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TORONTO, ONT.

The Teachers Monthly

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

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No. 3

An Interesting Announcement

An interesting announcement will be found on page 146, namely, of the results of the Teacher Training Examinations for the Quarter ending with December, 1911, an announcement appearing exclusively in *THE TEACHERS MONTHLY*.

The Teacher Training Examinations, covering the five Handbooks of the First Standard Teacher Training Course and the eight Handbooks of the Advanced Standard Course, are held each Quarter, papers being sent out from the office of Rev. J. C. Robertson, Toronto, our General Secretary for Sabbath Schools, on application, and to any place where proper arrangements can be made for the carrying on of the examinations. These arrangements are simple, the main requirement being that the candidate should write in the presence of a responsible person. To those who pass an examination on any one Handbook, a Certificate is issued, and when all the Handbooks of either Course have been done, a Diploma follows.

The already wide interest in our church in Teacher Training has shown marked increase since last October, when the Teacher Training campaign was begun, the increase being indicated by the additional number who are making a thorough study of the various textbooks and taking the examinations.

The number writing on the December examination was the largest for any quarterly examination to date. Nearly as many more desired to write, but could not arrange to do so in December. A special examination was, therefore, provided for them in January, the results of which will appear in the April number of the *TEACHERS MONTHLY*.

An encouraging feature is the increasing determination to complete the Course, shown especially in the First Standard Course, the

number securing the Diploma for completion of this work in December being nine.

The additional Handbooks of the Advanced Course on Missions and Church History have also been very cordially received, and a number of those who had previously completed this Course have now taken up these additional books.

Knox Church, Stratford, of which Rev. R. Martin, B.D., is minister, deserves honorable mention, in that it has had a class taking the examination at practically every stated examination since the Teacher Training Course was instituted ten years ago.

The Sure Harvest

By Rev. John M. MacInnis, B.D.

Men are always looking for results. When these are not evident, they become discouraged. That was the case with the men in the church at Galatia. Paul endeavored to encourage them. He said to them, "You are discouraged because you do not see results from your work. Be not deceived in this matter. God is not mocked. Whatsoever a man soweth that shall he also reap. If he sows evil, his efforts must end in corruption and failure. If he sows good, his efforts must, in the nature of things, issue in that which has in it the life of the ages. So, then, while we have opportunity, let us work that which is good; there can be no doubt about the final results. If we sow we must reap. If we sow good we must reap good." This message has been almost universally used in evangelistic sermons, but it was first written to encourage the saints. Paul wanted the people at Galatia to know that there is a fundamental law in the universe which makes it impossible for honest and conscientious work to fail of result. It is this law that guarantees the

final triumph of good. No law has been more universally recognized by the great masters of thought. This is why the men who have looked deepest into life and its problems give the final victory not to the evil, but to the good. They recognize the evil and its power, but the final victory is always given to the good.

It is true that some of the masters have given a rather depressing exposition of this law. Take as examples Shakespeare's Macbeth, Hawthorne's Scarlet Letter and Stevenson's Dr. Jekyll and Mr. Hyde. They all preach a gospel of despair. What makes their message so hopeless is their powerful analysis of this very law of the harvest. They expound it wholly from the point of view of sin, and, so far as they go, there is no escaping their conclusion.

However, the primary intent of this law in human life was not to make sure the harvesting of sin. Its first, and fundamental purpose is to guarantee the harvesting of good. While it passes on the results of sin to the third and fourth generations, it secures the fruits of good to thousands of generations of them that love God. That makes the final failure of good impossible. Notwithstanding the seeming failure of much we do, we know that not a single stroke of honest, earnest work can fail of its reward. The life and death of Christ are the supreme illustration of this fact. So far as the immediate outlook was concerned they seemed one of earth's most pathetic failures. In the larger outlook of history they stand as the most sublime victory of all the ages. This great law has its sweep of fulfilment in the eternities. It makes the hooting mob of yesterday to return in silent awe to glean up the scattered ashes of seeming failures into history's golden urn.

"Careless seems the great avenger;
 history's pages but record
 Our death-grapple in the darkness
 'twixt old systems and the word;
 Truth forever on the scaffold, Wrong
 forever on the throne,—
 Yet that scaffold sways the future,
 and, behind the dim unknown,
 Standeth God within the shadow,
 keeping watch above His own,"
 Halifax, N. S.

Soul Winning

By Rev. Edward C. Currie

What work commends itself like the winning of souls? There is surely no enterprise in which the Christian should be more eager to engage than this. "He that winneth souls is wise", are words which have come down to us from a remote day, and not without benediction.

It has been thought that he is wise who wins wealth, or who obtains an enviable reputation, or who is versed in intellectual and social problems, or who extracts most pleasure out of life; but here is the suggestion that he is wise who makes it his chief business to bring men from darkness into light.

And the thought impresses us, when we remember that this was the chief business which the Master laid upon His disciples. "Follow Me", said He, "and I will make you to become fishers of men." Or again, in the final commission of the eleven, "Go, and teach all nations." And it is evident that they, and many others, esteemed this their great work, for after the Master had taken His departure, "they that were scattered abroad, went everywhere preaching the word."

It was also the business of our Lord, and it is ours to emulate His example. "He came to seek and to save that which was lost", and He never forgot His mission.

It is the business which produces the most beneficent results. In no other way can we so minister blessing and enhance the happiness of mankind. The transfer of our possessions will not do as much.

Sunday School teachers, in particular, are admitted to great privilege in this work. Two illustrations of this recently appealed to the writer.

A little girl was driving with her father one day, when an unusually severe electric storm overtook them. As the storm grew in fierceness, she said, "Papa, the Golden Text of last Sunday was, 'The Angel of the Lord encampeth round about them that fear Him, and delivereth them.'"

When little Mary Rutherford was in the grasp of scarlet fever, and hope of her recovery was gone, she interrupted the gloom,

when she said to her nurse, "My teacher said, God will never leave me nor forsake me." Surely it is a sacred mission which the teacher fulfils, who thus fortifies a child for the storms of life, and by whose ministry a gleam of light is let in upon the horizon of the future. God's angels look upon no more blessed work.

In the Book of Daniel we find words which fill the imagination and emphasize the abundant reward which awaits the soul-winner: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." People love to shine in the financial world and in society, but here is a way of shining which eclipses all others, and in this lies the Sunday School teacher's peculiar prerogative.

Richmond Hill, Ont.

The Tenfold Standard of Excellence

By Rev. A. Macgillivray

VI. A COMMUNICANTS' CLASS AT STATED PERIODS

The supreme purpose of the Sabbath School is to bring the scholars into right relations with Jesus Christ. This implies at least four things: (1) Knowledge of Him as a personal Saviour. (2) Identification with Him and His church by a public profession, sealed by participation in the Lord's Supper. (3) Growth in knowledge of Him, and likeness to Him. (4) Sharing in His work.

The teacher will always make this his aim, to bring the scholars into such right relations with Jesus Christ, and every Lesson, no matter what the special subject may be, will contribute to this end. The believing, faithful teacher will not be satisfied until every member of his class becomes enrolled as a member in full communion with the church. Experience teaches that it will be to the teacher according to his faith. It is not the will of the Father Who is in heaven that one should be lost.

The teacher, to do his best work, must have clear and accurate views of what joining the church means. Pastors, superintendents and teachers will see the great value of pastor and teachers meeting together and considering

this very point, that the nature, benefits and obligations of the sacrament of the Supper may be clearly understood.

The frequency with which a Communicants' Class should be held will depend to some extent on the size of the School. In an average School twice a year may be sufficient. In a large School there will be need for such a class for a period prior to each Communion. The class, when held, should have at least four meetings. Six will be preferable to four. The pastor should be in charge. Looking to results, there is no duty of the pastoral office of greater importance, if indeed there is one that is its equal.

Teachers will cooperate with the pastor in securing the attendance of their scholars, and surely parents who have promised to bring up their children in the "nurture and admonition of the Lord", will cooperate with both. An interested teacher will interest the scholars in the Class, and his presence in the Class will encourage not only his scholars but his pastor. The best attended, and the most profitable, Communicants' Class, in the experience of the writer, was the one that had the largest number of teachers present. It had, as a matter of course, the largest number of scholars also. From it the church received the largest addition of new members from the School. Teachers profited by attendance, their interest was deepened, their memories and hearts were refreshed, and they, in their own sphere of service, supplemented and enforced the teaching of the pastor.

Toronto

"I Wonder!"

By Rev. E. C. W. MacColl, B.A.

I wonder—whether that devoted and patient Sabbath School teacher ever dreamed that the restless boy whose mission was to ask frivolous questions, and divert the attention of his classmates from the consideration of any serious subject, would one day become a preacher of the gospel, and, for nearly two score years, aided by the divine mercy, cooperate with others in winning for Christ the energies of other like restless spirits.

I wonder—whether as teachers and ministers we would not be steadied by remembering

that some who seldom read the Bible, are attentively reading us! As when a home missionary in a gold-mining camp, conversing with the manager and urging, in reply to his criticism of faulty professors of religion, that he must have met some who were sincere, was startled by his saying: "I believe in *you*: nothing but an unselfish desire to do good could have brought you in here."

I wonder—whether the secret of success in spiritual and social service was not revealed in the reply of the hoodlum who had come under the magic of Judge Lindsey's personality, to the question as to what led him to live such a changed life: "You see it's dis way: de Judge an' me is pals; if I was to go wrong it 'ud tro' him down, an' I aint goin' to tro' him down."

I wonder—my discouraged fellow-worker, whether it will not send us back to our tasks with renewed energy and courage to remember that His eyes are gazing lovingly upon us, who said of the service of a loving heart, "She hath done what she could."

Port Moody, B. C.

How We Managed Our Mission Band

By Miss K. A. Lear

We were very much discouraged over our Mission Band. It had flourished so at first that the falling off of members was disheartening. It was a clear case of the "new broom!" Children love novelty, and avoid "duty!" They all with one consent began to make excuses: "It is too far to come after school", "I have work to do at home", etc. Those who did come were far more interested in making scrap-books, or sewing, than in any missionary items read.

We felt that "amusing" a few small girls and two boys once a month and leaving untouched the ninety scholars that gathered every week in our Sabbath School, was hardly likely to be productive of a missionary community. What were we to do? Sunday seemed to be the only day one could get them all together. We tried holding the Band after Sabbath School—with no better results. All the small boys wanted to leave with the big boys, who would not join. The

big girls had to take the little ones home, etc. We decided to experiment on a small School we conducted in another locality. They were poor children, shy and ignorant. It seemed absurd to expect them to take part in any meeting. But the Lord is greater than our difficulties, and the work is His. We organized *all* the scholars over five into a Mission Band. Closing the Sabbath School half-an-hour earlier the first Sunday of each month, we spent the extra time in missionary study. The boys and girls were given short stories or anecdotes which they read in turn. *Every one* took part. At the close of the half-hour, each one was handed a slip of paper on which was written the name of a missionary, and the country where they were working. Each in turn prayed for the person and place, given them. Each was made to feel that their particular missionary would be blessed as they prayed. Even the small boys would say simply, "Dear Jesus, please bless Mr. — and India" or "China"—as the case might be. In this way they became familiar with the missionaries' names and countries. From reading pieces, some of the older boys told the stories in their own words. Each meeting we had four or five well-told stories, which they had read up during the month. Gaining confidence, they each took pleasure in interesting the others. Practically this Mission Band ran itself. One of our boys is now studying for the ministry with the purpose of going to Korea. Several other small boys say they want to be missionaries when they grow up. The point is, that to have missionary desires, there must be missionary knowledge. Lack of interest in, and failure to support mission work is largely due to the fact that the men of to-day were not trained in their youth to take an intelligent interest in the cause. Those who criticize missionaries, and speak sceptically of missions, are usually people who know practically nothing of what they are talking about! This problem will only be solved when every boy and girl in our Sabbath Schools knows the truth about the work, and the workers.

The best way to impress these facts is to let them impart them to each other. They will not forget what they themselves read and

tell. You will find that boys who are not a particle interested when *you* are reading or telling a story, will listen carefully to one of their own number.

Of course, in large Schools there is not time for all to take part. When we began our Sunday Mission Class in our larger School, we appointed two or three from each class to take part, each teacher being responsible for the items, and seeing that every scholar

took part during the year.

There may not be great results from these methods, but, at least, no scholar can leave the School who has not heard the truth about missions. And if they do not go to the foreign field, or support the work, they can never plead ignorance on the subject as an excuse for not having done so when they meet the Lord.

Dutch Village, N. S.

CHILDREN AT CHURCH

[The first of the series of articles on the most urgent topic of The Children at Church, which was begun in the February issue was by a country minister. The article for the present month is by a city minister, a minister of a new congregation in a growing suburb, where a large number of young married people, and of families recently arrived from "the old country" are striving to make homes for themselves. The Sunday School enjoys the distinction of having the largest Cradle Roll of our Church, and possibly of any of the churches of Canada. It boasts of 440 names. The minister speaks from a successful experience in getting the children of his Sunday School to attend the church services.—EDITORS.]

II. A City Minister's Solution

By Rev. J. A. Miller, B.A.

In urban centres 15% is a liberal estimate of the number of children under twelve who attend church. In South Africa the estimate is placed at 10%, while for Britain, the Editor of the British Weekly, who has given such prominence to The League of Worshipping Children, claims that only 16% in the Free Churches, 22% in the Anglican, and 30% in Roman Catholic are in regular attendance. (Will the reader please take stock next Sunday in his own church?) Our Romish friends evidently believe that their church will be powerful only just so long as they give child life its proper place. We Protestants are safe in following them in this one particular, however much we may disagree with them on other points.

A city minister recently became much concerned about the non-attendance of his Sunday School at church, and without special announcement used the plan of taking some subject related to the Sunday School Lesson at his morning service. For the first ten minutes of the sermon he tells the basal story in the simplest language, and then emerges into the main part of his discourse.

Increased attendance of children and the greater interest of all is the gratifying result, as the following conversations indicate.

On a recent Sunday his theme was the repairing of the walls of Jerusalem. On his way home his little five-year-old laddie, who dislikes only one thing in his father—that he preaches sermons,—said, "Daddy, I liked that sermon this morning. You know I could see that man building the wall. Say! I wish you would preach another like that."

A lady said, "I am so glad you talk that way to the children."

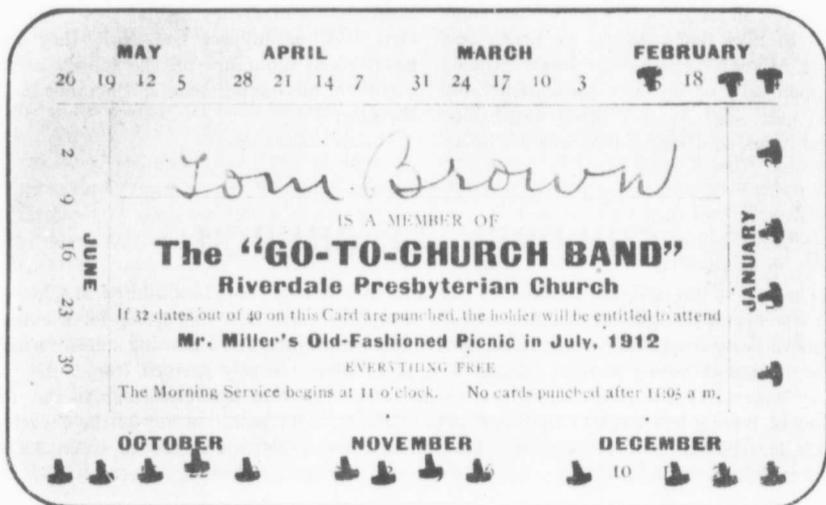
"Why?" queried the minister.

She said, "I'm one of the children. Though I have read my Bible through, that story was new to me. In the afternoon I read the whole book of Nehemiah again."

That is one attempt at the solution of the problem. As another method, the present writer has had for the past three years, a "Go-to-Church Band", each child receiving a card bearing his name, dates for the season, and the rules to be observed. Those attending thirty-two Sundays out of forty are entitled to an invitation to a special picnic. The card is for the morning service. One of the librarians of the School stands in the

lobby of the church every Sunday morning, and as the bearer of a card enters, punches out the date of that Sunday.

children not with their parents are seated near the pulpit, where they join heartily in the service of praise. Just preceding the



The service is at eleven o'clock, and to encourage punctuality the rule is made that no card will be punched after 11.05. Out of an average of 225 children of between five and twelve in the Sabbath School, there is an average of about 80 present at this church service. Some are always on hand. The

children's hymn, a story is told or a sermonette is given. In too many cases the parents are non-churchgoers, which emphasizes the need of giving the children every chance to look upon the church as an essential part of the round of life.

Riverdale Presbyterian Church, Toronto

ONE HOME DEPARTMENT METHOD

By Rev. W. J. Knox, M.A.

Our method was suggested by the local conditions. I have always felt that a minister's place in the Sunday School was with the adolescents in preference to the adults, with whom one is dealing more especially in the regular services. We have a young man and a young woman handling the Young Men's and Young Women's Classes, respectively, which compose the Senior Department, but there was no one to carry on successfully a class for those older, say from 27 or 28 up. It was to supply the lack of this Senior Adult Class, but more particularly to foster in the homes of the whole

congregation a systematic study of the Bible, that I decided to try out the method.

I arranged to take up a course on Romans—nothing like tackling something stiff; and selected Garvie's Commentary, in the Century Bible, as the textbook to be placed in the homes. I visited all the families, showed them the book and took the names of those who wished to have one to assist in their study. I had cards distributed indicating the passages to be dealt with each Sunday. Upon this passage I preach an expository sermon dealing with the leading thoughts. The people have thus the aid

of the book in preparation, and of the sermon.

In cases where there were a number of children from one home attending the Sunday School, I made clear that the first duty of the parent was to supervise and show a helpful interest in their Bible studies, because the Graded Lessons (which are in use in this School) call for daily work. If, in addition, the parents wanted to use the Commentary to assist them in their study of Romans, I took their names, but did not urge them.

In the congregation, of about 220 families, 160 books have been placed, along with cards and Home Department envelopes upon which the people are to indicate their diligence in study, and in which they are to place their offerings.

The elders distributed the books in their several districts and will collect the envelopes at the end of the Quarter.

Of ultimate results I cannot speak, but present indications are not without promise.

Pembroke, Ont.

THE SUNDAY SCHOOL COUNCIL

Under this title will appear, month by month, brief articles by leading Sunday School experts in the United States and Canada. The aim is to focus light from many minds on the problems of the School and its work. The two here given are by the Secretary of the Religious Education Association and the International Teacher Training Superintendent respectively.

Larger Classes in the Intermediate Department

By Professor Harry Beach Cope

I mention several advantages that would follow from larger classes :

First, The development of class spirit, or "gang" instinct, which cannot be carried far with classes of six or ten.

Second, The extension of class organization with its officers and committeemen. This feature appeals strongly to children of the Intermediate age. They will feel the importance of their position all the more if the class numbers twenty or thirty in its membership.

Third, The larger class, well organized, makes possible a more extensive practical programme of social and missionary work. The significance of this was never more apparent than it is to-day. The new pedagogy requires us to teach by putting the pupil to work. The church is more and more realizing the necessity for social and missionary emphasis in its message and activity. Hence the scientific pedagogy and the actual experience of the church meet in this common demand for Christianity in action.

Fourth, The larger class produces more effectual leadership among its members. The larger group makes possible the selection of better material for leaders, and in turn the heavier tasks which the larger group

imposes develop the qualities of leadership in those selected for its leaders.

Fifth, The larger class produces a higher type of teacher. The thought of instructing twenty or thirty bright boys or girls, instead of six or eight, will spur the teacher to make better preparation of the lesson, and will make it easier to teach the lesson.

Sixth, The larger class will reduce the number of teachers of the Intermediate department and make easier the task of the superintendent to meet the demand for teachers.

Trained Sunday School Pastors

By Rev. Franklin McElfresh

The pastor of one of the largest churches in a great Western city found it necessary to secure an assistant. He selected a well-trained young man, fresh from the theological seminary.

The minister, himself awake to the problems of the modern Sunday School, said to his new assistant, "Your work will be with the Sunday School, its organization, management, and the pastoral care of its scholars. The heads of our departments are carefully trained workers, but the Sunday School needs the leadership and labor of one who can give constant attention to it.

The young man replied, "I don't know anything about the Sunday School."

The minister's answer was, "You will know something about it before the end of the year."

This important church was thus compelled to employ an untrained man and educate him for this specific work. The call is constantly coming for pastors' assistants and for men specially trained in religious education for Sunday School service. And while comparatively few have such training now, the increase in the number of chairs of religious pedagogy and psychology offered in the theological seminaries gives rise to the hope that we shall soon have a ministry who will appreciate the high value of its teaching function.

In Northern Ontario

"One Sunday night", writes Mr. J. M. Mutch, B.A., Field Worker in Northern Ontario last summer, of the Synod's Sabbath School Committee, "we drove with a minister some six miles, through a rain storm, to a fortnightly appointment, where no visitor was expected. We found thirty-two persons, young and old, gathered in the living room of a low, whitewashed log cabin to hear their minister preach a 'gospel' sermon. There were about twenty children in the neighborhood and not even a public school, not to speak of a Sunday School. The boys and girls of fourteen could neither read nor write, and didn't know what a Sunday School was like. After laying the matter before the people in that crowded, poorly lighted room, and telling them about the Committee's supply offer of free Lesson Helps and papers for new and needy Schools, two women volunteered to take charge, and the people expressed their determination to help them start

and maintain this School. It was a constant wonder to us to find Sabbath Schools being maintained in so many of the outlying parts by one, two or three faithful workers.

"A couple of instances may be mentioned. In one place a girl of seventeen started, managed and taught a Sunday School of twelve children in the community, after ordering supplies at her own expense. She found difficulty in teaching the Old Testament Lessons, so she was just explaining the book in the Bible she knew best, that was the Gospel of John, and the scholars were memorizing it. This young girl was shown the First Standard Teacher Training Course, and the scholars were shown the General Assembly's Scripture Memory Passages. We believe that both will be taken up.

"In another case we drove forty miles from the railroad to visit a School which we expected to be a one-man affair, and that man the preacher. Here we found a splendid Sabbath School and a strong Adult Bible Class. We had a couple of good meetings and an excellent conference in this place."

The Beginning of the Cradle Roll

The founder of the Cradle Roll was Mrs. Juliet Dimock Dudley, of Elizabeth, N. J. It dates from 1883.

"The term Cradle Roll", says Mrs. Dudley, "was first given to the list of babies in the back of our visiting book. In my annual round of calls I would ask each mother if she would allow me to enter the full name of the baby and the date of his birth on my Cradle Roll, that I might remember his birthday and let the older children have an interest in his promotion to our regular class roll."

HOW THE WORK GOES ON

Friends of the Home Department idea in Bible Study will be interested to learn that at the San Francisco International Convention in June last, the number of members reported in the Home Department was 1,530,065, an increase of half a million since the Louisville Convention of three years before.

Congregationalists in the United States have come to believe so thoroughly in the need of trained Sunday School workers, that several of their Colleges have introduced into the college curriculum elective courses for prospective Sunday School teachers. An extension course in Sunday School pedagogy

is now offered by the University of South Carolina.

During his recent successful Sunday School trip through Britain, Marion Lawrance was asked at one place to give his views concerning "Decision Day." The gist of his reply was that, "there is something more needed in the Sunday School to-day than to appoint times and discuss methods of winning souls, and that is to create a desire in the hearts of teachers to win souls."

The Sabbath School Committee of the Church of Scotland, encouraged by the high measure of success which has attended the first year of its Teacher Training Scheme, have decided unanimously that it should be continued. The plan of study has been framed to give instruction in : (1) the principles of teaching which gain and keep the attention of the child ; (2) the reasons for the faith we profess ; (3) the teachings of our Lord.

In an address which he recently delivered at Greenock, Scotland, Professor Denney referred to the difficult problem of the church and the young. He believed that an ideal way of solving the problem was for parents to bring the children to church. They liked to be where their fathers and mothers were—there were no two ways about that. Of course, if the parents neglected the church, the problem of the young was an insoluble one. Mark the "*of course*."

The World's Seventh Sunday School Convention will be held in Zurich, Switzerland, in the spring of 1913. The General Secretaries of the Association, Rev. Carey Bonner and Mr. Marion Lawrance, recently completed a three-months' tour of Great Britain, bringing encouragement and inspiration to great gatherings of Sunday School workers. The Waste Material Department of the World's Association has brought over thirteen hundred Schools or classes into touch with as many points in mission fields furnishing them with Sunday School material free of expense.

At the convention of the Manitoba Sunday School Association, held a short time ago in Portage la Prairie, there was introduced an interesting innovation in the form of an Installation Service of the newly elected officers. The service was conducted by the Rev. D. Christie of Winnipeg, who elicited the promise of loyalty and faithful service from the officers standing on the platform before the large congregation of delegates and visitors. This is said to be the first service of the kind in any Provincial or State Association and it is likely to become an institution. Rev. Dr. Thurlow Fraser, of Portage la Prairie, is the President of the Association for this year.

At the meeting of the Sunday School Council of Evangelical Denominations of the United States and Canada, held in Toronto, January 23-25, many notable and able papers were read by men and women experts in Sunday School work. The papers and the resulting discussions were all practical and inspiring. Perhaps the most vital meeting of the Council was that in which the Home, the Sunday School and the Church were treated in three convincing addresses. Rev. Alexander Macgillivray, of Toronto, dealt with The Supremacy of the Home in Religion, showing how it was, and is and shall be the basal and essential institution in all true and ennobling religious thought and life. He was followed by Rev. M. S. Littlefield, of Brooklyn, in a presentation of The Promotion of Religious Education in the Home. The old and tried custom of the parents leading the children into the paths of truth and piety by precept and example, were commended, and it was pointed out that by means of The Home Department of the Sunday School this can now be done better than ever before. The Sunday School and Public Worship, was the subject of an admirable address from Rev. Dr. Fout, of Dayton, Ohio. Dr. Fout deprecated the tendency to substitute the Sunday School for the church services, and argued for a deeper concern in the heart of parents and Sunday School leaders to see that the children grow up in an unbroken sympathy with the church as it meets for public worship.

* AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SILENCE.

II. PRAYER. Closing with the Lord's Prayer repeated in concert.

III. DOXOLOGY (Hymn 615, Book of Praise).

Praise God from whom all blessings flow :
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost. Amen.

IV. RESPONSIVE SENTENCES. Psalm 100.
Superintendent. Make a joyful noise unto the Lord, all ye lands.

School. Serve the Lord with gladness : come before His presence with singing.

Superintendent. Know ye that the Lord He is God : it is He that hath made us, and not we ourselves ;

School. We are His people, and the sheep of His pasture.

Superintendent. Enter into His gates with thanksgiving, and into His courts with praise :

School. Be thankful unto Him, and bless His name.

All. For the Lord is good ; His mercy is everlasting ; and His truth endureth to all generations.

V. SINGING.

Lord, this day thy children meet
In Thy courts with willing feet :
Unto Thee this day they raise
Grateful hearts in hymns of praise.

—Hymn 574, Book of Praise

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 29, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

O little town of Bethlehem,
How still we see thee lie ;
Above thy deep and dreamless sleep
The silent stars go by :
Yet in thy dark streets shineth
The everlasting Light ;
The hopes and fears of all the years
Are met in thee to-night.

VIII. READING OF LESSON PASSAGE.

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

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 or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

I love to hear the story
Which angels' voices tell,
How once the King of Glory
Came down on earth to dwell.
I am both weak and sinful ;
But this I surely know,
The Lord came down to save me
Because He loved me so.
—Hymn 556, Book of Praise

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

III. RECITATION. In unison, all standing, Matt. 7 : 12,—“All things whatsoever ye would that men should do to you, do ye even so to them.”

IV. BENEDICTION.

V. SILENT PRAYER. All seated.

Lesson IX.

* THE CALL OF THE FIRST DISCIPLES

March 3, 1912

Mark 1 : 14-28. Study Mark 1 : 14-28 ; Luke 5 : 1-11. Read Matthew 4 : 18-22. †Commit to memory vs. 16, 17.

GOLDEN TEXT—The harvest truly is plenteous, but the labourers are few ; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matthew 9 : 37, 38.

14 Now after that John was ¹ put in prison, Je'sus came into Gal'ilee, preaching the gospel of ² the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe ³ the gospel.

16 ⁴ Now as he walked by the sea of Gal'ilee, he saw Si'mon and An'drew ⁵ his brother casting a net ⁶ into the sea : for they were fishers.

17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they ⁹ forsook their nets, and followed him.

19 And ⁷ when he had gone a little farther thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ⁸ ship mending ⁹ their nets.

20 And straightway he called them : and they left their father Zeb'edee in the ⁸ ship with the hired servants, and went after him.

21 And they ¹⁰ went into Capernaum ; and

Revised Version—¹ delivered up ; ² Omit the kingdom of ; ³ in ; ⁴ And passing along by ; ⁵ the brother of Simon ; ⁶ left the nets ; ⁷ going on a little further, he ; ⁸ boat ; ⁹ the ; ¹⁰ go ; ¹¹ teaching ; ¹² having authority ; ¹³ straightway ; ¹⁴ Omit Let us alone ; ¹⁵ the unclean spirit, tearing him and crying with ; ¹⁶ Omit he ; ¹⁷ What is this ? a new teaching ! with authority him went out straightway everywhere into all the region of Galilee round about.

LESSON PLAN

I. By the Sea, 14-20.

II. In the Synagogue, 21-28.

DAILY READINGS

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

M.—The call of the first disciples, Mark 1 : 14-28. T.—The call of the first disciples, Luke 5 : 1-11. W.—Moses called, Ex. 3 : 1-10. Th.—Joshua called, Josh. 1 : 1-7. F.—Samuel called, 1 Sam. 3 : 1-10. S.—Isaiah called, Isa. 6 : 1-8. S.—The disciples' great Example, John 13 : 1-15.

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

The Question on Missions—9. Is there any special effort made to reach the village women ? Lady missionaries tour among the villages, and the wives of the missionaries who accompany their husbands on tour do much in visiting and teaching the women. This work is carried on in much the same way as among the men, but includes less street work and more house to house visitation.

straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his ¹¹ doctrine : for he taught them as one ¹² that had authority, and not as the scribes.

23 And ¹³ there was in their synagogue a man with an unclean spirit ; and he cried out,

24 Saying, ¹⁴ Let us alone ; what have we to do with thee, thou Je'sus of Naz'areth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.

26 And ¹⁵ when the unclean spirit had torn him, and cried with a loud voice, ¹⁶ he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, ¹⁷ What thing is this ? what new doctrine is this ? for with authority commandeth he even the unclean spirits, and they ¹⁸ do obey him.

28 And ¹⁹ immediately his fame spread abroad throughout all the region round about Gal'ilee.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 245 ; 239 ; 35 (Ps. Sel.) ; 534 (from PRIMARY QUARTERLY) ; 242.

Special Scripture Reading—Isa. 61. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 617, The Calling of the Fishermen. For Question on Missions, I. 474, Missionary Teaching in a Zenana. (These Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Fishermen Mending Nets at Jordan's Entrance to North End of Sea of Galilee (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17 (Owners of 1911 material need only 9 new stereographs for this Quarter ; owners of both 1910 and 1911 material need only 7 new stereographs) ; 5 for March, 83c. ; less than 4 in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

EXPOSITION

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

Time and Place—A. D. 26 ; Capernaum and its neighborhood.

Connecting Links—The Lesson immediately follows the Baptism and Temptation in all the Synoptics. John supplies between them the events of a Judean ministry covering more than a year, John 2 : 13 to 5 : 47.

I. By the Sea, 14-20.

Vs. 14, 15. *John. in prison.* See ch. 6 : 17-20. *Galilee ;* the northern and most

populous of the three provinces of Palestine. *The gospel of the kingdom of God ;* Rev. Ver., "the gospel of God", that is, the good news received from God and telling of God. This was the subject of His preaching. *The time ;* the period which in God's counsel was to elapse before the Messianic kingdom should come. *Fulfilled ;* completed. (Compare Gal. 4 : 4 ; 2 Cor. 6 : 2 ; Rom. 16 : 25.) *Kingdom of God ;* the rule of God in the hearts of men. *Repent ye.* Jesus reiterates the

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

†The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

message of John. *Believe the gospel*; Rev. Ver., "in the gospel". Be believers, or have faith, on the ground of the gospel. Faith is the essential qualification of the Christian, and the gospel is the ground of faith.

Vs. 16-18. *Sea of Galilee*. The northwest shore of this sea or lake was the scene of the opening of Jesus' Galilean ministry. (See Geography Lesson.) *Simon and Andrew*; sons of Jonas or John (Matt. 16:17; John 21:15-17), belonging to Bethsaida, but living now in Capernaum. *Casting a net*; a hand-net as distinguished from a drag-net. It was circular in shape, and was thrown about and dipped down here and there on either side of the boat. *To become*; a gradual process of training. *Fishers of men*. See Jer. 16:16,—first use of parabolic language. Jesus' mission is to catch and win men for the kingdom, and send them out to do the same. *Straightway*. *followed him*. Their response was instant and complete, a hint of His peculiar attractiveness. See John 1:35-42 for their previous acquaintance with Jesus.

Vs. 19, 20. *James .and John*; a second pair of brothers for the second call. *In the ship*; in their own boat. *Mending their nets*; getting their nets ready for fishing. *Their father*. They left work, property and home. *The hired servants*; a touch peculiar to Mark. They were men of some substance.

II. In the Synagogue, 21-28.

V. 21. *Capernaum*; the headquarters of Jesus' Galilean ministry. *Straightway*; a word frequently used by Mark, whose Gospel is essentially a Gospel of action. *On the sabbath*; as was His custom, Luke 4:16. *Synagogue*; where the Jews met for worship and instruction in the law. It is not provided for in the law, and dates from the Exile. *And taught*. The service consisted of prayer, reading of scripture, and exposition by any rabbi, or, other person present competent to teach.

V. 22. *Were astonished*; a strong term, literally "were struck out of their senses". *At his doctrine*; Rev. Ver., "teaching", the manner, rather than the matter, of His discourse. *One that had authority*; with the note of personal conviction that proceeds from direct vision of the truth. *As the scribes*; the recognized expounders of the law. These

cited external authorities for their teaching, rather than their own conviction or experience.

Vs. 23, 24. *With an unclean spirit*; literally, "in", that is, in his power, under his influence. *He .we*. The demoniac speaks in the plural, as representing the whole class of demons. His personality is lost sight of. *What have we to do with thee?* Literally, "What to us and to Thee?" That is, What have we in common? *To destroy us*. The demons recognize in Jesus One who is threatening their power and has the power to destroy it. *The Holy One of God*; the Messiah. The first recognition of Christ's divine nature comes from these demons.

Vs. 25, 26. *Rebuked*; rated or charged sharply. *Hold thy peace*; literally, "be muzzled". *Come out*. This is the first case of the casting out of evil spirits wrought by Jesus. It was a function claimed by teachers of religion. (Compare Matt. 12:27 and Acts 19:13.) *Had torn him*; thrown him into a strong convulsion.

Vs. 27, 28. *Amazed*; at the sudden and complete recovery. *What new doctrine is this?* Rev. Ver., "a new teaching". The original suggests an unusual style of teaching. *With authority commandeth he*; a second source of their surprise. Jewish exorcists worked painfully by magical incantations or labored formulae; Jesus simply spoke and it was done. *His fame*; Rev. Ver., "the report of Him". *Immediately .spread abroad*; Rev. Ver., "went out straightway", spread like wildfire.

Light from the East

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

UNCLEAN SPIRIT—Was this a case of real possession, or was it a form of mental disease? If there was no demon to be cast out, how can we explain the words and acts of Jesus? Are the Gospels highly colored by the beliefs of those who wrote them, and so do not fairly represent Christ's position? Or did He go through the form of casting them out as an accommodation to the ignorance around Him? Or did He share this ignorance Himself? None of these explanations fit the facts. People then could distinguish between disease produced by a demon and the

same disease produced naturally. The demoniac here displayed a deeper spiritual insight than any religious teacher of that time. Hypnotism shows that one embodied spirit can absolutely control another, and a disembodied spirit may be able to control an embodied one. In our asylums and hospitals there are cases of mental derangement not explicable by physical law, but very like the

descriptions of demoniacal possession in the scriptures. And there are cases of such vicious and abnormal wickedness that they defy all other explanations than that the spirit of evil has got a complete mastery. Psychological research points to a numerous spiritual population in the world, and no physical explanation has so far disproved its evidence.

APPLICATION

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

John was put in prison, v. 14. But he still worked as Christ's herald. From the Island of Java comes a story of a Mohammedan village official who stole money and ran away to a remote part of the island, where he settled under an assumed name. There he found Christ in the mission. On account of his talents and good conduct he was made helper of the missionary. One day he came and asked for his dismissal. Then he told the authorities what he had done years before, and gave himself up to the police. He was sent to prison; but he preached Christ there and did much to win to Christ the hardened criminals who shared confinement with him.

The time is fulfilled, v. 15. Dr. John R. Mott says, "There is scarcely one region in the world which is not open to-day to the Christian gospel, and there is no nation to which it is not the immediate duty of the Christian church to carry it. Christianity belongs to no people or nation in particular; by virtue of the character, work and command of its Founder, it is the only religion for all mankind. Nevertheless there are still, even so many centuries after Christ's coming to the earth, one thousand millions of non-Christian people, of whom probably not more than one fifth have heard of Him with any degree of fulness and clearness. It is the church's duty to see that this long-standing reproach is completely removed."

The kingdom of God is at hand, v. 15. In the Russo-Japanese battle of Moukden, which was spread over a frontage of many miles, some divisions of the Japanese army were hard pressed at times by the enemy,

and it seemed that defeat was impending. The Japanese general knew better. He was in touch with the whole line by means of wireless telegraphy and trained signal men, and knowing the facts he was confident of victory, if his men held their ground. In the great contest to-day between Christianity and heathenism there are apparent discouragements in some parts of the field, and certain of the Christian ranks are sorely pressed by the opposing forces, but the victory of the gospel is assured, if the present plans and purposes of the church be adequately supported and pressed.

Come ye after me, v. 17. A traveler in the East writes: "Out in India, in the mountains, I have heard in the twilight hour a call from the ridge below me. Pilgrim Guides Up through the stillness came the call, and in an instant high above me came a response. Then again from a far-off ridge, higher still, sounded another call, faint but clear. What did it mean? The man below me was a traveler, and the man above and the other far away were stationary guides. When the one in the valley called, the post above answered, as if to say, 'You are in the right road; come along', and the distant one assured that all was well ahead." These guides are essential to the safety of travelers. The servants of Jesus are such guides. They are to help all pilgrims of the night to find the way home.

Fishers of men, v. 17. A man whose wife and two children went across the sea, heard that the vessel had been wrecked on the coast of England and that some of the "Saved Alone" passengers were lost. With horrible fears he waited for particulars. At last a message came. Hastily opening it, he saw his wife's name signed,

Prison
Preachers

Have Not
Yet Heard

Sure Victory

and read the word, "Saved." Tears of joy blinded him for a moment; then he looked again at the message and read, "Saved alone." "Saved alone", will not sound sweet to the ear of any who are welcomed by the Master on the further shore.

Pray ye. . . the Lord of the harvest, Matt. 9 : 38. When Dr. Alexander Duff returned to Edinburgh, he addressed a great meeting concerning the claims of India upon the Christian church. For two and a half hours he held the congregation by his appeal. Then he fainted and they carried him out. When he rallied, he said, "Take me back; I must finish my speech." "You will kill

Dr. Duff
of India

yourself if you try to speak again", his friends said. "I shall die with grief, if I don't", was his reply. So they took him back. But he could not stand up. Only this one sentence was possible for him,— "Fathers of Scotland, have you any more sons for India? I have spent my life there, and it is gone; but if there are no young men to go to India, I will go back and lay my bones there, that the people of India may know there is one man in Christian Britain who was ready to die for India." His impassioned appeal fell upon responsive ears and willing hearts, and many went out to take up the work he was laying down in that densely populated part of the world.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N. B.

In order to keep before the class the historic development of Jesus' work, begin with a reference to the Judean ministry referred to in John 1 : 19 to 5 : 47. By review bring out that the beginning of Jesus' Galilean ministry was occasioned by the imprisonment of John, which had brought about a crisis, and led to Jesus beginning in new territory. Some account of Galilee and its people will supply the necessary background. As this is a missionary Lesson special attention ought to be given to the principles applicable to mission work.

1. *The missionary message*, vs. 14, 15. Show how this is embodied in Jesus' preaching. Bring out : (a) The heart of it, "the gospel of God"—good news from God. (b) The time of proclamation. Make clear the moral and spiritual preparation implied in this. Question, what light does this throw upon history as a working out of God's plan? Compare Gal. 4 : 4; Eph. 1 : 10. (c) The social aspect of the gospel as a rule of God in men's lives. Dwell upon the Old Testament ideal of a dominant kingdom (see Dan. 2 : 44; and compare Acts 2 : 41-47) for the New Testament ideal of brotherhood and service. (d) The conditions of entrance, repentance and faith.

2. *The missionary propaganda*, vs. 16-20. See John 1 : 35-42; Matt. 4 : 18-22, and especially Luke 5 : 1-11. Consult Geography Lesson regarding the Sea of Galilee. Now deal with : (a) The kingdom as spread by Jesus' disciples. Discuss the phrase, "Come ye after Me." Emphasize the fact that the disciples' work is similar to Jesus' work in winning men. (b) The method suggested. Bring out the fact that their daily work was a preparation for this higher work. Emphasize the personal attitude, skill and patience (as in the fisherman's calling) implied. (c) The prompt response to Jesus' call. Question, how account for this? Discuss what constitutes a call from God. Is it necessarily a call to service?

3. *The missionary at work*, vs. 21-28. See Exposition regarding the synagogue and especially its teaching function. Bring out the two-fold character of Jesus' work : (a) Teaching, emphasizing the manner as intensely personal, with the power of authority. Contrast the two types of teaching, the one springing from personal knowledge, the other from external, mechanical repetition of dogma. Point out that the heart of the missionary movement is the personal experience of the missionaries, whose religious life is vital with God's light and power. (b) Healing. Get the class to discuss this case as a type of the power of evil in human life. Give attention to "demon possession", Jesus' power and authority. Show that this is the

power in missions,—Jesus' saving grace meeting the wrecked products of sin and overcoming the evil. If possible, give illustrations from some field which will illustrate this practical work.

For Teachers of the Senior Scholars

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

In this Lesson Christ appears as a preacher, the greatest preacher that ever lived. Question as to the theme of the sermons He preached. (Vs. 14, 15.) What had they in common with the sermons of John the Baptist? What new element appeared in the preaching of Jesus? Question as to the meaning of the word gospel.

1. *A Scene by the Seaside*, vs. 16-20. Picture the scene on the shores of Galilee,—two fishermen engaged in casting a net into the sea, some others in a boat mending their nets, Jesus coming and greeting them in a friendly way calling them to service. Make clear that this was not the first meeting of Jesus and these fishermen. See John 1:35-42. Show how this former meeting had prepared them for the new call. The fishermen had become disciples a good while before this at the Jordan. Note that this was a call to the service of winning men. This call comes to every disciple. Show how needful is the prayer:

"Open Thou mine eyes to see
All the work Thou hast for me."

Note the ready response of these fishermen disciples. They left all, their work, their boats, their friends, their home, and followed Jesus. It was a beautiful spirit which they manifested, and augured well for the future. Emphasize the fact that, when we realize what God wants us to do, nothing should be allowed to interfere.

2. *A Sabbath in the Synagogue*, vs. 21-28. Draw attention to the fact that Jesus never neglected public worship on the Sabbath. He had been brought up to church-going, and kept up the good habit. The exercises of the synagogue were, in that day, dry and uninteresting, but He never gave this as an excuse for staying at home. He could always get something good out of every service. Dr. Dale said once that he never went to church expecting to be helped, and came away

disappointed. Bring out by questioning, that on this particular Sabbath Jesus was the preacher, and that those present recognized a new note, a new power, in the teaching. It was a great thing to have Jesus for a preacher. May we still sit at His feet and learn of Him? Tell how the whole world is coming to sit at His feet. Make a missionary application along this line.

Get some one to tell the story of the man with the unclean spirit. In all the work of the church to-day, at home and abroad, Christ is casting out unclean spirits in such a way as to make all the world wonder. Give illustrations from actual conversions.

For Teachers of the Boys and Girls

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

Review briefly John the Baptist's public career. The stir he made, the baptism he administered to many, among them the sinless Messiah. Ask where John was when Jesus began His work in Galilee, v. 14. Ask how he came to be imprisoned (Luke 3:19, 20). Recall that such great servants of God as Joseph, Daniel and Paul had been put in prison. Compare the preaching of Jesus with John's. Both preached "Repent", but Jesus was alone in saying "Believe the gospel". Teach what the word "gospel" means, v. 15.

Now take up the interesting story of Jesus calling four fishermen, who were already His friends, to be His close companions, to learn from Him, and to labor with and for Him. Get the class to talk about fishermen and boats, and nets and the sea, and ask, Were these four fishermen learned men like the teachers of the law? Were they brave and industrious? So far as we know, none of Jesus' disciples was called from a life of idleness. Teach, that His "Come" is a loving appeal, not a stern order. Does He promise them honor, riches, ease? No, only work—the work of winning people to God. Get one of the scholars to tell what the fishermen did when called. Show why they followed Jesus straightway—because they trusted and loved Him. Teach, that, if we trust and love Jesus, we shall keep His commandments (John 14:15), and respond to His appeals, vs. 16-20.

Now picture Jesus in Capernaum going about doing good. On the Sabbath, where did Jesus go? He had formed the good habit of going to church, and He kept to it. This day in church, He helps to make the service profitable. If we go to church to help, we make the service better for ourselves and for others.

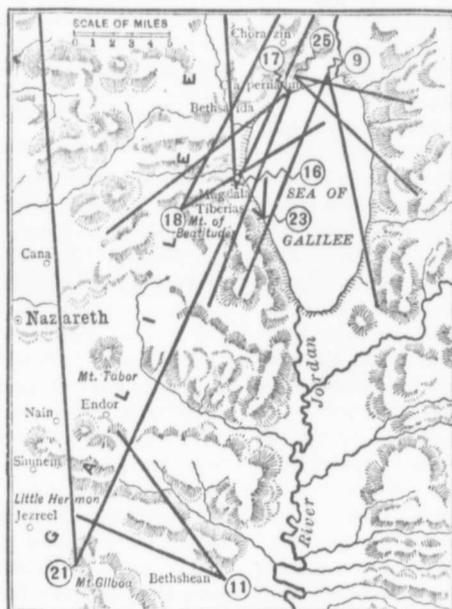
In the church that Sabbath there was a man sick because of the influence of an evil

spirit. Why did Jesus cast out the demon? Show that it was from pity of the man, and that His disciples might see Him doing this and ask for power to do the same work.

Teach, that to-day there are many in need of healing and help, and that Jesus is healing them. Tell of medical missionary work in our own and other lands. Jesus calls us to help to heal and to save in His name.

THE GEOGRAPHY LESSON

Find, on the map, the number 9. If you stand at that spot and look southward between those long, spreading lines, you have before you the same lake and hills that Jesus and His first disciples knew so well. At your feet is the lake shore, where some fishermen have spread a great net to dry. It will hold a large number of fish at once. Simon Peter used this kind of net. Beyond the net a couple of boats are drawn up close to the shore. The sail-boat is probably much like the ones owned by Peter and Zebedee. Beyond the boats (west and east) you have glimpses of high



hills. The land at the left is part of "the country of the Gadarenes", Luke 8 : 26. The ridge at the right is "beyond Tiberias", John 6 : 23. Capernaum stood about three miles from here on the western shore. When Jesus came to this district, there were a good many towns and villages along the west shore, though to-day there is only one town of any size, Tiberias.

To see the place as if you were there, use an stereograph entitled, Fishermen Mending Nets at Jordan's Entrance to North End

ADDED HINTS AND HELPS

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

Lesson Points

By Rev. P. M. Macdonald, M.A.

A prison has been the abode of many good men. v. 14.

Repentance is good, if it is accompanied by a belief in the gospel. v. 15.

God still walks among the busy of the earth, looking for those worthy of promotion. v. 16.

When Christ says, "Come", work or play may well be thrown aside. v. 17.

We cannot obey God's call too soon, for He wants us "straightway". v. 18.

The work of Christ is so vast that He needs every helper available. v. 19.

The Sabbath is kept holy by engaging in services that help men to holiness. v. 21.

The obedient one whom God instructs astonishes formal and indifferent people. v. 22.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. "Here am I; send me." God once asked for a messenger to go and preach for Him, and a prophet gave this answer. Where are the words found?

2. "Go ye into all the world, and preach the gospel to every creature", was the last message of Jesus to His disciples. Where is this command?

ANSWERS, Lesson VIII.—(1) James 4 : 7.
(2) Heb. 4 : 15.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. What does following Jesus mean?
2. What right has Jesus to our obedience?

Prove from Scripture

That Jesus honored the Sabbath.

The Catechism

Ques. 8. *God's purpose being carried out.* Question 7 speaks of God's purpose. This purpose was formed in His mind before time: it is "eternal". But it is carried out in time, and the present Question, with the following, tells us how this is done. Note that the word "executeth" is in the present tense. The carrying out of God's purpose has been going on from the beginning, and is still

going on, while we do not know how far it is from being completed. Every change that has taken place in the world, and every event in the history of its inhabitants, shows a part of the divine purpose. They all had a place in His eternal plan. Questions 9 and 10 will tell us of the two great fields, "creation and providence", in which God is executing His decrees.

The Question on Missions

By Miss Jessie Weir, Mhow, Central India

Ques. 9. The village women go about freely, few of them are shut in zenanas and many of them work in the fields. Yet if a male missionary were preaching in the village, the only way, as a rule, the women would hear would be by listening on the outskirts of the crowd or behind closed doors; so a special effort is made to reach them. The wives of the missionaries who accompany their husbands on tour do much in the way of visiting and teaching the women. Lady missionaries also tour among the villages, and the work is carried on in much the same way as among the men, only it includes perhaps less street preaching and more house to house visitation. Native Bible women accompany the missionary and are invaluable in this work. Many of them are untiring in their efforts to tell the gospel story to their village sisters.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

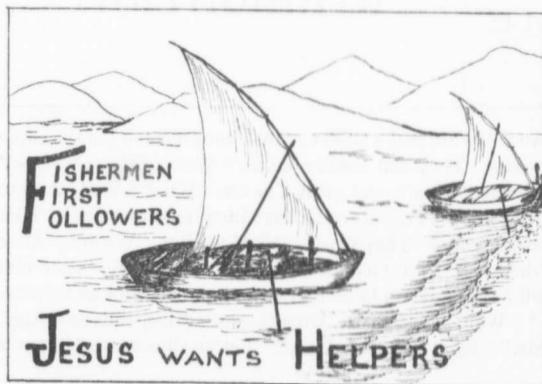
Lesson Subject—The Mighty Worker calling helpers.

Introduction—The boys will be especially pleased with our Lesson story to-day, for in it

we are going to hear about boats and fishermen. Describe fishing with a drag-net. Here are two fishing-boats on the Sea of Galilee (map) and here is that wonderful Jordan river.

Review—When we speak of the river, you will remember our Lesson story last Sunday (Recall).

After Jesus had been made ready for His great work He went about the Jordan country preaching and helping people. Then He went up here to Galilee (map).



Lesson—Picture the crowd following Jesus as He walked beside the seashore. They are eager to hear Him preach, but He could not preach because the crowd gathered too closely about Him. He sees two fishing-boats drawn up on the shore. The fishermen are mending their nets. Jesus gets into one of these boats and asks the fishermen to push the boat out a little from the land. He does so, and Jesus sits in the boat and preaches to the people on the shore, Luke 5 : 1-3.

Simon Peter and Andrew Called to Be Disciples—This boat is owned by Simon Peter and Andrew his brother. They already knew Jesus. They had followed Him and listened to Him before this, John 1 : 25-42. Jesus is going to form a little company of men who will be His close friends, and be taught by Him that they may teach others. He has made up His mind to ask Simon and Andrew to be the first to join that little company. Jesus knew that these fishermen had fished all night and caught nothing. Perhaps He wanted to try their obedience, Also He wanted them to understand His power to help them in whatever work they are doing, Luke 5 : 4-11.

After the miracle Jesus asked Peter and Andrew to come after Him and to be His followers, and at once they left their boats and nets and followed Him.

James and John Called—In this other boat are James and John mending their nets. They also had listened to Jesus, and had seen the miracle of the great draught of fishes ; and when Jesus called them to come with Him, they too left their father and their boats and nets and followed Him.

Golden Text—Speak of the need of workers in a harvest field. Especially is this true in the case of the fruit harvest. The fruit will go to waste if "pickers" cannot be had to gather it. The world is full of people. They must be gathered into Jesus' kingdom. Ministers, teachers, missionaries, men, women, children, —all are needed to gather in this great harvest of people for Jesus.

Our Work—So you see you each have work to do. Find out what *you* can do.

"Don't you wish your gentle words might lead

Some soul to look above,

Finding rest and peace and guidance

In the dear Redeemer's love ?"

Something to Think About—I should help Jesus.

FROM THE PLATFORM

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

WHEN CHRIST
CALLS
COME "STRAIGHTWAY"

Print upon the blackboard the word WHEN, and a large C. Ask the school to tell the name of the greatest One in the Lesson to-day. They will answer, Jesus. What is His full name ? Jesus Christ. Explain that Christ means "King", and print CHRIST. What is it He does in this Lesson ? He CALLS disciples. (Print.) Yes, He calls four busy men to learn of Him and to help Him. How do they treat His call ? They COME (Print) to Him. When ? After a time ? No, "STRAIGHTWAY" (Print). If King George called us to-day to live near him and serve him, would we heed the call ? Yes, it would be a duty and an honor for us to obey. Would we go "straightway" to him ? Well, Jesus Christ, King George's King, calls us to-day. Listen : He says, "Come ye after Me." Shall we refuse Him ? Let us all come to Him now in prayer.

Lesson X.

JESUS THE HEALER

March 10, 1912

Mark 1 : 29-45. Study Mark 1 : 29-45 ; Matthew 4 : 23-25. Read Luke 4 : 38-44 ; 5 : 12-16 ; Matthew 8 : 1-4. Commit to memory vs. 40, 41.

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

29 And ¹ forthwith, when they were come out of the synagogue, they ² entered into the house of Simon and Andrew, with James and John.

30 ³ But Simon's wife's mother lay sick of a fever, and ⁴ anon they tell him of her.

31 And he came and took her by the hand, and ⁵ lifted her up ; and ⁶ immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were ⁷ diseased, and them that were possessed with devils.

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

34 And he healed many that were sick ⁸ of divers diseases, and cast out many devils ; and ⁹ suffered not the devils to speak, because they knew him.

35 And in the morning, ¹⁰ rising up a great while before day, he ¹¹ went out, and departed into a ¹² solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And ¹³ when they had found him, they said unto him, All ¹⁴ men seek for thee.

38 And he ¹⁵ said unto them, Let us go ¹⁶ into the

Revised Version—¹ straightway ; ² came into ; ³ Now Simon's ; ⁴ raised ; ⁵ Omit immediately ; ⁶ sick ; ⁷ with ; ⁸ he ; ⁹ Omit rising up ; ¹⁰ rose up and went out ; ¹¹ desert place ; ¹² they found him, and say unto ; ¹³ are seeking thee ; ¹⁴ saith ; ¹⁵ elsewhere into ; ¹⁶ to this end ; ¹⁷ went into their ; ¹⁸ preaching and casting out ; ¹⁹ cometh to him a leper ; ²⁰ being moved ; ²¹ he stretched forth ; ²² made clean ; ²³ straightway the leprosy ; ²⁴ strictly ; ²⁵ out ; ²⁶ the things ; ²⁷ spread abroad ; ²⁸ a.

LESSON PLAN

- I. Miracles, 29-34.
- II. Preaching, 35-39.
- III. Another Miracle, 40-45.

DAILY READINGS

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

M.—Jesus the Healer, Mark 1 : 29-38. T.—Jesus the Healer, Mark 1 : 39-45. W.—Evil spirit cast out, Mark 7 : 24-30. Th.—Hearing and speech restored, Mark 7 : 31-37. F.—The palsied healed, Luke 5 : 16-26. S.—The dead raised, Matt. 9 : 18-26. S.—Prophecy fulfilled, Luke 4 : 14-22.

Shorter Catechism—*Ques. 9. What is the work of creation ?* A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good. *Ques. 10. How did God create man ?* A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

next towns, that I may preach there also : for ¹⁶ therefore came I forth.

39 And he ¹⁷ preached in their synagogues throughout all Galilee, ¹⁸ and cast out devils.

40 And there ¹⁹ came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And ²⁰ Jesus, moved with compassion, ²¹ put forth his hand, and touched him, and saith unto him, I will ; be thou ²² clean.

42 And ²³ as soon as he had spoken, immediately the leprosy departed from him, and he was ²² cleansed.

43 And he ²⁴ straightly charged him, and ¹ forthwith sent him ²⁵ away ;

44 And saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing ²⁶ those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to ²⁷ blaze abroad the matter, insomuch that Jesus could no more openly enter into ²⁸ the city, but was without in desert places : and they came to him from every quarter.

The Question on Missions—10. How are the missionaries and their helpers received in the villages ? Sometimes they are welcomed and the message listened to gladly, sincere seekers are met, and there are earnest requests for further instruction. In some villages the people are afraid and suspicious. Sometimes the visit is received with indifference, and sometimes with opposition.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson) ; 121 ; 148 ; 38 (Ps. Sel.) ; 366 (from PRIMARY QUARTERLY) ; 151.

Special Scripture Reading—Pa. 46. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 128, Jesus Cures the Sick. For Questions on Missions, I. 475, Hindu Women Who Have Been Taught to Read the Gospel. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Unclean ! Unclean ! Wretched Lepers Outside Jerusalem (Underwood & Underwood, see page 109).

EXPOSITION

Time and Place—A. D. 26 ; Capernaum and other towns of Galilee.

Connecting Links—This Lesson immediately follows the last.

I. Miracles, 29-34.

Vs. 29-31. *Forthwith*. Rapidity is a characteristic of Mark's narrative. *They were come* ; Jesus and the four disciples. *House of Simon* ; likely this was not Jesus' first visit. *Simon's wife's mother*. Paul also refers to Peter as a married man, 1 Cor. 9 : 5. *Lay* ; literally, "was lying", prostrate, "kept her bed". *Fever* ; common in the marshy flats by the Lake. *Anon* ; Rev. Ver., "straightway". *Took her by the hand*. In

Matthew the cure is wrought by a touch (compare v. 41). *Fever left her*. The cure was instant and complete. *Ministered unto them* ; waited at table.

Vs. 32-34. *At even* ; late afternoon. *Sun did set, they brought*. They did not wish to violate the Sabbath law by doing this earlier. The Sabbath ended at sundown. *All the city* ; speaking generally. The cure of the demoniac in the synagogue had made a great sensation. *At the door* ; of Simon's house. *He healed many*. In Matthew, all are healed. *Suffered not . . . to speak*. He did not want His Messiahship yet to be revealed by any one, especially by them. *They knew him* ; as the

Messiah. On the insight of demoniacs, compare Matt. 8 : 29.

II. Preaching, 35-39.

Vs. 35-37. *In the morning, before day*; literally, "in the morning exceedingly by night", that is, long before daylight. *A solitary place*; Rev. Ver., "a desert place". The Sea of Galilee was closely surrounded with desert solitudes. *And there prayed*; "was praying". He needed rest, reflection, recuperation, after His excessively active ministry. *Followed after him*. The expression is a strong one, "hunted Him down". They were anxious and perplexed when they found Him gone, they knew not whither or why. *All men seek for thee*. Everybody wants You. They wish Him to return to Capernaum and resume His wonderful ministry of healing.

Vs. 38, 39. *Let us go*. The Rev. Ver. adds "elsewhere". *Towns*; literally, "village towns." His mission must not be confined to one place: it was national. *Therefore came I forth*. To this end came I out, or forth. Whence? from Capernaum, or from the Father? (Compare Luke 4 : 43.) Both. His divine mission was to the nation of Israel, and He left Capernaum because local demands for cures were interfering with His real work of preaching the kingdom. *Preached, cast out devils*. The casting out of demons was part of the preaching. It was the announcement of the good news that a beneficent divine power was at work greater than the forces of evil. Mark seems to suggest that Jesus wished to avoid fame as a Healer, and to give Himself over to His distinctively spiritual mission,—to preach the kingdom. Matthew, however, reports an elaborate ministry of healing, ch. 4 : 23-25.

III. Another Miracle, 40-45.

Vs. 40, 41. *There came*; when and where, we are not told. *A leper*. Leprosy was somewhat common among the Jews, Luke 4 : 27. There were several varieties of it, Lev., ch. 13. Its extreme form, elephantiasis, was the most terrible of human maladies. The disease in this case was likely a skin disease, psoriasis, offensive and distressing but not incurable. *If thou wilt, thou canst*. He did not doubt the power of Jesus to heal him, only His willingness. *Moved with com-*

passion; Jesus' pity was roused. Leprosy usually provoked feelings of repulsion. *Touched him*. Touch was regarded in early therapeutics as curative (see 2 Kgs. 4 : 34). Jesus thereby assured the man that he was healed. According to the Jewish law this involved ceremonial uncleanness (Lev., ch. 13); but with Jesus mercy was greater than ceremony.

Vs. 42, 43. *Straitly charged him*. The word involves severity. Was the man where he should not be? The law quarantined lepers. Or was Jesus afraid that notoriety as a Wonder-worker would interfere again with His work of preaching? *Sent him away*; literally, "thrust him out." Whence? The synagogue, or the crowd? We are not told. Slight agitation or embarrassment is suggested by the narrative.

V. 44. *Shew thyself to the priest*. See Lev. 13 : 49; 14 : 2, 11, 23. This was the legal procedure for securing a certificate of health. *Which Moses commanded*; in Lev. 14 : 4-7. *For a testimony unto them*. Unto whom? Either unto the priests, to show them that the Messiah was among them, or unto the people among whom his bill of health would regain for him social standing.

V. 45. *Publish it much*; with no evil motive. *The matter*; or "the word", that is: "I will; be thou made clean." *Could no more*. What Jesus feared, happened. He gained a fame that frustrated His plans of preaching in the towns of Galilee. *They came*; literally, "they kept coming", in spite of His going into retirement.

Light from the East

Towns—Robbers and the incursions of marauding tribes made the solitary farm house an impossibility in Palestine. For mutual protection, the people were compelled to live together in villages and towns which were built in strong places. The Eastern towns of to-day give us a fair picture of the communities where nearly all Christ's work was done. The streets are narrow, crooked, irregular, and sometimes arched over, and then they are like tunnels, dark, dirty and ill-smelling. Laden asses and camels brush the wares of merchants on both sides of the street, and compel the pedestrian to seek a

recess to let them pass. There are wide places here and there filled with horses, camels, packs and bales, and people talking and shouting. The houses are huddled together, often on the top of one another like the cells of an ant-hill. The inhabitants have a kind of hereditary self-government, but they are listless and apathetic, and try

to appear poor to cheat the tax-gatherer. Many diseases prevail among them, and quacks prey on the invalids. The rich are shamelessly indifferent to the sufferings of the poor, and heartlessly cruel to them. A woman of the street might still enter the house of feasting, and no one would be shocked unless she showed some signs of penitence.

APPLICATION

Straightway they tell him of her (Rev. Ver.), v. 30. A man who had long been ill was brought to the hospital in a town where a skilful surgeon practised. The

The Praying Surgeon surgeon was summoned to the bedside of the sufferer. To the

surprise of the patient, the surgeon knelt and prayed for calmness and discernment that he might help the sick one. Then he made his examination and discovered an ailment that had not before been found by any one who had treated the man. It was a serious ailment requiring an operation, to which the man consented. When the day came for the surgeon to do his work, he brought with him two other physicians, and before the work was started, he prayed for a steady hand and a strong nerve and commended the ill one to the recovering mercy of God. Then he went to his task. The operation was successful and the man was restored to health and became an earnest Christian.

She ministered unto them, v. 31. The restored one did not use her energy in some great thanksgiving tour among her friends and neighbors. Her own home and

Home Ministering

her own kin were her first concern, and with Jesus in the midst she ministered unto them at the humble table which she spread. Ministering in the home is an admirable way of helping to save the whole world. Charles Wagner in his book, *The Simple Life*, quaintly says, "They tell us now there are no such things as fairies, or that there are fairies no longer, but they know not what they say. The original of the fairies sung by poets was found, and is still found, among those lovable mortals who knead bread with energy, mend rents with cheerfulness, nurse the sick with smiles, put witching into a ribbon and genius into a stew. The triumph of a woman's

charm and talent is to be found in her power to see to it that 'the housetop rejoices and is glad'." The home needs to-day the devotion of those whom God has endowed to be home-makers.

He healed many that were sick, v. 34. When one of the great cathedral bells of England was being made, a man came to the smelting-room of the foundry where the metal was being melted, and cast a quantity of silver into the furnace. The furnace men cried out against his wasteful act, but he calmly said that when the bell had begun its work they would understand why he had put the silver into the flames. The bell showed no gleam of silver to the eye when it swung in the steeple, but when its notes pealed out, there was in them a most unusual sweetness. The gift of the silver had made the difference between harshness and sweetness. At the door of Simon's home was gathered a multitude of miserable ones. Their sighs must have been pathetic, until Jesus in His wonderful sympathy touched them and healed them, and by so doing gave them songs instead of sighs.

There came a leper . . . saying unto him, v. 40. In the palaces of earthly kings no one is supposed to speak to the king or the queen until the monarch has begun the conversation, or has asked a question. To ignore or to break this rule of the court is regarded as very bad manners, and the consequence of an offence may mean exclusion from the royal presence. Even the circles of our own gracious King George are governed by this rule of etiquette. The King of kings has no such restraining or repelling law to keep His subjects and suppliants from Him. He welcomes each and all who would have His help. No one is so poor or so sunken or so ignorant

Court Etiquette

that He will turn him away. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

See thou say nothing to any man, v. 44.

When some great success, or some great sorrow, visits us, we are inclined to publish our experience in the ears of our friends. A man whose days had gone from happiness to misery, and back again, was asked by a friend how he kept his composure and did his work so well. "No one hears your voice in complaint or in boasting; how do you manage to be so serenely silent?" He replied, "The first impulse I have in any trying experience is to seek some friend and pour my story into his ears. Then I think, if he is in sorrow, my joy will be too much in contrast, and is he is in joy, my sorrow will

be out of tune. Therefore I never tell my troubles or triumphs to man, but always to God first. The full heart is His gift, and He alone can keep it from harm."

They came to him, v. 45. The medical missionary in foreign lands to-day has people coming to him from every quarter of the land and he aids them in the power and pity of Christ. The Sick, the lame, the blind, the aged, the tormented, the starving, the ignorant and the depraved find in the missionary of Christ something to help their every need. One day, after the missionary compound had been kindly cleared of all who had come for help, an old man said to the missionary, "Your Master, good and strong; He give you something for all us poor people."

THE LESSON GRADED

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

For Teachers of Bible Classes

Begin by pointing out that this and the following Lessons form part of Mark's narrative of the healing ministry of Jesus. He gives illustrations which reveal a wonderful activity and popular interest.

1. *Healing Peter's mother-in-law, vs. 29-31.* Bring out Mark's vivid descriptions of Jesus as a Worker, His kindliness of manner, His consciousness of power. The points to call out are: (a) The subject of healing. See 1 Cor. 9:5. (b) The completeness of the cure. Discuss the attitude of Jesus to sickness. Have we a right to pray for direct healing? Is faith necessary?

2. *Other cures, vs. 32-34.* Question as to the ideas of the time concerning healing on the Sabbath. What was Jesus' view of the relation of the Sabbath to man's need? Call attention to the vast numbers healed. Is there any evidence of personal faith on the part of these? Could they be healed without such personal faith? Make clear Jesus' power over demons, and His refusal to permit their testimony to His Sonship. The lesson to enforce is that the testimony which really tells for Him is the testimony of His own people.

3. *The quiet hour, vs. 35-38.* Bring out the great drain upon Christ's energy in healing, and how He refreshed Himself. Emphasize the need of special grace, after special activity. Have the class observe the contrast between the keenness of the multitude and of His disciples that He should continue His labors and miracles at Capernaum (vs. 36, 37), and His own plan (v. 38); and the reason why.

4. *The first circuit in Galilee, v. 39.* Observe the fragmentary character of the records, when v. 39 covers an extensive preaching tour. Why is not the narrative more detailed? Make clear Jesus' method here, confining His work to synagogues, and His twofold work of preaching and healing. What guidance does this afford the missionary?

5. *The healing of the leper, vs. 40-45.* Get the class to discuss: (a) The fame of Jesus as a Healer. Current report agreed concerning His power. Bring out the leper's question as to Jesus' willingness, not His power. (b) The disease, leprosy. Compare Ex. 4:6; Lev. 13:3-6; Num. 12:10, 12; Luke 17:12; etc. Bring out the offensiveness and the hopelessness of leprosy. How like to sin! (c) Jesus' attitude, especially His sympathetic touch. Show the bearing of this upon the attitude of Christians to

human needs. (d) The divine power exhibited, v. 42. (e) The command, v. 43, 44. Did He fear a premature demonstration in His favor? Note how carefully Jesus observes the Jewish law. See Lev., chs. 13 ; 14 : 1-32. (f) The man's conduct and its consequent frustration of Jesus' plans. Show that popularity may hinder successful work.

Gather up the great facts here recorded concerning Jesus: (a) He possessed unlimited power, boundless sympathy. (b) He regarded His work as fellowship with the Father, the offer of life to all and the abolition of sin and disease.

For Teachers of the Senior Scholars

The very title of the Lesson appeals tenderly to the heart. Draw attention to this thought as expressed in the Old Testament in such passages as Ex. 15 : 26 ; Ps. 103 : 3 ; Mal. 4 : 2. Show how much of Christ's public ministry was of this nature. Man's physical ailments are embraced in Christ's work of redemption. (See Golden Text.) He is touched with a feeling of our infirmities, and will, in the end, free us from them.

1. *The Healer Working*, vs. 29-34. (a) A Sabbath afternoon's work, vs. 29-31. Get the class to tell about the cure effected that Sabbath afternoon. It was a bad case of fever. (See Luke 4 : 38.) Under ordinary circumstances, it took a good while to recover from such an attack ; but in this case the cure was immediate. Have a talk with the class about some other fevers which are harder to cure.

"Many a life is one long fever !

A fever of anxious suspense and care,

A fever of getting, a fever of fretting,

A fever of hurrying here and there."

Only Jesus can cure us of these fevers. (b) A Sabbath evening's work, vs. 32-34. Ask the scholars to turn to Hymn 366, Book of Praise, which is an excellent spiritual application of this passage.

2. *The Healer Praying*, vs. 35-38. Note that He was not too busy to pray. He could find time, or make time, for this exercise, no matter how much He had to do. It is better for us to lose some sleep than to give up praying. Discuss with the class the apparent paradox : "The more we have to

do, the more we need to pray." Advise them also to seek solitude for secret prayer. Jonathan Edwards, like the Master, had his prayer-booth in the woods. The father of Dr. Paton had his little room. A solemn stillness reigned in the home while he was there. Ask, what made the disciples follow Jesus into the solitary place. Were they not lacking in all the finer feelings, to intrude themselves into this sacred scene ? But they received no rebuke from the Master. Show how good Jesus is to us, in the face of all our blundering ways of doing things and saying things.

3. *The Healer Again Working*, vs. 39-45. Ask some one to tell the story of the leper whom Jesus cured,—of his reverence and faith and entreaty, and of Christ's tender love and compassion. Talk about leprosy as a symbol of sin,—how sin cripples and corrupts and renders man unfit for decent society. The only One able to cure mankind of this disease is the Great Physician who is mighty to save.

For Teachers of the Boys and Girls

Take a moment or two to review last day's Lesson. How many disciples had Jesus called ? Why did He call them ? Did He Himself cease to work when they became His helpers ? Where was Jesus when He healed the man with the unclean spirit ?

Now, show that the Lesson is a continuation of the story of that Sabbath when He healed the man in the synagogue. After the service was over, Simon took Jesus and the other three disciples home with him. We may all go to church with Christ, and have Him return with us and be with us always.

Ask some one to tell how Jesus spent the time in the home of Simon. How should the Sabbath be spent in our homes ? Teach that Jesus was sociable, sympathetic and helpful as a guest among His friends. Emphasize the fact that the one He recovered to health was grateful, *and showed it*, (vs. 29-31).

When the evening came, did Jesus try to escape from further work ? Show that when people were eager for His aid He was at hand to bless. Picture the scene in the

cool of the twilight, the friends of sick ones carrying and helping them to the Healer. Matthew says He healed "all", and Mark says these all were "many" in number. Show that there was no infirmity He failed to remove. What a great day that was for Him and for the poor sick and suffering ones (vs. 32-34).

Where did Jesus go before daybreak next morning? Teach that prayer and solitude help us to do our best, and are specially necessary after we have been under great strain. While He was in the quiet place of prayer, who came to Him? Now picture Him and the four going from the desert to visit the surrounding country, and bring out the kind

and helpful character of the tour (vs. 35-39).

Take up the story of the leper who was cured at a place visited on this tour. Question about lepers (see Exposition and Geography Lesson). Teach that leprosy is a picture of sin,—sad, painful and incurable. How did the leper approach Jesus? Show the reverence of his manner and his faith in Jesus' power. Then describe how Jesus felt towards him, how He touched him and how He spoke to him.

After he was cured the man was told to do three things. What were they? Did he obey? Teach that the first and last proof of real gratitude is obedience (vs. 40-45).

A COLONY OF LEPERS

In order to realize more truly what depths of misery our Master transformed into happiness, we shall visit a colony of modern lepers. They live in wretched cabins outside Jerusalem. Directly before you, and only a few feet distant, three forlorn creatures, an old man and two women, are sitting on the ground at the base of a stone wall, holding out their arms in pitiful appeal for help. Their coarse clothes are ragged and dirty; how could they be otherwise? The man has no fingers at all and one of the women has only a few stump of fingers. They could not wash nor even feed themselves in the usual manner of civilized people. One of the women has feet so swollen out of shape that she cannot stand upon them. The poor wretches can take care of themselves not much more than young babies; healthy neighbors instinctively shun them as far as possible; yet they may live in this terrible condition year after

year, shunned, helpless, hopeless, alone.

In Jesus' time well people looked on such sufferers with scorn, believing that they had committed dreadful sins and that this disease was a punishment sent by God. But the Master did not turn away in disgust. He did not frown on the poor fellow who begged for help, and tell him he was getting what he deserved. What He did was to put out His own clean, strong hand and touch the wretched lump of misery. The misery vanished, and the soul that had been shut up in the useless body found itself wearing a body as good as other men's bodies.

Do we begin to imagine how, to that leper, it seemed as if the whole world had been transformed by the touch of the life that was in Christ?

Use a stereograph entitled, Unclean! Unclean! Wretched Lepers Outside Jerusalem.

ADDED HINTS AND HELPS

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

Lesson Points

Jesus is willing to be a Guest in any home that will invite Him. v. 29.

When sickness comes, we gain much help by telling Jesus about it. v. 29.

The hand and the heart of Jesus are both made bare for man's benefit. v. 31.

The door of the compassionate is a haven

for the stricken ones. v. 33.

Prayer is the true consequence of good work and the spring of noble effort. v. 35.

God's ability and willingness to help are man's assurance of welfare. v. 40.

The touch of kindness kindles a flame of trust. v. 41.

The Master of men knows best how they can help Him—by silence or by speech. v. 44.

The disobedience of one works the hurt of many. v. 45.

Something to Look Up

1. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Where are these words of the Saviour to be found?

2. A prophet foretold that Jesus would come to bind up the brokenhearted and to proclaim liberty to the captives. Find the prophecy.

ANSWERS, Lesson IX.—(1) Isa. 6 : 8.
(2) Mark 16 : 15.

For Discussion

1. Can one ever be too busy for prayer?
2. Is sin worse than sickness?

Prove from Scripture

That Jesus is compassionate.

The Catechism

Ques. 9. *The work of creation.* God made "all things", everything material and spiritual—outside of God Himself. All things were made "of nothing." There was a time, the Bible teaches, when the world did not exist. It was "by the word of His power", that God made "all things." No agent or means outside the Godhead was required for the work of creation.

Ques. 10. *The creation of man.* Three things the Question tells us about the creation of man : (1) He was made to live with

others. Men have been created in families (see Gen. 2 : 20-23.) (2) Man was made in the image of God. Like God, he is a spirit, able to think, and choose, and distinguish between right and wrong. (3) Man was given dominion over the creatures (compare Ps. 8 : 6-8).

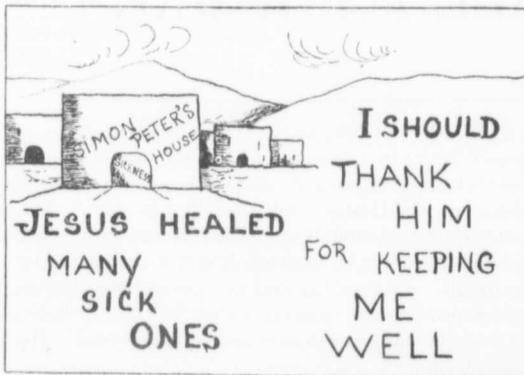
The Question on Missions

Ques. 10. The reception met with in the villages varies. Sometimes the missionary and his helpers are gladly received and their message listened to, and they are requested to come again. A second visit may result in few listeners, but increased interest on the part of the few. Here and there a sincere inquirer anxious for further instruction is met. Sometimes, especially in new villages, the people are afraid and suspicious, and only gradually is an entrance gained. Occasionally one meets with marked opposition, but more often with what is more trying still, dull indifference. In many villages, where the missionary and his workers are known, their visit is looked forward to, and besides listening to the preaching in the village, many will come to the tent. A dissatisfaction with their own religion and a growing interest in Christianity is often manifest. The visit is also welcomed as an opportunity for getting Christian books, the demand for which is increasing.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker healing many sick ones.

Introduction—As you came trotting along to Sunday School to-day, did you notice any



child on the way who was not able to come as quickly as you did? I think you often see little ones who are not able to run about and play as you do. They may be lame or deformed in some way. Are there not some children whom you know who cannot go to school, or run and play as you do? There are many sick ones in the world, many helpless ones, and in countries where Jesus is worshipped there are many ways of taking care of these and of making life easier for them.

Speak of our hospitals and kind doctors and nurses. Long ago such things were unknown and there was great suffering.

Jesus found many suffering ones as He went through the cities and villages and country places preaching, and His heart was full of pity for them, and He healed as many as came to Him. Our Lesson to-day tells about Jesus healing many sick ones.

Review—You will all remember the names of the fishermen who became the first followers of Jesus (recall Lesson). Their home was in Capernaum (sketch some houses), on the shore of the sea of Galilee.

Lesson—Now, let us think of a beautiful Sabbath day in that far-away city many hundred years ago. Let us follow Jesus as He leaves the synagogue after preaching there and goes with His disciples (names?) to the home of Simon Peter. There is sickness in this home. Simon's wife's mother (the children's grandmother) lay sick of a fever, and they tell Jesus about her. Jesus goes into the room where she lies, and bending kindly, He takes her hand and lifts her up. At once the fever leaves her and she moves about and waits upon Jesus and His friends. Jesus did not need to use medicine—His touch healed her; and the news quickly spread.

A Sunset Scene—That evening, when the sun was setting (see Exposition), from all parts of the city and country near by they brought to Jesus all who were sick, all who had evil spirits, old and young, and He healed them. Early next morning Jesus went to a quiet place to pray.

Jesus' Great Work—Jesus then kept moving about preaching everywhere. That was His great work,—to win sinners for God's kingdom. The poor leper whom Jesus cured was so full of joy that he went about telling everybody what Jesus had done for him, vs. 40-45.

Golden Text—Repeat Golden Text all together.

Good Health—It is Jesus who can cure sickness, and it is Jesus who keeps us from being sick. As you go running home to-day, and when you are playing and shouting in joyous health and strength, thank Jesus that you are well and strong, and be full of pity for those who are weak and helpless.

Our Prayer—All repeat,

"Almighty God, Thy grace proclaim,
In every clime of every name,
Let adverse powers before Thee fall,
And crown the Saviour Lord of all."

—Hymn 435, Book of Praise

Something to Think About—I should thank Jesus for keeping me well.

FROM THE PLATFORM

HE IS STILL AT WORK

Print on the blackboard, HE IS STILL AT WORK, and ask, who was it that healed Simon's wife's mother. Who healed the sufferers that were brought at the sunset hour to Simon's home? Who healed the leper of his loathsome disease? Get all the school to answer, "Jesus was the Healer." Then say, Jesus was the Healer. Ask, does He heal now? Yes, He is still at work. Tell how Christian lands have hospitals and homes to care for the sick and the poor and friendless. In these places we see wonderful things done in the name and by the power of Jesus working through His people. Speak of the work of missionaries in foreign lands. These men and women by their knowledge are changing sorrow into joy in India, China, Africa. Just as Jesus called His disciples long ago and gave them power to heal in His name, so He calls other to-day and through them *He is still at work*.

Lesson XI. THE PARALYTIC FORGIVEN AND HEALED March 17, 1912

Mark 2: 1-12. Read Luke 5: 18-26; Matthew 9: 1-8. Commit to memory vs. 9-11.

GOLDEN TEXT—Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.—Psalm 103; 2, 3.

1 And ¹ again he entered into Capernaum after some days; ² and it was noised that he was in the house.

2 And ³ straightway many were gathered together, ⁴ insomuch that there was ⁵ no room to receive them, no, not ⁶ so much as about the door: and he ⁷ preached the word unto them.

3 And they come ⁸ unto him, bringing one sick of the palsy, ⁹ which was borne of four.

4 And when they could not come nigh unto him for the ¹⁰ press, they uncovered the roof where he was: and when they had broken ¹¹ it up, they let down the bed ¹² wherein the sick of the palsy lay.

5 ¹² When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins ¹³ be forgiven ¹⁴ thee.

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

Revised Version—¹ when he entered again into; ² Omit and; ³ Omit straightway; ⁴ so that; ⁵ no longer room for them; ⁶ even about; ⁷ spake; ⁸ bringing unto him a man; ⁹ Omit which was; ¹⁰ crowd; ¹¹ whereon; ¹² And Jesus seeing their faith saith unto; ¹³ are; ¹⁴ Omit thee; ¹⁵ speak? he blasphemeth; ¹⁶ one, even God; ¹⁷ straightway Jesus, perceiving; ¹⁸ saith unto; ¹⁹ is easier; ²⁰ unto thy house; ²¹ be arose, and straightway took.

LESSON PLAN

I. Faith, 1-4.

II. Forgiveness, 5-7.

III. Healing, 8-12.

DAILY READINGS

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

M.—The paralytic forgiven and healed, Mark 2: 1-12.
T.—A song of thankfulness, Ps. 118: 14-29. W.—Forgiveness through Christ. 1 John 2: 1-6. Th.—“None other name”, Acts 4: 5-12. F.—Faith and Works, James 2: 14-24. S.—An example of faith, Luke 7: 1-10. S.—The joy of forgiveness, Ps. 103: 1-12.

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—11. Besides touring, what other methods are employed in village work?

7 Why doth this man thus ¹⁵ speak blasphemies? who can forgive sins but ¹⁶ God only?

8 And ¹⁷ immediately when Je'sus perceived in his spirit that they so reasoned within themselves, ¹⁸ he said unto them, Why reason ye these things in your hearts?

9 Whether ¹⁹ is it easier to say to the sick of the palsy, *Thy sins* ²⁰ be forgiven ²¹ thee; or to say, Arise, and take up thy bed, and walk?

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

11 I say unto thee, Arise, ²² and take up thy bed, and go ²³ thy way into thine house.

12 And ²⁴ immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Villages near the mission station are visited throughout the year. Catechists are placed in out-stations from which they can regularly visit a number of villages. Schools are opened in out-stations. The missionary makes periodical visits supervising the work.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 116; 132; 29 (Ps. Sel.); 38 (from PRIMARY QUARTERLY); 133.

Special Scripture Reading—2 Kings 5: 1-14. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 495, I Say Unto Thee Arise. For Question on Missions, I. 364, Famine Waifs Saved by Canadian Presbyterian Mission. The Center Boy is Very Bright. During his Vacation Preaches in the Villages. Does Mission Work Pay? (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, Looking Northwest from Bethan to the Hill of Moreh (Underwood & Underwood, see page 109).

EXPOSITION

Time and Place—A. D. 26; Capernaum.

Connecting Links—In the last Lesson we saw Jesus at the height of His popularity. The Synoptists now trace the growth of opposition, and in this and the Lessons following illustrate the attitude of the scribes to His teaching.

I. Faith, 1-4.

Vs. 1, 2. *Again he entered.* We have been told the circumstances of His leaving, ch. 1: 35. *In the house*; literally, “at home”, “indoors.” It was probably Simon's house. *Many were gathered.* The extraordinary incidents of His former visit were still fresh in the memory of the townspeople. *No room about the door.* The house was filled and the space about the door crowded. *Preached the word*; Rev. Ver., “spake the word”, simply and informally told the glad tidings of the kingdom of God.

Vs. 3, 4. *One sick of the palsy*; literally, “a paralytic.” *Borne of four*; carried by two pairs of bearers on a light pallet or mattress. *They uncovered the roof*; literally, “they unroofed the roof.” The roof of a house in Palestine was easily reached by an outer staircase or ladder. *Had broken it up*; literally, “dug it out.” They unroofed by digging through the tiles, laths and plaster. *Let down the bed*; by stooping down low and holding it by the corners.

II. Forgiveness, 5-7.

V. 5. *Their faith*; the faith of the paralytic and of the bearers shown by their confidence in Him and their courage and determination. *Son*; “child”, a term used of a disciple and a tender word of encouragement. *Thy sins be forgiven*; Rev. Ver., “are forgiven.” His sins may have been due to sinful excesses. Jesus speaks first of forgiveness and then of

restoration. "There is no sick man healed of his sickness, until all his sins have been forgiven him", is a quaint saying, keenly true.

Vs. 6, 7. *The scribes.* This is Jesus' first encounter with this powerful class. The official interpreters of the law would naturally be friendly at first, for His aim was the same as theirs,—to get the people ready for the kingdom of God. But He differed too radically from them in spirit and method for the favor to last. *In their hearts.* The popularity of Jesus prevented them from speaking, but one could easily see, in their faces, evidence that they were shocked, and why. *Why doth this man thus speak blasphemies?* Rev. Ver., "Why doth this man thus speak? he blasphemeth." His claim to forgive sin trenched, in their judgment, on the prerogative of God. *Who can forgive sins but God only?* Sin, in their view, was a debt to God. God alone could remit the debt, and that according to the ritual He had appointed. They thought a man could only be forgiven by making an offering—a sacrifice,—and having absolution formally pronounced by a priest.

III. Healing, 8-12.

Vs. 8, 9. *Perceived in his spirit.* They had said nothing, but He read their thought unerringly. (Compare John 2 : 24, 25 ; 21 : 17.) *Whether is it easier to say? . . . or to say?* He contrasted, not the acts themselves, but the claim to do this or that. The latter of the two was the harder claim, because it dealt with visible effects, and failure would convict the claimant.

Vs. 10, 11. *That ye may know.* "By doing that which is capable of being put to the proof, I will vindicate My right and power to do that which in its very nature is incapable of being proved" (Cambridge Bible). *Son of man.* See Dan. 7 : 13,—the Messiah. *Power ; authority. On earth ; contrasted*

with the authority of God in heaven. It was an authority committed to the Son of man. *Arise . . . and go.* Jesus bids him do two things, each a conclusive proof of recovery : rise, and walk home with thy sick bed on thy shoulders.

V. 12. *Immediately he arose.* The cure was instant, thorough, and open to every eye.

This Lesson deals with a question which was very vital in the early church,—the question of the free divine forgiveness of sins apart altogether from the works of the law. It was brought into great prominence by Paul's preaching to the Gentiles, and the incident which revealed Jesus' teaching in the matter would naturally be preserved.

Light from the East

ROOF—The roofs of good houses in the East to-day are covered with cement, which is as hard as stone and carries off the rain into the cisterns ; but the roofs of the one-story houses of the peasantry are composed of beams with brush spread over them, and this covered with matted thorns, and on the top a coat of mortar or earth rolled hard. This would not be hard to break up, but it would be accompanied with a shower of dust and dirt on those below. Luke says they let him down through the tiles. Now, Eastern roofs proper were not tiled, because people walked on them ; but there was often a veranda round the enclosed court with a roof of boards, which would be covered with tiles after the Roman custom. The court was full of people and Jesus was probably seated on the veranda, which would be higher than the court. The men bearing their sick neighbor, when they could not get through the crowd, carried him up an outside stair to the roof, removed some of the tiles from the roof of the veranda, lifted a few boards, and lowered the sick man directly in front of Jesus.

APPLICATION

Borne of four, v. 3. When John Wesley's parents lived at Epworth, one winter night the parsonage took fire. The family, hurrying out in terror, left the boy John sleeping in his attic chamber. When his condition was realized, it was too late for any one to go

The Human
Ladder

into the house to attempt the rescue of the child. There were no ladders to be found in the neighbourhood, and it seemed that his deliverance was impossible. Then it was that some of the agile men in the crowd got together and made a human ladder ; by standing on each other's shoulders the

window was reached, the child was grasped and passed down to safety only a moment before the roof fell in. When parent, teacher, preacher and friend unite in an effort to save the children, that human ladder proves an effective means under God's blessing.

They came. they uncovered the roof, v. 4. Charles Kingsley's life was one of the most beautiful and most beneficent of which there

"I had a Friend"

is any memory or any record. No class spirit, no pride of position marred the kindness of his heart to humanity. Mrs. Browning said to Kingsley, "What is the secret of your life? Tell me, that I may make mine beautiful too." The answer was of a piece with his humility and modest honesty: "I had a friend", he said. To this he ascribed his character, his influence and his power for great service. "I had a friend." Yes, our friends bear us out of our helplessness into the circle of strength. They carry us from ourselves to Christ. Their faith, their prayers, their confidence, their support are God's hands helping us to better things.

Thy sins be forgiven thee, v. 5. A leading secularist asked a Christian friend of what advantage his religion could be to the working

The Benefits of Grace

classes. "Can it heal their bodies of disease? Can it give them food?" The Christian replied, "It can do more for them than either of these." Then he quoted the answer to one of the questions in the Shorter Catechism: "The benefits which in this life do accompany or flow from justification, adoption and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end." And then he went on to say, "If any man, worker or sufferer, have assurance of God's love, peace of conscience and these other blessings, will they not mean his great advantage?"

Whether is it easier...? v. 9. Miracles look hard enough to people who cannot perform them. To a little child it seems impossible to do the things a carpenter

Still Strong

does. A Doukhabor locomotive can pull a train of fifty loaded freight cars as easily as a pony can pull an empty cart. All things are easy to infinite

wisdom and power. There is nothing Christ finds hard to do for man's good. It was said of Horace Walpole that he did everything with the same ease and tranquility as if he were doing nothing. Jesus Christ was perfect in this quality, and so He was a mystery to those around Him. He still performs the harder of the two tasks He spoke of—forgiveness of men's sins. Millions of burdened and broken hearts confess to Him and find the peace that passeth all understanding—the peace of pardon.

The Son of man hath power on earth to forgive sins, v. 10. Martin Luther once dreamed that Satan came to him and said, "So you hope to go to heaven, do you?"

Martin Luther's Dream

Now look at this and tell me what chance there is of a sinner like you ever getting in such a place as heaven." Then Satan unrolled a long piece of parchment, and on it was a list of all the sins great and small that Luther had committed in his life, and the roll went on and on, more and more lengths of it being unfolded. The Evil One laughed derisively when he saw the dismay that covered the face of Luther, and said, "I have yet more to show you", and the list lay in a heap on the floor. Then Luther rose and faced him. "It is long indeed", he said, "but when you have written down all my sins, write at the end of the list, 'The blood of Jesus Christ cleanseth us from all sin.'" At this the Evil One vanished. Many others have found that at the name of Jesus Satan and his hosts fled away and left the field to God and His people.

Immediately he arose, v. 12. We summon the physician only when we are sick. The Chinese have a better custom, paying the

A Chinese Custom

physician to keep them well and stopping the pay when they become ill. The time for us to call in the Great Physician is *now*, whether we are in joy or sorrow, sickness of body or health, for until our heart is filled with love to God, we are suffering with the worst malady that can afflict us, the malady of an evil heart of unbelief, a heart by nature at enmity to God. If we seek His help and healing, He will enable us to rise up immediately from our weakness and woe, and once cured by Him, we are well forever more.

THE LESSON GRADED

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

For Teachers of Bible Classes

The Lesson marks the beginning of the opposition of the scribes to Jesus, which at last accomplished His death. Direct the discussion along two lines :

1. *The paralytic forgiven*, vs. 1-5. Bring out : (a) Jesus' great popularity and the testimony this bears to His former work at Capernaum (see last two Lessons). (b) Jesus' main work, teaching and preaching. Healing was secondary. Discuss the reason why. (c) The bringing of the paralytic. Ask, was there moral guilt involved in his condition? Study the co-operating and co-operative faith of the paralytic's friends ; and discuss the value of such faith. (d) Jesus' attitude. He recognized faith. Whose? Discuss vicarious faith, that is, the faith of one for another. Show that our faith can result in blessing to others. Illustrate by answered prayer of parents, teachers, friends. Take up Jesus' blessing, the forgiveness of sins and the completeness of this, "are forgiven." Was the sin more serious than the disease? Did the sin cause the disease?

2. *The paralytic healed*, vs. 6-12. Place the scribes in their proper light as the opponents of Jesus. Note that the scribes had the seats of honor. See in Luke 5 : 17 that other scribes had gone from Jerusalem and Judea. It was a rally with a purpose. What led to this conflict? Differences in method and authority in teaching (Mark 1 : 22), Jesus' power to heal, His immense popularity and consequent reflection upon the scribes. Points to elicit are : (a) The definite objection to Jesus, His claim to forgive sins. The scribes regarded sin as a debt to God, to be remitted by God, and through religious leaders as the channels of God's forgiveness. (b) His searching knowledge of their hearts. See 1 Cor. 13 : 12. (c) His challenge, v. 9. Get the point clearly. Both were equally easy to say, but the latter could be tested. (d) His healing power. Emphasize the word, "power", authority committed to the Son of man on earth ; and its evidence. Compare Luke 5 : 25.

Ask why was he to take up his bed. Because there is to be no provision for a relapse. Teach that we ought to try to make it impossible ever to have a relapse.

The practical lesson is the authority of Jesus in forgiving sin and healing disease. Press home the personal obligation this brings.

For Teachers of the Senior Scholars

Picture the scene in Capernaum when it was noised abroad that Jesus had returned,—the great gathering filling the house, blocking the door. There were scenes like this in the life of George Whitefield, when the house where he was staying was filled and surrounded by people who longed to catch every word which fell from his lips. Why was Jesus so popular in Capernaum? What was He doing for the people that day? (V. 2.)

1. *An Interruption*, vs. 3-5. Get some one to describe this scene—the four men carrying the sick man, trying to get into the presence of Jesus ; the difficulties they encountered ; how they overcame these. While Jesus preached, this sick man was let down through the roof. What a serious interruption this must have been. How did Jesus look upon the incident? What had He to say to this sufferer? Do you suppose that these words were a disappointment to the sick man and his friends? Which is of greater value to us, to be cured physically or spiritually? Lead the class to see how palsy is a symbol of sin. How sin weakens man and renders him helpless. Dwell upon the love and sympathy of the four men. We can all do something to bring others to Jesus, to bring the world to Jesus. Teach specifically how our sympathy, our prayers, our time, our money, will be well invested if we take up the work of helping those who are brought low. Illustrate how this was beautifully done by Barnabas, the "Son of Consolation" (See Acts 4 : 36.)

2. *A Misinterpretation*, vs. 6-9. Who misinterpreted what Jesus had said and done? How did their reasoning fail? In what were they right? In what, wrong? Why did they not openly express their convictions? How did Jesus deal with these men? We ought to be very careful not to misinterpret

Jesus, not to interpret His life so as to make it less divine than it is, less loving, less powerful.

3. *A Complete Cure*, vs. 10-12. Why did Jesus cure this paralytic? (V. 10.) Was this the only reason? He loved to relieve suffering. He still loves to minister to us physically as well as spiritually. Teach that God's way of reaching physical trouble is often through the soul. When a sick man is made better spiritually, he has a better chance of getting better physically. Dwell upon the impression which this cure made upon the people. What impression does all this make upon us to-day?

For Teachers of the Boys and Girls

Recall, that in the last Lesson we saw our Lord going about Galilee preaching, teaching and healing. To-day we see Him back in Capernaum, no doubt at Simon's humble home. Have the class picture the small house—the eager crowd thronging the house, the yard and the street. How did He receive them? He "preached the Word", v. 2; be sure the class understands. No doubt He announced His mission, as He had done in Nazareth (see Luke 4 : 21).

As Jesus preaches in the house, who come down the street? Four men carrying another man. Why carrying him? Bring out by questions that it is because he is sick, helpless and perhaps conscience-stricken because of some sin; and that he and his kind friends, sure that Jesus has power to help him,

are determined to get close to Him. Question as to the difficulties in their way, and how these are overcome (see Exposition). The human kindness and wise and hearty co-operation of these four men appeals very strongly to boys especially. It was magnificent "team work." Vs. 3, 4.

What does Jesus first deal with—the man's body or his soul? Why does He first forgive, and only then heal? One answer is, that, without soul cleansing, bodily health means very little, v. 5.

Ask, wherein the scribes were right, and wherein wrong. Right in holding that only God can forgive sins; wrong in thinking that Jesus had blasphemed. Teach, that prejudice blinds us to the truth, vs. 6, 7.

Had the scribes spoken? How did Jesus know what they were thinking? What is His reply to their antagonism? Emphasize the fact that the healing of the man was a reward of his faith, and not intended merely to silence the scribes, vs. 8-11.

Emphasize the obedience of the healed man, v. 12. Ask, was it not very strange for Jesus to tell this man to do a thing he had been unable to do? Teach, that God does not command us without also empowering us to obey, if we are willing to try. Now ask what three things did Jesus tell the man to do? Picture him going out with a strong step, a glad heart and a happy face.

The practical lesson to enforce is the desire and power of Jesus to forgive our sin and to heal our infirmities.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

Find on the map where the number 11 indicates a place at Bethshan. If you stand at that V and look northwest between the arms of the V, you have before you a number of shabby little flat-roofed houses. Beyond the bed of a little river, a long stretch of nearly level ground extends about twelve miles away to the Hill of Moreh, sometimes called Little Hermon. Nazareth, where Jesus had lived, is only six miles beyond that hill.

The Capernaum house in which Jesus was teaching was probably larger than these poor homes at modern Bethshan, but Oriental houses are alike in being closely packed

together. Seeing these here, we can better understand how a sick man's friends might carry him over the neighboring roofs, even though the crowd in and around the house they wished to reach was too great to allow of their passing through it. If you look closely now at a nearby house you will see the ends of some poles which form the framework of the roof. It would not be a difficult matter to remove part of such a roof.

You can see this characteristic form of house-building by using a stereograph entitled, Looking Northwest from Bethshan to the Hill of Moreh.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The apostle John wrote these words. Find them.

2. Jesus once said, "I have not found so great faith, no, not in Israel." Where are the words found? Of whom were they spoken?

ANSWERS, Lesson X.—(1) Matt. 11 : 28.
(2) Isa. 61 : 1.

For Discussion

1. Is sickness always the result of sin?
2. Forgiveness more important than health.

Prove from Scripture

That faith shows itself in loving deeds.

The Catechism

Ques. 11. *The works of providence.* "The word 'providence' means literally 'fore-sight', 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). (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.

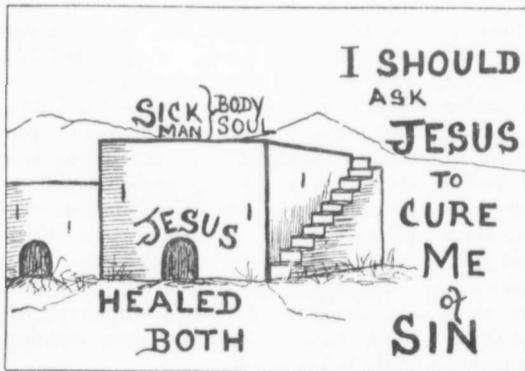
The Question on Missions

Ques. 11. Villages in the nearer neighborhood can be visited by workers from the mission station throughout the year. For the work in the more distant villages, catechists are placed in the larger centres. Surrounded by heathenism, it is a difficult post, but the consistent life of the faithful catechist is a message to the community. Day by day he comes in close touch with the life of the people, and in quiet conversation, or the more public preaching makes known the way of salvation. Schools are also opened in the out stations, and the catechist is often the teacher, or, if it is a girl's school, the catechist's wife. The missionary makes periodic visits. Besides these mission agents there is the village Christian, who, if faithful and consistent, may be the most potent agent at work for the spread of the gospel.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker healing soul and body.

Introduction—A model of an Eastern house may easily be prepared, ready to show the



class,—a small, square, paste-board box, with large doors and archway cut out. The cover of the box may be put on upside down to form a roof, the rim forming the walls of the roof. Paper may be folded to make a stairway on the outside. (See blackboard.)

Review—It was in some such house as this that Peter lived in Capernaum, where Jesus cured the woman (recall Lesson). Some of you may know others who have had sickness and who sent for the good, kind doctor,

and he made them well. But there are some diseases that doctors cannot cure, and there is a disease of the soul—called sin sickness—that no doctor can cure.

Lesson—Our Lesson story to-day tells us about a poor man who had a disease of the body called palsy (describe) which no doctor could cure, and he also had this worse disease of the soul—sin sickness. We see Jesus again in Peter's house. The place is full of people inside and outside, some coming to hear Jesus preaching, some hoping that He would heal their diseases or cure the sick ones they have brought with them.

A Sick Sinner Brought to Jesus—See! Four men are coming towards this house carrying a mattress on which lies a poor man sick of the palsy. These friends are sure that Jesus can cure him if they can get the man to Him. They cannot get through the crowd around the door. They have thought of a plan now! See! They slowly carry him up the stairway to the roof of the house, and then they uncover a bit of the roof (see Light from the East, and Exposition) and carefully lower the bed on which the sick man lies.

Soul and Body Cured by Jesus—When Jesus saw their faith, He said, "Son, thy sins be forgiven thee." That was Jesus' way of

curing his soul sickness. Some of the people (scribes, see Exposition) were saying among themselves, "How can this man forgive sins? No one but God can forgive sin!" Jesus knows what they are thinking, and He wants these people to know His power to forgive and also to heal, so He says to the sick man, "Arise, etc." (V. 12 tells the result.) The disease is cured! The man walks away, carrying his bed with him to his home, and everybody is filled with wonder at Jesus' power.

Golden Text—Repeat Golden Text.

Soul Sickness—Have little people any soul sickness? Yes! That lie that was told was a sign that the soul has a sickness. The "untruth disease" would soon destroy that soul. That angry blow was a sign that Jesus needed to be asked to cure that boy's soul of the "anger disease." That proud, selfish little girl has a soul sickness that she should ask Jesus to cure; and so on.

Hymn—Sing:

"Jesus, cleanse and save me,
Teach me to obey;
Holy Spirit, guide me
On my heavenly way."

—Hymn 581, Book of Praise

Something to Think About—Jesus can heal soul and body.

FROM THE PLATFORM

CARRIED BY COMRADES
COMMENDED BY CONFIDENCE
CURED BY CHRIST

Print on the blackboard a large C, and, with a space between them, the word BY and then another C. Ask, how did the palsied man get into the house where Christ was preaching? He was CARRIED (Print). By whom? By COMRADES (Print). Do you think he had a look of distrust on his face? Were his comrades afraid Christ could not help him? The man and his comrades had CONFIDENCE (Print) in the power and compassion of Christ. How did this confidence, which is another name for faith, affect their case? It COMMENDED (Print) them to Christ. When the man lay before CHRIST (Print) did He wait until an appeal was made to Him? No, the confidence the five men had shown and the man's need were enough in His sight, and He CURED (Print) him in his soul and his body. Jesus Christ still rewards true confidence in him. Explain that "faith" is just this confidence. Let us come to Jesus in faith, and let us bring our friends to Him also.

Lesson XII.

FEASTING AND FASTING

March 24, 1912

Mark 2 : 13-22. Read Matthew 9 : 9-17 ; Luke 5 : 27-39. Commit to memory vs. 16, 17.

GOLDEN TEXT—I came not to call the righteous, but sinners.—Mark 2 : 17.

13 And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Le'vi the son of Alpha'us sitting at the receipt of custom, and ² said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, ³ as Je'sus sat at meat in his house, ⁴ many publicans and sinners sat ⁵ also together with Je'sus and his disciples : for there were many, and they followed him.

16 And ⁶ when the scribes and Phar'isees saw him eat with publicans and sinners, they said unto his disciples, ⁷ How is it that he eateth and drinketh with publicans and sinners ?

17 ⁸ When Je'sus heard it, he saith unto them, They that are whole have no need of ⁹ the physician, but they that are sick : I came not to call the righteous, but sinners ¹⁰ to repentance.

18 And ¹¹ the disciples of John and of the Phar'isees used to fast : and they come and say unto him, Why do ¹² the disciples of John and of the Phar'isees fast, but thy disciples fast not ?

19 And Je'sus said unto them, Can the ¹³ children of the bridechamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then ¹⁴ shall they fast in ¹⁵ those days.

21 No man ¹⁶ also seweth a piece of ¹⁷ new cloth on an old garment : else ¹⁸ the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old ¹⁹ bottles : else ²⁰ the new wine ²¹ doth burst the ²² bottles, and the wine ²³ is spilled, and the ²⁴ bottles ²⁵ will be marred : but ²⁶ new wine must be put into new bottles.

Revised Version—¹ place of toll ; ² he saith unto ; ³ he was sitting at ; ⁴ and ; ⁵ down with ; ⁶ the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said ; ⁷ He eateth ; ⁸ And when ; ⁹ a ; ¹⁰ Omit to repentance ; ¹¹ John's disciples and the Pharisees were fasting ; ¹² John's disciples and the disciples of ; ¹³ sons ; ¹⁴ will ; ¹⁵ that day ; ¹⁶ Omit also ; ¹⁷ undressed ; ¹⁸ that which should fill it up taketh from it, the new from the old, and a worse rent is made ; ¹⁹ wine-skins ; ²⁰ Omit new ; ²¹ will burst ; ²² skins ; ²³ perisheth ; ²⁴ Omit will be marred ; ²⁵ they put new wine into fresh wine-skins.

LESSON PLAN

I. The Call of Matthew, 13, 14.

II. The Feast in the House, 15-17.

III. The Question of Fasting, 18-22.

DAILY READINGS

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

M.—Feasting and fasting. Mark 2 : 13-22. T.—True fasting, Joel 2 : 12-18. W.—Fruit of true fasting, Isa. 58 : 3-12. Th.—Rejoice in the Lord, 1 Chron. 16 : 23-34. F.—“Come unto me”, Isa. 55 : 1-5. S.—The Messianic joy, Isa. 65 : 17-25. S.—Fulness of joy, 1 John 1 : 1-10.

Shorter Catechism—Review Questions 8-11.

The Question on Missions—12. Have all the villages in our field in Central India heard the gospel ? No, in very many the gospel has never yet been preach-

ed. Many others are visited only at long intervals. In as many as the missionary and his helpers can overtake, the work is carried on regularly. Many more workers, both native and foreign, men and women, are greatly needed for the villages of Central India.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson) ; 210 ; 404 ; 41 (Ps. Sel.) ; 79 (from PRIMARY QUARTERLY) ; 80.

Special Scripture Reading—Isa. 42 : 1-12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 638, Jesus Eats with Publicans and Sinners. For Question on Missions, I. 90, A Small Congregation and Native Helper. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson, An Oriental Feast of Rice and Lamb at Beeroth (Underwood & Underwood, see page 109).

EXPOSITION

Time and Place—A. D. 26 ; Capernaum and its neighborhood.

Connecting Links—Last Lesson and this belong to the same group of incidents, intended to explain the growing hostility of the scribes to Jesus.

I. The Call of Matthew, 13, 14.

Vs. 13, 14. *Went forth* ; from Capernaum to the lake shore. *Levi* ; his original name ; his apostle name was Matthew (“God’s Gift”). *Receipt of custom* ; Rev. Ver., “place of toll.” The road from Damascus to the Mediterranean ran along the Lake of Galilee. Goods passed this way from the tetrarchy of Philip into that of Herod Antipas, and there was an officer for collecting customs (export duties). Levi was the custom house officer. *Follow me* ; a call to discipleship and apostleship.

II. The Feast in the House, 15-17.

V. 15. *In his house* ; likely Levi’s. *Publicans* ; tax collectors. They often took what they could get and paid to the authorities the amount required by law. Unpopular : (1) because they were the servants of a hated foreign government ; (2) because, by reason of their task, they could not keep themselves from contact with Gentiles ; (3) because they had to do Sabbath labor ; and (4) because they were too busy to go up regularly to the temple : they stood outside of religion and were regarded as little better than the heathen. *Sinners* ; a general term for Gentiles (Gal. 2 : 15), Jews who followed forbidden occupations (Luke 19 : 7, 8), or who consorted with Gentiles, in short, all non-Pharisees. *Disciples* ; pupils of a religious

teacher. *There were many*; disciples, or publicans and sinners.

V. 16. *The scribes*. Their function was to interpret and develop the law, to teach it to their pupils, and to act as judges in the Jewish courts. *Pharisees*. The word means "separatists." As a class they date from the second century B. C. They stood for complete separation from everything non-Jewish. To secure this the law must be scrupulously kept. They had an association of about 6,000 members. Most of the scribes were of this party. *Eating with the sinners* (Rev. Ver.). This complaint was frequently made against Jesus' geniality in social matters, Matt. 11 : 19 ; Luke 15 : 2 ; 19 : 7.

V. 17. *The righteous*; those who follow the way of righteousness (legal), as the scribes do, and so are reckoned as righteous. Jesus felt that He could not do these much good. *Sinners*; those who had abandoned the effort, or had never tried, to keep the letter of the law. Jesus had a special message for them, and some hope of doing them good. His message was the prophetic one of Mic. 6 : 8.

III. **The Question of Fasting, 18-22.**

V. 18. *Used to fast*; Rev. Ver., "were fasting", observing some customary fast. The stricter Jews fasted on the second and the fifth day of each week (see Luke 18 : 12). *They come*. Who? Here apparently the scribes; in Matthew the disciples of John.

V. 19. *Children of the bridechamber*; the male friends of the bridegroom, whose duty it was to keep up the merriment at the marriage festivities. The merry-making lasted several days after the wedding (see Judg. 14 : 17). *They cannot fast*; a physical and moral impossibility. So the early ministry of Jesus was a time of joy and cheer. Fasting was out of the question.

V. 20. *Taken away*; a prophecy of His violent death. *Then shall they fast*; a natural fast born of sorrow. Fasting was a recognized institution of the early church, Acts 10 : 30 ; 13 : 3 ; 14 : 23 ; 1 Cor. 7 : 5.

V. 21. Here follow two homely little sketches to illustrate v. 19, that the disciples should not fast when they are not mourning. *New cloth*; literally, "undressed" or "unfulled". *Old garment*; outworn and threadbare.

Rent is made worse. The old cloak may need mending, but ordinary prudence suggests that it should not be mended with cloth that will shrink. Our Lord is referring to the demands of the Pharisees and the disciples of John that He should command His disciples to obey the precepts of Judaism, and so to make the gospel a mere addition to the Mosaic system, on a level with the teaching of the Pharisees.

V. 22. *Putteth*; to ferment and keep. *New wine*; wine recently made. *Bottles*; literally, "skins", used as bottles. *Wine . . . spilled . . . bottles . . . marred*; Rev. Ver., "the wine perisheth, and the skins", the ill-assorted union bad on both sides. The old forms of religious life are inadequate to the new principle which Jesus brought. *New wine . . . into new bottles*; a new set of religious forms for the new religious principles.

Light from the East

* BOTTLES—Of earthenware, were common among the Hebrews, and glass ones were not unknown. The Egyptians manufactured glass from an early period and glass bottles were one of the exports of Phenicia, but must always have remained a luxury of the rich (Job 28 : 17). The Hebrews in their nomadic state found the skins of kids, goats, sheep and cows the readiest and best means for carrying liquids, and the custom continued long after their settlement. The head and the lower part of the legs were cut off, and the animal was skinned from the neck downwards, just as we draw off a tight glove, so that the skin retained the shape of the animal. The neck was fitted with a thong which opened and closed the skin, and the other openings were firmly tied with thongs. The skins intended for oil and wine were tanned with oak bark and seasoned by being hung in the smoke. Wine was generally placed in new skins before the fermentation was ended, and they stretched a little to admit of the necessary expansion, but when they had done this once, they hardened in that shape, and would not stretch any more, but would burst if subjected to the process again.

APPLICATION

Follow me, v. 14. Mountain climbers in the Canadian Rockies have to take some difficult paths when the guide calls, "Follow !", and wise climbers travel

Traveling Light light in order to save their strength for emergencies. Out there a story is told of a young man who ignored all the rules of the upward trail and resolved to take with him a bundle of things. He had a small case of wine and some cans of food, a camera and a number of notebooks to get and keep impressions of his experiences. An umbrella and a blanket completed his pack. But he never reached the summit that day, for he tired out completely and was compelled to sit down and wait for the return of the guides and the other climbers. Next day, going as the guides directed him, he left all his gear in his hotel and arrived first at the top. When Christ calls us, we cannot, we may not, take with us our burdening cares and pleasures. With Him we must travel light.

With publicans and sinners, v. 16. What the sun is to a flower, so is kindness and companionship to the undeveloped and the downtrodden. Jesus wanted to lift up the fallen ones of His day, and so He got down beside them. Cowper, the poet, was regarded as a morose, moping creature when he was young. Men passed him by with unconcern and indifference. But later in his life he became warmly appreciated by some discerning ones, and then his powers blossomed out into loveliness, and his poems are, as a result of this appreciation, among the sweetest in our language.

Not to call the righteous, v. 17. The friends of a youth who was to have become a pupil of the philosopher Diogenes, praised him and his powers so extravagantly to Diogenes, that the old teacher said, "Is he so clever? If he is so well accustomed to my modes of thought, and if his good qualities

are so pronounced as you say, he has no need of me and my lessons. I'll have none of him. I'll not teach him." Self-righteous people feel no need of Jesus. He came to save those who feel their need and cry for mercy.

Not to call the righteous, v. 17. In a serious railway accident a young man was taken out of a wrecked coach. He said he was quite unhurt. He had, however, sustained a serious internal injury. But he insisted upon his soundness, and then indignantly ordering the rescuers to stand aside he rose up and took a step, and fell dead. Those so sure of their strength and wholeness as to have no use for the saving power of Christ, are already close to eternal loss.

A piece of new cloth on an old garment, v. 21. A new patch on a garment already frayed and rotten only hastens the process of demolition. Some petty re-formation of one's evil ways, in his own, unaided strength, only seems to arrest the evil that sin is working in him. It requires the mending which God alone can do—a making over, indeed—to cure a sinful man of his sin. Not patching, but making over is God's way.

New wine must be put into new bottles, v. 22. A man who by God's mercy had begun to do right and live purely, cast out of his home the bad books, the evil pictures, the decanters and the gambling devices he had formerly delighted in. He parted with clothes he had worn in days of dishonesty, with a carriage he had used to go to the saloon, with everything that called him back to the life he had lived as an impenitent sinner. To one who asked him why he thus recast his home surroundings, he said, "God has given me a new life, made me His child, and I wish to have everything around me made new, that the reality of my happy change may be before us." It was a curious fancy, but it stood for a great truth.

THE LESSON GRADED

For Teachers of Bible Classes

Call attention to the fact that this Lesson continues the incidents dealing with the

growing opposition of the scribes. Review what last Lesson exhibits of this. Take up :

1. *Feasting*, vs. 13-17. Centre the dis-

cussion around ; (a) The welcome to Levi's home. Dwell upon the importance of the call of Levi. Jesus was selecting the outcasts as friends. Why? Why was Levi's business regarded with such detestation? Show what Jesus' call meant to Levi, from the standpoint of business. Did he stand to gain or to lose? (b) The company at the feast. Show that the opportunity of the feast became part of a special mission to publicans (see Matt. 9 : 9-13), who were excluded from the synagogue. Emphasize the immense social power of Jesus when such a feast was held. (c) The criticism of the scribes and Pharisees. Explain the function of the scribes and the principles of the Pharisees. (See Exposition.) Show how their theology and practice made them inhuman. (d) Jesus' reply. Study this, especially the imagery, as a summary statement of Jesus' mission. Examine Matt. 11 : 19 ; Luke 15 : 1, and 19 : 7 for other criticisms made concerning Jesus' social attitude. This is a good place to consider social agencies as soul winners. Question, Is the church utilizing, as she might, her social power?

2. *Fasting*, vs. 18-22. Review the history of fasting. It was prescribed by law in connection with the day of atonement, but tradition had added many new regulations. See Luke 18 : 12 for the custom of the strict Jews. Call for : (a) The question which raised a consideration of the validity of Jesus' methods, v. 18. (b) Jesus' reply. Bring out Jesus' conception of the relation of Himself to His people as bridegroom and friends of the bridegroom (see Hosea 2 : 19 ; John 3 : 29) ; His teaching that fasting and joy are personal instead of ritual ; and the prophecy that His violent death would give occasion for fasting.

Turn to Jesus' two illustrations in v. 19, of the principle that outward form is useless apart from inward experience. Bring out His view that the old system of fasting and the new spiritual interest could not work together, that ritualism and freedom cannot unite successfully. The practical lesson to enforce is that the new spiritual interest must have suitable forms of expression. The forms must be modified to express the spiritual life. Discuss present forms as tested by this principle.

For Teachers of the Senior Scholars

What was Jesus doing by the seaside? (V. 13.) Talk about the best use of outings. Then, as follows :

1. *The calling of Levi-Matthew*, v. 14. Question the scholars about Matthew. Why was his occupation unpopular? Why was it in many cases a dishonorable one? Was this call to Matthew a call to discipleship or to service? Was this likely Matthew's first knowledge of Jesus? What is meant by an apostle? In what respects was Matthew poor stuff out of which to make an apostle? Christ can make something good out of the poorest material. Refer to such men as Gipsy Smith the great evangelist, and Jerry McAuley the reformed saloon-keeper who became such a soul-saver. The call comes to each of us : we are made of poorer stuff than Matthew was, if we fail to respond.

2. *A great feast*, v. 15 and Luke 5 : 29. Whom did Matthew invite? What prompted him to make this feast? Lead the scholars to see that it was love for Jesus and love for his companions whom he wished to bring to Jesus—a proof of the genuineness of Matthew's conversion. Show that social gatherings may help people into their right relationships to one another and to Jesus. Emphasize the necessity of always inviting Jesus to all such gatherings.

3. *Two questions asked and answered*, vs. 16-22. (a) The first question, vs. 16, 17. They thought Jesus was keeping questionable company. What answer did Jesus give? Teach that only those who possess the spirit of Christ may mingle with sinners. To others it is dangerous. (b) The second question (v. 18), and the answer (vs. 19-22.) Explain the meaning of vs. 19, 20 : Jesus the Bridegroom, His followers the Bridegroom's friends, His presence the source of joy, His absence the occasion for sorrow. Why should not the learners from this wonderful Teacher rejoice?

Explain also about the new cloth tearing the old garment and the new wine bursting the old bottles (see Exposition and Light from the East) : the new joy that comes from the knowledge and service of the Christ will express itself otherwise than in fasting.

For Teachers of the Boys and Girls

Begin by asking about the publicans. (See Exposition.) There was a saying, at that time, "The wolves are on the hills, and the publicans are in the cities." Jesus is to get a helper from this class of men.

Question as to where Jesus encountered Levi. Did Jesus rebuke him for being a publican? What *did* He say? Had He any right to say, "Follow Me"? How do you think He said it? It was not a harsh order, but a loving appeal. Why might Levi have refused to go? Was he too busy just then? Vs. 13, 14.

Ask, did Jesus offer him any return for the loss of his office as tax-gatherer? What return do we get from the service of Christ? Discuss this with the class, making sure to include His friendship, His presence, His help, in every good thing we undertake.

Did Matthew regret that he left his business to follow Jesus? What bearing on this question has the banquet at his house? Who were the guests? Why did he invite the pub-

licans and sinners? If he had not been seeking their good he should not have had the sinners there. Impress on the scholars that we have no business going with evil people, unless it be to do them good. If we live to do good, we can live anywhere. V. 15.

Now, turn to the others who were in Matthew's house. V. 16. Why did they come? What fault did they find?

What answer did Jesus make? V. 17. Be sure to make this plain. Jesus loves all, wants to save all, but can only save those who want to be saved, because they feel their need of being saved.

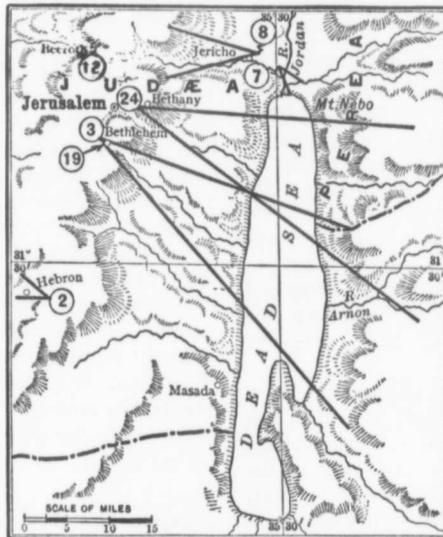
Briefly cover the teaching here regarding fasting.

Explain vs. 19, 20 and 21, 22, showing that the heart love and heart worship, which Jesus' draws from men, cannot be tied down to any mere dead form of worship, such as fasting. It is the joy, love and reverence within the heart that counts, not any mere forms, however venerable or beautiful they may be.

THE GEOGRAPHY LESSON

We cannot see in Palestine to-day the very same manner of serving meals that was practised in Levi's home. But it is possible to see a meal served in the manner of the common working people of Jesus' time. To do this, we shall visit a town which Jesus used to know,—Beeroth (12 on map). You stand in the courtyard of a modern Beeroth home—an open, unroofed space, protected by high walls, and used in good weather as a

living-room. The master of the house has invited half a dozen friends to dinner. Mats have been spread over the pavement of the



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PAT'D IN GREAT BRITAIN.

court, and a big dish holding boiled lamb and rice, has been placed on the mat. The men are sitting down on the ground around the onedish, serving themselves with their fingers. In Levi's home there was likely a table, and the guests probably sat or reclined on benches around it. The dishes may have been of finer material. The publicans or tax-gatherers were often rich.

To see for yourself just such a meal as must many a time have been shared

by Jesus in some poor man's home, use a stereograph entitled, An Oriental Feast of Rice and Lamb at Beeroth.

ADDED HINTS AND HELPS

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

Something to Look Up

1. The Bible says that pure religion is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. Where are these words written?

2. "Judge not, that ye be not judged", said the Saviour. Give the chapter and verse.

ANSWERS, Lesson XI.—(1) 1 John 1 : 9. (2) Luke 7 : 9 ; a Centurion.

For Discussion

1. "One cannot mix religion and business." Is this true?

2. What is (1) the value, (2) the danger of religious forms?

Prove from Scripture

That obedience is the proof of love.

The Catechism

Ques. 8-11 (Review). These four Questions deal with the wonderful works of God in creation and providence. Question 8 teaches us that God's great purposes are being continually carried out in these two vast fields. Questions 9 and 10 define the work of creation as God's mysterious and independent production of the material universe, apart from any original substance, and also affirm the goodness of this created universe, in

which He sets man at the head, having made him like Himself in knowledge, righteousness and holiness. Question 11 defines the works of providence as the holy and wise and powerful supervision and guidance God maintains over what He has created. God's providence includes : (1) Preservation. (See Acts 17 : 28.) (2) Government. (See Matt. 10 : 29, 30.)

The Question on Missions

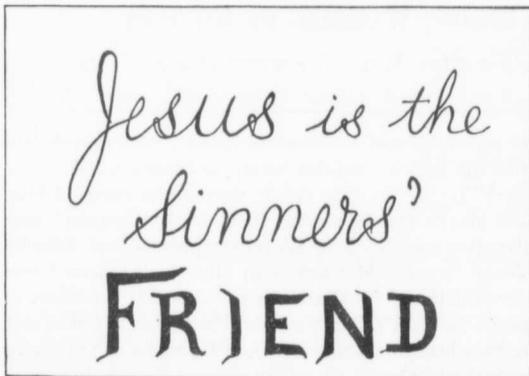
Ques. 12. In very many villages the gospel has not yet been preached. Many others are visited only at long intervals. In as many as the missionary and his helpers can overtake, the work is carried on regularly, but the present staff is wholly inadequate to the task. For instance, the district known as the Mhow field contains about two thousand villages, and for this field hitherto there has been one missionary and his wife and one lady worker. Many more workers, both foreign and native, are required before the deep need of the villages of Central India can be met. The missionaries on the field are asking for a greatly increased staff within the next five years. Will the laborers asked for be forthcoming? Yes, if the church at home uses the means that Christ commands,—"Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The Mighty Worker showing Himself the Friend of sinners.

Introduction—"How can our teacher bother with that boy and his sister? They are so

dirty, and live in such a tumble-down house, and people say that they steal, and do all sorts of wicked things. I should not think Miss B. would go near them." This speech was made by proud Bertha; but sweet-faced Nettie said kindly, "Oh, Bertha, did not God make them, just as He made us, and don't you think He wants Miss B. to love them and try to teach them to be good?" That is just the very thing that God does want. That is why those kind ladies and gentlemen go and live in "settle-



ment" houses and Mission houses in some of the poor, dirty parts of the cities, where nearly all the people are wicked and do not even go to church or try to do right,—where the little children are only taught sinful ways and never hear of Jesus. These ladies and gentlemen go and live among them, and get them to come to their house and hear nice music and learn good lessons, and they teach and help them all, and go into their homes and help to nurse the sick ones. This is the way to help them to be good. This is Jesus' way with sinful ones.

Feasting—Our Lesson story tells us about Jesus being in a home and eating amongst people that the proud Jews looked down upon as sinners. They begin to talk to the disciples and to blame Jesus for doing this. They think He should have nothing to do with this sort of people. They called Him a "Friend of Sinners". They said this in a scornful, nasty way, not knowing that they were saying a very beautiful thing about Him. Jesus *had* great compassion for sinners. He sat with them at the feast, that He might do them good.

Golden Text—When Jesus hears this, He tells them that, when people are well they do not need a doctor. It is when they are sick that a doctor is needed. Jesus came to save

sinners, to cure sin-sickness, He said. (All repeat the Golden Text.)

Fasting—Then they began to ask Jesus why His followers did not fast and mourn as those who believed John's preaching did. These did without food to show that they were sorry for their sins and wished to be forgiven. Jesus told them there was no need to fast and mourn now, for He was with them and His followers should be joyful. The time would come when He would be taken away from them by being put to death, and then, in their loneliness and sorrow, they would fast; but until that time came He wanted them to be glad. He meant to teach them that there is to be a new way of worshiping. His followers must try to be like Him, always kind, always ready to help both good and bad.

Loving Work Done for Jesus' Sake—All repeat:

"Yes, there's always work in plenty
For the little ones to do.
Something's waiting every day,
That none may try but you;
Little burdens you may lift,
Happy steps that you may take,
Heavy hearts that you may comfort,
Doing all for Jesus' sake."

Something to Think About—I should be loving.

FROM THE PLATFORM

DOWN IN THE HUMAN HEART, CRUSHED BY THE TEMPTER,
FEELINGS LIE BURIED THAT GRACE CAN RESTORE:
TOUCHED BY A LOVING HEART, WAKENED BY KINDNESS,
CHORDS THAT WERE BROKEN WILL VIBRATE ONCE MORE.

Print on the blackboard the third verse of Hymn 456, Book of Praise. Ask the scholars to name in it the phrases that describe Matthew's condition before he became a follower of Christ. Were not his feelings "crushed" by the way the people around him regarded him, by the way his own conscience troubled him? Was he not the victim of the "tempter" who had got him to love oppression and ill-gotten gain? Now ask for the phrases that describe Jesus helping Matthew. Did not Jesus "touch" Matthew with His "loving heart" and "waken" the better part of his life by "kindness"? Matthew's life after this was spent in making many people better and happier. As Jesus called Matthew, He calls us to follow and serve Him. No matter how sinful we have been, He wants us. And He wants us to help by love and kindness those who are down in the depths.

Lesson XIII.

REVIEW

March 31, 1912

TO MAKE READY FOR THE REVIEW—The Scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 1-11), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.—Matthew 4 : 16.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The birth of Jesus, Luke 2 : 1-20. T.—The boy Jesus in the temple, Luke 2 : 40-52. W.—The ministry of John the Baptist, Luke 3 : 7-20. Th.—The baptism of Jesus, Mark 1 : 9-13. F.—The call of the first disciples, Mark 1 : 14-23. S.—Jesus the Healer, Mark 1 : 29-45. S.—The paralytic forgiven and healed, Mark 2 : 1-12.

Prove from Scripture—*That the gospel brings joy.*

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson) ; 197 ; 193 ; 76 (Ps. Sel.) ; 27 (from PRIMARY QUARTERLY) ; 187.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Weston, Ont., at \$2.00 a dozen.)

Stereograph—For Lesson (Review), Relief Map of Palestine by the Palestine Exploration Society (Underwood and Underwood, see page 109).

REVIEW CHART—FIRST QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 1 : 5-23.	The Birth of John the Baptist Foretold.	Without faith it is impossible.—Heb. 11 : 6.	1. A childless home. 2. A father's prayer. 3. A divine promise.
II.—Luke 1 : 57-75.	The Birth of John the Baptist.	Blessed be the Lord God of Israel.—Luke 1 : 68.	1. The birth. 2. The naming. 3. The song.
III.—Luke 2 : 8-20.	The Birth of Jesus.	For unto you is born this day.—Luke 2 : 11.	1. The Saviour announced. 2. The Saviour found. 3. The Saviour proclaimed.
IV.—Luke 2 : 25-38.	The Presentation in the Temple	For mine eyes have seen.—Luke 2 : 30, 31.	1. The Babe and Simeon. 2. The Babe and Anna.
V.—Matt. 2 : 1-12.	The Wise Men Led by the Star.	Look unto me, and be ye saved.—Isa. 45 : 22.	1. The star. 2. The scriptures. 3. The Saviour.
VI.—Luke 2 : 40-52.	The Boy Jesus in the Temple.	How is it that ye sought.—Luke 2 : 49.	1. At the feast. 2. In the temple. 3. In the home.
VII.—Luke 3 : 1-17.	The Ministry of John the Baptist.	Repent ye.—Matt. 3 : 2.	1. The messenger. 2. The message. 3. The Master.
VIII.—Mark 1 : 9-11 ; Matt. 4 : 1-11.	The Baptism and Temptation of Jesus.	For in that he himself hath suffered.—Heb. 2 : 18.	1. The baptism. 2. The temptation.
IX.—Mark 1 : 14-23.	The Call of the First Disciples.	The harvest truly is plentiful.—Matt. 9 : 37, 38.	1. By the sea. 2. In the synagogue.
X.—Mark 1 : 29-45.	Jesus the Healer.	Himself took our infirmities.—Matt. 8 : 17.	1. Miracles. 2. Preaching. 3. Another miracle.
XI.—Mark 2 : 1-12.	The Paralytic Forgiven and Healed.	Bless the Lord, O my soul.—Ps. 103 : 2, 3.	1. Faith. 2. Forgiveness. 3. Healing.
XII.—Mark 2 : 13-22.	Feasting and Fasting.	I came not to call the righteous.—Mark 2 : 17.	1. The call of Matthew. 2. The feast in the house. 3. The question of fasting.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES : A Quarter of Beginnings

This Quarter's Lessons deal with the birth of those persons, and the beginning of those teachings, which have given the Christian religion to the world. The Golden Text for the Quarter, regards as the central thought the coming of Jesus as the Light of the world. The sad moral condition of the non-Jewish nations, Greece, Rome, etc., at the time of Christ's birth

might be touched upon (see Rom. 1 : 21-32 ; Eph. 2) ; also the almost equally sad formality and lifelessness into which Judaism had lapsed. Use the blackboard to summarize the Review. Take :

I. THE BEGINNINGS OF CHRISTIANITY. LESSONS I.-V.

(a) *The angelic announcement of the birth of John as the forerunner of Jesus*, Lesson I. Recall what this Lesson taught about the peril of prayer. We need faith to believe that our prayers shall be answered and faith to accept the answer.

(b) *The birth of John* (Lesson II.) *as the fulfilment of the prophecy*. Teach that God keeps His promises and emphasize the message concerning the preparatory work John would do.

(c) *The birth of Jesus*, Lesson III. Show that this is the heart of the whole revelation of God (see John 1 : 14). Dwell on the word "Saviour." Jesus was born to save. His name is descriptive of His mission.

(d) *The presentation in the temple*, Lesson IV. Bring out, by questioning, the contrasts between Simeon and the Babe ; also Anna and the Babe. Show that the longing and expectations of these aged saints represent and are typical of the attitude of all pure souls, ever eagerly anxious for fuller and clearer knowledge and experience of God's presence.

(e) *The worship of Jesus by truth seekers*, Lesson V. Ask about the persons here mentioned in connection with Jesus : (a) the Wise Men, (b) Herod and his courtiers, (c) the scribes, and (d) Joseph and Mary. Show that at the very beginning of His life He was worshiped, hated, talked about and loved. Teach that He attracted the attention of the world and revealed the character of men. Dr. George Matheson says that Christ's cradle was the meeting place of three continents,—Europe, Asia and Africa.

II. THE PERIOD OF PREPARATION. LESSON VI.-VIII.

(a) *The boyhood of Jesus*, Lesson VI. Show that Jesus had already taken the right view of life, making God's house His starting point. Emphasize the practical lesson, that the way to true success is to seek first the kingdom of God and His righteousness.

(b) *The ministry of John*, Lesson VII. John's message was—a pure heart and life for a pure kingdom. Show that by this John brought men to see their need of a Saviour. Teach that we can do much to prepare others for the coming of Jesus into their hearts and lives.

(c) *The baptism and temptation of Jesus*, Lesson VIII. Bring out the three great facts : (a) The recognition by the Father, (b) The gift of the Holy Spirit, followed at once by (c) Searching temptation. Teach the need of guarding against a feeling of security from temptation (see 1 Cor. 10 : 12).

III. THE FIRST CAMPAIGN OF JESUS. LESSONS IX., X.

(a) *The plan of campaign*, Lessons IX. and X. Educe the details—it included preaching, healing the sick and selecting disciples and helpers. Emphasize, that He sought to win by His message rather than by His miracles. Ask what later plan He made for perpetuating His work. (See Matt. 28 : 19, 20.)

IV. THE PARTING OF THE WAYS. This includes Lessons XI. and XII. Make clear that some who heard Him grew in knowledge, faith, love and loyalty, while others opposed Him and kept it up until they crucified Him. Deal with :

(a) *Conflict over the question of Jesus' authority*, Lesson XI. Ask what grounds Jesus had for claiming power to forgive sins and have Mark 1 : 10, 11 read. Teach that Jesus' claim has been made good in the experience of mankind.

(b) *Conflict over Jesus' relation to social and ritual observances*. Show how He used social life for soul winning, and how He rejected ritual observances as unsuited to the freedom of His method and truth.

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THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND BOYS AND GIRLS: A Review by Questions

Draw the attention of the scholars to the fact, that, whilst the Lessons for the Quarter cover the first thirty-one years of the life of Jesus as that life is given in the first three Gospels, the record is very brief. It would only take an hour or two to read all that we have studied. How unlike the Lives of most great men. Professor Allen, the biographer of Phillips Brooks, devotes 600 pages of his great work to his first thirty years. But the few chapters in the story of Christ which we have studied contain some of the most wonderful words of life and love ever written. Have the class note that Mark and Luke begin their Gospels with John the Baptist. Ask the reason why. The common way to begin a work of this kind is with the ancestry. Matthew begins in this way. Again, why? Let the remaining part of the Review follow some such line of questioning as that here given:

1. *The childhood of John the Baptist*, Lessons I. and II. Who were his father and mother? What kind of people were they? What kind of boy was John?

2. *The childhood of Jesus*, Lessons III., IV. and V. What song was sung at His birth? Who were the Child's first visitors? What strangers came from afar to see Him? When was the hymn, "Now lettest Thou Thy servant depart in peace", used for the first time? Tell what you know about the author of this hymn. What aged woman rejoiced on seeing the Christ-Child?

3. *The boyhood of Jesus*, Lesson VI. What do we know of the boyhood of Jesus? What memorable incident occurred when He was twelve? Tell the story in detail. In what respects were Jesus and John the Baptist alike as boys? In what respects unlike?

4. *The ministry of John the Baptist*, Lesson VII. What college did John attend to prepare himself for the ministry? Where did he find a congregation? What kind of preacher was he? He always preached from the same text: what was it? Do we need to have ministers preach to us from that text to-day?

5. *The baptism and temptation of Jesus*, Lesson VIII. How old was Jesus at His baptism? How had He spent His life since we met Him in the temple? Describe His baptism. What was its significance? Describe the first temptation. The second. The third. Are we likely to be tempted in the same ways? How are we to overcome?

6. *The call of the first disciples*, Lesson IX. Who were they? What were they doing at the time the call came? How did they respond to the call? How has the divine call come to us? How have we responded?

7. *Jesus the Healer*, Lessons X. and XI. Have the class give one by one the instances of healing in these Lessons. Why did Jesus work miracles? Why were so many of these miracles of healing? What is there to indicate that the cure of soul sickness comes first in His thoughts?

8. *Feasting and fasting*, Lesson XII. Who made this feast? Why did he do so? Who were invited? Who found fault with Jesus for going? Why? What answer did Jesus give to these fault-finders? What did Jesus teach about fasting? What did He mean by the illustrations of the new patch on the old garment and the new wine in the old bottles?

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: The Mighty Worker

Review Subject—Jesus the Mighty Worker.

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TELL OTHERS
OF JESUS
THE MIGHTY
WORKER

Lesson II. We see God's promise kept and the babe John is born, and God prepared him for his work. *I should ask God to be with me.*

Lesson III. We see the light in the sky! We hear the heavenly music! We hear the glad tidings told to the shepherds,—“The Mighty Worker is born, Jesus our Saviour!” *I should tell others of Jesus.*

Lesson IV. We see the Mighty Worker, a little Babe carried in His mother Mary's arms to the temple to be presented to the Lord. *I belong to God.*

Lesson V. We see the Mighty Worker sought, found and worshiped by the Wise Men led by a star. *I should worship Jesus.*

Lesson VI. Here is the Mighty Worker a Boy going to the temple to worship and remaining to talk with the learned men. *I should love God's house.*

Lesson VII. Here we see and hear the man John getting the people ready for the Mighty Worker, Jesus. We listen to him calling out, “Repent.” *I should forsake sin.*

Lesson VIII. God is getting the Mighty Worker ready for His work. We see the Holy Spirit coming down upon Him. We see Satan trying to tempt Him to do wrong, and we see Jesus overcoming temptation. *I should pray for the Holy Spirit.*

Lesson IX. Here is the Mighty Worker beside the Sea of Galilee. He is calling helpers to follow Him. We see Peter, Andrew, James and John leaving their fishing boats and becoming the first disciples. *I should help Jesus.*

Lesson X. Here is the Mighty Worker in a house in Capernaum where is a sick woman; and He heals her and many others. *I should thank Jesus for keeping me well.*

Lesson XI. We see a sick man let down through the roof to be healed by the Mighty Worker, who can cure sin sickness as well as other sickness. *Jesus can heal soul and body.*

Lesson XII. Here we see the Mighty Worker eating with sinners and we hear the sneering words of the haughty scribes. *I should be loving.*

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the lesson on the exposition of some scripture text. The children's preacher will find plenty of suggestion in both books (H. R. Allenson, London, U.C. Tract Society, Toronto).

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