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# THE TEACHERS MONTHLY

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Home Study  
Series

Sabbath School Publications.  
Presbyterian Church in Canada.

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

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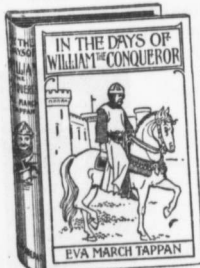
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# The Teachers Monthly

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

Vol. XII.

February, 1905

No. 2

Close acquaintance, says an experienced English teacher, with the text, such as was more common in past generations than in this—whole chapters learnt by heart—brings a power of interpretation which often gives to quite simple-minded and uneducated people a wonderful understanding of the meaning of very difficult passages. The mind soaked in the very words of Scripture creates for itself an atmosphere which is favorable for the apprehension of it; long pondering over words draws out the hidden meaning.

## Working out Salvation

By Rev. Professor H. A. A. Kennedy, D. Sc.

Why does the apostle lay so strong an emphasis on the *personal* nature of this process:—"Work out *your own* salvation to the end, with fear and trembling; for it is God that worketh in you?" Because he knew how much his presence had meant for the Christians at Philippi. The feeling that he was there beside them to advise and direct and confirm, gave them confidence in their new endeavors. And, moreover, they craved a high place in his esteem. That was another stimulus to untiring moral effort.

How shall they fare in his absence? Here is his counsel: "No one can live the Christian life by proxy. You dare not make even your most trusted spiritual guide a crutch to lean upon. Each has his own discipline to face, in which no one else may share. No advance, towards God can be made for you by another. The race must be run by one and one, and not by two and two." The danger besetting the Philippians is prevalent in many a Chris-

tian career. At the outset you were helped to face Christ's claims by your parents, it may be, or your minister, or some valued friend. And such encouragement and sympathy can never be too highly prized. But it is only of real worth if it makes you independent of itself. The convalescent who is recovering from an injury to a limb has for a time to lean upon the arm of another, or a supporting staff. To take this position permanently would be to rob muscle and nerve of vigor and energy. In the last resort, the Christian course is a matter before your soul and Christ alone. No one else dare interfere. You must work out *your own* salvation.

Nor must the activity at any time flag. "To the end," says Paul to his readers. And the hint is of grave importance. There is truth, no doubt, in the great proverb, "The beginning is the half of the whole," and yet how many fair beginnings have come to nothing in the history of individuals. "They are for a season," said our Lord of those hearers whom He compared to the seed sown on rocky places, "they have no root in themselves." The disciple seems about to echo the Master. And as he reflects on the length of the road which must be traversed before the end is reached, he is constrained to add, "with fear and trembling."

There is nothing more remarkable in the New Testament epistles than their unwearying insistence upon a mood of self-restraint and grave soberness. Not for a moment must the Christian be jauntily confident of his perseverance. Temptation is an incalculable force. Sin is a serious business to deal with. They who know themselves will take it seriously. They will remember what it cost the

## The Lordliest

Lord of glory. They will not dare to be satisfied even inwardly. They will be foremost in hesitation to judge others. They will tremble, as well as exult, in presence of the vision of God in Christ. For the vision overawes, even when it heartens and inspires.

And thus it is likely that, when Paul enjoins "fear and trembling," his thoughts are already moving in the direction of the closing words: "For it is God that worketh in you." "Cultivate the mood of sober gravity in the working out of your salvation, not only because your obedience at its best is so imperfect, but also because God is near." His living presence is the answer to our faith. And there we reach the central mystery in the attainment of salvation, the coöperation of the two momentous factors, the Spirit of God, and the will of man. As soon as we try minutely to divide the ground between them, we lose our way. Yet the apostle speaks out of a vivid experience. Every step that we take in the conflict with evil must be our own. But it must be God's also, for our isolated strivings are sadly futile. And the conviction that the holy God has stooped to pity us, and chooses to dwell in our fellowship, may well purify our lives from every share of reckless levity, while at the same time it imparts the triumphant confidence that in the end we shall reach our goal.

Knox College, Toronto

## The Lordliest

*By Rev. M. MacGillivray, D.D.*

Christ's last command was the lordliest word ever spoken on this earth, the highest honor ever put on the religious worker, the greatest mission ever held up to the human mind: to make the kingdoms of the world the kingdom of God, and to unite all men as brothers by crowning them with the image of their Maker.

"Go . . . and teach all nations." The idea was substantially new, and, so, startling to the disciples. To put all other peoples on a level with themselves was more than had ever before entered into their thoughts. As yet, the restoration of Israel bounded their horizon.

Not that the Master's glorious idea was entirely strange to the prophets and psalm-

ists; for it was not. Jonah was commanded to go to Nineveh and declare to that wicked alien city the will of the God of righteousness. The missionary, humanitarian spirit has a very ancient root; and the later psalmists nobly watered and tended it.

Still, not until Jesus came, and spoke, was the whole world declared to be the object of profoundest interest and solicitude to God and man. And it must be admitted, at this late date, how reluctantly and slowly men have been learning the great lesson. To the disciples, and the ancients generally, there was no such thing as the broad, human world, in the modern sense of the term. To them the known world was but their own land, and a narrow fringe lying round about. Even the remoter provinces of one's own land rested under a thick haze of geographical obscurity. People either remained at home, or indulged in very limited travel. Good common roads were few, and there were no railroads or steamships by which, in a few days, continents and oceans could be crossed. So, peoples had little intercourse with one another, and little opportunity for studying foreign blessings or foreign needs.

The prevailing idea was people against people. Mutual advantage was not a deeply rooted principle anywhere. Universal supremacy was the strong people's dream everywhere. Pride of race, and utterly selfish interests kept nations apart, split up races, and created endless divisions, and, for many a dreary century, history is mainly a record of the struggle engendered in the pursuit of world-empire at the hands of fortunate, favored races. But on all such unholy quest God wrote his judgment of fire. Sargon, the destroyer of Samaria, was murdered; Nebuchadnezzar, the destroyer of Judah, went insane; Alexander died in a drunken debauch; Caesar fell by the dagger of Brutus; Napoleon fretted to death on St. Helena. They would, and did, trample in the dust every man and every moral scruple that stood in their way, but the intoxicating vision crumbled, the sceptre fell from their hand, and the brutal scheme ended in shattered empire, and in ruin.

Over against this inhuman lust came the gracious, lordly command of Jesus. Go out

among the nations to teach them, not to harry and destroy. Do good to every manner of man. The whole world was the object of His redeeming love and care, and of theirs also. As with them, so with us. By every word we breathe, and every thing we do, we teach. How lordly our career!

And there is urgency enough for our activities and sacrifices in helping our brother, our neighbor, and the world. In truth, to know so well the undying needs of men, near and afar, and to make our work for God and man so effective that we never can think of man, or speak of man, without thinking and speaking of God, and never think or speak of God, without thinking and speaking of man—that is the supreme, practical work of the church of God, and the right loyal fulfilment of the command to "teach."

Kingston, Ont.

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"He and I"

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

It is said that Kitchener once declared his readiness to brush boots for Lord Roberts, if no other work offered by which he could serve with his hero.

Another little hero, weather-beaten and battle scarred, conferred immortal honor on certain disciples of their common Lord by calling them "my fellow-prisoners."

But of all the fringes of glory that ever transfigured men, surely the brightest was that which fell upon the eleven faithful ones who walked with Incarnate God.

Paul gives brief expression to his sense of the honor and responsibility belonging to himself and Timothy, when he says, "We, then, as workers together with Him," meaning Christ.

That is the hope and glory of the Christian worker to-day. However thorough our organization, complete our outfit, careful our preparation, hope of success is not in these, but in being "workers together with Him." And however weak we may be, however few our helpers, primitive our outfit, untoward our surroundings, we shall not fail, if we have for partner the silent, unseen, but never forgetful, never idle, never ineffective, Fellow-worker.

Look at the honor this fellowship puts upon us. Men count it a thing to be grasped at to

represent their country in a foreign land. But suppose that to some representative of his country, set in a far place of loneliness and difficult questions, there should come one day the king himself, not for entertainment and display, not to cheer, for a moment, the solitude and anxiety of his servant, but to sit with him and study with him the perplexing problem and share with him the responsibilities of his post!

Such a thing, I suppose, was never done. Ah, but it was! It is done daily by the King of heaven. When you study the lesson, when you face the difficulties, when you meet your class so dull and unresponsive, say not, "This is hopeless work: there is no use." Think not, "I must give this up." Say not at all "I." Think and say, "Christ and I." Say, "This work is hard, but He and I can do it." Is there earthly honor equal to that? Is there in the gift of earthly monarch a place so desirable?

Think of the responsibility. What manner of persons ought we to be in all holy living and godliness—the visible representatives of the Lord, the seen members of the great partnership! Consider how such a thought bears upon our life through the week.

But think of the encouragement. There may be a special point here in these days of manifold appliances and expert work. The teacher of small means may well feel discouraged as he reads enticing and elaborate lists of "Sunday School requisites." Don't lose courage; for the same strong Lord whose presence and fellowship nerved the heart of Paul and all the other heroes of the Faith, is Fellow-worker with every faithful soul.

Dartmouth, N.S.

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The Power That Fulness Gives

*By Rev. J. R. Miller, D.D.*

Editor, Westminster Teacher

There are some teachers who never have any knowledge in reserve. When they are to teach a lesson, they know nothing about the subject in advance, and have to "cram" for it. They read all the Lesson Helps they can find, gathering facts and bits of information, which they weave together as well

as they can, and then give to the class. There is much teaching of this sort. It will do good, too, but it is not the best way to teach. For a beginner, it may be the only way. But no earnest teacher should be willing to continue in this way year after year.

The aim in teaching should be to attain the most complete fulness of knowledge possible. This involves a wide general study of the Bible. The teacher should not be content with the study merely of the lessons week by week. These are necessarily brief, and in a sense fragmentary. The Book should be studied as a whole, its history, its characters, its teachings. This wide knowledge cannot be gained in a few weeks—it is a work of years. But no teacher should be content until the whole story of the Bible has been mastered.

It is with a view to help toward such fulness of Bible knowledge, that the work of teacher training has been undertaken in all the churches. Teachers are guided in a course of study which includes the Bible as a book, consecutive Bible history, Bible geography, Bible institutions, and a study of the particular books of the Bible. The result of this study cannot but be a general knowledge that will be invaluable in teaching.

With fulness of knowledge concerning the Book, there comes also a spiritual fulness which gives the teacher power. Jesus was Himself an Example of such fulness. He knew the Scriptures from His infancy. He conned God's word continuously. A great picture shows in the carpenter shop at Nazareth, a little shelf filled with Scripture rolls—the Carpenter's library. The artist's thought is, that, in the leisure moments of His busy days in the shop, Jesus would take out one of these books and read His Father's words. In His public ministry He did not have to take a concordance and hunt up the texts He wanted to quote—He had the Scriptures hidden in His heart. The teacher who will make the Bible his daily study, will acquire a fulness which will give him power in teaching and power in the influence of his life.

Philadelphia

## The Teacher and The Poets

IN TWELVE ARTICLES

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

### II. THE CHILD A POETIC BEING

Man is more or less of a poetic being. What about the child? He, too, is troubled with a spark divine. The child may not rhyme like Milton, nor sing like Melba, but the poetry and the music are there in germ. Poets are born, not made. So the poetic instinct is not the product of an education. This flame is lit by the Creative Hand. The poetical is a part of that cloud of glory, which we trail from God, who is our home.

Indeed, there is a striking parallel between the childhood of the race and the childhood of the man. If we hark back to the day-break of history, we shall leave the sciences and the philosophies far behind, while poetry has its sources far beyond. They sang songs in that pre-historic night. The childhood of the race is stronger, relatively, in the poetic instinct than in any other. So it is with the childhood of the man. Our morning sky is flecked with flakes of fire.

To be sure that this is so, let us go back and company with the days that are no more. Recall the day we lay upon the grass and gazed idly into the top of the summer sky. As we gazed and gazed, there thrilled us a joyful, tearful sense of the unspeakable. We felt within us a well of poetry springing up into everlasting life. The sky was more than color, and the sea was more than water. This was the time when,

"The earth and every common sight

To me did seem

Apparelled in celestial light,

The glory and the freshness of a dream."

Or, if we have forgot the past, let us observe the childhood of the present. The child nursing a bundle of rags for a doll, or driving an upturned chair for a horse, will some day dream of Aurora reining her fiery steeds, as she is whirled on the wheels of the morning.

So, the child with whom we have to do, is not entranced with fact or abstract truth. Indeed, he is careless of them, but the imaginative avenue of his soul is thronged with intimations of the eternal, the spiritual, the

*Glenn  
Sexton*

true. He is in his Eden yet. It is not the language of the schools or of the mart, but the primitive poetic symbols of our tongue, that best find the child. So, we who teach must keep our childhood with us. We must be filled with eternal wonder, and a culture of

that faculty will come through a study of the poets. An hour a week, from year to year, will keep our skies from turning gray, and our heads from turning old. We must, in a very real sense, remain as a little child if we would be useful in the kingdom of heaven.

## The Supplemental Lessons

WHAT THEY ARE NOT; WHAT THEY ARE; AND HOW TO MANAGE THEM

By *Rev. R. Douglas Frazer, M.A.*

*What they are not.* They are not a substitute for the International Lessons.

*What they are.* They are supplemental to these, and intended to render them more complete and effective.

*By whom have they been framed?* By the General Assembly's Sabbath School Committee, acting on the instructions of the General Assembly.

*In what do they consist?* They consist of Bible Work, Scripture Memory Passages, the Catechism, Selected Hymns and a Question with its answer, each Sabbath, on Missions.

*How are they arranged?* They are arranged to fit the various Departments into which Sabbath Schools are usually divided, and may be used as a basis for grading. They are equally suited, however, also, to the smallest and most simply organized school.

*Where are they to be found?* They are published in the form of a Teacher's Booklet (16 pages, 2c. a piece), and a Scholar's Leaflet (a neat 8-page folder, 6c. a dozen), both of which may be obtained from the Presbyterian S.S. Publications, Confederation Life Building, Toronto.

*How much of the Supplemental work is new?* The Bible Work, and the Question on Missions: the scholars have always memorized Scripture, the Catechism, and Psalms or Hymns.

*How much time is required for the Supplemental Lessons?* Ten minutes, in all, each Sunday is sufficient. Almost any school may secure this time by greater promptness in the opening and closing exercises.

*What is embraced in the Bible Work?* It is a thorough drill on the Books of the Bible in their order, with their chief persons, places and events. This includes constant practice in "finding places," until the

scholars get to know their Bibles and how to use them.

*What is meant by the Question on Missions?* It is a question, with its answer, each Sabbath, on the mission fields and work of our church, one field or department being taken up each quarter. For example, for the First Quarter of the present year, Home Missions in the Maritime Provinces and in Quebec and Ontario, are taken up; for the Second Quarter, French Evangelization; Third Quarter, Trinidad and Demerara; Fourth Quarter, Formosa. The question and answer appear each week in the TEACHERS MONTHLY and in the QUARTERLIES and LEAFLETS. In the TEACHERS MONTHLY there is also a paragraph given to fuller information and explanation of the Question.

*What passages of Scripture are to be memorized?* In the Primary Department (up to nine years of age) 27 verses in all, being the whole of List I. of the Scripture Memory Passages for the General Assembly's Certificates and Diploma. A pretty little Certificate, in colors, is given for the correct recitation of these verses. In the Junior, Intermediate and Senior Departments, from 22 to 33 verses a year, selected from Lists II. and III. of the above-mentioned Scripture Memory Passages. Those who commit these selections to memory are well on the way to the Certificate and Diploma granted by the General Assembly. It is recommended that the Scripture passages of the Supplemental Lessons be substituted for the detached memory verses of the International Lessons.

*What about the Catechism?* One-third of the Shorter Catechism (which has 107 questions in all) is taken up each year. There is no Primary Catechism prescribed, but the

questions from Carson's Primary Catechism which are printed in the PRIMARY QUARTERLY and PRIMARY LEAFLET, are very suitable.

*How are the Hymns to be learned?* They are to be learned by being sung, and are to be sung as they are being learned.

*On what principle are the Hymns selected?* They are taken from the Book of Praise, and from amongst what may be called the great hymns (Psalms and Hymns) of the church.

*How many Hymns each year?* Two for the Primary scholars; and four for the rest of the school.

*How are the Supplemental Lessons to be taken up?* For the best results, they should be taken up in the class, and also in desk review.

*How long have these Lessons been in use?* They were authorized by the General Assembly in June, 1904, were issued the following December, and have, therefore, now entered upon their second year.

*What have the Sabbath Schools to say of them?* Many Schools speak in high praise of their value. They systematize the memory work, give added interest to Bible study, and have made missions a living topic where it had not been such before.

*Does the ordinary Lesson suffer from their introduction?* On the contrary, it has been found that there is added interest.

*When may the Supplemental Lessons be begun?* They may be begun at any time, but better near the beginning of a year.

*What relation have the Supplemental Lessons to the Teacher Training Course?* They are a preparation for it, especially in the department of Bible Work. Indeed, the Teacher Training Course is the material recommended for the Supplemental Lessons in the Advanced Department.

### How We Look After Absentees

By *S. W. Cuthbert, Esq.*

Superintendent, St. Matthew's Sunday School

Given attractive and comfortable quarters to meet in and faithful teachers to teach them, we find that our boys and girls naturally like to attend the Sabbath School. Owing principally, however, to the scarcity of teachers, the irregular teacher, the poorly prepared teacher, and occasionally to unfavorable conditions within the class, we have to ac-

knowledge at times a large percentage of absentees, when Mr. Marion Lawrance's question, "Who has the rest?" becomes pertinent.

There are various methods adopted for looking after absent scholars, but at the outset I would say, that any plan of operation which shifts the responsibility, and the privilege, from the teacher of the class, who is by far the strongest force to go after his or her scholars, is, to my mind, a move in the wrong direction. In special cases, it may be necessary to assist the teacher in the visitation of the homes of absentee scholars, but generally the teacher's visit to the homes has the most permanent effect in not only assuring the future regular attendance of the scholar, but in impressing the parents with the knowledge that the teacher and the Sabbath School have a lively interest in the scholar's welfare, and in strengthening the tie that should exist between the home and the Sabbath School. The classes which have proved most successful have been those where much visiting was done by the teacher, whether the scholars were absent or not.

How, then, do we do the work of looking after the absentees?

First, *By the School.* A colored slip of paper, (pink in our school) is given to the teacher of a class, where a scholar has been absent two Sabbaths. This slip on the one side has

M..... Class No.....

..... has been absent 2 Sundays. Will you please call and find reason, write same on the back of this slip, and return to the Superintendent next Sunday?

.....Secretary

and on the other side:

ST. MATTHEW'S SUNDAY SCHOOL



Reasons:

.....Teacher

These slips are prepared by the secretary of the school in advance of the school session, and are given the teacher at the opening of the school, enclosed in the class roll-book.

Secondly, *By the Teacher*. After visiting the homes and writing down the reasons, the slips are returned on the following Sabbath, and handed by the secretary to the superintendent, who takes knowledge of the reasons given for absence, and, where necessary, consults with the teacher, or if the circumstances require it, takes the pastor into conference. Where the teacher's visit fails to ensure the return of a scholar, a visit to the home by the superintendent is sometimes successful, but he may find it advisable, because of information received, and which would not be given to the teacher, to transfer the scholar to another class, it may be, on account of a want of appreciation of the teacher, or of the members of the class.

Many reasons are given on the slips which reveal in some measure the home life and training of the scholars; and this method, which has been tried for a number of years, when faithfully carried out, has proved a success in increasing the attendance of the school and the interest of the home, two most desirable attainments.

Montreal

### How to Get Hearty Singing

His Honor, Judge Winchester, of Toronto, is Superintendent of the largest Presbyterian Sunday School in the city, and possibly the largest in the Dominion. One of the features of the school, especially on Review Sundays, is the immense heartiness of the singing. Judge Winchester, asked as to the secret of it, says; "I know nothing about music personally, all I know is that if you want good singing you must sing something the children know, and in which they are compelled to join through the singing of others."

There is a world of wisdom in this one sentence. Children love repetition, love to say or sing what is already familiar, and whilst choir-masters and leaders should be on the alert for new songs, it should never be forgotten that the greatest heartiness of result is likely to come from the old ones.

### Organized S.S. Work in Ontario

*By J. A. Jackson, B.A.*

#### General Secretary, Ontario S.S. Association

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

Looking on Sunday School work in Ontario from the inter-denominational viewpoint, one sees much to encourage.

One very pleasing feature is increasing liberality in the support of both denominational and interdenominational Sunday School work. Many congregations are erecting new school-rooms upon which no expense is being spared to make them up-to-date, in both architecture and appointments. Others are building new churches and planning generous things for the accommodation of the Sunday School. In addition, several of the denominations either have appointed, or are planning to appoint, secretaries, whose duty shall be special oversight of their Sunday School work. Notwithstanding all this, the income of the Ontario Sunday School Association is increasing year by year.

A second encouraging feature is the growing interest of the pastors in Sunday School work. In some of the theological colleges also the course of study for the future pastor has recently been revised, and in the new order of things, the Sunday School finds a large place. In others it is receiving much attention through special courses of lectures bearing upon its work. Changes such as these are of immense value, for the key to unlock many of our Sunday School problems will be found in the hands of the pastors.

A third encouraging feature is the condition of the problem of teacher training. The appointment of Mr. E. A. Hardy, B.A., in 1904, as Teacher Training Secretary of the Ontario Sunday School Association, has done much to stimulate effort here and has borne splendid fruit. The denominations are vying with each other in generous rivalry as to the excellence of their Teacher Training Courses. These are being taken up by increasing numbers. In all parts of the province inter-denominational classes also are at work.

The last feature to be mentioned is the



attention given to house-to-house visitation. This is a plan by which every home in a given community is visited in a single day and it is ascertained what church or Sunday School each individual attends, or for which he has a preference. The information thus secured is made available to ministers and Sunday School officials, and is of great value. In October, 1904, Mr. Thos. Yellowlees, one of our secretaries, was designated for this work. Already visitations have been conducted

in several parts of the Province. As a result, literally thousands of people not previously in touch with any church or Sunday School, have had the hand of Christian fellowship extended to them and been invited to connect themselves with one or both. Many indeed are the testimonies respecting the excellence of this feature of our work. Certainly, in Ontario, the future of Sunday School work is full of promise.

Toronto

### Lesson Calendar: First Quarter

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

1. January 7.....The Shepherds Find Jesus. Luke 2 : 1-20.  
 2. January 14.....The Wise Men Find Jesus. Matt. 2 : 1-12.  
 3. January 21.....The Boy Jesus. Luke 2 : 40-52.  
 4. January 28.....The Baptism of Jesus. Mark 1 : 1-11.  
 5. February 4.....The Temptation of Jesus. Matt. 4 : 1-11.  
 6. February 11.....Jesus Calling Fishermen. Luke 5 : 1-11.  
 7. February 18.....A Day of Miracles in Capernaum. Mark 1 : 21-34.  
 8. February 25.....Jesus' Power to Forgive. Mark 2 : 1-12.  
 9. March 4.....Jesus Tells Who Are Blessed. Matt. 5 : 1-16.  
 10. March 11.....The Tongue and The Temper. Matt. 5 : 33-48.  
 11. March 18.....REVIEW.  
 12. March 25.....Temperance Lesson. Prov. 23 : 29-35.

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R. DOUGLAS FRASER

CONFEDERATION LIFE BUILDING, TORONTO

Lesson V.

## THE TEMPTATION OF JESUS

February 4, 1906

Matthew 4 : 1-11. Commit to memory v. 4. Read Mark 1 : 12, 13; Luke 4 : 1-13.

**GOLDEN TEXT**—In all points tempted like as we are, yet without sin.—Hebrews 4 : 15.

1 Then was Je'sus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in their hands

**Revised Version**—1 afterward hungered; 2 the tempter came and said unto him; 3 art; 4 become bread; 5 Omit up; he set; 7 the; 8; 9 haply thou; 10 Again it is written; 11 unto an; 12 he said.**LESSON PLAN**

I. The Wilderness, 1-4.

II. The Temple, 5-7.

III. The Mountain, 8-11.

**DAILY READINGS**

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

M.—The temptation of Jesus, Matt. 4 : 1-11. T.—“Not... by bread only.” Deut. 8 : 1-6. W.—Kept by angels, Psalm 91 : 9-16. Th.—“Thou shalt not tempt.” Deut. 6 : 3-16. F.—Enduring temptation, James 1 : 1-15. S.—Our defence, Eph. 6 : 10-18. S.—Able to succor, Heb. 2 : 10-18.

they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Je'sus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

**Shorter Catechism**—*Ques. 4. What is God?* A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.**The Question on Missions**—5. How many augmented congregations in the Eastern Section? There are 58 of these. Many of them are in places where the population is not increasing, or is diminishing, and therefore greatly need help.**Lesson Hymns**—Book of Praise, Ps. Sel. 114 (Supplemental Lesson); 250; 246; 17 (Ps. Sel.); 71 (from PRIMARY QUARTERLY); 251.**EXPOSITION**By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.**Time and Place**—January, A.D. 27; in the Desert of Judaea.**Connecting Links**—At His baptism Jesus had held converse with the Father, and had had a vision of the glories of the heavenly world. What was the worth of His vision? What was the value of the Spirit? Was He really the Son in whom God could take pleasure? Isa. 42 : 1. Our Lord's temptations were a process of testing.**I. The Wilderness, 1-4.**V. 1. *Led up of the Spirit* (Rev. Ver.). Mark (ch. 1 : 12) says, “the Spirit driveth Him.” Jesus feels Himself under divine compulsion, and, though His human nature recoiled from the ordeal, He begins to do God's will by not resisting the Spirit. *Into the wilderness*; the wild, barren, mountainous region between Jerusalem and the Jordan (see ch. 3 : 1; Mark 1 : 13). There was need of solitary reflection on His high calling, and the wilderness pictured the loneliness of the life which it involved. *To be tempted*; that is, “to be tested” (compare Abraham, Gen. 22 : 1). A new significance is given to suffering in the New Testament. Adverse outward conditions become the means of testing thespirit and disciplining the nature for the divine service (see Luke 22 : 28, 29; Acts 20 : 19; James 1 : 2, 3; 1 Pet. 1 : 6, 7). Jesus “was in all points tempted like as we are, yet without sin,” Heb. 4 : 15. Up to this time, as a perfectly sinless youth, He had cherished the ideal of a coming kingdom of glory proclaimed by the prophets and held purely by the best of His people, Luke 1 : 46-55, 68-70. But in the baptism He had been taught that this glorious kingdom could be won only through suffering. Had He refused to enter on the pathway of suffering, after the revelation came, He would have sinned. *Of the devil*; slanderer, false accuser, the translation of the Greek name. Mark (ch. 1 : 13) uses the Hebrew name, “Satan,” that is, adversary. Rev. 20 : 2 has both names. In Job 1 : 6, 7; Zech. 3 : 1, 2, Satan is an evil spiritual being, whose doings are overruled by Jehovah.V. 2. *Fasted* (took no food); because His mind was so occupied with His mission. *Forty days and forty nights*; like Moses (Ex. 34 : 28), and Elijah, 1 Kgs. 19 : 8. Possibly there were lesser temptations throughout all that time (see Mark 1 : 13; Luke 4 : 2). An

## The Temptation of Jesus

*hungred.* Satan, with cowardly craft, timed his attack when Jesus was all but dead with weakness.

Vs. 3, 4. *The tempter came to him*; probably in some attractive form, 2 Cor. 11 : 14. The whole would be by way of vision, which was the outward and vivid expression of the terrible soul struggle. *If thou be the Son of God.* The temptation all turns on His believing that He was the Son of God, and so endowed with supernatural power. In His present humiliating condition He looked little like God's Son. It seemed a favorable time for trying to persuade Him that the vision and the voice (ch. 3 : 16, 17) were a delusion. *Command . . . stones . . . bread.* "Had He the power? Pick up a stone and test it." How unlike the glorious vocation of the Messiah, to be dying here of hunger! Let Him save Himself from such humiliation, and prove that He is the Son of God. The devil suggests that power is the surest mark of divine Sonship. Jesus proves that endurance of hunger, in loyal submission to His Father, even if it should lead to death, is the mark of the Son. *It is written*; Deut. 8 : 3. Jesus draws His support from the Old Testament, that great storehouse of truth as to the way in which God deals with His people. Obedience to the will of God even to death is the sure way to life, and in this temptation Jesus resolves never to use His God-given powers to extricate Himself from conditions of suffering into which God's Spirit had brought Him. Like mortal men whom He is to redeem, He will endure suffering, nay, death itself, if such be the will of the heavenly Father.

### II. The Temple, 5-7.

Vs. 5-7. *Taketh him*; in vision (compare Ezek. 8 : 3). *The holy city*; a title for Jerusalem found in Matthew alone of the Gospel writers. Matthew wrote for Jewish readers. *Pinnacle*; literally, "wing," the gable of some part of the temple overlooking the Kidron valley below. This was the most sacred part of the holy city. Satan would desecrate the dwelling-place of God if he could. Here was the heart of the nation's life, and if Jesus were to establish His claims here, the Jewish world would accept Him. *Cast thyself down*; to win the people to His side by a daring miracle, a method far readier

than a life of toil and self-denial. The Jews were constantly clamoring for signs, Matt. 12 : 38-42. They would follow a daring leader endowed with supernatural powers. But it was not such a following that Jesus desired. He would have only those to follow Him who loved Him because of the truth He taught. *It is written*; Ps. 91 : 11, 12. The devil quotes Scripture, but distorts it. The passage was intended to teach that all who trust in God and do His will, dwell in safety. Satan is tempting to distrust and to selfish ambition. *It is written again*; Deut. 6 : 16. To leap down would have shown the spirit of the Israelites at Rephidim, Ex. 17 : 1-7. While Jesus is willing to endure whatever God sends, He will not rush into needless danger, merely to prove that God will deliver Him. That would be disobedience.

### III. The Mountain, 8-11.

Vs. 8-11. *Taketh him*; again in vision (compare Rev. 21 : 10). *All the kingdoms*; pictured to the imagination of Jesus in their dazzling glory. *Will I give thee.* Compare Luke 4 : 6. The devil suggests, that, by worshipping him, Jesus may become at once the greatest king on earth. It was in the form of an earthly kingdom that the Jews looked for their redemption, and as a youth Jesus doubtless was taught to hope that a world-wide earthly empire would soon come. "Will Jesus take prematurely and dishonorably from the hand of the devil a power that the Father should hand over to Him?" *Worship me.* An earthly kingdom often involves the securing of power by wrong means, which would be nothing else than worship of the god of this world. *Get thee hence, Satan.* In this proposal the tempter has revealed himself, and Jesus spurns him. *It is written*; Deut. 6 : 13 (compare Matt. 22 : 37, 38). No compromise with evil is possible. Jehovah alone is to be obeyed both by Messiah and by men.

V. 11. *Leaveth him*; defeated and driven back (compare James 4 : 7). Luke adds, "for a season." For later temptations see ch. 26 : 38, 39; John 12 : 27, 28. *Angels . . . ministered*; proof of His Father's good pleasure in His victory. His servants pay homage to the Messianic King. Compare the angelic ministry to Elijah, 1 Kgs. 19 : 5-8.

**Light from the East**

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

HIGH MOUNTAIN—From a very early date, tradition fixed the scene of the temptation on the mountain called by the Crusaders Quarantania, and by the Arabs Karantel, about two miles north from the site of Jericho. This mountain rises almost perpendicularly from the plain of Jordan on its west side, and towers up gloomy and weird towards the sky. From the fourth century it has been a resort of hermits, who selected this doleful spot to inflict special penances on themselves; and many caves and grottoes, some of them artificial, are still occupied by Coptic and

Abyssinian recluses. These hermitages are about half way up the cliff and have been ornamented by their successive tenants with frescoes. In recent years the Greek hermits, joined by a number of their brethren, took possession of the summit of the mountain, and with incredible labor in transporting the materials, have built a convent of considerable size on it, with walls all round it to defend them against the Bedouins, who look on all this region as their peculiar property. With this modern addition to it, the whole hill looks like a mediæval fortress looming up against the clouds. It forms a fit setting for the story of the Lesson.

**APPLICATION**

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

*Led up of the Spirit*, (Rev. Ver.) v. 1. There is no shame or crime in being tempted. Evil will present itself to the purest. It is part of the providence of

**Temptation** God that we are placed where  
**No Sin** temptations await us. For

no one is good who has had no chance to be bad. There can be no credit except where there might have been blame. Let no one be cast down, then, because evil suggests itself to him. Let him keep his sorrow for his sins. The sin is in the yielding. As Luther says, "We cannot prevent the birds from flying about our heads, but we can prevent them building nests in our brain."

*The wilderness*, v. 1. All temptations are lonely things. The seat of battle is your own heart. A young man may stand between two

**The Lonely** companies of his friends, one of  
**Choice** which is enticing him to sin and the other urging him to resist.

His ears are filled with their pleadings. They press close to him, and perhaps lay their hands upon him. But, after all, the fight is within. The struggle is between his own good desires and his own evil desires. In silence and solitude these wage a desperate duel for the young man's soul. In the last resort, every man's deeds are his own. And if afterwards one lie on an uneasy bed, he may reflect that he has made it himself. And if he overcomes, the victory also is his.

*To be tempted*, v. 1. There are three characters who have been known to warn others

from sin. The first is the sinner whom sin has ruined, and who would save his friends from the same plight.

**Who Can Best Help?**

He is like a traveler who has fallen into a ravine and shouts to another whom he hears approaching, "Beware!" The second is the sinner who has been saved. He is like one who, after struggling in the ravine, has gotten out on the other side and calls his warning back. His voice is apt to sound more clearly than that of the man in the ravine. The third is the man who has resisted temptation. He knows what sin is, but he is unhurt of sin. He is like one who stands on the hither side of the ravine to point it out to travelers, to hold them back if they are slipping toward it, and to pilot them safely around it. This One is Jesus, who was "in all points tempted like as we are, yet without sin"; wherefore He has the mightiest power to succor those that are tempted.

*An hungered. bread*, vs. 2, 3. "A man must live," people say.

**Must Live?**

"But is it so? Pray tell us why Life at such cost you have to buy? In what religion were you told A man must live? There are times when a man must die.

Imagine, for a battle cry  
From soldiers with a sword to hold,  
From soldiers with the flag unrolled,  
This coward's whine, this liar's lie,  
A man must live!"

## The Temptation of Jesus

*It is written, etc., v. 4.* God's will first and only, even if it should mean death. The shame of cowardice and unfaithfulness is worse than death, as is illus-

**The Soldiers Who Flinched** treated in an incident of the siege of Port Arthur related by

Mr. Richmond Smith, the great war correspondent. A company of Japanese soldiers refused to move out of the trenches in the face of the enemy's fierce fire, when ordered to do so by their officer. The officer was killed while urging them forward. This was their punishment: They were taken from among the fighting men, and made servants. The hewing of wood and drawing of water, all sorts of menial tasks, were given them. And each day they were marched to a shrine erected over the body of their dead leader, and listened to the praises of heroism from the lips of a priest of their religion. At last they could bear it no longer, and petitioned to be sent to the place of peril, in the very face of the foe, where every man of them fell fighting bravely.

*It is written, v. 6.* Any good thing may be misused. The devil quoted the Bible. Food

is good, but gluttony is bad. Work is good; slavery to work is bad. Learn-

**Use and Misuse** ing is good, but there is much shallow and pretentious learn-

ing. And the cure of the misuse of any thing is the restoration of its proper use. Our Lord replied to Satan's improper quotation with a text so fit and convincing as to vindicate the power of Scripture quotation. The cure for gluttony is not starvation, but moderation. The cure for overwork is not idleness, but regulated work. The cure for false teaching is not ignorance, but the truth. Like the woman at the Macedonian court who appealed from Philip drunk to Philip sober, we appeal from misuse to the proper use.

*Get thee hence, Satan, v. 10.* Satan knew full well that he had met his Master. A single, short, sharp, decisive sentence, and the

**Christ's Victory Ours** victory over the tempter was won. And a like conquest may be ours. Let us—the weakest of us—bid the evil one begone, and back of our words is the power that vanquished him in the wilderness. No one can put up an honest fight against temptation and lose.

## TEACHING HINTS

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

## For Teachers of the Older Scholars

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

There is no sin in being tempted. The sin is in yielding. Innocence maintained in the presence of solicitations to evil is of a higher kind than innocence due to ignorance. View the Lesson in the light of the Golden Text, and endeavor to convince your class that our common and special temptations are, after all, like Christ's. An old method is to show that He was tempted in all places, whether solitary (v. 1), religious (v. 2), or worldly (v. 8); and at all times, whether of physical need (v. 2), spiritual aspiration (v. 6), or worldly ambition, vs. 8, 9. Analyze the nature of His temptations, and you will see, further, that He was tempted in all ways:

1. *To Sinful Dependence upon Himself, vs. 2-4.* The devil tempted Him to feed Himself, as common men cannot, by a miracle. Loaves of bread are not picked up out of a field,

ready-made. The farmer must plough, sow, reap, thresh. The miller must grind. The housewife must knead and bake. The devil tempted Jesus to personal independence of this method, by asserting His divinity, v. 3. He had come, however, to assume our human nature, and refused, for His own advantage, to lift Himself out of the circle of our humanity. He would get His bread like every other man. We, in the same way, are often tempted to sinful independence of the ordinary workings of providence. We want health in defiance of the common laws of health, food without working for it. We abuse the omnipotence of faith when we act as if it made us actually divine. Jesus was next tempted:

2. *To Sinful Dependence upon God, vs. 5-7.* The devil tried to persuade Him to establish His kingdom by becoming a Son of Wonder, throwing Himself from the pinnacle of the temple and floating down through the yielding air as safely as if He were on solid ground. As a divine prodigy, He would have an immediate and dense following. His mission to the

world would be made easy. Jesus chose, instead, the slow process of drawing men to Him, one by one, through the irresistible influence of love. To dream of getting through life entirely in dependence upon supernatural help, without human influence, prudence and effort, is wrong. What you will not strive to do for yourself, you need not expect God to do for you, Phil. 2 : 12, 13. In the end, Christ was tempted, as we are :

3. *To Sinful Dependence on the Evil One*, vs. 8-10. The world passed before Him in panorama. He was led to see how in all directions men with power had reached it by evil means. We are often told to-day that commercial, political, and ecclesiastical power can be secured and maintained only by dubious (and even openly corrupt) means. It is a falsehood. It is a revival of the old insinuation that success cannot be had without bowing down to Satan and worshipping him. This subtle temptation can only be resisted by maintaining Christ's faith, that the best success is always won by fidelity to God and right, v. 10.

When temptation, in whatever way it assails us, is firmly resisted, we are made, like Christ, stronger for future struggles, v. 11.

### For Teachers of the Boys and Girls

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

Surprise is often an effective door-opener. V. 1 contains a series of surprises. That the Spirit of God should lead anyone, least of all the very Son of God on such an errand ; that the Son of God could be tempted, and that the prince of darkness should be permitted to tempt Him. Begin, therefore, with these.

You have started some hard questions. The answers will come out as you go along.

Now for the story. Where and "what like" was the "wilderness?" See Exposition, and Light from the East. How was Jesus "led up"? By a strong, inward impulse. Whence this impulse? From the Spirit of God. With what end in view? To be "tempted," or tested. Gen. 22 : 1 tells that God does put faith to the test ; Jas. 1 : 13 shows that He cannot tempt to sin.

The Forty Days' Fast. The scholars will remember the fast of Moses (Ex. 34 : 28), and that of Elijah, 1 Kgs. 19 : 8.

Why did He fast? The struggle with temptation was so pressing, that nothing, not even the taking of necessary food, must interfere with the fight. Mark (ch. 1 : 13) and Luke (ch. 4 : 2) tell us that the temptation was going on all the forty days. "He was afterward an hungred." At last nature could bear up no longer : He became completely exhausted. Now is the coward's chance.

Satan takes it. Is Satan a coward? James 4 : 7. Three separate and determined onsets he makes.

The First Temptation. What was it? Read v. 3, and explain how like in shape are the Eastern loaf and the flat stones of the wilderness. Could Jesus, as the Son of God, have done it? Why didn't He? v. 4. See that the scholars catch the point :—the only life that is worth living is the life of obedience to God ; better die than sin. Where was it "written"? Deut. 8 : 3. Talk with the scholars about the Bible as a weapon of war (Eph. 6 : 17), and about the advantage of good drill in its use, such as Jesus evidently had had.

The Second Temptation. "The holy city" and "the pinnacle of the temple" (v. 5) will need explanation. Why was this place selected? The thronging Jews in the temple courts would have at once welcomed such a wonder-worker as the long-looked-for Messiah. (See Matt. 21 : 9.) What was the temptation? V. 6. Again see that the point is caught—to presume on God's promises, when not taking God's way. (Compare Ps. 37 : 5.) Have Jesus' answer turned up in the Old Testament, and show how apt it was.

The Third Temptation. "All the kingdoms of the world" (work out the picturesque details of v. 8), for one act of worship, v. 9. How was Jesus to obtain all the kingdoms of the world? See Phil. 2 : 6-11 : it was by the way of the cross. What was wrong with this proposed short cut? By taking it He would be false to God. And so He replies, v. 10. Examples from history of loyal devotion to a king, or a captain, or a cause, will be in order. This is the grandest Example of all, and the cost, the highest.

The Triumphant Reward. "Get thee



## The Temptation of Jesus

hence" (v. 10) was Jesus' challenge. V. 11 describes the retreat. The devil always flees when we stand up against him (James 4 : 7, already quoted). The reward is help and

comfort from heaven ; see Heb. 1 : 13, 14. Have the scholars strike the balance between the service of Satan and the service of God. Which is the more worth while ?

## ADDED HINTS AND HELPS

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

## Lesson Points

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

Testing runs swift on the heels of privilege. v. 1 (see ch. 3 : 16, 17).

We have a Saviour who can sympathize with the sufferings of our bodies as well as with the longings of our souls. v. 2.

To match the cunning of Satan, we need the wisdom of God. v. 3.

Obedience to God is the soul's true sustenance. v. 4.

Only when we are fulfilling the divine purposes can we claim the divine promises. v. 6.

There is a weapon in the scripture armory for every attack of the tempter. v. 7.

Guard the gates of the senses, if you would save the citadel of the heart. v. 8.

Every pledge of Satan to enrich us covers a plot for our ruin. v. 9.

God will not share our highest homage with any creature. v. 10.

He who conquered the prince of the evil, and was served by the host of the good spirits—is this not the rightful Ruler of our spirits ? v. 11.

## From the Library

If Jesus is tempted as the Son of man, it must be our humanity, not at its strongest, but at its weakest. It must be under conditions so hard, no other man could have them harder. Fighting the battle of humanity, He gives the adversary every advantage. He allows him choice of place, of time, of weapons and conditions, so that His victory may be made complete.—Burton.

Often, when temptation comes, there is no time to search for the word to meet it ; everything depends on being already armed, with sword in hand. This shows how necessary it is to fill the memory, while it is plastic, with stores of texts ; we do not know what use we may get of them in future days of trial and weakness.—Stalker.

There are some that will say that we are never tempted with kingdoms. It may be well, for it needs not be, when less will serve. . . A matter of half a crown, or ten groats, a pair of shoes, or some such trifle, will bring us on our knees to the devil.—Bishop Andrewes.

To every man of strong character there comes the last temptation—when the alternative which has been attracting him away from his true career is decidedly rejected, and ceases forever to tempt him. A great step in the development of his character is then achieved. Other difficulties may and will beset him, but that one weakness at least has been transformed into strength.—Ramsay's, The Education of Christ.

## Prove from Scripture

That we can overcome temptation.

## Lesson Questions

(From the HOME STUDY QUARTERLY)

**Juniors**—What was the last Lesson about ? Where did the temptation of Jesus take place ?

1, 2 By whom was Jesus led into the wilderness ? For what purpose ? What two names are given to the evil one ? The meaning of each ? How long did Jesus go without food ? What did this make Him ?

3, 4 What did Satan first tempt Jesus to do ? Why would this have been wrong ?

5-7 In what city was Jesus tempted the second time ? At what place ? What was He asked to do ? Can we expect God to save us if we run into danger needlessly ?

8-11 Where did Satan next take Jesus ? Over what did He promise to make Him ruler ? What did He ask Him to do ? What was Jesus' answer ? What did Satan then do ? Who came ? What did they do ?

**Seniors and the Home Department**—Describe the place of the temptation. Upon what event did it follow ?

1-4 In what sense does God "tempt" men ?



(Compare James 1 : 13 and Gen. 22 : 1.) Show that the temptations of Jesus enable Him to sympathize with us. (Heb. 2: 17, 18.) Explain the first temptation. What Old Testament miracle is referred to in Jesus' answer ?

5-7 How did Satan distort the Scriptures ? How did Jesus bid His disciples act when persecuted ? (Matt. 10 : 23.) Show that Paul used prudent plans for self-protection. (Acts 23 : 16-18.) Explain the second temptation.

8-11 Explain the third temptation. Prove that Satan's claim was false. (Ps. 24 : 1.) How did Jesus meet each temptation ?

### The Catechism

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

Ques. 4. *God—His nature and attributes.* Man was made in the image of God, Gen. 1 : 26. To get an idea of God, therefore, we begin with ourselves. We are spirits. God, then, must be a Spirit. But in God there is no body like ours, which limits our powers, being subject to weakness and decay. With this, then, we begin—"God is a Spirit," John 4 : 24. There is a great difference, however, between the divine Spirit and human spirits. He is "infinite" (not limited by space and time, but present everywhere and at all times), "eternal (without beginning or end),

and unchangeable (the same yesterday and to-day, and forever) in His being." And these descriptions belong not only to His "being," but also to each of His attributes named here. For example, His "wisdom" is "infinite, eternal, and unchangeable."

### The Question on Missions

By Rev. J. S. Sutherland, B.A., Halifax, N.S.

Three things are worthy of note regarding the congregations receiving aid from the Augmentation Fund in the Maritime Provinces. They contribute liberally for their own support : last year they gave for self-support an average of \$5.29 per communicant, the average for the whole church being \$5.12. They give generously to the Schemes of the Church : their contributions for these last year was over \$6,600. And, like those in the other parts of the church also, they begin to pay their way without help from the Fund as soon as possible : for example, in 1903 four augmented congregations become self-sustaining, and a like number in the previous year. It is worth while helping congregations so ready to help themselves and so loyal to the general work of the church. Augmented congregations situated in districts where, from emigration to the West, or other causes, population is diminishing, cannot, of course, make the progress otherwise possible.

### FOR TEACHERS OF THE LITTLE ONES

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

*Lesson Subject*—Jesus strengthened for His work.

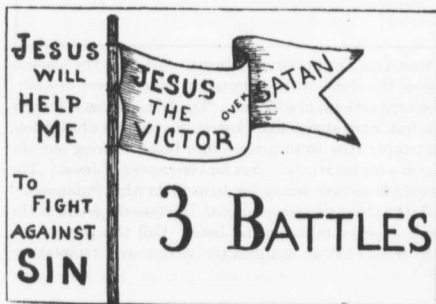
*Introduction*—Boys and girls all like to see soldiers.

What makes a good soldier ? A good soldier is able to stand firm in the face of the enemy. The leaders must be brave fighters, who have been through battle themselves, and know how to direct their soldiers.

*Lesson*—Our Lesson is about a great Leader ; an enemy ; a battle ; a grand victory.

*Review*—After God had set Jesus apart for His work and had sent the Holy Spirit upon Him, in the form of a dove, signifying

**P** **R** **E** **A** **C** **E**  
**P** **U** **R** **I** **T** **Y** (recall the Baptism of Jesus), God put it into Jesus'



## The Temptation of Jesus

mind to go away by Himself for a while into the wilderness (explain).

*Lesson*—Jesus is not quite ready yet for His work. There is an enemy He must fight and overcome, before He is ready to become our great Leader, "the Captain of our salvation." Jesus spent forty days and forty nights praying and thinking about what He had come to the world to do, and all this time taking little or no food. Then He became very hungry. There is nothing around Him but stones and sand and dried-up shrubs. Where will He get food?

*Battle No. I.*—Ah! Now comes the enemy—Satan! He tempts Jesus to make the stones into food, in place of trusting God to give Him food. Will Christ's soldiers trust, if their Leader does not? No! Jesus is strong to resist the temptation. (Tell a story of a boy or girl tempted to do wrong to get food or something else wanted very much.)

*Battle No. II.*—But this determined enemy is not defeated! He takes Jesus up to a high wing of the temple at Jerusalem and coaxes Him to throw Himself to the ground, v. 6. No! God only promises protection when we are in places where He directs us to go. Jesus will not tempt God by being foolhardy. (Illustrate by a story of a boy or girl.) Will Christ's soldiers await God's

guidance, if their Leader does not? No! He will not yield to temptation!

*Battle No. III.*—Surely Satan is defeated now! No. He gets more determined than ever to get the victory over Jesus. He wants Jesus to serve him, in place of serving God, vs. 8, 9. But Jesus turns upon Satan and drives him away. "Get thee hence, Satan," etc., and Satan goes. Jesus faced Satan bravely and drove him away. Jesus is victorious, and all those who, like Him, take a firm stand against temptation will also gain the victory. He will give to us His own strength for the fight.

*Golden Text*—He is able to help all who are tempted to do wrong.

*Our Battles*—Mention some of the ways in which even little people are tempted (Eph. 4 : 25-32).

*The Best Weapon*—The sword of the Spirit, Eph. 6 : 17. (Select verses from the Word of God to offset the various temptations you have just mentioned.)

*The Reward*—A king rewards the victors in battle. So does our heavenly King, v. 11 : Rev. 3 : 21.

*Something to Draw at Home*—Draw a flag. Print JESUS THE VICTOR OVER SATAN.

*Something to Remember*—Jesus helps me to be good.

SUPERINTENDENT'S BLACKBOARD REVIEW  
By Rev. L. M. Duncan, B.D.

# THE TRIUMPH OF JESUS

Ask for the title of the Lesson. Print, THE TEMPTATION OF JESUS. Get from the scholars by a series of rapid questions a picture of the scene of the temptation—the barren, desolate, lonely wilderness. Then take the three temptations, one by one. The first : Jesus is hungry after a fast of how long? About His feet were stones like Eastern loaves (see illustration, HOME STUDY QUARTERLY), and Satan tempts Him to turn these into bread. Bring out the cunning of the tempter in choosing this time for his attack. Ask for the answer of Jesus. The scholars should be able to tell why it would have been wrong for Jesus to do what Satan asked Him to do. Deal in the same way with the other two temptations. Picture the scene at the Lesson's close—Satan driven away and angels ministering to Jesus. Call the picture the TRIUMPH (Print) of Jesus. Impress the truth that we can gain the victory over temptation, through the Saviour's help.

## Lesson VI.

## JESUS CALLING FISHERMEN

February 11, 1906

Luke 5 : 1-11. Commit to memory vs. 5, 6. Read Matthew 4 : 18-22 ; Mark 1 : 16-20 ; Luke 4 : 14-31.

GOLDEN TEXT—Be ye therefore followers of God, as dear children.—Ephesians 5 : 1.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret.

2 And saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing ; nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a

**Revised Version**—1 Now ; 2 while the multitude ; 3 asked him to put out ; 4 multitudes ; 5 And when ; 6 Put out ; 7 answered and said, Master, we toiled all night, and took nothing ; 8 but at ; 9 nets ; 10 nets were breaking ; 11 in the other boat ; 12 But Simon Peter, when he saw it, fell down ; 13 amazed ; 14 were ; 15 were ; 16 Omit the ; 17 left.

## LESSON PLAN

I. Preaching to the Multitudes, 1-3.

II. Working a Miracle, 4-7.

III. Summoning Followers, 8-11.

## DAILY READINGS

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

M.—Jesus calling fishermen, Luke 5 : 1-11. T.—Prompt obedience, Matt. 4 : 12-22. W.—Peter's first visit to Jesus, John 1 : 35-42. Th.—Call of Philip, John 1 : 43-51. F.—Not ready, Luke 9 : 57-62. S.—The Shepherd's voice, John 10 : 19-30.

S.—Reward to followers, Matt. 19 : 23-30.

**Shorter Catechism**—*Ques. 5. Are there more Gods*

great multitude of fishes ; and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And so says also James, and John, the sons of Zeb'edee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And he was standing ; he ; boats ; had ; and took nothing ; but at ; nets ; nets were breaking ; in the other boat ; But Simon Peter, when he

than one? A. There is but One only, the living and true God. *Ques. 6. How many persons are there in the Godhead?* A. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance,

equal in power and glory.

**The Question on Missions**—6. How many home mission fields have we in Ontario and Quebec? 187 in all ; comprising 449 mission stations, and at least 33,000 people. In April last, 5 mission fields became augmented congregations ; 20 in whole Western Sec.

**Lesson Hymns**—Book of Praise, Ps. Sel. 114 (Supplemental Lesson) ; 240 ; 216 ; 92 (Ps. Sel.) ; 534 (from PRIMARY QUARTERLY) ; 245.

## EXPOSITION

**Time and Place**—April or May, A.D. 28 ; near Capernaum, north-western shore of the Lake of Galilee.

**Connecting Links**—Jesus had left Nazareth and made Capernaum the centre of His work, ch. 4 : 31. John 1 : 35-51 explains why Jesus called these disciples so early in His public ministry in Galilee. They were the pick of the Baptist's followers, and he had already directed them to Jesus. The Lesson, therefore, records their second call. The interval had been spent in their ordinary occupations at their own homes.

## I. Preaching to the Multitudes, 1-3.

V. 1. *People pressed* (crowded) ; in their great eagerness to see and hear Him. They had heard Him teaching in the synagogues of Galilee (ch. 4 : 14-32), and were drawn to Him by the graciousness and authority of His words, Matt. 7 : 29 ; Luke 4 : 22. *The word of God.* The subject of Jesus' teaching was the kingdom of God, which He had come to establish on earth. His wonderful works, along with the teaching, had impressed the

people mightily, ch. 4 : 32. *Lake of Genesaret* ; a name for the Sea of Galilee, also sometimes called the Sea of Tiberias (John 6 : 1), "the most sacred sheet of water that this world contains." It is 13 miles long by 7 broad at its widest part, and in some places nearly 200 feet deep. It was sailed, in our Lord's time, by 4,000 vessels, from ships of war down to fishing boats. A population of possibly 3,000,000 clustered about the lake, and on its shores were many busy and prosperous towns. In this thickly peopled region our Lord spent nearly one half of His public ministry. "Genesaret" is the name also of the plain to the north-west, rich and fertile, Matt. 14 : 34.

Vs. 2, 3. *Saw two boats* (Rev. Ver.) ; probably fishing boats without decks. Jesus saw a chance to escape from the jostling of the crowd and to address them from the boat of one of His friends (see also Mark 4 : 1). *Standing by the lake* ; moored to the shore, so that one could easily step aboard. *Washing their nets.* Matt. 4 : 18 says that the

disciples were fishing; Mark 1: 16-19, that two were fishing and two were mending their nets. It is easy to explain these differences by supposing that each writer is thinking of a different point of time in the same general narrative. Note that those called were at work. So Matthew was called from his business, Matt. 9: 9. *Simon's*; Simon Peter. "He was probably steering, and therefore, both before and after the sermon, he is addressed as to the placing of the boat." (Plummer.) At all events, Peter was a leader. Jesus may have been staying in his house, ch. 4: 38. *Prayed*; Rev. Ver., "asked." *Put out* (Rev. Ver.); the proper sailor's term. It would be easier to address the crowd when they were no longer thronging Him on all sides. *Sat down*; the common custom with Jewish teachers, as it is with Arab teachers of to-day.

## II. Working a Miracle, 4-7.

Vs. 4, 5. *When he had left speaking.* Though Himself fatigued, He thought first of the poor fishermen's weary and fruitless toil during the long hours of the night. *Launch out* (singular). Peter alone is addressed, as the chief owner, or captain, of the boat. *Let down* (plural) *your nets*. All in the boat (including Andrew and probably other assistants) are now addressed, as well as Peter. Their help would now be needed. *Master*; "a title used of one who has a right to give orders." They acknowledged His authority already, having been to some extent His disciples (see John 1: 41, 42; 2: 1-11). *Toiled all night* (Rev. Ver.); wearied ourselves for naught during the best time for fishing. Nor were fish commonly caught in deep water, but near the shore. *At thy word*. Though Jesus was by trade a carpenter and not a fisherman, these men obeyed Him, when their experience might be supposed to be of more value than His advice—a proof of their faith in Him.

Vs. 6, 7. *A great multitude of fishes*; a miracle of knowledge that the fish were there, or of power in bringing them thither. The Sea of Galilee teemed with fish; indeed, one city on the western shore, Taricheæ ("factories for salting fish") took its name from the fish industry, perhaps also Bethsaida ("house of fishing"), John 1: 44. *Beckoned*; perhaps too awestruck to call. But more probably

the boats may have been too far apart for calling. *Partners*; James and John, whose boat was still ashore.

## III. Summoning Followers, 8-11.

Vs. 8, 9. *Depart from me*. Peter felt himself unworthy to be near the holy Saviour, His sinfulness and frailty are revealed to himself by One who can work such a miracle. *A sinful man*. Compare Isa. 6: 5.

Vs. 10, 11. *Fear not* (compare Matt. 9: 2); an assurance that the holy majesty of Jesus would not destroy the sinner. He came to forgive sin and to save. *Thou shalt catch men*; that is, win men to life eternal, not merely catch fish that will die. This was their final call (see Connecting Links). Note the purpose of Christ's miracles. They speak for Him just as His words do, and show what He really is. The disciples were assured that He was not calling them to a vain work. He who had power over the fish of the sea was Lord also of men. *They left all* (Rev. Ver.); even the large catch of fish. These busy and apparently thrifty men finally abandon their fisherman's calling. It was a great act of faith in Jesus (compare Mark 10: 28). *Followed him*; became His companions (Mark 3: 13, 14) and His witnesses to the world, Acts 1: 8.

## Light from the East

GENNESARET—Is one of the names of the Sea of Galilee, a beautiful sweet water lake, formed by a widening and deepening of the river Jordan. It is about thirteen miles long and seven wide, and varies from 130 to 150 feet in depth. The very deepest places are less than 200 feet. The water is clear and soft, and tastes sweet and pleasant after the bad water of Palestine to which the traveler has been accustomed. The surface of the lake is usually about 682 feet below the Mediterranean, and the hills rise on the east side about 2,000 feet above it, and the country is also very high on the west. The heat is intense in summer, and a semi-tropical vegetation grows in the valley. The height from which the traveler first sees it gives it a peculiar effect, lying blue and placid so far below him, with the bare hills rising high all round it. Many hot springs, notably the baths of

Tiberias, testify to the volcanic origin of the valley. In the time of Christ a large number of cities stood on its shores, its surface was

covered with boats, and it was the centre of a very stirring industrial life. Out of all these places Tiberias alone survives.

APPLICATION

*Pressed. to hear the word of God, v. 1.* Attraction is one of the great forces of nature.

A ceaseless influence goes forth from the great

**The Sun of the Soul** central sun, drawing our planet to itself, and thus preventing it from flying off at a tangent

through space. There is an attraction of grace, as well as of nature. The loving, winsome Christ is the Sun of Righteousness, gently, sweetly, but oh, so powerfully, holding the souls of men to Himself. Who can behold the beauty of His life, the heavenliness of His teaching, and the matchless love of His death, and not be constrained to yield to His blessed sway?

*Washing their nets, v. 2.* Sometimes a golf ball goes straight from the tee a certain distance and then suddenly turns aside. It is

**Good Stuff** not the wind that causes this, but the way in which the ball was struck. The qualities that

are in us at life's start will show themselves sooner or later for our making or marring. These Galilean fishermen, who were to be made into apostles, were naturally good stuff. Though tired and disappointed after a fruitless night's toil, they were getting ready to go at it again. So Moses had shown great capacities in Egypt before he was chosen to lead the Israelites to Canaan, and David had killed the lion and the bear before he was anointed king, and Paul had shown enthusiasm and resolution while a persecutor.

*At thy word I will, v. 5.* This is true obedience. Suppose the captain of a ship had to reason with the sailors and constantly convince

**How Ships are Sailed** them that his orders were wise, before they would consent to execute them. What sort of

navigation would that ship make? And how would it fare in a storm? And how can we expect the kingdom of God to prevail against its foes if we pick and choose which of Christ's words we will heed, and which disregard? Loyal servants leave the discretion to their Master. He says "Go," and they go. He says, "Do this," and they do it.

"Theirs not to make reply,  
Theirs not to reason why."

*Great multitude of fishes, v. 6.* God is a bountiful Giver. The hire Jesus paid for this boat was royally generous. Alexander the

**Royal Bounty** Great once gave a friend an order to draw upon his treasury for whatever amount he wished.

Soon the treasurer came running to the king in alarm at the size of the sum demanded.

"Pay it," said Alexander, "he honors me by assuming that I am generous." So the Lord of the whole earth, whose are the cattle upon a thousand hills, and all the wealth of the forests and fields and seas, dispenses His gifts with infinite liberality. May we not well trust Him?

*Beckoned. partners, v. 7.* Share up the good things! Some fishermen, no doubt, would rather have seen the fish escape again

**Don't be Mean!** than see any one get them but themselves. He who will not share with others is too mean

to know what enjoyment is. The miser is always unhappy. Ostervald, a French banker, died of starvation in 1790, possessed of \$600,000. And every one who is niggardly starves his own soul. Our heavenly Father is the greatest Giver of gifts, and He loves to see His children cheerful givers.

*Fear not, v. 10.* Courage is the pledge of conquest, just as fear is the forerunner of failure. Jesus is setting His followers their

**Fighting to Win** task for life. But first He removes all dread of defeat.

They are to go forward, sure that they will win. In His strength they will be like the old fighting class in Japan called the Samurai. These warriors owed their victories, not alone to training in the art of war from childhood up, but to their confidence also in their own powers. With a like confidence the followers of the great Captain may go forward. The gates of hell shall not prevail against them.

*Catch men, v. 10.* There is fishing for you! It is better worth while to catch trout than

chub, and bass than suckers. And what an adventure to catch seals or whales! The bigger the game and the more difficult to get, the more eager the hunter is to try. Perhaps none travel farther and endure greater risks than the sealers and the whalers, unless it be the missionaries. And every disciple ought to be a missionary fisherman, casting his net into the waters of the world. What a prize to land a soul! What a trophy to present to Jesus!

*Forsook all, and followed him, v. 11.* It is not required of us all that we should sell our possessions and give the price to the poor, or that we should abandon our ordinary callings. As truly do we forsake all and follow Christ, when we hold all that we are and have as His, and use it in His service and for His glory. And in this sense the forsaking of all is required, not of one disciple here and there, but of all who would be counted the true followers of Jesus.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Picture the scene by the lake—one of the great fisheries of Palestine, abounding with bream, sheat-fish, carp, perch and dog-fish. Christ happened there early in the morning, probably to find an hour of quiet devotion. (See Mark 1 : 35.) Crowds, as usual, found Him. They pressed hard upon Him, v. 1. He, as their Friend, asks for a floating pulpit, v. 3. What did He teach? Would it be a likely transition to some such lesson as you find in Matt. 13 : 47-50? His words ended, He turns to the owners of the boats. See in them :—

1. *The Disappointed Fishermen*, vs. 4, 5. These men thought themselves expert at fishing. Few could give them a practical hint. It is no hint that comes now. It is a straight command : "Launch out !. let down !" v. 4. The Master orders His servants. Do they catch the tone of command in His voice? Do those whom you teach catch it? Peter grows argumentative, "We have been doing all night what you tell us to do, yet without result." Then he adds, "Nevertheless at Thy word," v. 5. Christ still looks for that recognition. Suggest special reasons for failure. We may have been fishing where the waters are fished empty; we may need special patience and special direction to find the spot where fish may still be caught; or we may need better methods. We can all learn of Christ.

2. *The Astonished Fishermen*, vs. 6-9. Obedience is promptly rewarded, v. 6. The

disappointment of the night dissolves before new hopes. All hands are needed to bring the catch to shore, v. 7. The boats threaten to sink with the load, v. 7. Astonishment grows into fear, v. 8. What is it that awes Peter. It is the supremacy of Christ. It matters little whether Jesus simply knew where the fish were, or willed where they should be. Peter shrinks with a consciousness of His supremacy. He sees Jesus to have power without limit. He feels himself, with his limitations, at an infinite distance from Christ. That is perhaps the best meaning of his cry, "Depart," v. 8. The greater he realizes Christ to be, the more he realizes his own insignificance and sinfulness.

3. *The Transformed Fishermen*, vs. 10, 11. Peter's fear is dismissed by a distinct call to become a better and higher kind of fisherman, v. 10. The miracle affords a background to the purpose of our own calling. We are drawn to Christ, that we may draw others to Him. Some have greater skill in this than others; but all should seek skill, 2 Tim. 1 : 6. All forsook their earthly calling to serve Christ, v. 11. All who believe in Christ now are called to bring the world to Him, Mark 16 : 15.

#### For Teachers of the Boys and Girls

Fix the time of the Lesson. Last Sabbath's Lesson marks the beginning of our Lord's public ministry. This Lesson is in the second year of it. John's Gospel treats of the events of the first year, and as our present Lessons are from the first three Gospels, we pass these by.

Fix the place, v. 1. The Light from the

East should be consulted, as well as the Exposition. It was in the very thick of a thronging population.

*Fix the circumstances.* Again v. 1. The crowd was great, very great, and very eager for an explanation. See ch. 4 : 14-32. There was excitement and curiosity ; there was also, on the part of many, a real hunger for the truth which He taught.

*Draw the picture* of vs. 1-3, or have one of the class draw it, (in words). Don't hurry the scholars : it is a good thing to get the setting clear. What about this Simon ? Trace him back to John 1 : 40-42 (probably, like his brother, he had been a disciple of John the Baptist).

*Watch for what follows*, "when He had left off speaking." First, a surprising thing. What should He know about fishing : a Carpenter of Nazareth ? (But compare John 1 : 3—which Simon and the rest did not yet comprehend.) Next, a remarkable reply, v. 5. The night was the time for the fish to run. It had brought nothing. How can there be any hope now ? Everything seemed to say—"How foolish a command !" Nevertheless, Simon obeys—"At Thy word," etc. Show how fine an illustration this is of faith—taking God at

His naked word. Then follows a wonderful occurrence, v. 6. How big the catch was, v. 7 describes. What an illustration of God's bountiful ways, Ps. 145 : 16 ; Phil. 4 : 19.

*What brought Simon down at Jesus' knees ?* What made him think of his sins just then ? Even a child can answer. He saw God in the Man Jesus, for only God's power could have wrought the miracle, and to know that God is by us makes us feel how weak and how vile we are, Job 42 : 5, 6. John, who is mentioned in v. 10, was likely the other one of the two mentioned in John 1 : 40. He was afterwards the great apostle John. He was the youngest of the apostles, and the last to die.

*What set Simon on his feet again ?* V. 10 supplies the answer : Christ's "Fear not." Compare Rev. 1 : 17 ; Isa. 41 : 10 : those who come to Jesus with their sins, need have no fear ; and Christ's other word, "Thou shalt catch men." Get at the meaning of this, and show what noble work it is.

*What was the final outcome ?* The whole three, and Andrew too (Mark 1 : 16), became followers of this great and gracious Wonderworker. At what cost ? Is the price ever less ? Luke 14 : 33. Is it worth while ? Matt. 19 : 28, 29.

### ADDED HINTS AND HELPS

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

#### Lesson Points

It matters little whether we go with the crowd or walk alone, so long as we get to Christ. v. 1.

Failure should never deter us from present duty. v. 2.

In the geography of well-doing the most important place is Here ; in its grammar, the chief tense is Now. v. 3.

Jesus does more than counsel ; He commands. v. 4.

A single word from God outweighs all the reasonings of men. v. 5.

There is always gain in going where Christ sends, in doing what He bids. v. 6.

We double our efficiency when we persuade another to enlist in our Master's service. v. 7. Saintliness has no surer mark than a keen sense of sin. v. 8.

Alike, in catching fish and men, we must go where they are. v. 10.

True obedience is immediate and complete. v. 11.

#### Prove from Scripture

That Jesus rewards His servants.

#### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—What lake is mentioned in the Lesson ? What was its size ? What sort of vessels sailed on its waters ? Name a city on its shores.

1 Where was Jesus ? Who came to hear Him ? About what did He speak to them ? Give other names for the Sea of Galilee.

2, 3 What fishermen are named here ? Where were their boats ? What were the fishermen doing ? Into whose boat did Jesus enter ? What did He ask Peter to do ? Wherefore ?

4-7 Whither did Jesus tell the fishermen to



## Jesus Calling Fishermen

go? What did He then bid them do? Did they obey Jesus? What was the result?

8-11 What did Peter say to Jesus? His meaning? Give Jesus' command to Peter and his friends. What was it to follow Jesus?

**Seniors and the Home Department—**  
Where is Capernaum? At what point in our Lord's ministry is the Lesson?

1-3 What was the subject of Jesus' teaching? What does He say about the nature of His kingdom? (John 18 : 36.) How does Paul describe it? (Rom. 14 : 17.)

4-7 What proof of faith did Peter give? In what did the Lesson miracle consist? Which of our Lord's parables is founded on fishing? (Matt. 13 : 47-50.)

8-11 What call did Jesus give? What was the response? What reference did Peter afterwards make to this scene? What reward did Jesus promise? (Mark 10 : 29, 30; Luke 18 : 28-30.)

### The Catechism

Ques. 5, 6. *The Trinity.* This is a difficult doctrine, but the teaching of Scripture regarding it may be set forth very simply : (1) There is but one God. The First Commandment (Ex. 20 : 2) teaches that there is only one Being whom we ought to worship. (2) The Father is God, 1 Cor. 8 : 6. (3) The Son is God, for : (a) Divine names and titles are given to Him (Rom. 9 : 5 ; Rev. 1 : 8) ; (b)

Divine worship is to be paid to Him, Heb. 1 : 6 ; Rev. 1 : 5, 6. (4) The Holy Ghost is God. Wicked men are said to commit blasphemy against the Holy Ghost, Matt. 12 : 31, 32. (5) The Father, Son, and Holy Ghost are distinct Persons. The Father loves the Son (John 15 : 9), the Son speaks to the Father (John 17 : 5, 6), and the Holy Ghost is sent by the Father (John 14 : 16) and by the Son, John 16 : 7.

### The Question on Missions

By **Rev. J. Somerville, D.D., Owen Sound, Ont.**

Ques. 6. Of the 187 mission fields in Ontario and Quebec, only 9 are in the Synod of Hamilton and London. 113 are in that of Toronto and Kingston, 49 in that of Montreal and Ottawa, and 16 in the Presbytery of Superior. 60 of these 187 fields are ministered to by ordained missionaries, and the rest by students and catechists. (A catechist is a layman supplying a home mission field.) During the year ending March 31st, 1905, 5 mission fields became strong enough to call their own minister, and were put on the list of augmented congregations. The 20 mentioned in the HOME STUDY QUARTERLY is the number for the whole Western Section of the church. The usual progress of a field is, (1) student missionary or catechist, (2) ordained missionary, (3) augmented congregation, (4) self-supporting congregation.

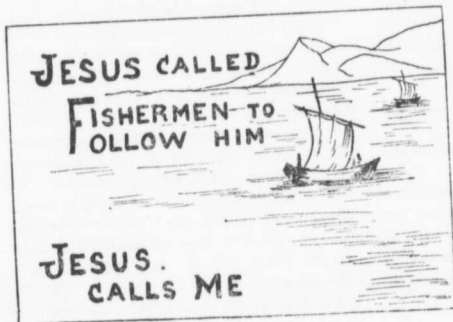
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*Jesus choosing His helpers.

*Introduction—*Hold up your hand, any of you who ever caught a fish.

Were you ever caught a fish. What did you catch it? Did you have to sit still for a long time waiting for the fish to bite? We'll draw some fish, because our Lesson is about some fishermen.

*Lesson—*We'll draw a boat, too, for these fishermen did not fish with a hook and line, but went out in a boat and dragged along a net, which looked something like this (outline), and the fish were caught in the net. These fishermen lived when Jesus was on the earth. They lived by the beautiful Sea of Galilee (outline map). It was a fine place for fish-



ing. They knew Jesus, and believed that He was really God's Son. Two of them, Andrew and John, had been down by the river Jordan with John the Baptist. They had seen Jesus, and He had drawn them to follow Him to His home, John 1 : 35-40. They had spent a day with Him. Andrew had taken his brother Peter to Jesus also.

These three, with James, a brother of John, are on the shore washing their nets. Their boats are drawn up on the sand. They are tired and disappointed. They were out all night dragging their nets, and they caught no fish. See! a crowd is coming following a Man. It is Jesus! The crowd is following to hear Him preach.

*Lesson*—Tell the Lesson story. How quickly the fishermen obeyed Jesus, even although they thought it useless to fish more then! Jesus rewarded them greatly.

*Fishers of Men*—Jesus wanted these men to become His helpers, and He first showed them that He was able to do great things to help them. Then He told them that they were to become fishers of men (preachers and teachers), and as He had helped them draw many fishes in their nets, so He would make them able to draw many people to Him. Did they make excuses? No! They left

all and followed Jesus, and being with Jesus made them able to preach and to teach other people.

*Choosing Helpers*—A useful rhyme, to be committed to memory:

"Jesus called them one by one,—  
Peter, Andrew, James and John;  
Then came Philip, Thomas, too,  
Matthew and Bartholomew,  
James, the one they called the Less—  
Simon, also Thaddeus;  
Twelfth apostle Judas made—  
Jesus was by him betrayed."

*Golden Text*—Repeat. Sing Hymn 534, Book of Praise.

*Little Fishers and Little Nets*—Tell a story of a child drawing some one from sin into the love of Jesus. Even little ones may draw people to Jesus. You may draw some little stranger into the Sunday School. You may tell the Lesson story or take a paper to one who is not able to get out. You may take some older person to church with you. Your kindness and obedience, etc., may draw others to follow the Saviour whom you follow.

*Something to Draw at Home*—Draw a fish.

Print **F**ISHMEN **J**ESUS  
          **O**LLOWED

*Something to Remember*—Jesus calls me.

### SUPERINTENDENT'S BLACKBOARD REVIEW

# A DAY OF DISCOVERIES

Begin with a little talk about great discoveries, for example, Columbus' discovery of America and the finding of gold in the Yukon a few years ago. Now we are going to speak about A DAY OF DISCOVERIES (Print) in the life of Jesus. Some of these Jesus Himself made. These we shall speak of first. To begin with, He discovered a place to preach from. Where was it? Then He made a very wonderful discovery—a great shoal of fish where no fish were thought to be. He showed His friends where they might be caught. And He discovered some men who were fitted to become His apostles. Have these named. But some of the discoveries were made by others. Peter discovered something about himself. It was that he was a sinner and needed Jesus as his Saviour—a great discovery for any of us to make. Then Peter and three others (name them) discovered that Jesus was such a wonderful Person that they left all they had to follow Him. Who will begin to follow Jesus to-day?

Lesson VII. **A DAY OF MIRACLES IN CAPERNAUM** February 18, 1906  
 Mark 1 : 21-34. Commit to memory vs. 33, 34. Read Matthew 8 : 14-17; Mark 1 : 35-45;  
 Luke 4 : 31-41.

**GOLDEN TEXT**—He healed many that were sick.—Mark 1 : 34.

21 And they<sup>1</sup> went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.  
 22 And they were astonished at his<sup>2</sup> doctrine; for he taught them<sup>3</sup> as one that had authority, and not as the scribes.

23 And<sup>4</sup> there was in their synagogue a man with an unclean spirit; and he cried out,  
 24 Saying, <sup>5</sup> 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<sup>6</sup> when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

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

**Revised Version**—<sup>1</sup>go; <sup>2</sup>teaching; <sup>3</sup>as having authority; <sup>4</sup>straightway; <sup>5</sup>Omit Let us alone; <sup>6</sup>the unclean spirit, tearing him and crying with a loud voice, came; <sup>7</sup>What is this? a new teaching? with authority he commanded; <sup>8</sup>Omit do; <sup>9</sup>the report of him went out straightway everywhere into all the region of Galilee round about; <sup>10</sup>came; <sup>11</sup>Now; <sup>12</sup>raised; <sup>13</sup>Omit immediately; <sup>14</sup>sick; <sup>15</sup>with.

#### LESSON PLAN

- I. Jesus in the Church, 21-28.
- II. Jesus in the Home, 29-31.
- III. Jesus in the Street, 32-34.

#### DAILY READINGS

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

- M.—A day of miracles, Mark 1 : 21-34. T.—The commanding word, Matt. 8 : 23-34. W.—The great Healer, Matt. 15 : 21-31. Th.—The withered hand restored, Luke 6 : 6-11. F.—A demoniac healed, Luke 9 : 37-45. S.—The Liberator, Isa. 42 : 1-7. S.—Prayer for healing, Psalm 6.

commandeth he even the unclean spirits, and they do obey him.

28 And<sup>8</sup> immediately his fame spread abroad throughout all the region round about Galilee.  
 29 And<sup>9</sup> forthwith, when they were come out of the synagogue, they<sup>10</sup> entered into the house of Si'mon and An'drew, with James and John.

30<sup>11</sup> But Si'mon's wife's mother lay sick of a fever, and<sup>12</sup> anon they tell him of her.

31 And he came and took her by the hand, and<sup>13</sup> lifted her up; and<sup>14</sup> 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<sup>15</sup> 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<sup>16</sup> of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

**Shorter Catechism**—*Ques. 7. What are the decrees of God?* A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby to his own glory, he hath fore-ordained whatsoever comes to pass.

**The Question on Missions**—7. How many augmented congregations in Ontario and Quebec? 11; during the year, 10 augmented congregations became self-sustaining; 19 for the whole Western Section.

**Lesson Hymns**—Book of Praise, Ps. Sel. 114 (Supplemental Lesson); 404; 76; 87 (Ps. Sel.); 366 (from PRIMARY QUARTERLY); 148.

#### EXPOSITION

**Time and Place**—April-May, A.D. 28; Capernaum.

**Connecting Links**—Mark's is the Gospel of action. Jesus, the strong Son of God, is busily at work. No time is lost. Note the frequent use of the term "straightway." After their call (see Lesson VI.), the disciples enter at once as fishers of men upon a busy life of saving others.

#### I. Jesus in the Church, 21-28.

V. 21. *Capernaum*; a beautifully situated town near a very fertile plain, the principal place on the shore of the Lake of Galilee. It was now, for many months, to be the headquarters from which Jesus made tours throughout the surrounding country, preaching, teaching, and healing. *Straightway*. Christ's action shows the swift resolve and execution which go with conscious power. *On the sabbath day*; as was His custom, Luke 4 : 16. *The synagogue*; possibly the one built for the Jews by the good centurion,

Luke 7 : 5. The lately discovered ruins of a synagogue at Tell Hâm may be on the very site where Jesus preached. "The walls were 74 feet 9 inches long, by 56 feet 9 inches wide, and 10 feet thick." It seems to have been more richly ornamented than other synagogues in Galilee. *Taught*; His practice in the earlier part of His ministry, before deepening hostility drove Him out of the synagogues. Any one was at liberty to speak in the synagogue services.

V. 22. *Astonished at his teaching* (Rev. Ver.); literally "struck out of their senses" by wonder. Part of the astonishment was due to the knowledge (John 7 : 15), part to the personality, of the Teacher. *Authority*, . . . *not as the scribes*; teachers of Moses' law. Their teaching "was pre-eminently second-hand. They simply repeated the decisions of previous rabbis. But our Lord's teaching was absolute and independent." Mark tells us the impression produced, but gives none of the words.

Vs. 23, 24. *Straightway there was* (Rev. Ver.). Probably the evil spirit was suddenly aroused by the teaching of Jesus. *In their synagogue*. "They are to get a new surprise, though one would have been enough for one day." *With* (literally, "in") *an unclean spirit*; as we say, "in drink." In cases of possession by an evil spirit, the two personalities were so intermingled that sometimes one, sometimes the other, had the upper hand. Possession by an unclean spirit was no certain sign that the victim had been especially wicked. Jesus, however, regarded the case of the demonized as a peculiarly malignant manifestation of the spirit of evil, whom He came to drive out of this world. *Cried out*; a sudden shriek of anger and despair. The spirit felt that he had met his Master. *What have we to do with thee?* "What right have you to exercise authority over us?" The man speaks for the demon, and the demon speaks for his companions. The human spirit was sometimes a dungeon for a whole brood of demons, Matt. 12 : 43-45. *To destroy us*; by not only casting them out of the man, but also by sending them to the place of torment (compare Matt. 8 : 29 ; Luke 8 : 31). *I know thee*. Compare James. 2 : 19. *The Holy One of God*; the heavenly Being, God's chosen messenger and witness : a true word, John 10 : 36. The first recognition of the divine nature of Jesus comes from these spirits, who felt the power of the strong Man who had come to bind them (compare Mark 3 : 27).

Vs. 25-28. *Hold thy peace*; literally, "be muzzled" (1 Cor. 9 : 9 ; 1 Tim. 5 : 18), as though speaking to a ferocious beast. Jesus refuses to accept the testimony of demons (compare Acts 16 : 16-18). He will not give any ground for the accusation made in ch. 3 : 22. *Torn*; rather "convulsed," wreaking its worst possible vengeance on the poor man. *Loud voice*; a cry of despair, for the unclean spirit is only happy in doing mischief, ch. 5 : 12, 13. *New teaching* (Rev. Ver.); bringing to light hidden depths of Scripture, and laying down marvellous principles of conduct. See especially the Sermon on the Mount. Also the note of authority coming from Himself gave new meaning to His words. Besides, it was a message of deliverance and salvation.

## II. Jesus in the Home, 29-31.

Vs. 29-31. *They*; Jesus and the four disciples, Simon, Andrew, James and John. *House of Simon and Andrew*; perhaps the only home Jesus now had. The miracle to be wrought is for a circle of friends. *Sick of a fever*; called by Luke, who was a physician, a "great," that is, a violent, fever (Luke 4 : 38), a case of typhus, common enough in unsanitary towns. *Anon* (Rev. Ver., "straightway"); as soon as He returns from the synagogue. They can depend on His sympathy. *Took her by the hand*; a suggestive action, such as often accompanied Jesus' miracles, which would encourage the sick one. *She ministered*; "served," the fever gone. "But the woman is not left weak, as when fevers go naturally; she is strong enough to do the housework."

## III. Jesus in the Street, 32-34.

Vs. 32, 33. *When the sun did set*; when the Jewish Sabbath was over, and the sick might be carried through the streets without breaking the Sabbath law as interpreted by the rabbis. *All that were diseased*; a large number, because Capernaum was the centre of a populous district. *Possessed with* (under the control of) *devils* (Rev. Ver., "demons"); another name for unclean spirits, v. 23. Their chief was the demon Beelzebub, ch. 3 : 22. *All the city*; the curious, and those wishing to hear His word, as well as the diseased and their friends. They regarded Jesus chiefly as a Wonder-worker. If, however, He were to yield Himself up solely to this, there was danger lest His work be misunderstood. So we find that, in His later days in Galilee, He has to withdraw from the crowds and seek the retirement and quiet of the remoter parts of the country.

V. 34. *Healed many .sick*. This does not necessarily mean that some of the "all" (v. 32) were not healed. It may mean equally well that the all were not few, but many (compare Matt. 8 : 16). Matt. 8 : 17 sees in this a fulfilment of the prophecy of the Servant of the Lord of Isa. 53 : 4. *Suffered* (permitted) *not the devils* (demons) *to speak*. See on v. 25. Besides, the people were not yet ready for the open proclamation of the Messiah.

### Light from the East

TAUGHT—The worship of the synagogue began with the reading of the introductory passages, Deut. 6 : 4-9; 11 : 13-21; and Num. 15 : 37-41, followed by three benedictions. Then came certain forms of prayer which are now fixed, but which were then largely extempore. After prayer came the reading of a section of law, which was divided among a number present, each of whom read his portion. This was succeeded by a lesson from the prophets, selected at that time by the reader himself; but later a fixed lectionary was adopted. The lessons from the law and from the prophets were both translated into

the spoken dialect of the time, and this rendering extended to a paraphrase, and often to an expository discourse, by any fit teacher who might be present. To illustrate the interest the Jews took in this exposition, the rabbis tell of a scribe who was traveling by sea in company with some merchants, who laughed at him for boasting of the wares he had with him, when they could not see that he had anything. When they landed, the merchants had their goods taken away from them by the custom house officials, while the scribe went into the synagogue and taught, and was lauded by his admiring hearers with honors and gifts.

### APPLICATION

*He entered into the synagogue, and taught, v. 21.* Jesus went to church, and took part in the service. He did not say to the disciples,

"I am away from home to-day, and will treat myself to a holiday." Neither did He say,

**Go to Church!** "Those Pharisees and scribes who run that synagogue are a lot of hypocrites; I won't go near their service." It is wonderful how much less excuse will keep some people from church than from other meetings. They do not stay away from political meetings because the seats are hard, or from a concert because there is a draught. They do not refuse to attend a baseball match because someone they dislike plays on the team. A shower of rain does not keep the merchant from his store, or the carpenter from his bench. Why should it be easier to give excuses to God than to men?

*Astonished at his teaching (Rev. Ver. ), v. 22.* There is nothing so impressive as the truth. It was because He told the truth straight from

**What Truth Does** God, that the people listened to Him. Spenser in his "Fairie Queen" tells of the fair maid

Una who was attended by a lion. Una is the church, and her lion is the truth, full of courage and force. No lie can face him for a single moment. The church, or the person who, by word or life, witnesses sincerely to God's truth, will work harm to all falsehood and wrong. Everybody hates a liar, and will have little mercy upon him. Whereas, everybody will be impressed by the courage of one

who tells the truth, even though unpleasant. And God, far more than men, loves sincerity and frankness.

*A man with an unclean spirit, v. 23.* "My place," said a minister recently placed over a congregation, "is with the sick and sorrowing.

There you may expect to find me while I am minister." The words were spoken in the spirit of Christ. For, as the sun finds its way into the darkest corners, He sought out in the crowd that one who most needed His help. If we have any special burden or trouble, we may be sure that the Saviour is looking for us, eager to lighten our load and comfort our hearts. The door into His presence stands wide open for the poor, the ignorant and the weak. They, above all others, are sure of a welcome.

*Let us alone, v. 24.* When Jacob Riis was taking photographs in New York for his book, "How the Other Half Lives," wishing

to secure pictures of actual criminal life, he sometimes **Photographed** turned his camera on a company who were gambling in supposed security. Imagine their surprise and anger when the blinding flash of the magnesium suddenly burst upon them, and they knew that they had not only been discovered, but photographed in the very act of their crime. "Let us alone," is the complaining growl of every shameful sin. It is contented in darkness and dirt and degradation. A lie never courts an investigation. Disobedience does not

want itself discussed. The wrongdoer does not even want to be reminded of his misdeeds. And to be let alone is the worst possible experience for vice, for thus its correction would be forever prevented.

*Jesus rebuked him*, v. 25. There are some testimonials which are useless. Jesus wanted no certificate of character from the devil.

**The Best  
References**

What use is it if a bevy of light-headed girls are ready to declare that you are a charming girl?

It only means that they like you because you resemble them. Or what use is it if a crowd of boys whom no one respects will slap you on the back for a fine fellow? It only means that you are of their sort, and likewise unworthy of respect. These are not the sources to draw references from when you want a situation. Think rather of earning the praises of the wise and good people you know.

*Lay sick of a fever*, v. 30. In a fever, it is as if some powerful enemy had got control of the forces of the body and were using them to waste and destroy it. But the skilful physician comes, and dislodges the enemy, and then these forces build up and strengthen the body. Sin is the foe that seizes our energies and employs them to work havoc in soul and mind

**Controlling the  
Forces**

and body. But the Saviour is stronger than sin. He can cast it down from its usurped throne. He can so restore and guide and develop our powers, that they shall build up a character and life, strong, beautiful, and helpful.

*They tell him*, v. 30. A brakeman once got his arm caught between the buffers of two cars. It was not crushed, but held fast, and

**The Distress  
Signal** the slightest backing of the engine would have ground it to pulp. He leaned far out and

with his other hand signaled the engineer, "Go ahead." Immediately his arm was released. It is wise to tell Jesus of our troubles. He is always in command of the situation, able to bring all His divine and miraculous power to bear upon the difficulty.

*She ministered unto them*, v. 31. Health is meant for ministry. This woman didn't start on a round of visits among the neighbors, to talk over the marvelous cure.

**While You  
Can** There is a French proverb, "If the young only knew, if the old only could." Jesus said, "I must work... while it is day... the night cometh." The night may come in the shape of illness, and be doubly dark through regret that the day has been wasted and is gone.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars

Change the title of the Lesson into, "A Day of Wonders in Capernaum." The wonder centres in "a new teaching," v. 27 (Rev. Ver.). Trace the authority (vs. 22, 24) of this "new teaching."

1. *In the Place of Worship*, vs. 21-28. Before Jesus took to preaching in the open air, He carried on a systematic synagogue ministry, Matt. 4 : 23 ; 9 : 35 ; 12 : 9 ; 13 : 54. See also the other Gospels. He continued this till opposition materialized and the synagogue doors were closed against Him. The standing surprise of His teaching was its bold directness. There was a positive accent of divine self-assertion. See an illustration in Luke 4 : 16-22. His acting, too, was authoritative. Draw from your class particulars of

the casting out of the unclean spirit and the deduction which the people drew, that it was part and parcel of His "new teaching," v. 27. This unclean spirit saw that Christ had power to make the impure pure, v. 24. After convulsions (v. 26, Rev. Ver., margin), the victim was freed. Do not allow your class to think that Christ is not doing the same kind of thing to-day. Ralph Connor's stories are not all fancy. Rescue Missions demonstrate Christ's continued liberating presence in the world. He still casts out the spirit of uncleanness, John 2 : 15 ; 15 : 3. Show, next, the authority of Christ's "new teaching":

2. *In the Home*, vs. 29-31. Peter was a married man, 1 Cor. 9 : 5. It may have been his child that Christ used as an object lesson on humility (see Mark 9 : 36, 37),—especially in the light of v. 33 of the same chapter. Picture the anxiety in Peter's home over that disciple's mother-in-law. Christ had supreme

control, not only of the laws of nature (Mark 4 : 39), but of the laws of our physical being. It was as easy for Him to rebuke a fever as to rebuke the wind. The patient, after recovery, "ministered," v. 31. Home duties should be resumed all the more faithfully after any interruption due to physical disabilities that have been mercifully removed (see 1 Cor. 6 : 20). Finally, see the authority of Christ's "new teaching."

3. *In the Street*, vs. 32-34. Our newspapers make much of "the man in the street." The problem is to present truth that will commend itself to him. After all, is not the most convincing truth the personality of Christ? A universal movement towards Christ is the best tribute to Christianity. The strict Sabbatarians of Capernaum waited till evening, when the Sabbath was ended (Lev. 23 : 32), before lifting the burdens (Neh. 13 : 19) that made their hearts anxious, and bringing them to Jesus. Study Hymn 366 for your application. Jesus does not permit the testimony of impure spirits to His power, v. 34. He seeks the testimony of purified human lives that have been surrendered to Him, Mark 5 : 19.

### For Teachers of the Boys and Girls

Begin by drawing attention to the many-sidedness of Jesus' life. Last Sabbath we read of Him as on the lake. Now, He is in the city. Then, He taught from a fishing boat. Now, He teaches in the synagogue. Then, He helped wondrously to catch fish. Now, He does miracles, deeds of healing.

Have Golden Text repeated, and use it as the guide to the Lesson.

1. *He healed a man with an unclean spirit*. Where? The map (third page cover, Jan. No.) should come in, and the comment in the Exposition. Make the locality of Capernaum very clear; it was Jesus' only home after Nazareth. Again, where? In the synagogue. The Exposition has some interesting things to say of this synagogue. Make clear that any one might speak in the synagogue, Luke 4 : 16, etc. What is meant by "as one that had authority"? See Exposition for answer. Now comes the healing. A stirring incident: some scholar who can describe well will give it. There will be many questions to answer.

Demon-possession seemed to have been then very common; perhaps Satan's emissaries were busier and fiercer because his great Victor was on the earth. Note how the evil spirit recognizes Jesus and knows His errand. It is possible to know all about Jesus and His salvation, and still be the servant of sin, James 2 : 19. How quietly Jesus speaks! v. 25. "Hold thy peace, and come out of him;" it is not noise that conquers. Christ's word of power is very gentle, Mark 4 : 39. Evil never yields without a fierce struggle, not even when it is God that rebukes it. Expect a fight, and a sharp one, when you undertake to root out your sins. The miracle set them wondering. That is what it was meant to do; but to wonder, in order that they might worship.

2. *He healed a fever patient*. Call up from last Sabbath's Lesson about Simon and the others—who they were, and how related and connected. A very notable four. What was the shadow on the home? What wise course do the four take? What does Jesus do? Note, that it needed even less than a quiet word: a single hand touch, and the fever was ended. How little a thing after all for Him of whom Psalm 33 : 6 was spoken! Have the scholars show from the verse (v. 31) how complete was the cure, and what good use was made of the restored health, and how promptly. A good example for all on whom Christ's power and grace have come.

3. *He healed a city-full*. Why did they wait for sunset? The Sabbath was then ended, when it would be lawful to carry burdens. Imagine the throng and excitement, v. 33. Why should not people be just as eager for their sin-sick souls? Note that "He healed many" (v. 34) just as easily and as willingly as the one fevered woman or the one man with the unclean spirit. When we pray for our friends, we may pray for all of them, yes, for all the world: think of the "whosoever" of John 3 : 16.

For the boys and girls, as well as the older scholars, Henry Twells' tender hymn, "At even, ere the sun was set," will be the best finish for the Lesson. If some scholar can recite it, no fear of lack of attention on the part of the rest of the class. The hymn carries its own lesson in its bosom.



## ADDED HINTS AND HELPS

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

## Lesson Points

As iron filings to the magnet, the heart of the Christian is drawn to the church. v. 21.

Before people will seek salvation they must be startled out of their indifference. v. 22.

Like the sun's rays falling on a sensitized plate, the presence of Christ caused sin to stand out photographed in its real ugliness. vs. 23, 24.

We cannot be loyal to truth and consent to any alliance with error. v. 25.

Willingly or unwillingly, every creature is subject to Christ. v. 26.

By what the gospel does we may judge what the gospel is. v. 27.

The religion that shines most brightly at home will give the best light abroad. v. 29.

Nothing lightens our burdens like sharing them with Jesus. v. 30.

The pity of the Saviour's heart and the power of the Saviour's hand are alike without limit. v. 31.

Jesus was the first and greatest medical Missionary. v. 34.

There is heavenly succor for every form of human suffering. vs. 32-34.

## From the Library

Upon the whole, it seems best to conclude that there was, in the case of those possessed, the exertion of a unique power of the spirit of evil altogether distinct from that which is to be seen in mental or bodily disease. Physicians assert that there are still cases which cannot otherwise be explained, in Eastern lands, as in Syria and India.—Lindsay.

The healing of His seamless dress

Is by our beds of pain ;

We touch Him in life's throng and press,  
And we are whole again.—J. G. Whittier.

Wherever Christ comes, He comes to do good, and will richly pay for all His entertainment.—Matthew Henry.

In her quiet home the woman (the mother of Peter's wife) failed not to minister unto Him who had restored her powers. Would that all whose physical powers Jesus renews

from sickness might devote their energies to Him. Would that all for whom He has calmed the fever of earthly passion might arise and be energetic in His cause.—Chadwick.

Forthwith began to gather from every street, and from thickly-sown towns and villages around, the strangest assembly. The child led its blind father. . . ; the father came carrying the sick child ; men bore the helpless in swinging hammocks ; all that had any sick brought them. . . Fevers, convulsions, asthma, swelling dropsy, shaking palsy, the deaf, the dumb, the brain-affected, and those possessed with devils, that last and worst symptom of despairing misery and dark confusion.—Geikie.

This night scene of Jesus moving about with word and touch of healing among the sick and suffering, the raving and tortured crowd, is one of the most striking in the Gospels.—Farrar.

Miracles are the swaddling clothes of the infant Churches, and not the garments of the full-grown. They were as the proclamation that the King was mounting on His throne. When He sits acknowledged on His throne, the proclamation ceases. They were like the framework on which the arch rested, but which is taken down when the arch is completed.—Trench.

## Prove from Scripture

That we have a sympathizing Saviour.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Which four disciples had Jesus called ? In what town was He now living ?  
21, 22 Who had built the synagogue at Capernaum ? What was Jesus doing in it ?  
With what teachers was He compared ?

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

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

32-34 Where did the people bring their

sick to Jesus? When? In what numbers? How many did He heal?

**Seniors and the Home Department—**  
21-28 Why had Jesus left Nazareth to live in Capernaum? (Luke 4: 28-31.) Describe the teaching of Jesus. What effect had it on His hearers? Who were the unclean spirits? Who was their chief? What charge was brought against Jesus? (Matt. 12: 24).

29-31 Whose son did Jesus heal? (John 4: 46-50.) Whose daughter did He raise from the dead? (Mark 5: 22, etc.) Whose son? (Luke 7: 12, etc.) Whose brother? (John 11: 1, etc.)

32-34 Why did Jesus forbid the demons to speak of Him? Where did Paul show his power over evil spirits? (Acts 19: 1, 12).

### The Catechism

Ques. 7. *The purpose of God.* Four things are to be noted regarding the purpose of God: 1. *Its nature.* This purpose is one. We cannot think that a perfect Being would purpose at one time something He had not purposed at another, or that one part of His purpose could be independent of another. Then, it is eternal: it was not formed in time. Again, it is free, "according to the counsel of His own will." 2. *Its manifestations.* These are God's "decrees," that is, His decisions or determinations. Every decree of God is part of His purpose. 3. *Its extent.* The purpose

of God embraces "whatsoever comes to pass." Observe here, that, notwithstanding God's purpose, men are free in their acts, and that, while God permits sin, He does not cause it. 4. *Its end.* This is God's own glory, that is, the showing forth of His perfections.

### The Question on Missions

Ques. 7. The 111 augmented congregations are distributed amongst the various Presbyteries of Ontario and Quebec, except those of Paris, Maitland, and Bruce. These congregations are mainly situated where the work requires great courage, devotion and self-sacrifice. Such fields and the laborers in them deserve our fullest sympathy. There is not the opportunity of growth that there is in the West, into which people are pressing. It is encouraging to note that, while many of the augmented congregations are in districts where the population is decreasing, yet the increase in the communion rolls compares very favorably with that of the self-sustaining congregations. During the year 10 augmented congregations in Ontario and Quebec became self-supporting. The 19 mentioned in the HOME STUDY QUARTERLY is the number for the whole Western Section of the church. The church may have the fullest confidence that the Augmentation Fund is used to help those who are making special efforts to help themselves.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*Jesus showing His compassion.

*Introduction—*Let the teaching of this Lesson bring out clearly the great tenderness and pity of Jesus towards the weak and suffering and sinful. In our last Lesson we heard of Jesus calling people to follow Him. If we follow in Jesus' footsteps, we shall be led into the homes of the poor and sick and sinful. Wherever there is sorrow or sickness, He calls us to follow Him with our hearts full of pity and love for everybody and our hands stretched out to help in what ever way we can. The Lesson will give an opportunity to teachers to tell something about our church hospitals in



the West—at Atlin and Teulon (or other institutions for the relief of suffering). All this hospital work, all Homes for the sick, and old, and poor, and orphans, are the outcome of love for Jesus and a wish to follow "in His steps," who "went about doing good."

*Lesson*—To-day we see Jesus as "The Great Physician." Sing a verse of Hymn 544, Book of Praise. Jesus and His four helpers (names?) are at Capernaum (map). First, we see Jesus in the church preaching, and healing a man who was insane. The wonderful story of this cure was told all over the country. Jesus leaves the synagogue and goes home with His friends, Peter and Andrew. We remember how Jesus called these men to follow Him (Lesson VI.).

*A Sick Woman*—Has mother been sick some time? How sorry you were! How quietly you stepped about the room! Peter's wife's mother was very sick that day when Jesus went to their home (outline a bed very simply). They tell Jesus about her. He goes to her bedside, takes her by the hand, etc. At the touch of Jesus the fever leaves her, etc. (Tell the story.)

*At Sunset*—Draw a sunset. Describe the beauty and peace of the hour. Picture the patients of all ages and in various stages of weakness, coming, and being brought, to the

"Great Physician" (some children, no doubt, in the arms of their mothers). And all the long evening Jesus stood there touching all the poor sick ones with His strong, loving hand, and making them well.

*Golden Text*—Repeat Golden Text. Sing Hymn 366, Book of Praise. We should be kind like Jesus. Repeat the following:

*Kindness*—

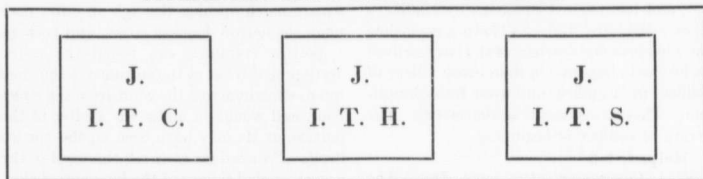
"Every little kindness,  
Every deed of love,  
Every little action,  
Prompted from above;  
E'en a cup of water,  
In God's great name given,  
Are like angel footprints  
Leading up to heaven."

*Felt Better All Day*—An old gentleman shared his seat in a train with a little boy friend. During a pause in the conversation his little friend said, "Doesn't it make a fellow feel good to do a little kindness?" The old gentleman asked, "What have you been doing?" "Oh," he replied, "I only helped an old woman to carry a basket up the hill, but she was so grateful for my help that I have felt better all the day for it."

*Something to Draw at Home*—Draw a bed. Print JESUS HEALED SICK ONES.

*Something to Remember*—Jesus is kind.

#### SUPERINTENDENT'S BLACKBOARD REVIEW



The Lesson sets before us three pictures, Jesus being the central figure in each. Draw on the blackboard three squares to represent these pictures. Get the scholars to tell you about Jesus' teaching in the synagogue at Capernaum, and the effect of His words on the hearers; and also about the casting out of the evil spirit. This is our first picture. Print, as a title, in the first square, J.I.T.C.—"Jesus in the Church" (see Lesson Plan). Whither did Jesus go after the synagogue service? Who were His companions? Who was sick in Peter's house? Have the scholars describe the healing of the sick woman. Here we have our second picture. Print in the second square, J.I.T.H.—"Jesus in the Home." Deal in the same way with the healing of the multitudes in the evening—the third picture,—printing in the third square, J.I.T.S.—"Jesus in the Street." Emphasize the power and sympathy of the Saviour, His nearness to us and readiness to help us now.

## Lesson VIII.

## JESUS' POWER TO FORGIVE

Read Matthew 9 : 2-8; Luke 5 : 17-26.

Mark 2 : 1-12. Commit to memory v. 5.

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

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

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

3 And they <sup>7</sup> came unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the <sup>8</sup> press, they uncovered the roof where he was; and when they had broken it up, they let down the bed <sup>9</sup> wherein the sick of the palsy lay.

5 <sup>10</sup> When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins <sup>11</sup> be forgiven thee.

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

**Revised Version**—1 When he entered again; <sup>2</sup> Omit and; <sup>3</sup> Omit straightway; <sup>4</sup> so that; <sup>5</sup> no longer room for them, no, not even about; <sup>6</sup> spake; <sup>7</sup> come, bringing unto him a man sick; <sup>8</sup> crowd; <sup>9</sup> whereon; <sup>10</sup> And Jesus seeing their faith saith; <sup>11</sup> are forgiven; <sup>12</sup> he blasphemeth; <sup>13</sup> one, even God; <sup>14</sup> straightway Jesus, perceiving; <sup>15</sup> saith unto them; <sup>16</sup> Omit it; <sup>17</sup> go unto thy house; <sup>18</sup> he arose, and straightway took up.

## LESSON PLAN

- I. Helped, 1-5.
- II. Hindered, 6, 7.
- III. Healed, 8-12.

## DAILY READINGS

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

- M.—Jesus' power to forgive, Mark 2 : 1-12. T.—Blotting out, Isa. 43 : 14-25. W.—A forgiving God, Psalm 130. Th.—Abundant forgiveness, Psalm 25 : 1-11. F.—Praise for forgiveness, Psalm 103 : 1-12.

## EXPOSITION

**Time and Place**—Summer of A. D. 28 ; Capernaum.

**Connecting Links**—In the interval between the last Lesson and the present one, Jesus had made a circuit of Galilee (ch. 1 : 39), and had excited comment by healing a leper. We learn (Luke 5 : 17) that meantime the Pharisees and teachers of the law (scribes) had come to Capernaum from every village of Galilee, from Judea, and even from Jerusalem. They are present as detectives. The period of conflict is beginning.

## I. Helped, 1-5.

V. 1. *Capernaum after some days.* The cure of the leper (ch. 1 : 41) had caused so much excitement, that Jesus could not carry on His ministry in towns and villages, but was obliged to remain for a time in retired places, ch. 1 : 45. Perhaps popularity resulting from the cure of the leper helped to bring His synagogue ministry to an end by producing envy, especially as Jesus, by touching the leper, had broken the strict laws of the Pharisees. *It was noised, etc.* "Men were heard to say, 'He is indoors, or at home.'" It would be Peter's house (ch. 1 : 29), or pos-

sibly one in which Jesus lived with His mother and brethren, Matt. 4 : 13 ; Mark 3 : 21.

Vs. 2-4. *About the door* ; "so that even the doorway could hold no more." The house was built around a courtyard, with a square porch opening through an outer door upon the narrow Eastern street, and perhaps a portico (veranda) ran round the court. Jesus probably sat at the entrance to the chief room, straight across the court from the street door, and would be under the shelter of the portico, or He may have been on the portico itself. *Preached the word* ; "the word of the gospel, or glad tidings of the kingdom of God, with the accompanying call to repentance. See ch. 1 : 14, 15." (Gould.) *One sick of the palsy* ; a helpless paralytic. *The crowd* (Rev. Ver.). The courtyard, porch and doorway were packed. *Uncovered the roof* ; of the portico (see on v. 2), which they had reached by way of the outside stairs usually found in Eastern houses. It would appear that they first took off the tiles or stone slabs immediately above the spot where Jesus sat, and then dug through the hard clay and laths in which the tiles were set. (For a

S.—Confession and forgiveness, 1 John 1. S.—"Strange things," Luke 5 : 16-26.

**Shorter Catechism**—Review Questions 4-7.

**The Question on Missions**—8. What about the

givings of the home mission fields and augmented

congregations ? Their average contributions for

and their own support are larger, per communicant

per family, than those of the self-supporting congre-

gations. This is true throughout the whole church.

**Lesson Hymns**—Book of Praise, Ps. Sel. 114

(Supplemental Lesson) ; 133 ; 217 ; 23 (Ps. Sel.) ;

123 (from PRIMARY QUARTERLY) ; 152.

slightly different explanation, see HOME STUDY QUARTERLY.) *The bed*; "a rug or thin mattress, which could be spread out in the evening, and rolled up or set aside during the day."

V. 5. *Their faith*; that is, of the five. The man himself must have had faith, in order to persuade his friends to bring him, and must have kindled faith in them also. *Son*; literally, "child," a tender word, sometimes used of the disciples, ch. 10 : 24. Matthew (ch. 9 : 2) adds, "Be of good cheer" (like our "Cheer up"). Evidently the man came to Jesus with fear and trembling. *Thy sins*. The man's sins caused him deeper distress than his paralysis. Jesus read that in His heart. Possibly the disease may have been due to a life of sin. *Are forgiven* (Rev. Ver.). This is the first time that such words had been pronounced on earth, for Jesus speaks thus of His own authority. To-day we can declare to penitents that God forgives sins. Jesus gave the assurance of forgiveness.

#### II. Hindered, 6, 7.

Vs. 6, 7. *The scribes*. As to their office and present purpose, see Connecting Links. *Reasoning*; questioning with hostile intent. They had listened with "gall in their ears," eagerly watching for some word or act on which to base a charge of heresy. *He blasphemeth* (Rev. Ver.). To blaspheme is to slight God's majesty. Here, they thought, was a mere man assuming rights which belonged to God alone, Ex. 34 : 6, 7; Ps. 103 : 3; Isa. 43 : 25; Dan. 9 : 9. *Who can forgive . . . but God?* Compare John 8 : 11. The scribes should have seen in the character and work of Jesus one who was no blasphemer, and so have begun to ask, May He not be the Messiah?

#### III. Healed, 8-12.

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

etc.? It is as easy to say the one thing as the other, but in the latter case it would be seen at once whether there was any power behind the words. He who could do the one divine act, must have the right and power to do the other.

V. 10. *Son of man*; the first time this title occurs in the Gospels, though it is used after this very frequently, but always by Jesus Himself. Only in Acts 7 : 56; Rev. 1 : 13; 14 : 14 is it used of Him by others. It denotes Jesus as the Head of the final kingdom, the eternal kingdom of humanity, and brings out especially the perfect manhood of the Messiah, and His perfect sympathy with those He came to save. *Power*; "authority." *On earth*. Hitherto forgiveness of sins had been regarded as a hope to be fulfilled only in heaven. In Jesus it came down to earth, and ever since, the reality of it, here and now, has been believed in by men.

Vs. 11, 12. *Immediately he arose*, etc. The cure was immediate and complete, as in the case of Christ's other miracles. It was traced directly to His authority. *Before them all*; so that its reality could not be gainsaid. The miracle was a public answer to a public challenge. *Amazed*; as at something quite out of the common. *Glorified* (praised) *God*. They recognized that all this was divine work. Luke (ch. 5 : 26) tells us that fear mingled with their wonder and gratitude. Jesus was still a man, they held (Matt. 9 : 8); but He was now a divinely accredited Prophet from heaven. They did not regard Him yet as Messiah, but He was showing them what the true Messiah should be like.

#### Light from the East

HOUSE—The houses of the country people, then, as now, were often of sun-dried bricks, which could easily be dug through by thieves and swept away by great rains and sudden floods. Even when they are built of round stones gathered from the fields, they are often plastered with slime or mud, which in very wet weather will become as slippery as soap, and the walls will fall down. The roofs are flat, and composed of earth or clay, spread on the top of boughs laid on the beams; and unless they are rolled constantly, they will absorb the rain, and become so heavy that

they will often break down the beams, and these in falling will burst out the walls. The better stone houses are generally two stories high, and are built round a quadrangle, with an open court in the centre, which is reached through an arched gateway. Even where the house contains only one or two rooms, there will be a courtyard in front of it, sur-

rounded by a high wall to protect the cattle at night. The main entrance to the house is through the court, which contains the well, and often trees. The windows look into the court, and any that open on the street are small, high up, and closely barred, and this gives the houses of the East a blank and dismal, prison-like look.

### APPLICATION

*No room. . . he preached the word, v. 2.* The truths of religion are often thought of as dull and uninteresting, whereas they are really of

**"Incurably Religious"**

the most powerful and sustained fascination. This is because their appeal is made to what is deepest in our natures. People speak of sermons as dry; but think of the congregations that have gathered every week for centuries to listen to them. What other possible topic could be so attractive? The Sunday Schools get along without truant officers. Many a person in haste and folly turns from religion only to find that a void within him is set aching, which nothing but the word of God can satisfy. As the French sceptic said, "The human race is incurably religious."

*Borne of four, v. 3.* No toil is too arduous which brings a man to Jesus. Four men have often labored longer and harder and accom-

**Take Hold of Your Corner**

plished less. It may take forty men to build a house, but to save a soul is a grander achievement. And in this work each of us may have a share. There is some corner for us to get hold of. Even a little gift, a simple word, a small portion of our time and energy, will help in the church's great task of bringing people to the Saviour. Who will grudge the offering or the effort through which some sin-paralyzed soul may be made new and strong through the pardon of Christ?

*Uncovered the roof, v. 4.* Housebreaking is generally a criminal act. The firemen smash windows, batter down doors, chop

**Pious Housebreaking**

through roofs and partitions, and ruin carpets and curtains with water, and we approve it all, if they put the fire out and save the building. It is not wise to be too careful. There are higher laws than conventionalities. This man came in an irregular fashion, but he went

out quite "regular." Don't be afraid of doing surprising things, if the result be blessedness.

*Jesus saw their faith, v. 5.* He saw it in their works. This is the point the apostle James makes with such point and force:

**How Faith is Known**

"Show me thy faith without thy works" (it cannot be done), "and I will show thee my faith by my works." What a person is, is known by what that person does. You know that there is steam in the locomotive, if it moves a train of cars. You know there is life in the tree, if it puts forth leaves. You know that a person is a disciple of Jesus, if he acts like "that meek, quiet, patient, humble, tranquil Spirit, the first true Gentleman that ever breathed."

*Thy sins be forgiven thee, v. 5.* Forgiveness is the one great immediate need of the sinner. When a person is suffering great

**The Gate of Forgiveness**

pain, the one great immediate need is that the pain be stopped. While the pain endures, he cannot eat, sleep, talk, transact business, worship, or do anything else. The pain absorbs his attention, it expels every normal capacity of his nature. To stop the pain is to reopen all these gates of active living. Just so does sin rage and destroy in the soul of its victim. After forgiveness, is the opportunity of the Spirit, who comes bearing rich fruits of "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control."

*Reasoning in their hearts, v. 6.* Wickedness is just as real and wicked, even though it does not find expression in word or deed. An

**Sins of Thought**

internal disease will slay as surely as one on the surface of the body. Cancer is as deadly as smallpox. Jesus taught that hatred was a sort of murder. Set a watch upon your

thoughts, and keep them free from guileful wishes and envious hopes and impure covetings. Your thoughts may not injure others as much as your deeds would, but they injure yourself as much. An act of crime is as great, if done in secrecy, as if done before a thousand witnesses, and a thought of crime is as evil, if it be cherished and plotted in the mind, as if it had actually been brought to performance.

*Whether is it easier?* v. 9. The physical miracle attests the spiritual. If a man claims to speak many foreign languages, and it is found that he does know French and Russian, it is easier to believe his claim that he knows Turkish and Japanese as well. If a professed Christian answers to simple tests, it is probable that he will not fail in more difficult ones. Rowland Hill said, "I would not give much for the Christianity of that man whose very dog and cat were not the better for it." The method by which a disciple of Jesus shows his colors to the world is not loud assertion, but by being more truthful, just, kind and forgiving than he ever had been before, or ever would have been without some revolutionary change having taken place in him.

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

### For Teachers of the Older Scholars

Begin at the end, and call for the last words of the Lesson, "We never saw it on this fashion," v. 12. (Compare Luke 5 : 26.) "Strange things" are literally "paradoxes." Get from your class the strange features in this case and apply them to modern conditions.

1. *A Strange Crowd*, vs. 1, 2. The paradoxical thing is that it gathers about a homeless Man, here found at home. Jesus had no fixed home, Matt. 8 : 20. Note, too, the contrast between John 7 : 53 and John 8 : 1. He usually lived in borrowed homes, Matt. 21 : 17. In this case the house was probably Peter's, Mark 1 : 29. The crowd was both friendly (v. 2), and unfriendly, Luke 5 : 17. Some were there to seek good, some to spy. Christ has power to draw very opposite people to Him—both friends and foes.

*He arose*, v. 12. With the effort to obey came the strength. He might have said, "I can't arise : I'm paralyzed. If I could arise, I wouldn't be here."

**Try, and You Can** But he took Jesus at His word, and new energy leaped into his muscles as he tried. This is the law of Christian victory. For each of us, strength sufficient for the day comes with the day. Along with the temptation, is provided the way of escape. It is in the valley of the shadow of death that the rod and the staff of the Shepherd are revealed.

*Power . . . to forgive*, v. 10. Imagine a ship at sea in a great storm. The captain's seamanship is tested to the utmost. The passengers gaze in awe, perhaps with dread, at the battle of wind and wave. Suppose some mighty voice should bid the storm to cease, and turn the wild confusion into quiet. What a wonder ! Ah, there is a greater marvel. One there is, who can calm the tempest that rages within the sinner's own breast when conscience lifts up its accusing voice. The word of Jesus, who stilled the storm on the Galilean lake, can bring peace to the soul.

**The Tempest Within**

### TEACHING HINTS

2. *A Strange Determination*, vs. 3, 4. The crowd blocked the way against some who were determined to reach Christ at all hazards. Often to-day people with very little, or with very shallow, interest in Christ, hinder others from coming who are deeply interested in Him, Matt. 18 : 6. It is not enough to regard Jesus with admiration, still less in a merely critical spirit. If we are vitally joined to Him, we shall help others to find Him, not hinder them by raising doubts, or, worse still, by living as we know He would not have us live. Yet earnest souls find Christ in spite of every discouragement. Picture the friends of the palsied man climbing the stair to the roof, ripping up the tiles, sending the dust into the eyes of those below, and lowering their man. Point out Spurgeon's paradox, that "a man came in at the roof and went out at the door." Lukewarmness and inconsistency on the part of Christians do not make Christ Himself less perfect. He deserves to be reached for Himself alone, John 21 : 21, 22.



3. *A Strange Power*, vs. 5-10. Physical suffering is sometimes the direct result of sin, John 5 : 14. Jesus shows His divine power, not only in declaring forgiveness, but in undoing the results of sin, v. 9. This power to forgive is strangely paradoxical, 2 Cor. 5 : 21. It is not enough to believe simply in the forgiveness of sins : we must seek from the great, loving Saviour the forgiveness of our own sins, 1 John 1 : 8, 9.

4. *A Strange Title*, vs. 10-12. The power to forgive is claimed by Jesus as "the Son of man." Others did not apply this title to Him. He applied it to Himself. It was taken from Dan. 7 : 13. (See Mark 13 : 26.) The idea is that man attains his rightful sovereignty in Christ. The sovereign power to forgive comes to man only through Christ. The apostles and their successors have been authorized to declare forgiveness through Christ, the Son of man, John 20 : 23. The force of this declaration depends upon our individual relation to Christ. Those who are "in Christ" are entitled to forgiveness, Rom. 8 : 1. Let your practical application be the truth that it is not enough simply to come near Jesus. It is necessary to be "in" Him the representative Man.

### For Teachers of the Boys and Girls

There is a surprise in store. Our Lesson of last Sabbath left Jesus with a great day's work of healing finished, Mark 1 : 33, 34. No doubt this day will be followed by another of the same. No : long before daylight He goes out into a solitary place, and there prays. If we work hard at our daily task, we must eat and rest in order to be ready for work again. In work for God—seeking to help and save men—we soon become exhausted and useless, unless we renew our strength in prayer. The time spent in prayer counts. Then comes the tour (v. 39), with incident following.

And now He is back again in Capernaum (v. 1), where the wonderful works had been done.

With what sort of reception does He meet ? Have the scholars describe the crush—their QUARTERLY or LEAFLET will have afforded them the information. The Exposition and Light from the East give some new points. Make quite clear the plan of the Eastern

house : built about a courtyard, with its flat roof and its one great door opening to the street. But be careful to keep time for what follows. It is a stirring scene, and the truth taught is very precious. (The teacher should keep the Golden Text in mind all through the Lesson; for it is the pith and point of it.)

Now for the chief incident. The bed, the bed-ridden, and the bearers, all stand out with photographic distinctness. The bed-ridden man, helpless by reason of his palsy (question about this), to come to the great Healer ; the four friends, helpless by reason of the crush.

These four are prime favorites with boys because of their enterprise—the class will talk long over the four, if you will let them. Direct the conversation to what underlay their eager determination : their faith ; and the palsied man joined them in this. How do we know that this is the explanation ? See v. 5.

Pause to have the scholars give Scripture instances of what faith did for some of the great Bible heroes ; also show that it was necessary, if Jesus was to heal. Where does faith come in in the case of our salvation ? (Acts 16 : 31 ; Eph. 2 : 8.)

Jesus' unexpected words, v. 5. Was this what the palsied man had come for ? Let the answer wait for a little.

Jesus and the fault-finders. Who were these ? v. 6 (learned students of the Scriptures). What was their complaint ? v. 7. Show wherein they were right : true it is, that only God can forgive sins. What was their mistake ? Jesus proceeds to expose it. Ask the scholars for an answer to Jesus' question, v. 9. The only correct answer (and they will likely give it) is, that one thing is as hard as the other, and that only God can do either. What next ? The command of vs. 10, 11. Who is the "Son of man" ? Dan. 7 : 13, 14 ; Matt. 25 : 31, 32 ; Rev. 1 : 13 ; etc. will help to answer. It is Jesus of Nazareth that claims the name (v. 7). Was He a blasphemer, or, in truth, the glorious Lord from heaven. What happened, is the answer, v. 12 (first clause). Even the fault-finders are silenced (rest of verse). If this divine Man cannot forgive sins, whence is forgiveness to come ? Now, the Golden Text.

## ADDED HINTS AND HELPS

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

## Lesson Points

The man with a message will not long lack listeners. v. 1.

In giving men God's word, we give them the best gift in our power. v. 2.

If there is faith in the heart, it will get out into the hands. v. 3.

Difficulties are a grindstone to put a sharper edge on our determination. v. 4.

Sinners we all are in God's sight, but we never cease to be His sons. v. 5.

Our own work faithfully done will leave us little time—and less inclination—to criticize others. vs. 6, 7.

From the piercing yet pitiful gaze of Christ no secret is hid. v. 8.

Religion makes its appeal to reason. v. 9.

The age of physical miracles is past, but spiritual miracles are ever with us. vs. 10, 11.

God's might is not more wonderful than God's mercy. v. 12.

## From the Library

How many in every age can testify that this palsied man's experience has been their own! Bereavements have proved mercies. Sick-nesses have led them to the great Physician of souls.—Ryle.

The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs, and let down grain, straw, and other articles, as they still do in this country. I have often seen it done, and done it myself to houses in Palestine.—Dr. W. M. Thomson.

I make me cords to hold from wrong,  
And bind my will by purpose strong;  
But my resolves, as cords of tow,  
Before the strength of passion go,  
Like hempen bands, when flames o'errun,  
Or icy streams before the sun.  
Lord, who has ta'en me by the hand,  
'Tis only by Thy strength I stand.

—Quoted in Expository Times.

Hereupon, another touch of nature discovers itself in the narrative, for it is now easy to pass through the crowd. Men who would not in their selfishness give place for palsied misery, readily make room for the distinguish-

ished person who has received a miraculous blessing.—Chadwick.

Isaiah cried, "Make you clean," but he immediately went on to point to One who could make clean, could turn scarlet into snowy white, crimson into the lustrous purity of the unstained fleeces of sheep in green pastures. The assurances of God's forgiveness which deals with guilt, and of God's cleansing which deals with inclination and habit, must be the foundation of our cleansing ourselves from filthiness of the flesh and spirit. The call to repentance needs the promise of pardon and divine help to purifying in order to become a gospel.—Alexander Maclaren.

Fix, by God's help, not only to root out this sin, but to set thyself to gain, by that same help, the opposite grace. If thou art tempted to be angry, try hard, by God's grace, to be very meek; if to be proud, seek to be very humble.—E. B. Pusey.

On rising from the dead our Saviour commissioned the apostles to proclaim in His name repentance and remission of sin to all nations, Luke 24:47. It was thus that He proposed to save the world. This proclamation is the "good news" of the gospel. The announcement meets the first need of the serious and awakened human spirit. We cannot wonder that St. Paul (Eph. 1:7) sets the remission of sins first among the bestowments of God's grace, and makes it the foundation of all the rest.—G. G. Findlay.

## Prove from Scripture

That we should be forgiving.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—To what place had Jesus returned? Where had He been? What had He been doing?

1-5 Around what were Eastern houses built? Where was Jesus sitting? What sort of roof was over Him? Who was brought to Him? By whom? Why could they not get in through the door? How was the sick man got on the roof? How into the presence of Jesus?

6, 7 Who were the scribes? Who did they

say could alone forgive sins? Were they right? Was Jesus, then, doing wrong?

8-10 How did Jesus know the thoughts of the scribes? What question did He ask them?

11, 12 What miracle did Jesus work? What did this prove? What was the effect on the onlookers?

**Seniors and the Home Department**—How had Jesus been occupied just before the Lesson? Why had He sought solitude?

1-5 Describe the way in which Eastern houses were built? Where was Jesus sitting? How did the four men uncover the roof? What was the sick man's most urgent need? Turn to a psalm describing the blessedness of forgiveness. (Ps. 32.)

6, 7 What charge was made against Jesus? On what ground? Wherefore was it unjust? On what charge was Jesus condemned to death? (Matt. 26: 63-66.)

8-12 Explain the question of Jesus. How did He test the man's faith? Where does He claim to be one with God? (John 10: 30.)

### The Catechism

Ques. 4-7. Four Questions about God to be reviewed in a few minutes—it will tax the teacher's skill. After the recitation of the question, ask the scholars to name the attributes of God, given in Ques. 4—"Wisdom, power," etc. Then question as to how these

differ from our own wisdom, power, etc. They are "infinite," etc. Passing to Questions 5 and 6, ask for Scripture proof that there is only one God, that the Father is God—and the Son, and the Holy Ghost. Ask how we know that the Father, Son, and Holy Ghost are distinct Persons. Then, turning to Question 7, ask for the four things we are taught regarding the purpose of God. Read Matt. 22: 37-39, and speak a simple word or two about how worthy God is of our love and obedience.

### The Question on Missions

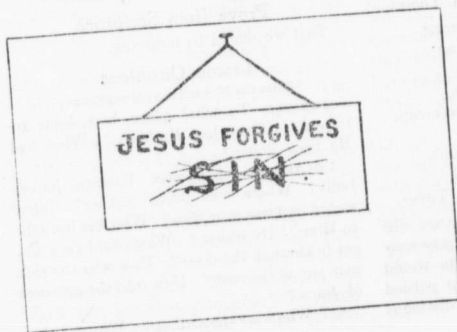
Ques. 8. The 187 home mission fields last year raised nearly \$39,000 for the payment of missionaries, which is over \$5.00 per communicant, and they received \$26,275 from the Home Mission Fund. It is a rule of the church, that all home mission fields shall contribute to the Home Mission Fund. In regard to the augmented congregations, those of the Western Section contribute \$6.60 per communicant for salary. The average contribution for this purpose, taking all the mission fields and congregations of the whole church, is only \$5.12 per communicant. A study of the statistics show also that aggressive work in every department is being done by the augmented congregations. Each one of them is required to make a contribution to the Augmentation Fund.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus forgiving sins.

*Introduction*—Can any of you draw a picture of a house? One of you may try. This is a house like those we may see any place in our country, but in the country where Jesus lived the houses were quite different. Perhaps some of you know what they looked like. (Outline an Eastern house, or make a model of paper or cardboard. Describe the customs of that country.)

*Review*—It was in a home like this that we saw Jesus in our Lesson last Sunday. Whose house was it? Who was sick there? Did we hear about any other sick ones? (Recall Lesson.) Jesus afterwards went away into the



country around about, but after a while came back to Capernaum to the home of His friends the fishermen (names?).

*Helplessness*—Did you ever see someone who was helpless? Perhaps it was a blind man who had to be led about by a friend, or one who could not walk, being helped along. A dear old grandfather, who had had a stroke of paralysis and was unable to walk, was taken from place to place in an invalid's chair, wheeled by loving friends. Whenever the weather was favorable, he might be seen out enjoying the sunshine. How good it is to have friends!

*Lesson*—In our Lesson to-day we see a poor man helpless with palsy, being carried by four friends on a mat (Describe) along a street in Capernaum where Jesus was. See, they are getting near the house where Jesus is! But how disappointed they look! What a crowd about the door! They will not be able to get near Jesus! Then they think of the stairway up to the roof. With great trouble they carry the helpless man up the stairs on to the flat roof. They uncover a part of the roof, and slowly and carefully they let down the bed on which the sick man lay, till he is placed beside Jesus. Picture the surprise of the crowd as they make way for the newcomer. Is Jesus displeased? "What faith these friends must have in Me! I'll do the best thing I can for this poor man. He is a sinful man. I'll forgive him his sins." He

tells the poor man this. Some of the crowd who did not believe that Jesus was really God's Son were angry and said, "He has no power to forgive sins. No one can do that but God," etc. Jesus wanted to show that He was really God's Son and had power to cure the body as well as the soul of the man. He told the sick man to take up his bed and walk, v. 12.

*Golden Text*—Repeat and explain. Are any of you sick? "Oh, no!" you say, "we are quite well." Ah, let us see. Do you remember how angry you got at sister just before you started for Sunday School? Do you remember only yesterday mother had to punish you for being disobedient, etc., etc. There is something the matter with you. Ah, it is sin sickness! You know where to go to be cured. This sickness will get worse if not cured. A little girl said, "When I say, 'Forgive us our sins,' I just think I see God with a big rubber cleaning a blackboard." Our heart is like the blackboard. Jesus can make it clean. Our kind parents, teachers, preachers, etc., are helping us to get to Jesus. Tell Him just what sin sickness you have, and He will forgive and cure you. This sick man had very good friends, but Jesus was his best Friend. Sing Hymn 404, Book of Praise, v. 1.

*Something to Draw at Home*—Draw a banner. Print JESUS FORGIVES.

*Something to Remember*—Jesus forgives sins.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

## THE CROWD FAULT-FINDERS FRIENDS SAVIOUR

Our Lesson is about a sick man, and we are going to see how a number of persons acted toward him. We shall begin with **THE CROWD** (Print). Picture the people crowding around the gateway. Did they help the sick man? No, they only hindered him in getting to Jesus. They cared very little about him. Now we shall take the **FAULT-FINDERS** (Print). The scribes criticized Jesus for His words to the man, but were not ready to do anything to help him themselves. Next come the sick man's **FRIENDS** (Print). Question about what they did, how hard they worked to bring him to Jesus. That was the best they could do; they could neither heal his sickness nor forgive his sins. But they did their best. Lastly, the **SAVIOUR** (Print). The scholars will tell you what He did. Get them to see that He is just as ready to help us and forgive our sins, when we come to Him.

## AN ORDER OF SERVICE: First Quarter

## OPENING EXERCISES

I. SILENCE.

II. OPENING SENTENCE. Psalm 95 : 1-3.  
*Superintendent.* O come, let us sing unto the Lord : let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

For the Lord is a great God, and a great King above all gods.

III. SINGING. Ps. Sel. 114, Book of Praise. (It is expected that this "Supplemental Hymn" will be memorized during the Quarter.)

IV. PRAYER. Concluding with the Lord's Prayer in concert.

V. SINGING.

Saviour, blessèd Saviour,  
 Listen whilst we sing,  
 Hearts and voices raising  
 Praises to our King;  
 All we have to offer,  
 All we hope to be,  
 Body, soul and spirit,  
 All we yield to Thee.

—Hymn 210, Book of Praise

VI. RESPONSIVE SENTENCES. Luke 2 : 11, 14 : 1 : 68.

*Superintendent.* Unto you is born this day in the city of David a Saviour,  
*School.* Which is Christ the Lord.

*Superintendent.* Glory to God in the highest,  
*School.* And on earth peace, good will toward men.

*Superintendent.* Blessed be the Lord God of Israel;

*School.* For He hath visited and redeemed His people.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

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

## CLASS WORK

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

I. ROLL CALL by teacher.

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

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

IV. LESSON STUDY.

## CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one 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.)

IV. RESPONSIVE SENTENCES. Psalm 2 : 7, 8; John 12 : 26.

*Superintendent.* The Lord hath said unto me, Thou art My Son ;

*School.* This day have I begotten Thee.

*Superintendent.* Ask of Me, and I shall give Thee the heathen for Thine inheritance.

*School.* And the uttermost parts of the earth for Thy possession.

*Superintendent.* If any man serve Me, let him follow Me ;

*School.* And where I am, there shall also My servant be.

V. SINGING.

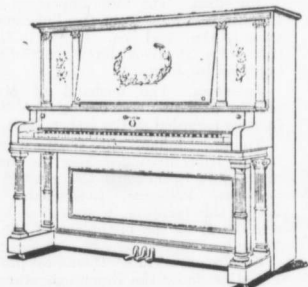
Saviour, more than life to me,  
 I am clinging close to Thee ;  
 Let Thy precious blood applied  
 Keep me ever near Thy side.

*Every day, every hour,  
 Let me feel Thy cleansing power :  
 May Thy tender love to me  
 Bind me closer, Lord, to Thee.*

—Hymn 211, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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 BIBLE DICTIONARY FOR FIRST  
 QUARTER, 1906

**An'drew.** A fisherman and, with his brother Peter, a native of Bethsaida, John 1: 44. After the miraculous draught of fishes (Lesson VI.) he, along with Peter, James and John, was called to be a companion of Jesus, and afterwards chosen to be an apostle, Matt. 10: 2-4.

**Beth'-le-hem.** The "house of bread," a small village, six miles south of Jerusalem, the birthplace of David and the scene of his earthly life (1 Sam. 16: 1, 4, 13), hence called the "city of David," Luke 2: 11. Here Jesus was born.

**Cæ'-sar Au-gus'-tus.** The first emperor of Rome (B.C. 31 to B.C. 14). It was in consequence of a decree of Augustus that Mary, the mother of Jesus, went with Joseph her husband, to Bethlehem, where Jesus was born.

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

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

**Cy-re'-ni-us.** Quirinius (the former was the original Latin name, the latter the modification of it among Greek speaking people), the Roman governor of the Province of Syria at the time of Jesus' birth.

**Da'-vid.** The second king of Israel, successor to Saul. Bethlehem is called his city in Lesson I.

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

**Gen-nes'-a-ret.** A name in common use for the Lake of Galilee. It was also called the Sea of Tiberias, John 6: 1.

**Her'-od.** Called "the Great," the first of the seven Herods mentioned in the New Testament. He was made king of Judæa by the Romans in B.C. 37, and reigned till B.C. 4.

**Is'-ra-el.** A name given to Jacob and his descendants (see Gen. 32: 28.)

**James and John.** Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

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

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

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

**John.** The Baptist, son of Zacharias and Elisabeth, and the immediate forerunner of Jesus.

**Jor'-dan.** The most important river in Palestine, flowing from the Lebanon Mountains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

**Jo'-seph.** The husband of Mary, the mother of Jesus, and during the Saviour's lifetime regarded as His father, Matt. 13: 55.

**Ju'-da.** Judah, the territory inhabited by the tribe descended from the fourth son of Jacob. It included the greater part of Southern Palestine. Bethlehem, situated within this territory, is spoken of by Micah (ch. 5: 2) as the birthplace of the coming Messiah.

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

**Mar'-y.** The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her, Luke 1: 26. She is presented in the New Testament as a beautiful example of a devoted and pious Jewish mother.

**Naz'-ar-eth.** A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

**Sa'-tan.** "The adversary," so called because he is hostile to all goodness and the chief opponent of God and man. He appears in Lesson V. as the tempter of Jesus.

**Sav'-jour.** A title given to our Lord by the angel who announced His birth to the shepherds, as they watched their flocks near Bethlehem, Luke 2: 11.

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

**Syr'-i-a.** A Roman province, including the territory west of the Euphrates from the Taurus Mountains to Egypt. This province was erected in B.C. 64 with a governor resident at Antioch.

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



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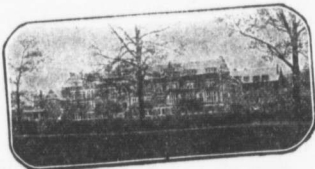
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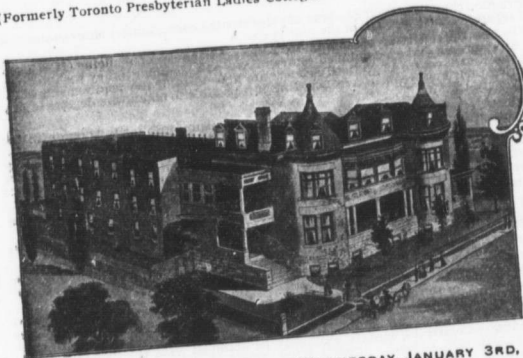
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## THE BOOK PAGE

From the Fleming H. Revell Company (Toronto and New York) we have two volumes very diverse in subject and style, but each strong and stimulating. **The Universal Element of the Christian Religion** (The Cole Lectures, 1905, Vanderbilt University), by Rev. Dr. Charles Cuthbert Hall, President of Union Theological Seminary, New York (309 pages, \$1.25) and **Christ and Man** (288 pages, \$1.20 net), by Rev. Dr. D. J. Burrell, a well-known pastor and preacher, of the same city. President Hall's Lectures are "an attempt to interpret contemporary religious conditions." The Christianization of the world—not any mere endeavor of Western sects to reproduce themselves in the East—as the mission of the Church; the bearing upon this movement of the sectarian forces liberated by the Reformation; the wide-spread longing for a "more homogeneous, simple, and spiritual Church"; Christ as "the Saviour of the world" as the basis for this fresh interpretation; Biblical theology as an irenic messenger; and the "larger Church of Christ" looming up upon the horizon—these are the topics of the five lectures; and the treatment is worthy of Dr. Hall's wide study, broad-mindedness and charity. His grasp of the fundamental doctrine of the work of Christ is steady. His first-hand contact with the Far East has given him the enthusiasm of a strong hope. It is a statesmanlike view of a great question. Dr. Burrell, in his turn, is on the preacher's throne, and speaks with the authority and heartiness of a good pastor. His sermons, twenty-one in all,—and wholesome,

soul-stirring sermons they are—set forth "the teachings of Jesus in His conversations with individuals and groups of men," and display Him as no mere Dream, but a man among His fellows.

**Amy in Acadia**, by Helen Leah Read (George N. Morang and Company, Toronto, 344 pages, \$1.25), is a bright story of a visit by some young people from the United States to some of the remoter French villages of Nova Scotia, as well to places well-known in the early history of the country. The boys and girls who read this book will find in it many a bit of historical information to remember, and will be carried along by its fresh, vivacious style. Miss Read is herself a Canadian, and touches the scenes and stories of her native land with a sympathetic as well as a skilful hand.

**Sidney, Her Summer on the St. Lawrence** (George N. Morang & Co., Toronto, 332 pages, \$1.25, with illustrations by Alice Barber Stephens) is a thoroughly wholesome story of a wholesome, merry-hearted girl, and the happiness she finally brought to the family of cousins with whom she spent her vacation in their summer home in the French-Canadian village of Grande Rivière, for it was by her cheery optimism that one of the group got back his lost grip of life. Picnics and drives and walks and fishing, and all the outdoor joys of river and mountains this group of lively young people revelled in. Bungay, the irrepressible small brother, Madame, the French-Canadian weaver, with her quaint philosophy of life, are two others of the characters which the writer has drawn particularly well.

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## The Book Page (continued)

**Wilderness Babies**, by Julia A. Schwartz (George N. Morang & Company, Toronto, 234 pages, 16 full page illustrations, \$1.50) is just the sort of book that a child enjoys hearing read, and an older person enjoys reading. It is a vastly entertaining account of the baby animals of forest and wild and deep. Such titles as *The One With a Pocket*, *The Best Builder*, *The Fiercest One*, *The Smallest One*, *The One With Wings*, set one a guessing. The best way is to get the book. It will make everything clear.

Three attractive new books of fairy tales come also from Morang & Co.

A pair of long-bearded, pointed-capped, little old men stand guard on the cover of **The Oak Tree Fairy Book** (Favorite Fairy Tales, edited by Clifton Johnston, 266 pages, illustrated, \$1.75). "If you believe in fairyland, they will let you pass; if not, they will not let you into The Oak Tree Fairy Book," and that would be a pity indeed. Many of the stories are specially suitable for the very little folk, but even the grown-ups will enjoy the group of tales of *The Wise Men of Gotham*. Almost a hundred clever pen-and-ink drawings are scattered throughout its pages.

The twenty stories in **The Dwarf's Spectacles**; and other Fairy Tales, by Max Nordau (390 pages, illustrated, \$1.50) were told originally by the noted Hungarian physician and author to his little daughter, and they have a simplicity and a foreign flavor which give them a special charm. There are fewer ogres and witches than in most collections of fairy tales, and many lessons are skillfully interwoven.

The first thing noted on taking up, **In Fairyland: Tales Told Again**, by Louey Chisholm (211 pages, price \$2.00) are its exquisite illustrations. 29 full-page, beautifully-colored pictures depict the folk of fairyland. For paper, print and illustration, as well as for the interest of the stories, *In Fairyland*, is one of the choicest children's books which has come to us this year.

**The Rock-a-Bye Book and a Bag of Dreams**, by William Sinclair Lord (Elexing H. Revell Company, Toronto and New York, 54 pages, 50c., net), the very title suggests delightful possibilities of cosy hours, when the restless little ones are being tucked up for sleep. It will make delightful reading for the quiet hours when the children beg for a story, or for songs new and old.

J. W. Axtell's **Teacher's Handbook**, and **Superintendent's Handbook**, are now so well known as to need no comment. (Cumberland Press, Nashville, Tennessee, 35c. each).

From **The Macmillan Company, New York**:

**Christus Liberator**: An Outline Study of Africa. By Ellen C. Parsons. 308 pages and map. Cloth, 50c. net; paper, 30c. net.

From **The University of Chicago Press**:

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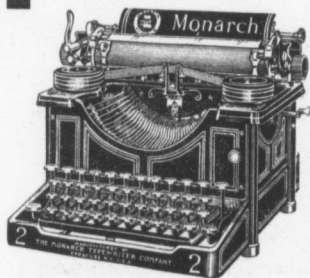
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