ?

**Seniors and the Home Department**—What question did John the Baptist ask of Jesus? Give our Lord's reply. What did He say to the people about John?

36-39 Explain the woman's presence in Simon's house. What was "alabaster"? Show that Jesus was without sin. (John 8 : 46.) That He has sympathy for sinners. (Heb. 4 : 15.)

40-46 Prove that Jesus knows our thoughts. (John 2 : 25.) To how much of our money is "five hundred pence" equal? What woman "sat at Jesus' feet"? (Luke 10 : 39.)

47-50 Why does God forgive sins? (Eph. 1 : 7.) What is required of us in order to gain forgiveness? (Eph. 2 : 8.) Show that forgiveness brings peace. (Rom. 5 : 1.)

### The Catechism

Ques. 14. *The nature of sin.* Sin is represented as a disregard or defiance of authority. The authority is that of God's law. This law is written in men's hearts (Rom. 2 : 15); revealed in nature (Rom. 1 : 19, 20); declared by the prophets (Heb. 1 : 1); inscribed on the tables of stone given to Moses; and finds its fullest statement in the teaching of Christ and His apostles. Sin is, first, "want of conformity unto . . . the law of God." This means, (1) that there is sin, not only in outward actions, but also in feelings and dispositions which are not in agreement with God's law;

and (2) that omissions, failures, and defects in duty are sinful, as well as positive transgressions. Sin is, further, "transgression of the law of God." It is, so to speak, overpassing a line which that law forbids us to cross.

### The Question on Missions

Ques. 15. A few years ago a missionary colported the country between St. Martin's Junction and Three Rivers. It was a particular instruction to him to note the number of homes in which he might find the Bible. His report showed that it was in less than two per cent. of the houses visited by him. In two counties on the same side of the river, a young colporteur worked for three months last summer, and sold a large number of New Testaments. During this time he met with but four Bibles and six New Testaments in the hands of the people. Two experienced missionaries made a tour of 120 miles together last summer on the Lower St. Lawrence. They called at almost every house, and placed many copies of the Scriptures, and, with one or two exceptions, were well received everywhere. They discovered only two or three Bibles and Testaments in the houses visited. It is safe to say that not five per cent. of French Canadians possess copies of the Word of God in the French language, and almost all who have them, have received them from Protestants.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus welcoming a sinner.

*Introduction*—*One Kind of Dust*—One day a mother asked her little daughter to go into

a room and dust the table and chairs. The child looked into the room, and then called, "Oh, mother, there is no dust here. I cannot see any dust." "Pull up the blind," replied her mother, "and let the light in." "Oh, mother," came the reply, "I see the room full of dust. As soon as the light shines in, the dust all shows."

*Another Kind of Dust*—That is just the way with our sins. You think you are very good girls and boys, but when you let Jesus into your little hearts,



you see all the dust (all the naughty ways that Jesus does not like).

*The Snow Prayer*—When Jesus comes into your heart, you will pray the "snow prayer,"—"Now wash me, and I shall be whiter than snow." Then ask Jesus to stay with you and keep your heart pure and clean from all sin.

*Faith*—A gentleman was talking to a large Sunday School full of children, telling them about Jesus, and that God wants us to take Jesus as a GIFT, a SAVIOUR. The gentlemen held out a dollar bill, saying, "Any boy or girl who will take this dollar bill, may have it as a gift." No one moved, till a little girl toddled up to the platform and held out her hand. She had faith that the money would be hers, if she took it when offered. The gentleman gave her the bill, saying, "It is yours, my child."

God offers US—JESUS.

Let us—TAKE HIM.

God says—"HE IS YOURS, MY CHILD."

Outline a pair of hands. "Faith is the hand that reaches out to take the gift." You say, "Jesus is mine, although I cannot see Him, nor touch Him just now; but some day I will."

*Lesson*—Our story is about Jesus begin kind to a poor sinful woman. Jesus had shown her the sin-dust in her heart and life,

and she now loved Jesus. One day Jesus was at a feast in the home of one Simon, a Pharisee. While they were reclining at the table (describe custom), see! a woman enters, carrying an alabaster box of ointment (explain). Surely Jesus must know this woman is a sinner. Does He welcome her? Of course He does. He loves to have had people come to Him, so that He may forgive them, and help them. Tell the story.

*Golden Text*—Repeat.

*Two Debtors*—Jesus told the Pharisee a story about two men who owed money to another man. Here is the creditor (stroke). Before him stand his debtors (strokes). This one owes a lot of money to the creditor, \$500. This one owes just \$50. The creditor says, "I will forgive you both. Neither of you can pay me what you owe." Which do you think should love Him most? This poor sinful woman loved Jesus very much, because He had forgiven her many sins, and she did what she could to show her love. Jesus welcomed her, and received her gift gladly. How can we show our love to Jesus who is so loving to us?

*Something to Draw at Home*—Draw a banner—JESUS WELCOMES SINNERS.

*Something to Remember*—Jesus welcomes me.

### SUPERINTENDENT'S BLACKBOARD REVIEW

# THE SAVIOUR SEPARATIST INNER

Three figures stand out in this Lesson, as if drawn by the pencil of a skilful artist. Take, first, the woman who came into the room where Jesus was sitting at a Pharisee's table. Following the Lesson (v. 37), we shall call her THE SINNER (Print). Her evil life was known throughout the city. Question about her actions. Who found fault with Jesus for allowing the woman to touch Him? Simon the Pharisee. Now Pharisee just means SEPARATIST (Print). This one would have sent the woman away, and would have had Jesus send her away, as unworthy to be in the presence of respectable people. But Jesus felt very differently. He came into the world to be a SAVIOUR (Print) of just such people as this woman. He would not allow her to go away without pardon and peace. Make it plain that He is just as eager to forgive us, when we come to Him. And when we have received forgiveness, we should, like the woman, show our gratitude by loving and serving Him.

## Lesson V.

## THE PARABLE OF THE SOWER

April 29, 1906

Mark 4 : 1-20. Commit to memory v. 20. Read Matthew 13 : 1-23; Luke 8 : 5-18.

GOLDEN TEXT—The seed is the word of God.—Luke 8 : 11.

1 And <sup>1</sup> he began again to teach by the sea side; and there <sup>2</sup> was gathered unto him a <sup>3</sup> great multitude, and so <sup>4</sup> that he entered into a <sup>5</sup> ship, and sat in the sea; and <sup>6</sup> the whole multitude was by the sea on the land.

2 And he taught them many things <sup>6</sup> by parables, and said unto them in his <sup>7</sup> doctrine.

3 Hearken; Behold, <sup>8</sup> there went out a sower to sow:

4 And it came to pass, as he sowed, some <sup>9</sup> fell by the way side, and <sup>10</sup> the fowls of the air came and devoured it up.

5 And <sup>11</sup> some fell on <sup>12</sup> stony ground, where it had not much earth; and <sup>13</sup> immediately it sprang up, because it had no depth of earth:

6 But when the sun was <sup>14</sup> up, it was scorched; and because it had no root, it withered away.

7 And <sup>15</sup> some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And <sup>16</sup> other fell <sup>17</sup> on good ground, and did yield fruit, <sup>18</sup> that sprang up and increased; and brought forth, <sup>19</sup> some thirty, and some sixty, and some an hundred.

9 And he said <sup>19</sup> unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him <sup>20</sup> the parable.

11 And he said unto them, Unto you <sup>21</sup> it is given to know the mystery of the kingdom of God: but

unto them that are without, all <sup>22</sup> these things are done in parables:  
 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest <sup>23</sup> at any time they should <sup>24</sup> be converted, and <sup>25</sup> their sins should be forgiven them.  
 13 And he said unto them, Know ye not this parable? and how <sup>26</sup> their will ye know all <sup>27</sup> parables?  
 14 The sower soweth the word.  
 15 And these are they by the way side, where the word is sown; <sup>28</sup> but when they have heard, <sup>29</sup> Sa'tan cometh immediately, and taketh away the word <sup>30</sup> that was sown in their hearts.  
 16 And these <sup>31</sup> are they likewise which are sown <sup>32</sup> on stony ground; who, when they have heard the word, <sup>33</sup> immediately receive it with <sup>34</sup> gladness; <sup>35</sup> and have no root in themselves, <sup>36</sup> and so endure but for a time; afterward, when affliction or persecution ariseth <sup>37</sup> for the word's sake, immediately they are offended.  
 18 And <sup>38</sup> these are they which are sown among <sup>39</sup> thorns; <sup>40</sup> such as hear the word,  
 19 And the cares of <sup>41</sup> this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.  
 20 And <sup>42</sup> these are they <sup>43</sup> which are sown on good ground; such as hear the word, and <sup>44</sup> receive it, and <sup>45</sup> bring forth fruit, <sup>46</sup> some thirtyfold, some sixty, and some an hundred.

Revised Version—1 again he began; 2 is; 3 very; 4 boat; 5 all the multitude were; 6 in; 7 teaching; 8 the sower went forth; 9 seed; 10 birds came; 11 other; 12 the rocky ground; 13 straightway; 14 risen, it; 15 others; 16 into the; 17 growing up and increasing; 18 thirtyfold, and a hundredfold; 19 who hath; 20 parables; 21 is given the mystery; 22 Omit these; 23 haply; 24 turn again; 25 it; 26 shall; 27 the 28 and; 29 straightway cometh Satan; 30 which hath been sown in them; 31 in like manner are they that; 32 upon the rocky places; 33 joy; 34 but endure for a while; then, when tribulation; 35 because of the word, straightway they stumble; 36 these are they that have heard; 37 those; 38 that were sown upon the; 39 accept; 40 bear.

## LESSON PLAN

I. The Parable, 1-9.

II. The Questions, 10-12.

III. The Explanation, 13-20.

## DAILY READINGS

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

M.—Parable of the sower, Mark 4 : 1-9. T.—Parable of the sower, Mark 4 : 10-20. W.—Wayside hearers, Heb. 4 : 1-11. Th.—Stony ground, Acts 14 : 8-19. F.—Among thorns, 1. Tim. 6 : 9-17. S.—

Good ground, John 4 : 31-42. S.—Joy of harvest, Psalm 126.

Shorter Catechism—Review Questions, 11-14.  
 The Question on Missions—16. Who are the workers in French Evangelization? Colporteurs, missionaries and missionary teachers. These labor under the direction of a Board appointed by the General Assembly. The Secretary of the Board is also Missionary Superintendent.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson) ; 250 ; 255 ; 92 (Ps. Sel.) ; 563 (from PRIMARY QUARTERLY) ; 313.

## EXPOSITION

Time and Place—A.D. 28; shore of the Lake of Galilee, probably near Capernaum.

Connecting Links—This day's teaching came probably at the close of a second (see Mark 2 : 1-12, Lesson VIII., First Quarter) preaching tour in Galilee, which followed upon last Lesson (see Luke 8 : 1-3). Jesus employed parables, in order to sift the earnest hearers from the mere idlers or the superficially curious. Parables were hard to understand: the true disciple would ponder well to discover their meaning.

## I. The Parable, 1-9.

Vs. 1, 2. *Began again*; a new period of His ministry. *To teach by the sea* (lake) side. See Luke 5 : 1-11, Lesson VI., First Quarter. *A great multitude*; "out of every city," says

Luke (ch. 8 : 4), that is, the cities of Galilee in which Jesus had been preaching. They were attracted by His teaching and miracles. *Into a boat* (Rev. Ver.); sitting in its high bow. *Multitude . on the land*. The shore formed a natural church. All could hear, some on jutting rocks, others in rows on the curved, sloping beach. *By parables*. "Parable" means literally "a thing placed beside another." Jesus placed spiritual truths beside what He saw in nature and human life, and showed His hearers in the things seen, pictures of things unseen.

Vs. 3-9. *Behold . a sower*. It is quite possible that Jesus pointed from His boat to a man actually sowing wheat or barley within sight. *As he sowed*; scattering the

seed from a bag or basket slung under his left arm. *Some .by the way side; the hard foot-path through the unfenced fields. Fowls of the air, etc.* Birds are unusually numerous in Palestine, and especially near the Lake of Galilee. *Some .on the rocky ground* (Rev. Ver.); soil which was not deep, the rock cropping up to the surface. *Immediately . . sprang up.* The rock just below the surface formed a hotbed, holding the sun's heat, and forcing the seed. *Scorched .withered.* The roots could not penetrate into the rock, and therefore they had no protection from the sun's rays. *Some .among thorns.* The common Eastern custom was to cut or burn these down before sowing the grain, but often the roots remained, and growing up with the young grain, choked it. *Other . . on good ground;* the rich, deep loam of Palestine. A yield of a hundredfold was not an extraordinary return for the fertile plains of Galilee and Esdracdon.

## II. The Questions, 10-12.

Vs. 10-12. *Asked of him the parable.* He was not so clear and simple as usual, they perceived. *The twelve.* Jesus was surrounded by circles of disciples, the three—Peter, James and John;—"the twelve"—afterwards called "the apostles";—and "the seventy," Luke 10 : 1, 17. *Unto you is given the mystery* (Rev. Ver.); the deeper truths revealed only to those whose love and faith made them able to understand them. *Of the kingdom of God.* These hidden things concerned the growth of the kingdom. Jesus wished His disciples not to form too enthusiastic hopes for the speedy coming of the kingdom. It was God's secret purpose that it should spread slowly. *Them that are without;* mere onlookers, the idly curious. *All things .in parables* (Rev. Ver.). He will not speak plainly to them, as He does to the disciples. *That .they may see, and not perceive.* See Isa. 6 : 9. According to the prophet, unbelief brings as its punishment the loss of the power to believe. God's law works here as elsewhere. Limbs not used soon become atrophied or paralyzed. So the multitudes and the Pharisees of Galilee seem by their unbelief to be losing their power to understand Jesus.

## III The Explanation, 13-20.

Vs. 13-15. *Know ye not, etc.?* Even the disciples had very little insight, probably also but little faith. Yet they are to be the light of the world, Matt. 5 : 14. *The sower,* evidently Jesus, first of all; then the apostles and all who make known the Word of God. *The word;* His gospel. Jesus has been sowing ever since they met Him. *They by the way side.* Some of His hearers had hearts like the hard road. *Satan;* hovering ever near, like a bird of ill-omen. The truth gets no lodgment in the hearts of these "highway-men."

Vs. 16, 17. *Receive it with gladness.* A second class of Jesus' hearers were very enthusiastic, but their "emotion" did not last long. *Endure but for a time.* Their short-lived attachment gives way before affliction or persecution. *for the word's sake.* Jesus often warns His followers that He will give them little but trial in this life. Luke 14 : 25-33. Only those who could endure, would win eternal life.

Vs. 18, 19. *Cares of this world.* Jesus warned His hearers in the Sermon on the Mount (Matt. 6 : 24, 25), that they could not serve God and mammon, also to shun anxious thought. This world will soon pass away, and worry spent upon it is useless and distracting. It chokes the good seed. *Deceitfulness of riches;* the riches upon which we set so much store, are in reality dangerous, for they have no abiding value and cheat us. *Lusts of other things;* ambitions, passions, of the body or heart. This whole third class of hearers is what we call "worldly men." Jesus did not expect much from these, Matt. 6 : 19-34.

V. 20. *Good ground.* This pictures the fourth class of hearers. They have "an honest (noble) and good heart," Luke 8 : 15. Fine character makes the good soil for the seed. *Accept it* (Rev. Ver.); Luke, "keep it." *Bring forth fruit.* Luke adds, "with patience," that is, amid many trials and temptations. Thus attention, meditation and obedience are the marks of the good ground hearers.

## Light from the East

PARABLES—Stories to illustrate spiritual truth are common in all ancient literature.



Many Egyptian tales that have come down to us, begin on the ordinary level of human life, and then rise into a fanciful or metaphorical strain, which brings out, even more directly, the truth intended to be conveyed. Jewish writers say that the law was like a great palace that had many doors, so that people lost their way in it, till one of their teachers who used parables came, and he fastened a ball of thread to the chief entrance, so that all could readily find their way in and out.

**HUNDREDFOLD**—We never get so large a yield as this in any ordinary kind of grain.

### APPLICATION

*By parables, v. 2.* There is a Hindu fashion of making jewel caskets of a large number of boxes of increasing size, which fit in succession one within another with the utmost nicety. When a Rajah sends such a present to his bride, her curiosity is excited and stimulated as she opens one after another of the boxes, until at last she comes to the jewel sparkling in its nest in the centre. There is always attraction in mystery. We want what is withheld more than what is proffered. So Jesus would compel the people to listen, and think, and wonder, and guess, and discuss, and fairly puzzle and bewilder themselves, into seeking the truth.

*Hear, and not understand, v. 12.* An old Jewish proverb says that there are four kinds of readers. First, the sponges, who absorb all they read and return it again a little dirtied; second, the sand-glasses, who let the words run through them without any effect whatever; third, the strain-bags, who allow a great part to run away and retain the dregs; fourth, the diamonds, who, as these jewels reject all but the pure white light of heaven and flash it back in brilliance, select what is valuable as they read, and use it for the enlightenment of the world. We may ask ourselves, In which way do we read?

*Soweth the word, v. 14.* In the laboratory of a well equipped agricultural college you will see at one table a student patiently picking over by hand a little pile of tiny grass seed, examining it grain by

We sow about two bushels to the acre, and reap from fifteen to a hundred. But in the East they have a peculiar way of calculating. They allow one-third of the seed for the birds, another third is supposed to be destroyed by mice and insects, and only one-third actually grows. Thus, if a farmer sowed three bushels and reaped a hundred, he would have a hundredfold. Then, different kinds of grain yield different returns. A kind of durrah or white maize sometimes yields four hundredfold according to the Eastern mode of calculation, that is, four hundred bushels for every twelve sown.

**Tested Seed** grain, to separate the weeds, and select the best seed; while, at another table, the hardness of different wheat grains is being tested by an ingenious machine, and carefully registered. The aim of all this labor is to provide farmers with the very best seed to sow in their fields. During centuries upon centuries the good seed of God's Word has been producing the most blessed results in human hearts and homes and institutions. It has been thoroughly tested; we may depend upon it, so we only hear and heed it, to bring forth in us fruit that will abide and satisfy.

*By the way side, v. 15.* Hearts become hard in the same way that footpaths do, by constant trampling upon them. Vain and silly thoughts trip swiftly and tirelessly back and forward. Every indulgence of the flesh stamps with feet of iron. Rejected reproofs, omitted duties, broken promises, march ponderously upon its sensitive surfaces. As a cattle path across a meadow is lower and harder and blacker than the greensward it divides, so is the path of a bad habit upon a human heart. No grass or grain can grow upon the cattle path, nor can the good seed of the kingdom sprout in the track of an evil habit.

*Stony ground, v. 16.* The ground freezes five feet deep in a Manitoba winter. As soon as the sun of April has loosened an inch or two of the surface, the farmer hurries to sow the wheat.

**The Shallow Hearers** Then for a month or six weeks later the sunshine is gradually melting the

ice beneath the growing plant, and so drawing up moisture to feed and strengthen it. Suppose now that that ice were rock, which would not melt nor emit moisture, but grew even hotter and hotter until it shriveled and baked the tender plants! The surface soil stands for the emotions, beneath which are character and will. If these latter respond, they bless and fructify the planting of religion. If they do not, and nothing of us but our feelings has been engaged, that planting is soon scorched and parched out of existence.

*Bring forth fruit*, v. 20. Some thousands of Canadian farmers receive every year,

for purposes of experiment, seed of improved varieties of grain. This

**Only Fruit-Bearing Counts** seed they sow according to definite directions, and report the results. The reports are carefully filed and examined. They show which variety of seed has, on the average, produced the best results. And that fixes the value of the seed. It is only the fruit-bearing qualities that count. There is a record of results in heaven. It tells whether there is fruit in our lives corresponding to all our privileges. Oh, the joy that will be ours, if at the last the Lord of the harvest is satisfied with our record.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Jesus, at a crisis in His ministry, changed His method of teaching, Matt. 13 : 34. (See Exposition.) This parable shows why certain effects follow the presentation of the truth, v. 14. It might better be called the Parable of the Four Kinds of Soil, since it is not upon the sower that attention is concentrated, but upon the fate of the seed. Christian truth is dependent in its effect, upon the condition of the hearts and lives which it touches. It may be well to develop the parable and Christ's interpretation simultaneously.

1. *The Hard Soil* (v. 4), signifying people upon whom the truth has no effect at all, v. 15. Picture an Oriental field, with no fences, but with tracks crossing. Men easily get hardened on the traffic side of life. Inward truth touches them only on the outside. As well sow on a wooden table or a marble slab. Desultory thinking has much to do with the failure here. Flying thoughts prevent the truth from getting below the surface. They hear without hearing, v. 12. In this state of mind there is no receptivity. In good soil, this hardness is broken up (Ezek. 11 : 19), and the ground softened. In true hearing, the many birds of the air that distract our thoughts are dismissed, and we heed the truth.

2. *The Shallow Soil* (vs. 5, 6), signifying people upon whom the truth has a sudden effect that proves transitory, vs. 16, 17.

Describe the rock bed, with its slight layer of soil, and the rapid growth of the seed, rapidly languishing. Emotional excitability is easily stirred, and soon exhausts itself. Impulsive hearers cannot stand the glaring heat of everyday obligation. Their life is blighted by trying experiences, because they have no root in themselves. But the shallowest soil may, by divine grace, be deepened, Acts 16 : 16-18.

3. *The Dirty Soil* (v. 7), signifying people upon whom the truth has a more lasting effect that does not last, vs. 18, 19. Farmers call soil with seeds "dirty." When it is weeded, they call it "clean." Thorns in Palestine, growing with the wheat, turn white and at a distance are mistaken for wheat. The thorny ground hearer is the double-minded man of whom James speaks, James 1 : 8. The commonest weeds are (a) *Worldliness*, the "cares of this world," 2 Tim. 4 : 10; (b) *Wealth*, "the deceitfulness of riches," Mark 10 : 25; (c) *Pleasure*, "the pleasures of this life," Luke 8 : 14; 1 Tim. 5 : 6; (d) *Distraction*, "the lusts of other things," James 4 : 3. But the "dirtiest" soil may by divine grace be cleaned, John 15 : 3.

4. *The Good Soil* (v. 8), signifying people upon whom the truth has an enduring effect, v. 20. This soil is soft, deep and clean described in Luke 8 : 15 as "an honest and good heart." This honesty and goodness involve : (a) *Understanding*, Matt. 13 : 23; (b) *Receptivity*, v. 20; (c) *Permanence*, Luke 8 : 15—"keep it"; (d) *Fruitfulness*, v. 20, Rom. 6 : 22.

**For Teachers of the Boys and Girls**

The Lesson comes at the close of a preaching tour through Galilee, undertaken after the anointing in Simon's house (last Sabbath's Lesson). The twelve were with Him, also certain women, amongst whom were Mary Magdalene, and the wife of Chuza, Herod's steward, Luke 8 : 2, 3. Great crowds followed Him, and drank in His words. He is now back at Capernaum again, his own city by the sea.

Where did the multitudes now gather? What was His pulpit? Why was this chosen? The scholars who have been at an open-air service, especially at the sea or lake side, will take in the scene readily.

Get the definition of a parable: literally, "a throwing or placing side by side"—spiritual truths placed beside what might be seen in nature or in daily life. Parables made these truths more easily understood by those who wanted to understand, and harder for those who did not want to. How many parables in this group? Have the scholars count them in Matt. ch. 13.

Perhaps these headings may brighten up a very familiar passage:—

1. The greatest Sower in the world. Who is the "sower" of v. 3? Jesus, Himself, Matt. 13 : 37. All who preach or teach

the word (v. 14) are His fellow-husbandmen.

2. The widest seed-sowing in the world. How wide is the sowing to be? Mark 16 : 15. The soil is men's hearts. What a variety of soils: bring out by questions the different soils mentioned in vs. 4-8. What shall the harvest be? The seed is good; but the soils? We shall see.

3. The direst crop-failure in the world. Three sorts of soil that bear no crop: go over them one by one, with the reasons why,—the wayside (vs. 4, 15), stony ground (vs. 5, 6, 16, 17), and the thorny ground (vs. 7, 18, 19). There is a fine opportunity for a heart-to-heart talk with the class on the hindrances in *their* hearts, to the word. They will be quick to perceive, and, perchance, to acknowledge these; and, pray God! to seek their removal.

4. The greatest harvest in the world, v. 8. On what sort of soil? v. 20 (compare Luke 8 : 15). How great a harvest? Thirty, sixty, a hundredfold (but see Light from the East: even so, it is a great yield). What a wonderful crop of good there may be in one man's heart and life in a life time! And then think of the untold myriads into whose hearts and lives the word has brought, and will yet bring, the fruits of righteousness (compare Rev. 7 : 9).

**ADDED HINTS AND HELPS**

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

**Lesson Points**

The Book of Nature and the Book of Revelation are written by the same Hand. vs. 1, 2.

We see God's character in the Messenger even more clearly than in the message. v. 3.

If we listen only to worldly conversation, the speech of heaven will become like a foreign language to us. v. 4.

Early ripening is too often followed by swift decay. vs. 5, 6.

The best way to keep the ground free from weeds is to prevent the sowing of their seed. v. 7.

There is always a rich reward for him who sows the good seed. v. 8.

A square look at the strength and skill of the foe is the first step towards victory. v. 15.

Promptness in accepting the Saviour is of little worth unless there is also persistence in following Him. vs. 16, 17.

The greatest harvest in the world is the gospel harvest. v. 20.

**Prove from Scripture**

That we shall reap what we sow

**Lesson Questions**

[From the HOME STUDY QUARTERLY]

**Juniors**—Whither did Jesus go? Who came to Him? Where did He sit while teaching?

1-9 Tell about another time when Jesus taught from a boat. Where did the people stand? What could they likely see on the land? How was the seed sown? Name the four different kinds of soil. Now much did the good ground bring forth?

10-12 Who asked Jesus to explain the parable? What did He say He would make

known to them? How would He speak to others? Why?

13-19 How do "wayside" hearers act? "Stony ground"? "Thorny ground"? "Good ground"?

**Seniors and the Home Department**—Where had Jesus been preaching? (Luke 8: 1-3). Whom had He just healed? (Matt. 12: 22, 23.) How had the Pharisees treated Him? (Matt. 12: 24.) Who had come to visit Him? (Matt. 12: 46-50.)

1-9 What is a parable? Describe the four kinds of soil. What is said in Hebrews of fruitless soil? (Heb. 6: 7, 8.)

10-12 Why did Jesus speak in parables? What does He mean by a "mystery"? Of what mystery does Paul write? (Eph. 3: 4-6.)

13-19 Give the marks of "good ground" hearers.

### The Catechism

Ques. 11-14 (Review). The four Questions for this month form two pairs. The first pair (11,12) tell us of God's goodness to man, and the second (13, 14), of man's sin against God. The divine goodness is seen (Ques. 11) in daily care and constant provision. It appears also (Ques. 12) in the special promise of life made to man on condition of his obedience. Turning to the second pair, Ques. 13 declares the sad fact that man, created pure and happy, fell from

that blessed condition through sin. This is followed naturally by Ques. 14, which makes known to us what sin is. What a contrast between the providence of God and human sin! Refusing to obey, and actually transgressing, the holy law of such a God as our Creator and Father—there could surely be nothing more unworthy.

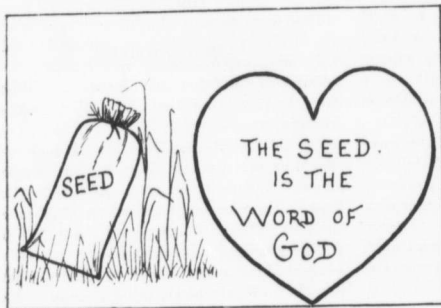
### The Question on Missions

Ques. 16. When the Swiss colporteurs arrived in Canada 65 years ago, they found about 75 per cent. of the people unable to read. The colporteur became the teacher, for the time, and taught many families to read, with the Bible as the only text-book. There is still living one of the early converts, who can read his hymn book and Bible with ease, but no other book. The mission school became a necessity, and the necessity continues; but in a less degree, for 70 per cent. of the people can now read. As the work of the colporteur grew and the number of families increased who needed instruction and oversight, the missionary was called in, who gave himself to the work of preaching and pastoral ministrations. With few exceptions, all the workers under the Board of French Evangelization are Canadians, and have been trained, in whole or in part, at the Pointe-aux-Trembles School and the Presbyterian College, Montreal.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus teaching how to hear His Word.

*Introduction*—Have any of your garden flowers peeped out after their long winter sleep? Perhaps you have been helping to rake away the leaves and straw. Now the warm sunshine will do its work, and the leaves will sprout and the flowers bloom. Perhaps you have been digging a flower-bed. Was it hard? Did you find some stones? Did you rake it? Then what did you do? Here is a country road. On either side are fields (outline). In the springtime the farmer goes out to sow his seed. He carries good seed, and hopes for a good harvest



*The Wayside*—As he goes along some seed falls by the wayside.

*Stony Ground*—This field is stony, but he scatters his seed, and goes on to the next field.

*Among Thorns*—Here he sows the seeds among thorns, and goes on to the next field.

*Good Ground*—Ah! This field has no stones, no thorns. He sows his seed.

*Lesson*—Describe the scene while Jesus teaches the parables, v. 1.

*Golden Text*—Print and repeat (outline a Bible).

**THE SEED**—The Seed is the Word of God.  
**THE SOWER**—Anybody who tells Others the Words of God.

**THE GROUND**—The Hearts of all People.

**THE HARVEST**—Your minister, Sunday School teacher, your father or mother, perhaps some of your young friends, are trying to sow the good seed in your little hearts. That means teaching you the words of God and Jesus. What shall the harvest be?

*By the Wayside*—Satan is always looking out for this seed. He does not want it to grow. He plucks it out if possible. Sometimes he puts a troublesome boy or girl beside you to keep you from listening, sometimes he makes you heedless, or makes you think of play, or some other outside things, while the teacher is trying to sow the seed.

And the seed does not get into your heart.

*Stony Ground*—Some boys and girls listen well, and learn all the verses and answer the questions and say they love Jesus. But they do not "stand up for Jesus" all the time, and soon they forget what they have heard.

*Among Thorns*—Some boys and girls learn God's word, and learn to love Jesus, but as they get bigger they sometimes love play more (illustrate), or money (illustrate), or companions (illustrate), more, and they have "no room in their hearts for Jesus."

*Good Ground*—We are glad to say that many boys and girls love God's words, and love them well, and are "doers of the word," as well as hearers. We should listen (to), learn, love, live, God's WORD.

*Little Seed Sowers*—Teach a missionary Lesson.

*A Bag of Seed*—At the close of the Lesson, let each child draw from a small sack (which should resemble a grain sack) A SEED (slips of paper folded, on each of which is printed a simple text, one that the child can remember and practise in daily life).

*Something to Draw at Home*—Draw a sack of seed, to recall the fields, and a Bible, to recall the seed we need in our hearts.

*Something to Remember*—I should heed Jesus' words.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

## THE FOUR KINDS OF SOIL

Print, THE FOUR KINDS OF SOIL. This, as is pointed out in, For Teachers of the Older Scholars, is a better title for the Lesson parable than the one commonly given to it. Let the scholars describe the scene—Jesus sitting in the boat, the people on the shore, a man sowing wheat or barley within sight (see Exposition). Get them also to tell about the different sorts of soil, and the fate of the seed that fell upon each. So much for the picture. Now turn to its teaching. Bring out by questioning the characteristics of the four classes of hearers: 1. Wayside—failure to receive the word into the heart at all. 2. Rocky Ground—promptness in accepting the gospel (good so far), but lack of perseverance in holding to it. 3. Thorny Ground—in whose hearts the business, money and pleasures of the world leave no room for the gospel. 4. Good Ground—who hear, receive, and obey, the word. Emphasize the importance of good hearing.

BIBLE DICTIONARY FOR SECOND  
QUARTER, 1906

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

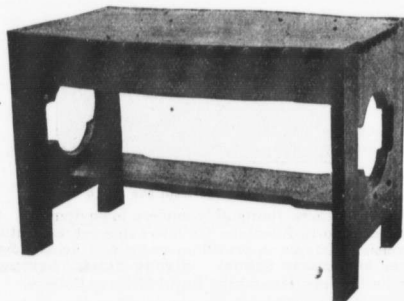
**Si'-don.** An ancient city of the Canaanites on the sea-coast, about 22 miles north of Tyre.

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

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

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

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## THE BOOK PAGE

Two books may be mentioned together as dealing with the great subject of the relation between God and man. One is, **Religion as Friendship**, by **John Mackay**, pastor of **Crescent Street Presbyterian Church, Montreal (The Westminster Company, Toronto, 243 pages, \$1.00)**. In this volume of twelve sermons the author, one of our own younger ministers, who has already won a high place as a thinker and preacher, expounds the great doctrines of our faith as expressions of friendship between the divine Creator and the human creature. For example, the doctrines of Revelation and Inspiration answer the question, How do we know the Friend? The Perseverance of the Saints is another phrase for, The Keeping Power of Friendship. The suggestiveness of the thought worked out in the sermons is apparent, and the style is always clear and interesting. The other book is, **The Witness of Sin: A Theodicy**, by **Rev. Nathan Robinson Wood, Medford, Mass. (Eliasing H. Revell Company, Toronto and New York, 151 pages, \$1.00 net)**. This is a contribution to apologetics. It starts with the facts, that sin is, and God is; and faces the problem, How can both be in the same world? The title is that of the closing chapter, the climax of the argument, in which, with considerable dialectic skill, it is shown that sin, so far from being a contradiction of, is actually a witness to, divine goodness and power.

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The kingdom of God among men is to be universal; this result shall come about by a process of growth; and, "as childlikeness is a state necessary to entrance into the kingdom, childhood is the surest and best time for that entrance": these are the three fundamental propositions of **The Kingdom in the Cradle**, by **Rev. Dr. James Atkins (Publishing House of the M. E. Church South, Nashville, Tenn., 325 pages, \$1.25)**; and the elucidation of them is followed by a thorough and most readable discussion of such topics as, The Child as a Subject of Religious Education, The Church and the Home, The Child in the Home, The Sunday School in its various functions, Religion in Popular Education. "The largest economic question in the modern church has been and still is: How shall we reach the masses? The true answer is: Reach them in the cradle, or you shall not reach them at all," is **Dr. Atkins' final word**, to which his admirable book gives its proper emphasis.

The scene of, **Brothers of Peril**, by **Theodore Roberts (Copp, Clark Company, Toronto, 327 pages, four colored illustrations, \$1.50)** is laid in Newfoundland as it was in the early centuries following its discovery by **John Cabot**. The waters about the

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island were then fighting ground for the fishing fleets of the world, which sailed to that distant corner, not for fame, but for fish. Then, also, the Beothic Indians, the native race of Newfoundland, long since extinct, were still in existence. Mr. Roberts, himself a native of New Brunswick and a brother of Charles G. D. Roberts, the novelist and poet, knows thoroughly the seas and shores of the bleak Atlantic coast. The setting of the story is picturesque, and the tale throughout throbs with real human interest. A young English cavalier, left behind by the fleet, comes on an English gentleman hiding from the law on the desolate Newfoundland shore, his daughter with him. There are sharp encounters with the Indians, perils of the sea to overcome, and a French buccaneer to vanquish, before the charming love story which runs throughout the book, comes to a glad ending.

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From the Copp, Clark Company, Toronto, come a pair of volumes of short stories, the one, **Mr. Lion of London**, by J. J. Bell, the author of *Wee Mac-Gregor* (255 pages, \$1.50), the other, **Captains All**, by W. W. Jacobs (260 pages, same price). Mr. Bell's stories have a charm all their own, and one does not read far into Mr. Jacobs' sketches of life among English sailors in port without understanding why so great a critic as Dr. Robertson Nicoll has accorded him a foremost place among the humorists of England. Both books make pleasant and wholesome reading.

"A connected Scripture narrative, clothed in as attractive a garb of language as she was able to supply and enriched with every obtainable illustration of geographical detail and archaeological discovery," is Professor Mary W. Brownson's characterization of her series, **The Old Testament Story** (Wilde Co., Boston, 75c. per volume), the first two volumes of which are now to hand, namely, "The Patriarchal Age: Genesis" (106 pages, 10 full page illustrations), and "The Development of the Nation: Exodus-Joshua" (114 pages, 7 full page illustrations). A connected narrative is what is very much needed in this day of scrappy Bible study. The garnishing from old-time lore and from modern travel freshens the setting of the stories. The illustrations are after the Wilde Co.'s high standard, and the quite unique method of treatment cannot fail to reach that very difficult and needy class, the half-grown boys and girls and the young people, for whom it is especially intended.

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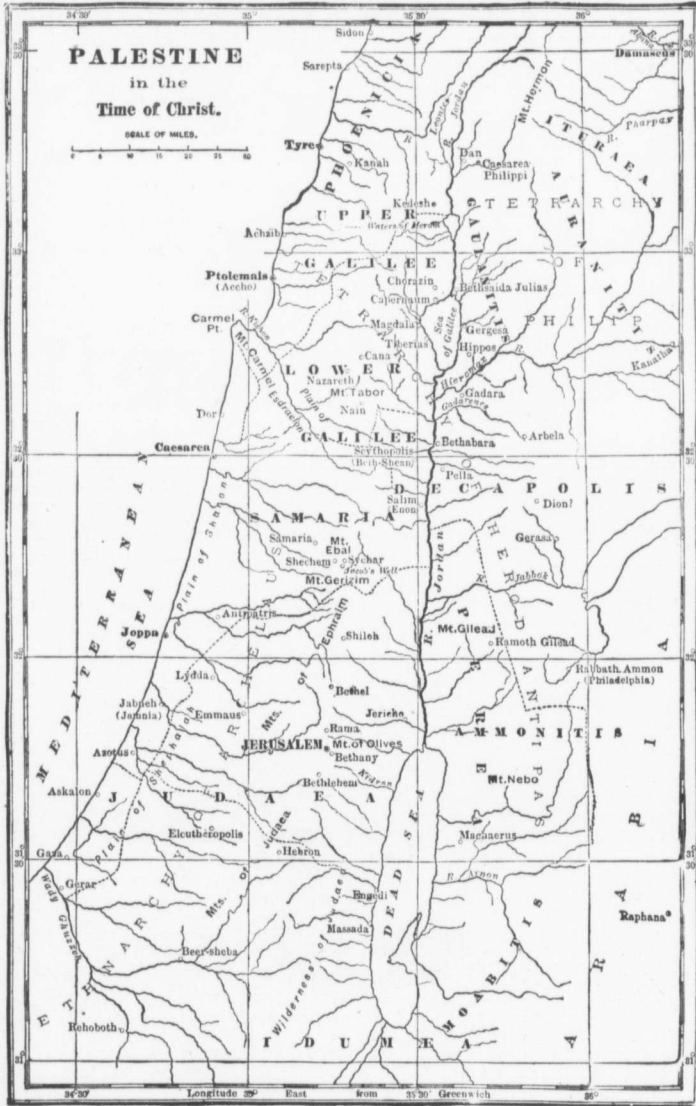
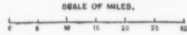
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