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The Teachers Monthly

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

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No. 3

Coming and Going

By Rev. A. M. Gordon, B.D.

"One cometh, and another goeth"—a simple statement of commonplace fact, yet a far-reaching truth.

You stand at a busy street corner, and watch the crowd go by. "One cometh, and another goeth", all the time. Scores of these passers-by, perhaps you never saw them before. You never expect to see them again. If you have business to do with them, you must needs to do it instantly, or they will have vanished. They are like life's opportunities—fleeting.

The Greeks had a statue of a winged youth, whose most noticeable feature was a long tuft of hair on the forehead, the rest of the head being perfectly bald. Beneath the statue was inscribed: "Who art thou?" "I am Opportunity." "Why hast thou wings?" "Because I must ever move quickly." "What means the long hair on thy forehead?" "It is that men may catch me, ere I pass." "And why is the back of thy head bare?" "In order that when I am past, no man may lay hold on me."

Opportunities come and go speedily. Other things bide with us a little longer. Yet the ancient saying is true, "All things are in a state of flux; nothing abides."

Often we regret this. At the turn of the year, or on a birthday, when we think how little the year has to show, we would fain stay the flight of time. In every Western community, where the population changes so quickly, we would like to keep fast hold of those who have proved themselves true friends, but are now called elsewhere.

Yet, in spite of regrets, it is well that, "one cometh, and another goeth", is the law of life.

Among the Hebrews "living water", was running water. A stagnant pool can only breed disease. Stagnation means death. Unless, by reading, observing, and conversing with others, one's mind develops and expands, one becomes a fossil. Some men are fossils at forty. Others, like the late Lord Kelvin, are alert and vigorous as ever, when they have passed the allotted fourscore years.

"One cometh, and another goeth". The childish thoughts pass. The immature views held in youth yield to the saner views of the grown man. Hot-headedness gives place to charity. There can be progress in no other way. The present is the outcome of all the past. The life we now live is to fit us for something nobler later on. And the great hope given us in Christ is that, when this life, with its slow progress, is ended, it will lead to more fruitful effort and more efficient service hereafter.

Lethbridge, Alta.

I Was—I Am

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

Facts are the invincible bulwarks of faith. Against these defences the hurtling arrows of criticism strike only to fall harmless, with broken point and splintered shaft. The Pharisees easily puzzled, with their theological subtleties the man cured of his blindness, but they could not shake his confidence in the testimony of his own experience. Their arguments that had seemed to themselves so solid, collapsed, like an air-filled balloon, before the triumphant assurance that rang out in every syllable of his conclusive reply, "One thing I know, that, whereas I was blind, now I see".

"I was—I am." There is a contrast, like that of day and night, between my past and my present. Things to which I was then indifferent or hostile, now seem to me the most important and valuable things in life. Ambitions, once strange and unknown to me, now stir me to strenuous and enthusiastic effort. A peace, a joy, a satisfaction, such as I had not supposed to be possible, fill my heart and mind. A new hatred of everything evil and impure and a new love of the good and the holy have taken possession of me and control my thoughts and desires.

A change describable in terms like these has been the actual experience, not of one or two men, here and there, but of multitudes in all parts of the world, and in every age of the Christian era. And there is but one explanation of a transformation of this sort. These changed lives have felt the touch of the Christ. The hand that made a new world for the blind man, by opening his eyes, has made all things new for them.

The Indwelling Word

By Rev. Robert Johnston, D.D.

[The third of a series of articles by Dr. Johnston on topics connected with the spiritual life of the Sabbath School teacher as it affects his work.—EDDINGS.]

Nothing distinguishes a truly successful teacher or preacher, more than what may be described as the atmosphere of his life. That atmosphere is the result of familiarity on his part with the Word of God more than of any other single thing. It is the sermon that not only has a scripture text for its theme, but is full of scripture illustration and scripture truth throughout, that is found to be rich in food for waiting hearts. And it is the lesson, to the teaching of which the teacher has been able to bring from the storehouse of God's Word things new and old, by way of illustration and enforcement of the special theme, that will prove itself fruitful in the lives of the scholars.

It is a practice all too common with many, to bring to the class only that knowledge of the lesson that has been hastily gained from a hurried survey of various Helps and commentaries. There has been little effort to familiarize the mind with the whole subject,

of which the passage assigned for the lesson is perhaps only an illustration; nor has the truth so illustrated been considered in its relation to the whole body of revelation. There results that which is certainly one of the greatest defects of our teaching to-day—the lesson is taught as an isolated incident, and too often neither teacher nor class has any conception of it in its relation to scripture as a whole, and God's revelation therein.

The cure for this so imperfect and often so fruitless method of instruction in Bible truth, is to be found in the teacher's own familiarity with the Word of God. "Let the Word of Christ dwell in you richly", is an apostolic injunction to which we every one do well to give heed.

To one who knows and loves the Word of God, teaching becomes a delight. No longer is there difficulty in discovering material for the illustration and enforcement of the lesson. Scripture, which is always its own best commentary, provides abundant material, and the mind and heart saturated with that scripture readily bring forth rich treasures.

"Let the Word of Christ dwell in you richly", is a familiar phrase, but just what do we mean by it? We mean, as I believe the apostle meant, nothing more nor less than the constant occupation of mind, and heart, and will, with the truths of scripture concerning Jesus Christ. They who would have the Word of Christ dwell in them richly, must ponder it, must return again and again to it, must fix it in the memory, above all, must obey it. Only so will the knowledge that is the fruit of experience, as well as of enlightenment, be theirs.

Montreal

In the Primary Class

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By Marion Wathen

III. ADAPTING THE LESSON

First of all, become thoroughly familiar with the text of the lesson, and then weave it together in a suitable form to give to little children: nothing can be better than the story form. You know how, "I am going to tell you a story", or "Once upon a time", are magic words to nearly every child; so, if you can make your class feel at the outset

that it is a real, genuine "story" you are going to tell them, their interest and attention will be assured, for a while, at least.

It is surprising how many wrong ideas children form, simply because of a teacher's frequent use of big words. The following true incident illustrates this:

A few years ago one of our Canadian teachers had been talking to her class about the prophets, and a visitor asked the children at the close of the lesson, "Children, what are prophets?" One boy said they were *big* men, and a little girl at once replied—"They're rot, they're *little*, for I heard my papa tell my mama that the prophets (profits) at our shop are *little*."

If, in preparing the lesson, you "talk" the story aloud to yourself a number of times just as you would give it to the children, you can thus "listen to yourself", and be on the look-out for "big" words, or those that are beyond the child's understanding.

In preparation, it is well, too, for the teacher to keep in mind the fact that repetition, or what might be termed continuity, has somehow a wonderful charm for the child. So, in the story of Noah and the Ark, if instead of simply saying, "And it rained forty days and nights", you say, "It rained all of one day, and the next day it rained all day, and the next day it rained", you will be almost sure thus to have won the attention of even the "bad" boy of the class, and to have helped make the story "live" to the children.

There are many ways in which you can utilize this idea during the Lessons of the present quarter. In the Lesson for March 1, Jesus Feeds the Five Thousand (John 6: 5-14), when telling about Jesus breaking the loaves, suppose you say,—"And He broke off one piece, and gave it to His disciples, and they gave it to some of the people; and He broke off another piece and gave it to His disciples, and they gave it to some more of the people; and He broke off, etc.", repeating this three or four times. You will be surprised to note how this simple device wins the attention of the class.

Another help towards making the story live, is: Wherever possible make the lesson characters "talk". For instance, in this same lesson, would there be any harm in

putting the disciples' request to the little lad of the story into words, saying something like this, "Little lad, how much lunch have you; would you mind giving it to Jesus?" and making the boy answer, "To Jesus! Oh, no indeed! He can have it all."

Harcourt, N.B.

The Essentials of Good Teaching

By Professor O. J. Stevenson, D.Paed.

I. STUDYING THE PUPIL

Every individual is born with certain tendencies and certain capacities for growth. In one boy the fighting instinct is strong; a second boy proves himself an inventive genius: a third is a born lover. Different instincts, of course, appear at different periods in life. Studying the pupil means studying his instincts as they develop, in order that the harmful ones may be suppressed and the good ones fostered.

The two instincts which play the most important part in the child's development are, no doubt, play and imitation.

It is claimed by some, that in play the child repeats the activities of the race in their typical form. From three to seven, for example, is the period when the child revels in fables and fairy stories, just as, in the early ages of the world, primitive people embodied in their myths their ideas of the great forces of nature. Love of pets, the making of mud pies, the building of sand castles, the weaving of straws, etc., etc., are also instinctive survivals of the early ages, when men lived in caves or in mud huts and plaited their garments of grasses and straw. From seven to eleven, the child is a savage once more, and the boy's love of fighting, hunting, roving, fishing, and the girl's love of dolls are merely survivals of the older interests of the savage race. From eleven to fifteen and upwards, comes the awakening of the higher life, and the interests of this period are the interests of the race, when modern civilization began to take the place of the older barbarian and savage life. Whatever truth there may be in this theory, it is certain, at least, that play reflects the vital interests of childhood, and is a factor in mental and physical growth, which the

teacher who studies his pupils cannot afford to neglect.

Imitation is a second instinct which both reflects and furthers mental development. There are, of course, various stages in imitation, from the earliest, almost unconscious, form, in which a child will reflect a smile or a frown, to the highest stage of hero worship, in which he consciously sets before himself an ideal to which he strives to attain. In all its conscious forms it is the child's way of learning to do things with greater ease, and his method of measuring and testing for himself the value of the actions of others. Studying the pupil includes studying his capacity for imitation and discovering what he imitates, in order if possible, to give a proper direction to his activities.

Having studied the original nature of the pupil and the agencies of growth, it may be profitable to ask ourselves, what characteristics we expect to find in the average pupil at a given age. When, for example, is selfishness shown to be at its strongest? When do religious feelings awaken? At what age is it possible to appeal to his reason? To such questions as these, modern educators are able to give us a fairly definite answer. We are told that, roughly speaking, the age one to three is the period devoted to the gaining of bodily control; from three to seven, the age of curiosity and imitation, when the child becomes acquainted with the external material world; from seven to eleven, an egoistic period, devoted to physical development and the gaining of mental control; from eleven to fifteen, the period of adolescence, when the social, æsthetic, moral, and religious feelings more fully awaken, and the reasoning powers begin to come into fuller play. This is only an approximate classification, and individual children often vary greatly from the average; but it may serve, nevertheless, as a general guide.

What has been said applies not only to the secular school, but also to the Sunday School. The teacher must study his pupil whether in the Sunday School hour, or through the week, for he cannot properly present his material or properly apply it, unless he is in touch and in sympathy with the pupil.

Queen's University, Kingston

The Making of a Sabbath School

By Rev. Alex. Macgillivray

I. ORGANIZATION

The class is the unit in the organized school. Given a child capable of receiving instruction, and some one capable of imparting instruction, who loves the child and the child's Saviour, and you have your school, with its untold possibilities for time and eternity. Time and place of meeting, grading, Helps, Library, Illustrated Papers, Teachers' Meetings, are incidents that are sure to follow. You have the one essential—life.

My earliest and most abiding memory of a Sabbath School is of one that foregathered in a log schoolhouse on the "Town Line". It was before the time of the International Lessons. The organization was simple, and the equipment limited; but the will to do was there, and those of the "graduates" that remain, cherish the memory of those who helped them to a knowledge of divine things. This is mentioned to show that "life is much more than environment". "New occasions teach new duties." With changed conditions, there will be a variety of methods. But it is the same spirit at work that gets results in country or town, in log schoolhouse, or modern city building.

Adequate organization will seek and secure the enrolment of the children and young people of our denomination in the district that the local church serves, and of all others unattached to any School, and whom no church claims. This ought to be done; and what ought to be is possible to those who will. I know a School, with probably a higher reputation than it deserves, that studies to "possess" its field. It enrolls new scholars almost every Sunday. One year, one teacher brought twenty-six. This past year, a sunny-faced lad,—the youngest son, by the way, of that same teacher, brought fifteen. Many come; many more are sought and brought.

Adequate organization will provide a sufficient number of teachers, and will train them for their work, will make the most of available resources. "What is that in thine hand?" "What hast thou in the house?" Use that. A live school will not have all it wants, but it will get all it needs.

Adequate organization implies a trained and competent staff of officers, from the superintendent down to the man who keeps the door. The superintendent will have his assistants in charge of the various Departments. There will be secretaries, librarians, ushers and treasurer, leaders of praise and organists. A lady usher, who is at her post thirty minutes before school opens, does much for the finest Primary class I know. We have a secretary of Illustrated Papers and Helps, who sees that every scholar and teacher has his Help or Paper. He has contributed not a little to the making of the School.

Adequate organization calls for a suitable place of meeting. My ideal is, a separate

room, where each Department can meet for the opening service; class rooms, as far as possible, for teaching; the whole school coming together to close the service. At the beginning of things, plan and build for the children and the teaching hour. We did, and built better than we knew. We are, after seventeen years, still waiting for a proper church building. It is coming. The children, for whom we planned and labored and almost sacrificed, will help us build. Their share will be a large one. Organize by all means in all directions and thoroughly, but, supremely, vitalize with the spirit of love and service.

Bonar Church, Toronto

The Adult Bible Class

The Adult Bible Class Movement

By W. C. Pearce

Adult Department Superintendent, International S.S. Association

It would be impossible to give the date of the organization of the first Adult Bible Class. We have knowledge of a class that was organized as early as 1869, and, under various names and according to various plans, classes have been organized in all parts of the field. It is the universal testimony that, immediately following *organization*, the class begins to grow. Within a few years some classes have grown to be very large, many reaching hundreds, and some over a thousand.

At the time of the International Convention at Toronto, 1903, only two States had Adult Departments. Soon after, these began to multiply. The Provinces of New Brunswick and Nova Scotia were among the first to take this advanced step. To-day thirty-eight State and Provincial Associations have Adult Department organizations, and the good work continues to grow.

At the Toronto Convention, the International Association, for the first time, devoted a session to the work of Adult Bible Classes. As a result of the intense interest manifested, the following resolution was adopted: "That the International Executive Committee appoint a special committee

of five or seven, to be known as the Adult Department Committee. That the work of the said Committee shall be to devise plans for the improvement and extension of Adult Bible Class work in connection with the Sunday Schools of North America". An Adult Department Committee was appointed in accordance with this resolution, and the work placed in their charge. At the annual meeting of the International Executive Committee in 1906, it was voted to create an International Adult Department, and to employ a superintendent for this department. In January, 1907, the first International Adult Department Superintendent was appointed.

In establishing a standard for Adult Classes, it was sought to voice the general practice of the most successful classes. The purpose of the standard is to aid new classes in the adoption of a practical working plan of organization. The standard is as follows:

(1) The Class shall be definitely connected with some Sunday School.

(2) The Class shall have the following officers: Teacher, President, Vice-President, Secretary, and Treasurer. It shall also have at least three Standing Committees, as follows: Membership, Devotional, and Social. It is not required that these committees be known by these particular names, but that the class have three committees which are

responsible for these three kinds of work.

(3) The Class shall consist of members who are sixteen years of age or over.

This standard was adopted as the minimum of organization, rather than the maximum.

Chicago

How Our Class Grew

By William E. Dyer, Esq.

President of the Young Men's Bible Class,
Metropolitan Church, Toronto

About a year and a half ago, as president, I made the following promise to the teacher of our Bible Class, Hon. Justice Maclaren: "If you, as teacher, will look after the teaching of the lessons, and leave everything else in connection with the class to myself, as president, I will endeavor to lead in making ours a class of which both yourself and the members, as well as the church itself, will justly be proud". This promise included within itself the very foundation principle of the Organized Adult Bible Class Movement, namely, the teacher teaching and the class attending to all other matters.

During at least five years, the Young Men's Bible Class had met regularly in a class room large enough to seat conveniently between 40 and 50. About that number were on the class roll, while the average weekly attendance ranged from 15 to 25, according to the season of the year, rarely exceeding 35.

We prepared neatly printed invitation cards, placed them in the hands of good live fellows of the class, emphasized the importance of our class work, chose the very brightest and brainiest men obtainable, and, with these as leaders given a free hand, success was assured. From an average of 25 to 35, the numbers, within a month, increased to over 50. Then, frequently exceeding 65 and 75, we were of necessity given a larger room accommodating 75, or a few more. But soon this room became too small, and early last spring the church parlors were obtained, and for five Sundays the average was 110.

During this time a "Dual Competition" took place between the Reds and Whites. Then followed a division of the class into 26 divisions. These were named Division A, Division B, etc., and the leaders were called

Captain A, B, etc. A lot of interest and friendly competition was developed. Later, a "Triple Competition", Red, White and Blue, added a great many to our lists.

The class, from concert funds, bought and paid for 100 Canadian Hymnals for Sunday School and other church song services. Teachers were also supplied for a number of classes in the main school. In July a moonlight excursion was conducted, by which funds were secured for our own class, also \$100, which was given to the Toronto Adult Bible Class Department for its work.

In October, a great deal of interest and enthusiasm was developed by the work furnished in connection with the Adult Bible Class Demonstrations at the meeting of the Provincial S. S. Association at Brampton, twenty miles out of the city; and on December 1st thirty-four young men from our class joined the church. The class now numbers 150, with an average attendance of 100.

A Bible Class in the Country

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

Half-past nine, sharp: the superintendent has been watching the hands of the clock, and the School opens. For there are just fifty-five minutes; "church" begins at half-past ten, and the minister, who teaches the Bible Class in this School, has the same duty seven miles away at two, and a service following. The opening is brief and brisk: the main work is the Lesson, and a good, clear thirty-five minutes must be secured for it. Nothing suffers, however, from the necessary brevity.

The hall in which the school meets is over the horse-sheds, is high and airy, but contains only one room, fortunately a long one. The Bible Class is at the end nearest the stairway and entrance. The men who have been kept a minute or two late tying or blanketing the horses, can slip in all the more easily; and the minister, facing his class, has his back to the rest of the school—privacy enough, when it's the best to be had.

There is no trouble as to what Lessons are to be followed. Fathers and mothers, as well as the young men and women, are in the class, and these have been helping the children to

study their lesson at home. They get, at least, a start in preparation, in this way ; and the simplest Bible story has its heights and depths. The teacher does well to make thorough preparation, to know the text of the passage intimately and to have read widely upon it ; for the Bible Class in the country is made up of people, who may live quiet, uneventful days, but who, on that very account, have time to think profoundly.

The Adult Class, meeting right with the other classes, gives tone to the whole School. The big boys have no shame to come up to where the men are. There is no fear of irreverence or of ill-behaviour : it is just like a big family gathering for family worship. The Review, when there is a Review, is not mere twaddle : there are the men and women to be thought of, as well as the wee ones.

There is not much "organization". It is hardly needed, for the class feels its responsibility. It will hold firmly together. "Work" is not neglected. The minister tries never to forget that he is teaching those who are to become teachers : and it is not hard to find teachers from the Bible Class, when these are required. And it is the young men of the class who take the collection on Sundays, and who give the biggest hand in the gathering of the missionary monies throughout the congregation during the year.

The Teaching in the Adult Bible Class

By Rev. Edward Mc Gougan, M.A.

A very great deal of the success of the Adult Bible Class depends upon the teaching, including both the material used and the method employed. The class cannot hope to grow unless the lessons are interesting ; and the lessons cannot be interesting unless the matter presented is fresh and new, and unless the manner of its presentation is clear, logical and impressive.

Discussion is the life of the class, for so surely as the teaching lapses into monologue or lecture form, each lesson is but a dirge in anticipation of the class funeral. Let pupils have every help possible for the quick preparation of the lesson. Few of them are willing to spend much time in study, nor will they make time until the thirst for Biblical

knowledge has seized them. Rob them, therefore, of every excuse ; insist upon preparation—quick though it be—and thus keep alive *discussion*.

As to the course of study pursued, it has, so far, in this article, been taken for granted that the International Lessons are the ones followed, and such a course has its own advantages. Helps are plenty and accessible ; by the study of not only the prescribed verses, but the intervening parts as well, a splendid knowledge of the whole period, or Gospel, or book, can be obtained. Then, too, the Bible Class, when familiar with the regular course, forms a valuable reserve from which to draw occasional teachers for the Sunday School, a practice as beneficial to the members of the Bible Class, as it is convenient to the superintendent. Sometimes the class may feel more independent, if the course of study be something apart from the regular lessons. A series such as the Old Testament Prophets, Major or Minor, the Historical Books, the Psalms according to a modern classification, or perhaps the Life of Christ from a comparison of all the Gospels. The writer has used Burton and Matthews', Studies for the latter course, and has found them most interesting.

Whatever be the course adopted, the necessity of all taking part cannot be too strongly insisted upon. It is only thus that the difficulties which prevent many young people from identifying themselves with the cause of Christ, can be ascertained and cleared away. Let the class room be filled with maps, charts and chronological tables, prepared by the teacher, to serve, not only as aids in clear exposition, but to bear, at the same time, silent testimony to the teacher's own interest in the work.

And finally, let there be no hesitation in the free discussion of difficulties, however radical, when such are suggested by class members. But let it be the aim of the teacher, whenever such discussion occurs, to avoid leaving the pendulum of enquiry in a position of satisfied repose. Having followed, and even encouraged its oscillation to the radical extreme, let him follow still, until, by tact and sympathy, and, above all, by personal conviction, its return is directed to the eternal

verities of the Christian faith, before which all questions are silenced.

Montreal

The College Bible Class

By M. B. Davidson, M.A.

A College Bible Class means, as a rule, a small group of college students, united by some common bond, who are engaged in Bible study according to the plans contained in certain text-books published by the Student Department of the Young Men's Christian Association.

The first thing which would impress a stranger, upon making his acquaintance with one of these College Bible Classes, would be its size. It rarely consists of more than a dozen men; it often is carried on by so small a number as three or four. If a group becomes unwieldy, it is immediately divided into two or more separate groups.

The second noticeable feature about a College Bible Class is the basis of its membership. There is invariably some common bond uniting the men of a group. Often, perhaps in most cases, this bond consists in the fact that the members belong to the same year or class in college. But sometimes men coming from the same town or city unite to form a group. At McGill University, the Vancouver students used to have a group of their own. The advantage of this feature in keeping up the attendance can easily be seen. The so-called Fraternity Bible Class has become very popular, the members of such a class being all members of the same secret organization in college.

Who teaches the College Bible Class? In one sense, no person. Each class has its leader; but the leader is not a teacher, if a teacher is supposed to be one whose knowledge of the subject is far in advance of that of his students. The leader is there to give guidance to the discussion of the lesson, but he never dictates what course that discussion is to take. Quite frequently, the leader is elected by the members of the group, and often because of some qualification far other than his theological or Biblical knowledge.

It will be seen, then, from what has been said, that the College Bible Class does not

exist for the purpose of a formal teaching of the lesson, but rather for a free discussion of the lesson by each and every member of the group. The student is amongst his own friends, all restraint and embarrassment are cast aside, and each man feels quite at liberty to contribute his own individual knowledge to the common fund of the group.

Toronto

Bible Class Auxiliaries

By Jas. Edmund Jones, B.A.

President, Aura Lee Club, Toronto

No teacher can "pour his very life into his boys", unless he touches their every-day, as well as their Sunday-afternoon, life. This he may do, through such auxiliaries as Athletic Clubs, Literary and Debating Societies, Botanical and Outdoor Research, Musical Organizations.

1. Boys and young men show their best, as well as their worst, sides in their sporting activities. Athletic Clubs can do more to check profanity and objectionable stories, than almost any other agency. To accomplish the best results, committees, not of unoffending members, but of those who have to exercise some self-restraint, may be formed, without the personnel, or even the existence, of the committee being divulged. The results will surprise those who do not realize that many really God-fearing boys and men offend with their tongues, and yet are willing to give their loyal support to stamp out the evil. But the officers of the Club must be circumspectly chosen from amongst those who are most respected and least likely to offend.

On the field, try to introduce some expressions to take the place of the coarse abuse and quarrelsome epithets which so often disgrace our sports. "Hard Luck", "Cut it Out", "Play the Game", and other like expressions uttered by a player often serve to check a quarrel, or to remind a player that he is disgracing the ideals of his Club.

2. During lulls in athletic activity, boys gladly interest themselves in Literary and Debating Societies. The Bible Class and the Debating Society can be made to work together admirably. In the writer's class,

not once in three years has a boy "funked" the request to speak for at least two minutes on Sunday afternoon, and there are several who are capable of taking his place when he is away. Boys take a wonderful pride in seeing latent talent developing among themselves. On week-day evenings the Club can prepare "mock trials" and other entertainments, which help the social side of the church's activity.

3. In these days of "nature books", a teacher of a Bible Class may easily interest his class in botanical and outdoor research, or by taking his family with him on excursions to the woods, may be with his class, and yet not neglect his duty to those of his own household.

4. Boys and young men can "bring down the house" at a church entertainment by singing, even if it be only in unison, a college or other song, in which the vim and rollick of youth find adequate expression. A class which sings together in chorus on week days, is a musical power on Sunday afternoons, and a real help to Sunday School work.

That such auxiliaries as are thus briefly noticed are attractive, is proved in the writer's experience by the increase in membership in a few years from five to nearly one hundred, the young men varying from seventeen to twenty-four years of age.

Four Important Decisions

That the system of a General (or Uniform) Lesson for the whole School, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday Schools of North America.

That the need of a Graded System of Lessons is expressed by so many Sunday Schools and writers, that it should be adequately met by the International Sunday School Association, through its Lesson Committee.

That the standardization of Teacher Training work is desirable.

That there be two Teacher Training Courses, The First, or Elementary, Course, covering two years, and the Advanced Course, covering three years; each course

to embrace study of the Bible, the pupil, the teacher, and the Sunday School, the Advanced Course to take up, in addition, Church History, Missions, or kindred subjects.

Of the above four important findings, those in regard to Lesson Courses are the result of a conference of leaders of International and denominational Sunday School work of the United States and Canada, held in Boston early in January, whilst those referring to Teacher Training were adopted at a similar conference in Philadelphia a few days later. The decisions were, in each case, unanimous. They will bring into harmony the various, and sometimes conflicting views, held and followed in regard to Lesson and Teacher Training Courses. As to the latter, it is the policy of the International Association to stand behind the work of the churches. It provides no text books, leaving this to the various denominations, whilst it holds itself ready to grant its diploma to all who may successfully pass the examination of any course which measures up to the "standard" courses.

The International Sunday School Association as a Missionary Organization

By Dr. Geo. W. Bailey

Chairman, Executive Committee, World's S.S. Association

The underlying principle of the International Association is missionary. The Provincial and State Associations are auxiliary to the International Association, which reaches down to the city, county and district organizations; through these its policy is to encourage the opening of Sunday Schools in every needy community, and to assist all Sunday Schools in America in developing the best possible methods of ingathering and of Bible instruction.

After years of effort, by correspondence and otherwise, on the part of the International Association, a Mexican National Sunday School Association was formed, and an exceptionally efficient field worker employed,—the International Association assuming his salary and expenses. Within two years the schools of that Republic have been greatly encouraged and strengthened.

Through its Committee on Work in the West Indies, the International Association has extended a helping hand to the struggling churches on these Islands, effecting local organizations, holding conferences and conventions, bringing encouragement and joy to hundreds of Christ's humble and lonely workers,—men and women who have " forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands ", for Christ's sake. Referring to the third visit of the International Commissioner, the President of the St. Kitt's Sunday School Association says, " The meetings have been well attended and full of spiritual power. Teachers have seen a new beauty and wealth in the scriptures which before had been hidden. The Bible has become a living book."

In the autumn of 1906, after months of preparation, a Commissioner from the International Association visited Japan for the purpose of conferring with the missionaries and native workers of that interesting country, and, if the way was clear, of forming a Japanese National Sunday School Association. Our Commissioner received a cordial welcome, and found the field ripe for the Sunday School harvest. With the earnest and intelligent co-operation of missionaries and native Christians, including not a few men of prominence in the affairs of the Empire, enthusiastic Sunday School meetings were held in many centres, a National Sunday School Association was organized, and officered by foreign and native workers,—the financial support being assumed by a member of the International Executive Committee. The

Japanese Association recently held its first Convention, and the reports clearly show a year of exceptional prosperity, the work having gone forward by leaps and bounds.

We may, with propriety, regard the World's Sunday School Association as the child of the International Association, and point to two recent Sunday School missionary conventions, one of which was held in the City of Jerusalem and the other in the City of Rome. The theme of the Rome Convention was, " The Sunday School and the Great Commission ". " The greatest missionary meeting I have ever attended ", a well known missionary of Asia said of this great gathering.

On the cruise and at Rome, more than seventy-five thousand dollars were subscribed for missionary work, and the American Section of the Executive Committee, nearly every member of which is also a member of the International Executive Committee, before separating at Rome, assumed the responsibility of extending the work in Korea, the Philippines and the Northern Levant.

Missionaries in Palestine, Egypt, North Africa and the Islands of Portugal, and especially in Italy, greatly appreciate the assistance which has come to them directly or indirectly through the International Sunday School Association.

Philadelphia

Whatever is taken out of the School must first be put into it. The seed must be sown and systematically cultivated, if we expect to reap a bounteous harvest.

Lesson Calendar: First Quarter

1. January 5.....The Word Made Flesh. John 1 : 1-14.
2. January 12.....Jesus and John the Baptist. John 1 : 25-34.
3. January 19.....Jesus and His First Disciples. John 1 : 35-49.
4. January 26.....Jesus Cleanses the Temple. John 2 : 13-22.
5. February 2.....Jesus the Saviour of the World. John 3 : 14-21.
6. February 9.....Jesus and the Woman of Samaria. John 4 : 19-29.
7. February 16.....Jesus Heals the Nobleman's Son. John 4 : 43-54.
8. February 23.....Jesus at the Pool of Bethesda. John 5 : 1-9.
9. March 1.....Jesus Feeds the Five Thousand. John 6 : 5-14.
10. March 8.....Jesus the Bread of Life. John 6 : 26-37.
11. March 15.....Jesus Heals a Man Born Blind. John 9 : 1-12
12. March 22.....REVIEW.
13. March 29.....Temperance Lesson—Proverbs 23 : 29-35

Lesson IX.

*JESUS FEEDS THE FIVE THOUSAND

March 1, 1908

John 6: 5-14. † Commit to memory vs. 11, 12. Study John 6: 1-21.

GOLDEN TEXT—He shall feed his flock like a shepherd.—Isaiah 40: 11.

5 ¹ When Je'sus then lifted up *his* eyes, and ² saw a great company come unto him, he saith unto Philip, Whence ³ shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one ⁴ of them may take a little.

8 One of his disciples, Andrew, Si'mon Pe'ter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two ⁵ small fishes: but what are ⁶ they among so many?

10 ⁷ And Je'sus said, Make the ⁸ men sit down. Now there was much grass in the place. So the men

Revised Version—¹ Jesus therefore lifting up; ² seeing that a great multitude cometh unto him, saith: ³ are we to; ⁴ Omit of them; ⁵ Omit small; ⁶ these; ⁷ Omit And; ⁸ people; ⁹ Jesus therefore; ¹⁰ having given; ¹¹ Omit six words; ¹² likewise also; ¹³ And when; ¹⁴ saith; ¹⁵ broken pieces which remained over; ¹⁶ So they; ¹⁷ up; ¹⁸ broken pieces from; ¹⁹ Omit and above; ²⁰ When therefore the people saw the sign which he did, they said; ²¹ the; ²² cometh.

LESSON PLAN

- I. The Hungry Multitudes, 5, 6.
- II. The Slender Provision, 7-9.
- III. The Pentiful Meal, 10-14.

DAILY READINGS

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

M.—Jesus feeds the five thousand, John 6: 1-21.

T.—Four thousand fed, Mk. 8: 1-9. W.—Reminder of the miracles, Mk. 8: 10-21. Th.—The handful of meal, 1 Kgs. 17: 8-16. F.—Enough and to spare, 2 Kgs. 4: 38-44. S.—Stilling the storm, Matt. 14: 23-33. S.—Saved from the tempest, Ps. 107: 21-32.

Shorter Catechism—Review Questions 82-87.

The Question on Missions—9. What methods

are used in Industrial training? Training schools have been opened in the Orphanages, where trades are taught by skilled native teachers under the direction of the missionary. The course of training is divided into grades, each one of which the pupil must pass before he can enter the next higher. Those in the highest grades receive pay for the work done.

11 ⁹ And Je'sus took the loaves; and ¹⁰ when he had given thanks, he distributed ¹¹ to the disciples, and the disciples to them that were set down; ¹² and likewise of the fishes as much as they would.

12 ¹³ When they were filled, he ¹⁴ said unto his disciples, Gather up the ¹⁵ fragments that remain, that nothing be lost.

13 ¹⁶ Therefore they gathered *them* ¹⁷ together, and filled twelve baskets with ¹⁸ the fragments of the five barley loaves, which remained over ¹⁹ and above unto them that had eaten.

14 ²⁰ Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth ²¹ that prophet that ²² should come into the world.

are used in Industrial training? Training schools have been opened in the Orphanages, where trades are taught by skilled native teachers under the direction of the missionary. The course of training is divided into grades, each one of which the pupil must pass before he can enter the next higher. Those in the highest grades receive pay for the work done.

Lesson Hymns — Book of Praise, 34 (Supplemental Lesson); 439; 457; (Ps. Sel.): 320 (from PRIMARY QUARTERLY); 447.

Special Scripture Reading—1 Kgs. 17: 1-16. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

EXPOSITION

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

Time and Place—Shortly before the Passover, A.D. 29; near Bethsaida Julias.

Connecting Links—A whole year intervenes between last Lesson (ch. 5: 1-9) and to-day's. This period in the life of our Lord, which John passes over in silence, was filled with a busy ministry of teaching and healing in Galilee related in the other Gospels. Immediately before the Lesson He had heard at Capernaum, on the northwestern shore of the Sea of Galilee, of the murder of John the Baptist, Matt. 14: 1-12. At the same time the Twelve returned to Him from the tour of preaching and healing on which He had sent them, Mark 6: 7-13; Luke 9: 1-6, 10. In order to secure quiet and rest for Himself and the disciples, Jesus crossed with them to the neighborhood of Bethsaida Julias, on the northeastern shore.

As related in vs. 1-4, immediately preceding

the Lesson, the people on the western side of the lake having learned whither Jesus was going (see Connecting Links), went in crowds round the head of the lake on foot, and so reached the place before Him, Mark 6: 33. Moved by compassion, though sorely in need of rest, He healed their sick and taught them concerning the kingdom of God, all day, until evening, Mark 6: 34, 35.

I. The Hungry Multitudes, 5, 6.

Vs. 5, 6. *Jesus... seeing that a great multitude cometh (Rev. Ver.)*. Apparently this multitude came in addition to the crowd which had tracked Him out. The reference in v. 4 to the Passover as being at hand suggests that this was a company en route for Jerusalem. *Saith unto Philip*; whose home was near by, ch. 1: 44. Philip was a shrewd, calculating man of business, practiced in working out plans to overcome difficulties.

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

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

But at the same time, he was too prone to rely entirely on human means, and slow to grasp the reality of help from the Unseen. *Whence . . . buy bread?* From Jesus we learn to have pity on those in need, and also to be practical in giving them help. *To prove him*; to test his sympathy, for one thing, with the hungry people, and also his faith in the Master's power to provide for them. Jesus used circumstances and events, as they arose, for the training of His followers. *Knew what he would do.* He had resources at His command which it was difficult for the disciples to realize.

II. The Slender Provision, 7-9.

Vs. 7-9. *Two hundred pennyworth . . . not sufficient.* The denarius, translated "penny", was about 16 cents, so that this sum would be about \$32. *Andrew . . . saith.* Andrew was a ready, serviceable man (ch. 1 : 40-42 ; 12 : 22), anxious to be of as much use as possible, —most valuable qualities in a follower of Christ. *A lad*; a little boy, a "laddie", but not too young to become a partner with Jesus in a great work. *Five barley loaves*; very cheap and coarse food, used by the poorest of the people. *Two small fishes*; small pickled fish, eaten with bread, as a relish. Probably the boy had this little store for his own meal. *What are these among so many?* (Rev. Ver.). So, looking at our own abilities and means, the carrying of the gospel to the world seems a hopeless task. But our business is to bring the powers we have to Jesus, that He may use and multiply them.

III. The Plentiful Meal, 10-14.

V. 10. *Make the people sit down* (Rev. Ver.). The meal was to be orderly, so that none might be overlooked. There was to be no crushing or hurrying, as they were to have a solid meal. Picture the feelings of the disciples as they went about arranging the groups. The people had enough confidence in Jesus to do as they were bidden. *Much grass*; as contrasted "with the cornlands and olive-yards of the opposite shore, where the large crowd could not easily have found a place to lie down". (Dods.) *Men . . . five thousand.* The women and children must have largely swelled the numbers.

V. 11. *Jesus . . . had given thanks.* The Jews were accustomed to pronounce a blessing at

meals. A regular form was, "Blessed art Thou, O Lord, our God, King of the world, who bringest forth bread from the earth". *Distributed to the disciples . . . disciples to them . . . set down.* The provision came from Jesus; it reached the multitudes through the disciples. So, only Jesus can provide salvation; but the tidings of it must be carried to the world by human agency.

Vs. 12-14. *Gather up the fragments . . . nothing be lost*; not that the wonder of the miracle might be more apparent, but to remind the disciples that divine gifts are not to be trifled with, that they are not to presume on the gifts of their heavenly Father. "Infinite resource does not justify waste." *Twelve baskets*; strong wickerwork baskets used for carrying provisions, fruits, etc. Some scholars think that each of the disciples may have had one. *Which remained over and above.* Emphasis is laid on the superabundance of what was left. Jesus dispenses royally. *This . . . that prophet*; the prophet like Moses (Deut. 18 : 15-19), through whom God had given the manna to Israel. This prophet was commonly understood to be the Messiah, and it was a current belief among the Jews that the rule of the Messiah was to be accompanied by extraordinary material plenty.

After the miracle, the people wished to take Jesus and make Him a King. To prevent this, He withdrew to a mountain, having sent the disciples across the lake in a boat. A great storm arose in the night, and the disciples were in peril. Jesus came to them walking on the water, and when they had received Him into the boat, they reached the shore in safety, vs. 15-21.

Light from the East

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

BREAD—Every family in the East still prepares its own bread every day. After the wheat flour is taken from the hand mill, it is made into a paste in a wooden dish or leather bag. Then the leaven, a piece of dough left over from a former baking, is mixed with it, and it is allowed to stand until it has risen. It is then made into thin flat cakes, or small round loaves about the size of a large bun. If the family have no oven, they send their dough to the baker, and he keeps

a small portion of the bread for baking it. Among wandering tribes the oven is a portable vessel of earthenware or copper, or they make a shallow hole in the ground and heat it with dry brushwood, with pebbles on the top. After the fire has burned out, the coals and pebbles are removed, the dough is placed in the hole, with the pebbles over the top, and it

is left there through the night. Some poor people have a hole in the middle of the floor, covered with an iron plate, in which they bake, and the warmth from this is very grateful in the winter. Sometimes the baking is done on the surface of the ground by raking off the coals of a fire, laying the dough on the heated spot, and spreading the coals over it.

APPLICATION

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

Jesus . . . saw a great company come unto him, v. 5. "And was moved with compassion toward them", says Mark (ch. 6 : 34), "because they were as sheep not having a shepherd." A like pity should stir our hearts when we look out on the great heathen world, so full of sin and sorrow. David Livingstone once wrote to his wife from Africa, telling her of a wretched company of black women whom he had seen being taken to the coast to be sold for ivory. "Each", he said, "has a ring round the wrist, and that is attached to the chain fastening her to her companions, which she carries in her hand to prevent its jerking and hurting the wrist. How would Nannie (his little daughter) like to be thus treated?" It is a hard heart that will not feel for such misery, and will not long to relieve it by sending the blessed gospel which sets the slave free and uplifts the degraded.

There is a lad here, v. 9. In one of the great cities of to-day is a church that was built by the money a little girl saved in her mite box.

The Girl that Built a Church She was a pupil in a mission school, and when a fatal illness attacked her, she gave her box with four dollars in it to her minister and asked him to build a church with the money. He promised her he would, and when she died, he went from church to church telling the story. The people gave quickly and liberally, until soon enough money was contributed to erect a beautiful church. A large congregation now worships in it, and a thousand scholars attend the Sabbath School.

Five barley loaves, and two small fishes, v.9. It is not yet a score of years beyond the hundred, since William Carey, in 1793, sailed as a missionary to India. At that time the Protest-

ant churches of Europe, outside a very small circle, were taking no interest in the work of missions. But the Lord has amazingly multiplied missionaries and missionary methods since that day, as He multiplied the provision for a lad's lunch into a meal for many thousands. According to the latest figures, there are in foreign lands 5,735 ordained missionaries, and 18,499 missionaries of all kinds, including physicians and women. There are 40,535 mission stations, and 29,868 Christian schools and colleges, with 1,304,905 scholars. The number of native Christians is 1,816,450. More missionaries still, should be the church's motto, until there shall be enough to carry the gospel to every human being.

Men . . . in number about five thousand, v. 10. Three hundred thousand immigrants came to Canada last year. A very large proportion of these came from Great Britain and the United States. Home as well as Foreign But great numbers came from European countries, to scatter themselves all over the broad Dominion. It is the work of our church and other churches to see that the gospel is preached to the newcomers. For this work, men are required, and to support the men money must be forthcoming, and, to bring success to their efforts, prayer must be offered. Our Home Missions, as well as our Foreign Missions, are enterprises to call forth the energy and devotion of every member of the church.

He distributed to them that were set down (Rev. Ver.), v. 11. It is estimated that there are 675,000,000 people in heathen lands to whom no church is carrying the gospel. If one missionary is to be sent to every 25,000 of these people, there will be required a missionary

Multiplying Missionaries

Missionaries Wanted

force of 27,000 men and women, or more than five times as many as are now at work in foreign lands. Our own church would require from 500 to 600 instead of the less than 100 now employed. And the contributions of our church for Foreign Missions must be increased at least fourfold, if our share of the work is to be done.

Gather up the fragments that remain, v. 12. Carlyle was one day walking with a friend on a London street. Suddenly he sprang into the grimy road, and "Waste Not, Want Not" snatched a crust of bread from the path of a heavy cart. Wiping it as clean as he could, he placed it on the curb, saying, "It is a sin to waste bread. That will feed a sparrow, or keep a dog from starving."

Lesson Points

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

The world's need of the gospel is God's call to carry it or send it. v. 5.

Missions are the working out of the purpose of Christ in the power of Christ. v. 6.

Our deficiency is the occasion for the divine efficiency. v. 7.

It is when we do what we can, that we discover what God can do through us. vs. 8, 9.

The problem of carrying the gospel to the world is half solved when it is honestly faced. v. 10.

In the work of missions we are partners with God in an enterprise that can never fail. v. 11.

The more liberally we share with others the blessings of the gospel, the larger portion we shall have for ourselves. vs. 12, 13.

Missionary triumphs are a crowning proof that Jesus is the Son of God. v. 14.

"Home Missions" and "Foreign Missions" are man-made terms, and are used for convenience' sake. They are only different phases of the same work. Missions means sent, and a missionary is sent of God. Paul was a missionary to the Gentiles, but was never called a foreign missionary. Peter ministered to the Jews, but was none the less a missionary, the same as Paul. Both were "apostles," and as such were sent of God for the extension of His Son's kingdom in the world. . . There should be no cleavage of the great house of worldwide missions, no lining up of parties and arraying of factions, one saying, "I am for foreign missions", and the other, "I am for home missions".—The Missionary Review of the World.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

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

The miracle of the Lesson is the only one of our Lord's miracles which is recorded in all four Gospels. The four accounts should be studied side by side (see Matt. 14 : 13-21 ; Mark 6 : 31-44 ; Luke 9 : 10-17). First of all, make clear the setting of the Lesson. Jesus, at Capernaum, has just heard of the murder of John the Baptist, His forerunner and His own cousin, Matt. 14 : 1-12. At the same time the disciples have returned from their missionary tour. Luke 9 : 1-6, 10. Our Lord felt the need of getting away to some quiet place for rest and prayer and for conversation with the disciples about their work. How all this was prevented is told in the

Exposition. Bring out the following points :

1. *The self-sacrifice of Jesus.* In the presence of the multitude, with its great need, He foregoes the rest and solitude with His disciples which He had desired so much and which seemed so necessary. Matthew (ch. 14 : 14) and Mark (ch. 6 : 34) say that He was "moved with compassion," and Mark adds, "because they were as sheep not having a shepherd". Therefore, as Luke (ch. 9 : 11) says, He "received them", that is, welcomed them. The point here is, that Jesus was always ready, for the good of others, at once and without a grudge to sacrifice any personal desire. He spent a long day, as we gather from the Synoptic Gospels, in teaching and healing. This is the true missionary spirit. See an illustration of it in the Application on v. 5. If we would be like Jesus, the great, needy heathen world must call forth our compassion and help. Note that

Jesus not only taught the crowds, but also healed their sick. We have the authority of His example for medical missions.

2. *The faithlessness of the disciples.* They wanted to send the multitudes away, Matt. 14: 15: they saw no way in which food could be provided. Philip can only point out difficulties in the way of feeding the great crowds, and Andrew, while he tells of the available food, does so without any idea that it can be made to meet the situation. Can we not see in the disciples a reflection of a very common attitude towards missionary work? How little real confidence we have shown in the Master's power to save the heathen from their sin and change their lives!

3. *The gift of the little lad.* It wasn't very much, only "five barley loaves, and two small fishes"; but these furnished the material for the Saviour to use in His mighty miracle. Our means and abilities may be very small, but if we bring them to Jesus, He can use them to accomplish great results (see Application on v. 9).

4. *The abundant provision.* Emphasize the sufficiency of the gospel to meet all the needs of the world.

Refer in closing to the Missions, Home and Foreign, of our own church, and press home the obligation to pray and work and give for these. Make much of the glorious results that may be accomplished through us, if we give ourselves to Jesus, to be used by Him in the great work of saving the world.

For Teachers of the Boys and Girls By Rev. E. Douglas Fraser, D.D.

This is the first of four Lessons during the year (one each Quarter), which are to be treated from a special missionary standpoint. This need not be said to the class. They will enjoy the flavor of the dish all the better if they are not told in advance what the dish is to be.

The missionary teaching of a Lesson may be direct, or by inference, or in the way of analogy. Discrimination should be used in bringing it forth. Violence should never be done to the plain, direct sense of scripture for the sake of any teaching whatsoever.

A good starting point is the return of the apostles from their first missionary tour—see Mark 6: 7, for the commission; vs. 12,

13, for their ministry; v. 30, for their report; and v. 31, for Jesus' proposal to go apart and rest awhile: take a brief furlough. Then comes the story of the thronging crowds dogging their steps, and the miraculous feeding of the multitude.

Jesus' thought of others. This lies at the root of it all; He needed rest; but with a hungry and helpless multitude in need of His help, he considers them, not Himself. His disciples require rest after their tour; but He will have them join Him in serving those in greater need. Bring this out of the first part of v. 5, and use it as a reason for missions: the heathen need our gospel, our Saviour, our sweet home life, our Christian civilization. We should give them these, at no matter what sacrifice.

His drawing out of the disciples. They were honest, and well-meaning, but lacked sympathy. Jesus' question, v. 5, sets them thinking, if only a little, of what needed to be done. Show how much plainer a challenge Jesus gives us, Mark 16: 15. The Application on v. 11 gives figures that make the dullest think, and touch the stoniest heart; as will also the diagram in the QUARTERLIES. Talk with the class over Philip's obtuseness. Andrew was little better. Both of them forgot the miracle of John 2: 1-11, or they would have thrown themselves on Christ's compassion and power. Trusting in these, no task of saving even a world of heathen is too great.

The fortunate lad. Fortunate, because he had his little lunch which could be placed at Christ's disposal; and fortunate, because he had the heart so to place it. The lad's trust in Jesus was greater than that of the disciples. Have the scholars give instances from the Bible and elsewhere, of small acts, or small people, accomplishing great results in God's kingdom: for instance, the boy Samuel, the little maid in Naaman the Syrian's household.

The divine power. Show how secondary was everything else connected with this miracle. The one vital thing was Jesus' power. It is so in missions. 1 Cor. 3: 6 gives the illustration.

The human helpers. The disciples had to find the provision (small though it was),

arrange the crowds in order, gather up the fragments. God will do nothing in missions

that we can do; but when we do our part, He will not fail in His.

THE GEOGRAPHY LESSON

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



some resemblance to the name by which it was known in our Lord's time".

ADDED HINTS AND HELPS

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

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES and LEAFLETS.]

1. Give Jesus' reasons for seeking quiet and rest.
2. Who followed Him to Bethsaida Julias? By what route did these go?
3. What Jewish feast was at hand? Who probably joined the crowds from the western shore of the lake?
4. To which of the disciples did Jesus speak about supplying the crowds with food? Why did He turn to Philip? What was Philip's answer?

Read the account of Tiberias in the HOME STUDY QUARTERLY. The town was built partly on the site of an old cemetery. Dr. George Adam Smith says, "Herod's plans were large. Ruins still indicate a wall three miles long. Besides the imposing citadel, there were a palace, a forum, and a great synagogue. But the buildings were the best of the town. No true Jew would set foot on a site defiled at once by the bones which had been uncovered in digging the foundations, and by the great heathen images which stared down from the castle walls. Failing to get respectable citizens, Herod swept into his city the scum of the land."

"Bethsaida Julias", says Hastings, "has usually been identified with et-Tell, a considerable ruin situated east of the Jordan, just where the river leaves the hills, and enters the plain of el-Bateiha. In the absence of any definite proof, however, it is natural to suppose that the city, 'Fisher-home', stood much nearer the lake. This supposition is supported by the existence of an ancient site, called Mas'adyeh, wherein we may detect

5. Who brought news of the available food? In whose possession was it?
6. What was Jesus' share in the miracle? What was left to the disciples?
7. Why was the command given to gather up the fragments?
8. What light does the Lesson throw on Jesus' feelings towards the needy?
9. How did the disciples show their lack of faith?
10. What encouragement is there in the Lesson for those with small means and ability, to take part in work for Christ?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. In the Old Testament, we read of how a little meal and oil lasted a poor widow a long time, because she fed a good prophet.

Find the verse that tells about the barrel of meal that did not fail, and give the name of the prophet.

2. There is a place in Mark's Gospel that tells how Jesus fed 4,000 people at another time. Find it.

ANSWERS (Lesson VIII.)—(1) Acts 3 : 1-8. (2) Heb. 4 : 15.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Why the world needs the gospel.
2. How what we can do, may help to spread the gospel.

Prove from Scripture

That we should give the gospel to the world.

The Catechism

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

Ques. 82-87 (Review)—Every review should be a new view. A fresh look at the six Questions for to-day shows that they fall into two divisions of three each. The first triad comes under the head of SIN, the second under the head of SALVATION. It is a dark picture we see in the Questions about sin. None are free from it ; the clearer our light, the more deserving of punishment are our transgressions ; the punishment of sin is certain. But we are not left with this dark picture alone. Over against it is the bright picture

of salvation in God's own simple way. The redemption is as complete as the ruin. There are the two saving acts, "repentance" and "faith". Make clear once more their meaning, and, above all, urge to the doing of them. To know the way, and not act, is only to add to our condemnation.

The Question on Missions

By Rev. F. H. Russell, B.A., Dhar, Central India

Ques. 9. For lack of the necessary funds, the Industrial work has not been developed as it deserves. It has not been possible to employ many highly trained teachers, as skilled men in these departments command a large salary. But the missionaries in charge have supervised the work, and, with the assistance of such capable men as they could secure, have succeeded in training a number of boys to a high degree of proficiency. In a number of cases, older boys have advanced far enough to serve as instructors for younger boys. As a rule, one half of the boys in our Orphanages spend the morning in school and the afternoon in the workshop, while the other half spend the morning in the workshop and the afternoon in school. In this way the work is more economically carried on, and the workshop is kept running continuously. Quite a number of boys are now, however, through with school, and devote their whole time to their trade.

FOR TEACHERS OF THE LITTLE ONES

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

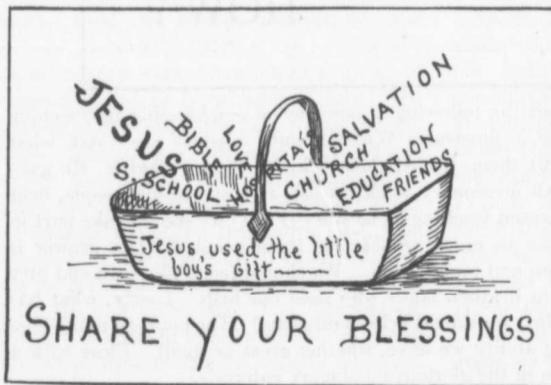
Lesson Subject—Jesus feeding the hungry.

Introduction—Let us draw a picture of a basket.

Tell some things that we put in a basket. In the Lesson we hear about a little basket with five barley loaves and two small fishes in it, and it belonged to a boy.

Review—Can any of you draw a picture of a bed such as we drew last Sunday? Someone try. (Recall last Lesson.)

Lesson—After healing the sick man, Jesus went away from Jerusalem and lived for a year near the Sea of Galilee (Outline). Now He is at Capernaum (circle), where He healed the sick boy. We see Jesus, with His twelve



disciples, getting into a boat (outline rapidly a boat with sails). They are going to sail across the lake to a quiet place to rest and pray.

At Bethsaida—Now they are across the lake at Bethsaida. Here is a great crowd of people waiting for Jesus. He is weary and longs for rest, but He will not rest when people are needing Him; so He spends all day healing and teaching. When evening came, Jesus knew that the people must have food. He spoke to Philip about it. Jesus knew what He would do, but He wanted to hear what Philip would say (v. 7).

A Little Gift—Listen! Andrew is speaking now! He has been looking about to see what the people have amongst themselves. "There is a lad here, etc. (v. 9); but these are not enough to be of any use". "Yes", said Jesus, "bring the lad to Me." So the little lad came bringing his little basket with the loaves and fishes, and gave it to Jesus.

The Hungry Crowd—Jesus said, "Make the people sit down". Describe the great company seated upon the grass (a great many dots upon the hillside). See Jesus standing with the little basket in His hands! Listen! He is asking a blessing. It was just like a big family.

Golden Text—Repeat Golden Text.

A Missionary Thought—Jesus has given us many blessings. Let us fill this basket (outline) with them, — HOME, FRIENDS, CHURCHES, SABBATH SCHOOLS, LOVE, SALVATION, etc. Hungry crowds all over the world do not know of Jesus and His love.

(Sing v. 3, Hymn 567, Book of Praise.) We are selfish if we keep these blessings only for ourselves. The little lad brought his small basket of food, and Jesus made great use of it. He will use all the little deeds that we do and the words that we speak for Him, and make them helpful to many people.

Outline a circle, color half of it yellow (light), leaving half black (darkness). The light part represents the places where they have Jesus, "the Light of the world". The dark half represents the heathen countries. A great many missionaries are in these, teaching about Jesus and making some light places in the darkness. We'll make a number of stars to make us think of the missionaries bringing the light of life to those heathen people. How can we help to add more stars, till the whole world is full of the light and glory of Jesus our Saviour?

Something to Think About—I should share my blessings with others.

FROM THE PLATFORM

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

MISSIONS WHAT ?
 WHY ?
 HOW ?

This is a Missionary Lesson, and the following is one way of emphasizing its teaching as to MISSIONS (Print). Show how it illustrates WHAT (Print) missions are. Ask what Jesus did for the crowds. He taught them, healed their sick, fed them: that is, He gave them the help they needed. And all missionary work consists in just helping people, near or far away. Next, bring out the Lesson teaching as to WHY (Print) we should take part in mission work? Why did Jesus take so much trouble for these people? The answer is plain. It was because He loved them and pitied them. We should feel a like love and pity for the many in our own land and in heathen lands who need our help. Lastly, what has the Lesson to tell us about HOW (Print) we should help in missions? The point to make here is that we should use the means and ability we have, whether great or small. Close with a word about the joy of having a share in the glorious missionary enterprise.

Lesson X.

JESUS THE BREAD OF LIFE

March 8, 1908

John 6 : 26-37. Commit to memory vs. 32, 33. Study John 6 : 22-51.

GOLDEN TEXT—Jesus said unto them, I am the Bread of life.—John 6 : 35.

26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God ?

29 Je'sus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ?

31 Our fathers did eat manna in the desert ;

Revised Version—¹ signs ; ² ate ; ³ work ; ⁴ the ; ⁵ abideth ; ⁶ eternal ; ⁷ the Father, even God, hath ; ⁸ They said therefore ; ⁹ must ; ¹⁰ may ; ¹¹ then doest thou for a sign ; ¹² workest thou ; ¹³ ate the manna in the wilderness ; ¹⁴ out of ; ¹⁵ Jesus therefore said ; ¹⁶ It was not Moses that gave you the bread out of ; ¹⁷ that ; ¹⁸ Omit And ; ¹⁹ not ; ²⁰ Omit also ; ²¹ yet ; ²² which ; ²³ unto.

LESSON PLAN

- I. A Gracious Invitation, 26-29.
- II. A Wonderful Gift, 30-33.
- III. A Simple Requirement, 34-37.

DAILY READINGS

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

M.—Jesus, the Bread of life, John 6 : 22-40. T.—Jesus, the Bread of life, John 6 : 41-51. W.—Spiritual teaching, John 6 : 52-63. Th.—The manna, Ex. 16 : 11-18. F.—Life by Christ, 1 John 5 : 9-21. S.—Given for us, Luke 22 : 7-20. S.—One in Christ, John 17 : 11-34.

as it is written, He gave them bread from heaven to eat.

32 Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Je'sus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.

Shorter Catechism—Review Questions 1-10.

The Question on Missions—10. Why should Industrial training be undertaken by our church ? For three reasons. 1. To provide employment for native Christians who have no other means of living. 2. To make them self-supporting, so that they may send the gospel to others. 3. To show the people of India that Christianity brings material as well as spiritual blessing.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson) ; 301 ; 313 ; 26 (Ps. Sel.) ; 317 (from PRIMARY QUARTERLY) ; 418.

Special Scripture Reading—Rev. 7 : 9-17. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—The day after the feeding of the Five Thousand ; Capernaum.

Connecting Links—The multitudes, who had remained on the eastern side of the lake, discovered next day the movements of Jesus and His disciples, and followed them to Capernaum, vs. 22-25.

I. A Gracious Invitation, 26-29.

Vs. 26, 27. *Jesus answered.* The answer is given, not to their question (v. 25), but to the condition of their minds. *Verily, verily ;* words used in solemn statements. *Not because . . . miracles ;* Rev. Ver., "signs". Jesus' mighty works were meant to point to something deeper lying behind them. His feeding of the multitude (last Lesson, ch. 6 : 5-14) ought to have suggested His ability to satisfy their souls. *Did eat . . . and were filled.* They are impressed simply because He has miraculously supplied them with food, food which they have got for nothing. *Labour not for the meat (food) which perisheth.* The food He had given them had disappeared. There was nothing to show for it. Why toil for what cannot last ? Rather, let them

earnestly seek that nourishment which endures, which builds up the highest life. *The Son of man shall give.* He who, in compassion, gave them the perishing bread, has the more precious gift at His disposal for those who have insight to understand. "Son of man" meant King in the kingdom of God. *Him hath God the Father sealed.* The miracle proved that the Father was with Him. That is a guarantee that He can bestow the higher gift.

Vs. 28, 29. *What shall we do ?* Jesus had bidden them work, that is, take trouble, for the enduring food. The word "work" appeals to the legal Jewish instinct. "What kind of efforts shall we make, so as to do the things pleasing in God's sight ?" Compare the exact parallel in Mark 10 : 17, etc. *This is the work . . . believe.* The first duty which God lays upon them is to put their trust in Him who is the Messenger and Revealer of God.

II. A Wonderful Gift, 30-33.

Vs. 30, 31. *What sign shewest thou ?* Jesus, as the Sent of God, had claimed their

faith. This they refuse, unless He can do some greater thing than the miracle they had already witnessed. (See also Matt. 12 : 38 ; Luke 11 : 16, and compare 1 Cor. 1 : 22, "The Jews require a sign".) Jesus invariably refused to gratify such curiosity. He Himself was God's Sign to humanity. The mention of the manna perhaps suggests that they wished Him to repeat the miraculous feeding. *Our fathers did eat manna.* They remind Him of what God had done for their ancestors through Moses, Ex. 16 : 15. If He is to win their confidence, He must at least come up to Moses. There was an expectation among the Jews that the Messiah should feed them with bread from heaven. (Compare Ps. 78 : 24.)

Vs. 32, 33. *Moses gave you not that bread from heaven.* In His reply, Jesus corrects their ideas on two points : (1) It was not Moses, but His Father, who had fed Israel. The provision made for their fathers was due to the very God who had sent Him, and whom He sought to reveal to them ; (2) The manna, while sent from heaven, was not *the true bread from heaven.* *The bread of God.* A remarkable description of "the bread of God," "the true bread", follows : *it cometh down from heaven*, that is, has God for its source, and it *giveth life*, that is, does far more than satisfy momentary hunger,—becomes the permanent basis of enduring spiritual vigor and health. *Unto the world.* The bread of God is not limited to any particular nation : it is meant for mankind.

III. A Simple Requirement, 34-37.

V. 34. *Lord, evermore give us this bread.* The words remind us remarkably of the Samaritan woman's entreaty, when Jesus had described to her the living water which He could bestow, ch. 4 : 15. Apparently the minds of the petitioners were fixed on bodily food. The outward and perishable blinds them to the spiritual and eternal. This has been true of all ages.

V. 35. *I am the bread of life.* The request brings Jesus to the great truth for which He has been seeking to prepare His hearers. He Himself, and no other provision, is the real, all-satisfying food of the soul. He emphasizes here, not what He gives, but what He is. In Him, as a living Person, men can find all

that they need. In Him only do they reach fulness of life. This is one of the great sayings of John's Gospel, to be classed with, "I am the Light of the world" (ch. 8 : 12), "I am the Good Shepherd" (ch. 10 : 14), "I am the True Vine" (ch. 15 : 1). *He that cometh to me . . . he that believeth on me.* The two actions are really the same. To come to Him is to surrender ourselves to Him in living faith. Believing on Him is entering into real contact with Him. "Unless we come and believe, we do not know that He is the Bread of God. We must take and eat."

Vs. 36, 37. *I said unto you.* Possibly this refers back to v. 26. In any case, the meaning is plain. They had seen Him and seen His wonderful deeds of lovingkindness, and yet they had not yielded themselves up to Him. Could there be any influence more effective than their sight of Him? But, although they might hold back, His work could not be in vain. *All that the Father giveth . . . come to me.* God's gracious purpose for men shall be fulfilled. Those whom the Father draws (v. 44) shall come. (Compare Eph. 2 : 8.) *I will in no wise cast out* ; one of the most magnificent assurances in the New Testament. Christ will never put any obstacle in the way of any soul that seeks Him.

Light from the East

MANNA—Attempts are still made to identify this substance with articles produced naturally in the East. The manna of commerce is a sweet, sickly-smelling exudation from the flowering ash of Calabria. It drops from the puncture of the tree by an insect in the months of June and July. It is a liquid at night, but hardens in the morning, and has no connection with the manna of scripture except the name. Another substance, an exudation from the leaves and twigs of a species of tamarisk, is gathered by the Arabs throughout the Sinaitic peninsula and sold to pilgrims and convents as manna. It has a sweet, aromatic taste, is almost white at first, but soon becomes a dirty yellow. It is gathered early in the morning, else the sun soon melts it. Recently, attention has been called to a species of lichen, which grows in Arabia and Africa in the form of thick wrinkled and warted crusts on stones. The

outside is a grayish yellow, but the inside is white. They are very light, and when they separate from the stone, they are blown long distances by the wind, deposited in gullies

and ravines, and when the rain comes, are carried into great heaps. In famine years they are gathered and baked into a species of bread.

APPLICATION

Ye seek me . . . because ye did eat of the loaves, v. 26. The soul, as well as the body, has hungers, and needs more than loaves of bread. If the church did more for the physical advantage of mankind, it would no doubt have more members, but they might be as soul-hungry as ever. A minister offered a man, who had met with an accident and could not for a time engage in his usual work, some financial assistance, as he was not too well off in this world's goods. The man was not a member of the minister's congregation, though he attended the services. When the money was tendered him, the man said, "I thank you, sir, for your kind-hearted offer, but I get so much good from your sermons, that I prefer to do without some of the things that money can buy until I am able again to pay my way. Will you not keep the money for some one who may need it more than I do?" And he would not take the gift. Food for the soul meant more to that man than food for the body.

What shall we do . . . ? v. 28. The priest says, "Observe certain rites and ceremonies"; the thinker says, "Seek culture and education"; the moralist says, "Do this, that, and the other, right action," and you will be saved. But Jesus does not tell us to *do* at all, only *trust*. And how perfectly reasonable this is! For trust makes the heart right, and that is the main thing. The father would not be content with outward obedience from his child, while there was no love or trust in the child's heart. A prince would think little of showy acts of loyalty done by a subject who was harboring plots and hatching treason in his heart. We must *be* right first, and then we shall *do* right. And we can never *be* right, until we yield ourselves to Jesus in the full surrender of loving trust.

This is the work of God, v. 29. Last summer, in a Nova Scotia harbor, I watched a sea bird beating its way against the wind

And a very hard and unsuccessful task it was. Now it rose above the masts of the square-rigged ships; again it dropped down almost to the white-capped waves in its search for some vein of air where the resistance was less marked. For some time this battle between the bird and the sea breeze continued, until, at last, outdone and baffled, the bird suddenly gave itself to the wind, and the strong and dazzling wings flashed out of sight into the distance. So it is with men who fight against God. While they contend with Him, there is no progress; when they yield to Him in confident belief, they are borne by His agencies into the heavenly places of character and Christlikeness.

Giveth life unto the world, v. 33. The gospel is suited to the needs of all mankind. It knows no limits of geography. It lives in all centuries. It wins its triumphs and lavishes its blessings amongst all sorts and conditions of men. Plants in the natural world have their zones in which they flourish, and beyond which they die; but the seed of the kingdom is at home in every clime, an exotic nowhere. Wherever man lives, it will grow. Coming down from heaven, it takes root and springs up in whatever spot of earth it may fall. Some kinds of food are enjoyed only by an educated taste, but any hungry man in any land will relish bread. Every soul on earth will find its deepest needs met and entirely satisfied by the living, dying love of Jesus Christ. He is the Bread which came down from heaven, and gives life to the world. Whosoever will may take and eat.

Shall never hunger, v. 35. A few months ago, a child of tender years was lost in one of our Canadian cities. When the little chap knew that he was really lost, "Mother, Come to Me!" he began to cry piteously, "Mother, come to me". People tried to comfort him with gifts, but they all

Food for the Soul

Being Before Doing

A Universal Gospel

failed. He was heart-hungry. Candy could not quiet his cry, "Mother, come to me". Nothing that can be put into the mouth will cure heart hunger. But when his mother found her boy and embraced him with love and kind, soothing words, his sobs were hushed and his heart hunger was taken away. The human heart hunger is what Jesus promises to remove and prevent. Those who love Him never have heart hunger or thirst, for He is with them always and supplies all their needs.

Him that cometh to me I will in no wise cast out, v. 37. In an interesting book, *The Mountain Climbers*, is a story of an old man who kept a free house of hospitality for poor belated travelers over the hills of Wales. No one was refused admission who came seeking shelter from the storms, and sustenance for his famished frame. It was the boast of the country-side that one should so hold his home for the needy, and it was called, "The House for All". Robbers and impure men were among those sheltered, and the kind treatment and kind speech they received changed many a bad heart and life. At last, however, the old man died, and "The House for All" was boarded up. But in Christ we have an unchanging House for All. Years run into centuries, but He is "the same yesterday, and

to-day, and forever." When we "come" to Him in our hill climbing, He gives us His best. In His presence, weariness is dispelled, and our heavy burden is removed. His home for all is never closed to those who "come". The "coming" is the only condition He attaches to our obtaining freely what He offers.

Lesson Points

- What we seek reveals what we are. v. 26.
- We should make of this world a base on which to build a stairway to heaven. v. 27.
- Before we can have the flowers and fruits of good works we must have within us the root of faith. v. 28.
- Faith is receiving into our emptiness the fullness of God. v. 29.
- That religion is proved to be from God which meets most fully the needs of men. vs. 30, 31.
- Only God can satisfy the heart longings of those made in His image. v. 32.
- "Heaven must come to earth, if earth is to rise to heaven". v. 33.
- What Christ gives cannot be separated from what Christ is. vs. 34, 35.
- "Crede et manducasti," said Augustine, "Trust and thou hast eaten." v. 35.
- Jesus offers Himself to us: He does not force Himself upon us. v. 36.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

The Lesson follows immediately upon the last. After the feeding of the Five Thousand, Jesus retired to a near-by mountain for prayer (Matt. 14 : 23), the disciples having started across the lake towards Capernaum, John 6 : 15-17. Recall the storm, and the coming of Jesus to the disciples, walking over the water, vs. 18-20. The feeding of the multitudes had made a deep impression on the people, and they sought eagerly for Jesus. When they found Him in Capernaum, the long discussion of vs. 22-58 took place.

Note that this Lesson and the preceding

mark a turning point in the public ministry of Jesus. He had now reached the highest point of popular favor. The people were ready to make Him their King. But they misunderstood the kind of kingdom He came to establish. It was not a kingdom of this world, to be won and kept by force, but a spiritual kingdom in the hearts of men. When He had made this clear, many who had been His followers forsook Him (v. 66), and even the faith of the Twelve was severely tested. The Lesson is a discussion of the higher life that belongs to the kingdom of God. We have:

1. *The higher life in contrast with the lower*, vs. 26, 27. The life which attracted the people was a life of ease and plenty, with freedom from toil and trouble. If only Jesus would continue to supply them with food for the body, they would be willing to follow

Him. But He turns their thoughts from this food to food for the soul, and from the life that must perish to the life that will endure. This true life they may see in Himself, for He is the "Son of man" (v. 27), the ideal Man, showing them what they are intended to be. And this life He is able and willing to give to them, for God had sent Him into the world for that very purpose.

2. *How to obtain the higher life*, vs. 28, 29. Bring out clearly that the root of the true life is faith or trust (see Application on v. 28).

3. *The proof of Jesus' divine authority*, vs. 30-34. Jesus' hearers set Him over against Moses. Moses had given the manna to their ancestors, feeding millions for forty years with bread from heaven. Jesus had given five thousand one meal of bread from the earth. Let Him do something to show Himself greater than Moses. For Jesus' answer, see Exposition. The people ask Jesus for the true bread, though they still think of it as bodily food.

4. *How Jesus is the Bread of life*, vs. 35-37. Jesus not only gives, He is, the Bread of life. To trust Him is to receive Him as the Food of the soul, as bread nourishes the body. Note the contrast in vs. 36, 37 between belief and unbelief, constantly coming out in this Gospel, and our Lord's welcome to all who come to Him in faith.

Illustrate, from the Bible and from history and experience, the insufficiency of worldly things to satisfy the soul, and the complete satisfaction to be found in Christ.

For Teachers of the Boys and Girls

The Lesson has two parts, the search of the multitude for Jesus, and His conversation with them.

Verse 22 fixes the time, "the day following" the miracle of the loaves and fishes.

The place may be worked out by a few pencil or chalk lines taken from the sketch map. Bethsaida Julias, near which the miracle was wrought, was on the northeast side of the Sea of Galilee, Capernaum on the other side. How the disciples got across; how Jesus; how the multitudes; will make an interesting little diversion.

What a wonderful knowledge of people Jesus had—a through and through know-

ledge: show this by His answer (v. 26) to the question of v. 25. What dull-minded people they were, to think of Jesus only as One who could better their worldly condition (by giving them free food), even although they had said, v. 14. Ask, Are there any such groveling-minded people now? What about ourselves? Does what we gain in a worldly way from being Christians, never weigh more with us than the spiritual gains?

What things are the most worth while? Discuss this question with the scholars. Ask them what they would best like to be or to have, and then test the answers by v. 27. Fortify this by Matt. 6: 19-21, 33 and Luke 12: 16-21.

The scholars will feel in their hearts, although they may say nothing, the question of v. 28—How shall we do the things that are pleasing to God? Put their thought and desire into words for them. Then, the answer, v. 29. The first part of 1 John 3: 23 says the same thing in almost the same words.

A half dozen passages on faith may be turned up, such as John 3: 16; 6: 40, 47; 20: 31; Acts 10: 43; 11: 21; 16: 30, 31; Rom. 5: 1, 2; Gal. 2: 20. Follow with the Question 86 of the Shorter Catechism, "What is faith in Jesus Christ?"

We must not be too severe upon the people of this Lesson, because we ourselves are so slow to recognize Jesus as the One God has sent for our salvation. But mark how unreasonable and unseasonable was their question in v. 30. They had just been witnesses of an amazing thing: only One sent from God could have multiplied the loaves and fishes. They said, in substance (v. 31), Moses brought the manna; what dost Thou do? Note the reply in vs. 32, 33: it was not Moses, but God, that gave the manna; it is He also, "My Father", who gives you the true Bread, which is He who came down from heaven to give life to the world.

Their response (v. 34) recalls the request of the woman at the well, ch. 4: 15. Where they in earnest, these people, or not? In earnest, doubtless, so far, that they really wished heavenly gifts. But follow on to see wherein they came short. V. 35 is Jesus' reply—I, Jesus of Nazareth, the plain carpenter's Son, am that Bread of life. There

is salvation in Me, and only in Me.

How do they take this? See vs. 41, 42. What kept them from believing? Their pride: they were willing to accept some mighty king or conqueror, but not this

humble man. The way of life was so simple that they missed it. Close by emphasizing the utter simplicity of faith. We must *take* salvation, not *earn* it; and take it from the hands that were nailed in shame to the cross.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IX.]

The Land of Gennesaret was on the west side of the Sea of Galilee and towards its northern end (see also HOME STUDY QUARTERLY). "This plain, which is one of the most charming spots in Palestine, is about one mile broad and two and a half miles long, having Khan Minyeh (Capernaum) on the north and Mejdal, the ancient Magdala, on the south. The Rabbis were enthusiastic in their praise of this 'garden of princes.' It was to them a veritable 'paradise.' Its fruits were prized for their wonderful sweetness, but they were not found at Jerusalem

at the feasts, and the reason given was that no one should be tempted to come to the feasts merely for the sake of enjoying those fruits."

"The Lake of Galilee (see INTERMEDIATE QUARTERLY) is subject to violent storms. From an eminence the writer has several times seen the clouds gather above the lake, a dense black mass, not covering a great area, and sink lower and lower towards the water as if about to smite the surface; and even should they not actually do so, they disturb it so that the waves are strong and boats are placed in great peril."

ADDED HINTS AND HELPS

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

From the Library

A traveler lost his way in an Eastern desert. His provisions were exhausted, and he had already wandered about for several days without food, when he descried under a palm tree on his track the marks of a recent encampment. He approached the spot tremulous with hope. He found a bag which the travelers had left behind, filled with something that appeared to be dates. He opened it eagerly, expecting to satisfy his hunger, when lo! it contained only pearls. He sat down and wept. What are pearls to a man who is dying for want of bread?—Dr. William Arnot.

A man may take separate acts of partial goodness, as you see children in the spring-time sticking daisies on the spikes of a thorn-twig picked from the hedges. But these will die. The basis of all righteousness is faith, and the manifestation of faith is practical righteousness. "Show me thy faith by thy works", is Christ's teaching quite as much as it is the teaching of His sturdy servant James. And so, we are going the shortest way to enrich lives with all the beauties of pos-

sible human perfection when we say, "Begin at the beginning". The longest way round is the shortest way home; trust Him with all your hearts first, and that will effloresce into "whatsoever things are lovely" and "whatsoever things are of good report."—Dr. Alex. Maclaren

Some Test Questions

1. Why did the people seek so eagerly for Jesus?
2. What spiritual lesson was the feeding of the Five Thousand intended to teach?
3. Against what did Jesus warn His hearers? For what did He urge them to strive?
4. What guarantee had they that He was able to give food for the soul?
5. What question did His hearers ask of Jesus? What was His answer?
6. With whom did the Jews contrast Jesus? What proof did they demand that He had come from God?
7. What mistaken ideas did Jesus correct in His reply?
8. What request was now made of Jesus? How did the people still misunderstand Him?
9. What does Jesus at last call Himself? Explain His meaning?

10. How do we receive Jesus as the Bread of life? Who come to Him? How does He receive all who come to Him?

Something to Look Up

1. A great prophet, in telling that Christ was some day coming, asked the people why they spent their money for that which was not bread. Find the words.

2. Read a place in Matthew, where Jesus took bread, and brake it, and gave it to His disciples, saying, "Take, eat; this is My body".

ANSWERS (Lesson IX.)—(1) 1 Kgs. 17 : 16; Elijah. (2) Mark 8 : 1-9.

For Discussion

1. Motives, true and false, for seeking Jesus.
2. How accepting Jesus enriches life.

Prove from Scripture

That believers in Christ are saved forever.

The Catechism

Ques. 1-10 (Review)—In to-day's review we go back again to the beginning of the Catechism. Group the Questions for the day thus : Ques. 1-3 ; Ques. 4-6 ; Ques. 7-10. The Questions of the first group are introductory to the whole Catechism, telling us what ought to we seek as our highest good, and how we may obtain it. In the second group we have the best definition of God ever written, followed by the teaching that, while there is but one God, there are in the God-

head three Persons. We begin, in the third group, to study God's great plan. We are told how this plan has been in His mind from eternity, and how He began to work it out, first of all, in the creation of the world and of man.

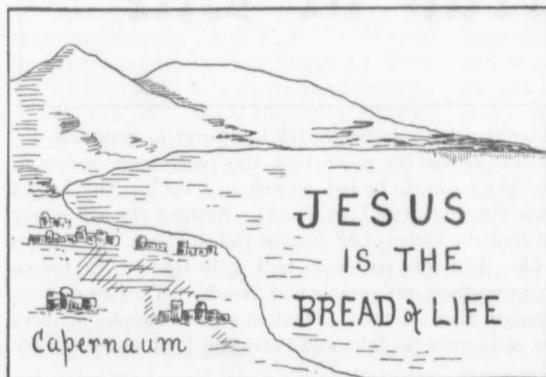
The Question on Missions

Ques. 10. (1) Under present conditions in India most converts to Christianity lose their former means of livelihood and become beggars. They are subjected to a strict boycott by their Hindu fellow countrymen, cannot find employment, and naturally look to the Mission for help. The orphans, too, who depend upon us altogether for their future, must be trained to fit them to earn their own living. (2) The only way in which India can be thoroughly evangelized is through its own people. The native Christians must be self-supporting, so that they may in turn support their own missionaries among the heathen round about them, and, as a native church, undertake the burden of aggressive evangelistic work. (3) Christianity has shown, by its medical work, its hospitals and leper asylums, that it has a mission to the bodies as well as to the souls of men. It must also show, by raising the people industrially and socially, that it has an answer, as well, for all the problems which affect their material well-being.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Bread from heaven.

Introduction—How many of you have a pet? Is it a dog, or a cat, or a bird, or a pony? How do you take care of it? What kind of food do you give it? If you did not feed your pet, what would happen to it? Do you need food to keep your body alive? Have you ever seen a sick child, who could not take food? How thin and weak one soon becomes without food! As we look at each other, we can only see each other's face and form. There is within us a soul which we cannot see, and our soul needs food as well as our body, but not the same kind of food.



Review—We heard last Sunday about some hungry people. Who fed them? (Recall Lesson.)

Lesson—Sketch outline of lake with mountains surrounding, putting a mark for Jesus on the shore at Capernaum and dots for the crowds around Him. They have followed Jesus from the other side of the lake, vs. 16-24. Jesus tells them they are following Him only because He fed them. They did not understand that He fed them in that way only to show them what wonderful things He was able to do for them. He wanted them to believe in Him and trust Him and take the blessings (food) for their souls, which He only is able to give. He tells them not to think too much about the food they eat, but to think most about the food for the soul, which will give life forever to all who take it. They ask Jesus what they must do to please God. Print, BELIEVE ON HIM WHOM HE HAS SENT (one may come to the board and print J, another E, and so on—J-E-S-U-S).

The people remember about the wonderful food God gave His people in the wilderness, MANNA (recall), and they would like to see Jesus show His power in some such way; but Jesus did not come to feed our bodies only. He came to feed our souls, to give us life forever, life full of joy and gladness.

Golden Text—JESUS SAID, I AM THE BREAD OF LIFE. If we take Jesus into our life, we have all we need.

Food for the Whole World—Jesus is able to give all that everybody needs. He wants us just to love Him and pray to Him for help to do what is right. He puts all the good into our hearts. Keep asking Jesus to feed and keep your soul pure and good. Jesus will never turn any one away. His arms are open to take in all the children and all the grown people of every land: all you Canadian children, the children of the old land, the children of China, of India, etc.

Sing—

Children, love Him! He loves you:
Strive His holy will to do;
Pray to Him; and praise Him too—
Little ones like me. Amen.

—Hymn 558, Book of Praise

Our Story—"What a fine, healthy-looking boy Jack is!" "Yes", answered a friend, "Jack's body is healthy and strong, but he needs something else to make him a good boy." That "something" is just what Jesus is to us, the Bread of life, the food for the soul, to make us pure and good and save us from sin.

Something to Think About—Jesus will give me all I need.

FROM THE PLATFORM

The Bread of Life

Begin by telling, or, better still, getting the scholars to tell in answer to questions, Dr. Arnot's story in, From the Library. Emphasize the point that the pearls were useless as food for the body. Now, each of us has a soul to be fed, as well as a body. The Lesson tells what the food of the soul is. It is THE BREAD OF LIFE (Print). Nothing else will satisfy the soul any more than pearls could feed the body. Call for the Golden Text. It tells us that Jesus Himself is the Bread of life. But how are we to feed upon Him? The Lesson explains how. It is by trusting Him, as we trust our parents and friends. When we do this, He gives to us all the wisdom and strength that we need. Mention some examples of those who trusted Him and were made wise and strong, as John and Peter and Paul, and urge each scholar to trust Him fully, and now.

Lesson XI.

JESUS HEALS A MAN BORN BLIND

March 15, 1908

John 9 : 1-12. Commit to memory vs. 10, 11. Study John ch. 9.

GOLDEN TEXT—I am the light of the world.—John 9 : 5.

1 And as ¹ Jesus passed by, he saw a man ² which was blind from his birth.

2 And his disciples asked him, saying, ³ Master, who did sin, this man, or his parents, that he ⁴ was born blind ?

3 Jesus answered, Neither ⁵ hath this man ⁶ sinned, nor his parents : but that the works of God should be made manifest in him.

4 ⁷ I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 ⁸ As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and ⁹ he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of

Revised Version—¹ he ; ² Omit which was ; ³ Rabbi ; ⁴ should be ; ⁵ did ; ⁶ sin ; ⁷ We ; ⁸ When ; ⁹ anointed his eyes with ; ¹⁰ away ; ¹¹ saw him aforetime ; ¹² a beggar ; ¹³ Others ; ¹⁴ it ; ¹⁵ No, but he is like him. He said ; ¹⁶ They said therefore ; ¹⁷ then ; ¹⁸ The man ; ¹⁹ Omit the pool of ; ²⁰ so ; ²¹ And they said ; ²² saith.

LESSON PLAN

I. Misery, 1-3.

II. Mercy, 4-7.

III. Marvel, 8-12.

DAILY READINGS

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

M.—Jesus heals a man born blind, John 9 : 1-12.

T.—Jesus heals a man born blind, John 9 : 13-25.

W.—Jesus heals a man born blind, John 9 : 26-41.

Th.—Faith and sight, Mk. 10 : 46-52. F.—Isaiah's

prophecy, Isa. 42 : 1-7. S.—Willful blindness, Matt.

13 : 10-17. S.—Darkness and light, 2 Cor. 4 : 1-6.

Shorter Catechism—Review Questions 11-19.

Silo'am, (which is by interpretation, Sent.) He went ¹⁰ his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which ¹¹ before had seen him that he was ¹² blind, said, Is not this he that sat and begged ?

9 ¹³ Some said, ¹⁴ This is he : others said, ¹⁵ He is like him : but he said, I am he.

10 ¹⁶ Therefore said they unto him, How ¹⁷ were thine eyes opened ?

11 He answered and said, ¹⁸ A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to ¹⁹ the pool of Silo'am, and wash : ²⁰ and I went ¹⁰ and washed, and I received sight.

12 ²¹ Then said they unto him, Where is he ? He ²² said, I know not.

The Question on Missions—11. Where do those trained in our Industrial Schools find employment ? Christian workmen cannot get much work from the people round about them. They are forced to seek work in large cities, under non-Christian employers, where they are under evil influences, and compelled to work on Sunday. Thus the Mission has to employ as well as train them.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson) ; 168 ; 116 ; 31 (Ps. Sel.) ; 438 (from PRIMARY QUARTERLY) ; 404.

Special Scripture Reading—2 Kgs. 6 : 8-17. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—Immediately after the Feast of Tabernacles, A.D. 29 ; Jerusalem.

Connecting Links—The great discourse on the Bread of life at Capernaum had the effect of turning away from Jesus those of His followers who had not enough spiritual insight to understand His meaning, ch. 6 : 59-71. John's Gospel passes over the ensuing six months, in which the chief events were : Jesus' healing of the Syrophenician woman's daughter (Matt. 15 : 21-28 ; Mark 7 : 24-30) ; the healing of many, and especially a deaf mute, in Decapolis (Mark 7 : 31-37), followed by the feeding of the Four Thousand (Matt. 15 : 32-39 ; Mark 8 : 1-9), and the restoring of sight to a blind man of Bethsaida, Mark 8 : 22-26. Jesus came up to Jerusalem for the Feast of Tabernacles, and was the subject of keen controversy among the Jews, who openly disputed His claims. This ended in an attempt to stone Him from which Jesus escaped, chs. 7, 8. Then follows the incident of the blind man.

I. Misery, 1-3.

V. 1. *Jesus passed by* ; probably on His way from the temple (ch. 8 : 59), which was

the gathering place for helpless people of all sorts who would appeal to the sympathy and generosity of the worshipers (compare Acts 3 : 2). The great churches on the continent of Europe are still assuaged by such persons. *A man, blind from his birth* ; the most hopeless kind of blindness.

V. 2. *Disciples asked, who did sin ?* It was a common belief among the Jews in our Lord's day, that misfortune or suffering must necessarily be the result of sin. The power of this belief in the Old Testament times is plain from the Book of Job. Job accepted it, as well as his friends, but what confused him in his own case was that he did not feel himself guilty of any glaring sin. It was a true instinct that connected sin and suffering. The mistake lay in tracing each particular case of suffering to some particular sin (see Luke 13 : 1-5).

V. 3. *Neither, this man, nor his parents.* Jesus by no means denies that sin is often followed even by physical misfortune. To that the facts of life everywhere bear witness. But He shows that this need not always be the explanation, thus suggesting that suffer-

ing is not necessarily a mere calamity, but may have a high and holy purpose. *Works of God...made manifest in him.* Here is the purpose in this case. "It is in conquering and abolishing evil God is manifested. The question for us is not where suffering has come from, but what we are to do with it." (Dods.)

II. Mercy, 4-7.

Vs. 4, 5. *Works of him that sent me.* One of the best proofs that Jesus has been sent from God, is the necessity He feels laid upon Him to go to the help of afflicted men and women. There is no work of God more urgent than that of relieving genuine need. *While it is day.* It is far better to deal practically with suffering, seeing that the time is limited and short, than to puzzle one's mind as to why it should exist. *The night...no man can work.* The span of human life is the immediate opportunity of service. That opportunity soon fades away. Of course the words do not shut out the thought of joyful service in the blessed life beyond. *When I am in the world* (Rev. Ver.). Christ's personal presence in the world has been of inestimable worth to men. It gives a definite background to their experience of His spiritual presence with them. *The light of the world.* He repeats the wonderful words of ch. 8 : 12. In Him men see God, and in this vision all the dark places of life are illuminated. The cure which follows is a symbol of the spiritual truth.

Vs. 6, 7. *Spat...made clay...anointed the eyes.* These actions were not, of course, prompted by any belief in the efficacy of the moistened earth. In the great majority of His cures, Jesus put Himself into physical touch with His patients, no doubt with the express purpose of quickening their faith. (Compare Mark 8 : 22-26.) *Go, wash.* This command had the same object in view as the anointing of his eyes. *Siloam*; at the southeast corner of Jerusalem in the Kidron Valley. *By interpretation, Sent.* John translates the Hebrew name, Siloam, for his Greek readers. It is difficult to decide whether, in the translation, we are to see a reference to Christ, as the One sent of God, or to the sending of the blind man to the pool. The man received the reward of his obedient faith.

III. Marvel, 8-12.

Vs. 8-12. *The neighbours*; those to whom

he was a familiar figure. *Some said, This is he: others...He is like him.* A lifelike description of two parties with differing opinions. No doubt the man's appearance would be more or less changed by the removal of his blindness. *I am he.* The dispute was settled by his own declaration. *How were thine eyes opened?* Convinced that this was the man born blind, they were now curious as to the cause of his healing. *The man that is called Jesus* (Rev. Ver.) In v. 17 he goes further, and declares that Jesus must be a Prophet, and, at last (v. 38), he comes to believe in and worship his Healer as the Son of God. *Where is he?* They were eager to see this Wonder-worker. *I know not.* In the joy of his cure, had he forgotten the Healer?

The Pharisees' examination into the miracle, their casting the man out of the synagogue, and his becoming a disciple of Jesus, are related in vs. 13-41.

Light from the East

BLINDNESS—Is so frequently met with in the East, as to excite the astonishment of travelers. When Volney visited Cairo, he declared that out of every hundred persons he met, twenty were entirely blind, ten had lost one eye, and twenty more had red, purulent, or blemished eyes. This is owing to the Egyptian ophthalmia, which is peculiar to that country and to the coast of Syria. It is a highly infectious disease, aggravated by dirt in the form of dust and sand pulverized by the sun's intense heat, by the perpetual glare of light, the contrast between the fierce heat of the day and the cold sea air and heavy dew at night on the coast, where the disease is especially prevalent and where the people sleep in the open air on their roofs. This disease always leaves the eye damaged more or less, and sometimes entirely destroyed. Mohammedan fatalism also leads to the neglect of the proper remedies in time. One form of the disease attacked unborn children, and was severe enough to cause permanent opacity of the cornea. This was one of the strange things which caused the Jews to believe that a man could sin before he was born, for they thought he could not come into the world handicapped by blindness without any guilt of his own.

APPLICATION

Who did sin, this man, or his parents? v. 2. If troubles troop to our own door, we count it our misfortune; but if others have them, we easily think they deserve them for their own waywardness or the wrong-doing of some one belonging to them. Now, when such troubles come to our neighbors, our first duty is to get them removed, if this is within our power. Investigation into the primary causes of them may be all right later on; help, prompt and practical, is what the hour of trial calls for. Questions as to how the house took fire are asked by the disinterested loafers who stand around; the workers are busy trying to extinguish the flames and save life and property. An inquiry as to how the child fell into the water comes in very well after the child is rescued. Save the perishing before you account for his dangerous position.

That the works of God should be made manifest in him, v. 3. In Mrs. Browning's poem, *Perplexed Music*, "a pale musician holds a dulcimer of patience in his hand", from which he can bring out only sad, confused, melancholy music. The harmony of the notes is hidden from human ears. But "angels... smiling down the stars... whisper—SWEET." So, it may seem to some, that their infirmities or weaknesses render them useless in the work of the world, while all the time their gentle patience and cheerful endurance are bringing to God His sweetest praise and helping many others to be brave and uncomplaining.

Work... while it is day... the night cometh, v. 4. Robert Murray McCheyne had on the face of his watch a picture of the setting sun, and above this the words, "Life's Little Day" "The night cometh"; and he lived as does one who has no moments to lose. Every time he looked at his watch to see the hour, he was reminded of the shortness of life, and the urgent necessity for earnestness in duty and kindness to others. Life is too short and too uncertain in its span for us to idle, or allow its "slipping years" to be sullied with bitter words and bad actions. We go through life but once. If we can gather up the stones from the path-

way of the children, or help a flower to grow in some dark corner, let us do it, for when the night comes an inactive silence will reign.

"Give every flying minute
Something to keep in store;
Work for the night is coming,
When man works no more."

I am the light of the world, v. 5. The story is told, that an institution for the blind was being erected. It was decided that, as the building was for the blind, there would only be waste of money in going to the expense of windows. Scientific ventilation and heating systems were installed, but no windows. In due time the new blind asylum was opened, and the poor sightless people put in it. But things did not go very well with the patients. They began to droop and sicken one after another. A great languor fell upon them. They always felt distressed and restless. They craved for something, they hardly knew what, and after one or two had died and all were ill, the committee deliberated, and decided to put in windows. Then the sun poured in, and the white faces recovered their color and the flagging spirits revived, and rest and peace came again. Jesus is to our spiritual nature what the sun is to the earth and our bodies.

He anointed his eyes (Rev. Ver.), v. 6. The late Empress of Austria, like our late beloved Queen Victoria, was kind-hearted and unassuming. It is said that she was driving one day in the country with a friend, and saw a woman a little distance from the road acting in a strange manner. The Empress soon discovered that the woman was blind, and, further, that she was wandering near a precipice. Quickly calling to the driver to stop, she left the carriage and hastened to the poor woman, and led her from danger. We admire such an act; but in the Lesson is one more touching and wonderful still. The King of glory sees a poor blind beggar sitting in darkness, is moved with compassion for him, and gives him sight, opening up before him a new world of beauty.

But he said, I am he, v. 9. A teacher asked a student to prove a proposition of Euclid.

Rescue First:
Reason
Afterwards

Perplexed
Music

The King and
the Beggar

The student began, and made some statements. "Stop", said the teacher, "are you right?" The student sat down confused and silent. Another was called upon to prove the proposition. He began as the first did, and the teacher called to him, "Stop, are you right?" "Yes, I am right", was the answer. "Very well, proceed." When he

Be Sure

had finished, the first student said, "My proof was the same as his; why did you not accept it?" "In this College," said the teacher, "one must not only be right, but he must know he is right." We cannot afford to be less than sure of our knowledge, if we would succeed in this life. And, above all, we cannot afford to be less than sure that we have received the gift of eternal life.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

The Feast of Tabernacles was the occasion of the discussion in chs. 7, 8, in which is seen the questioning, critical attitude of the Jews issuing in an attempt to stone Jesus, ch. 8: 59. Faith is also seen growing in power. In the last Lesson, Jesus appears as the Bread of life; in this, as the Light of the world in His bestowal of sight on the blind man.

1. *The problem of the blind man*, vs. 1-3. Note his disease, which was very common. Here, it was congenital, and was regarded as absolutely hopeless. The man's desolate condition is especially sad. Consider the problem from the disciples' point of view. They assumed that particular suffering was retribution for particular sins. It is well to discuss this view. The law of heredity shows the tremendous power of ancestry for good or evil. Much of present ill is directly due to the vices of forefathers, and the teacher should make clear the principle involved, especially in the light of such Old Testament teaching as Ex. 20: 5.

Next, note Jesus' point of view. He simply considers this special case, and says it was not due to special or individual sin. There was a higher principle involved. Suffering becomes the occasion of God's manifesting His glory, by overcoming human infirmity and making it a means to spiritual life. This new view should be well considered in its bearing on many personal problems.

2. *The attitude of Jesus to the blind man*, vs. 4-7. Jesus' mission is to abolish evil. Whatever the origin of sin or suffering, the business

of His kingdom is to remove it. This has practical bearing upon all church work. Discuss Jesus' use of means. Here, note the effect on the awakening faith of this man. The ready obedience shows the authority recognized in the words of Jesus. The result confirms that authority. (Compare the case of Naaman, 2 Kgs. 5: 9-14.)

3. *The curiosity awakened regarding the healed man*, vs. 8-12. The question of identity is natural. Note the man's testimony to himself and to Jesus.

The practical bearing of the Lesson is clearly seen. Discuss the different kinds of darkness, physical, mental, spiritual. Bring out how Jesus overcomes all of these. First, He is the Source of light in the natural world. Next, He imparts inward vision, that men may see the light and beauty of God. The Lesson makes clear our part in the process, a ready obedience to the Saviour. The teacher should prepare for personal dealing, in view of this truth.

For Teachers of the Boys and Girls

Fix attention on the miracle of the Lesson; keeping in view, that Christ's miracles are "acted parables"; that sin is blindness; and that Christ alone can work its cure. These eight headings may aid in showing the way through the story.

1. *The blind man*, v. 1. The scholars will eagerly discuss the curableness and incurableness of blindness, and if notified the week before, will ask questions from the doctors and consult books on the subject. Mostly now, and always in those olden days, a man born blind was incurable: his case beyond human aid. Paul uses even a stronger word about sin—"dead" (Eph. 2: 1).

2. *A question and its answer*, vs. 2-5. The

disciples were curious as to what caused the blindness. He was eager to cure it. Even young scholars will be interested in the reason Jesus gives in v. 3. This explains many puzzling things in the sorrows and sufferings of men—that God may bring good out of evil (see 2 Cor. 12 : 7-10, if there is time). A word, too, upon Jesus' anxiety to fill up the full measure of His mission to earth, vs. 4, 5 ; an example for us.

3. *The cure*, vs. 6, 7. This is the central part of the Lesson. First, Jesus' part ; what He did to help the blind man's faith, by anointing with the clay (see Exposition); and what to test his faith, by sending him to wash in Siloam. "He went and washed" : did his part. And the cure followed immediately. The application to the case of the sinner and his Saviour is evident.

4. *The confession*, vs. 8-12. A face with blind eyes and a face with eyes that see, are very different ; but no more different than an unbelieving and a believing man. What admirable straightforwardness and courage the man shows : speaks right out. For our duty in this regard, and its reward, see Rom. 10 : 9.

5. *The controversy*, vs. 13-34. One of the scholars, or the teacher, may give an account of this. It turns on the rancor and unfairness of the Pharisees, who were determined to put both the man and his Healer in the wrong, because the cure was wrought on the Sabbath day. A good opportunity to show how narrowing and blinding is prejudice.

6. *The curse*, v. 34. "Cast out" of the synagogue, excommunicated. An example

of how people often have to suffer for being honest and outspoken and true to God and their own convictions.

7. *The greater blessing*, vs. 35-38. A fine illustration of the first half of Matt. 13 : 12.

8. *The doom*, vs. 39-41. An illustration of the second part of the verse from Matthew just cited.

The Geography Lesson

See the **QUARTERLIES** for the probable position of the Pool of Siloam, now known as the Birket Silwân. It was fed from an intermittent spring in the Kidron Valley, called the Fountain of the Virgin. A little below the Birket Silwân was another pool, the Birket el Hamra, now an open pit, which received the surplus waters of Siloam, to be utilized in irrigating the gardens just below the junction of the Tyropœan Valley with the Valley [of Kidron to the east of Jerusalem.



A flight of rock-hewn steps led down to the Pool of Siloam from the city of Jerusalem, and it could be emptied by a sluice gate at its southern end. An inscription in the tunnel connecting the pool with the Fountain of the Virgin states that the tunnel was excavated from both ends, that the workmen met in the middle, and that the length was 1,200 feet.

ADDED HINTS AND HELPS

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

Some Test Questions

1. For what Feast had Jesus come up to Jerusalem ? With whom did He come into controversy ? In what did this controversy end ?
2. Where did Jesus come upon the blind man ?
3. What question did the disciples ask ? What mistaken idea lay behind this question ?
4. What did Jesus say was the purpose in

the sufferings of the blind man ?

5. What reason did Jesus give for His constant labors ?
6. What title does He give to Himself ?
7. What actions did He perform in curing the blind man ? Explain the reason for these actions.
8. What was the blind man bidden to do ? In what did his obedience result ?
9. What difference of opinion regarding him arose amongst his neighbors ? How did he settle the question ?
10. How did the Pharisees treat the man

cured of his blindness? Whose disciple did he afterwards become?

Something to Look Up

1. One of the laws given by God through Moses is, "Thou shalt not put a stumbling-block before the blind." Find the place.

2. In one of his Epistles Paul says that some people have their minds blinded. Find this passage.

ANSWERS (Lesson X.)—(1) Isa. 55 : 2. (2) Matt. 26 : 26.

For Discussion

1. The good that may result from suffering.
2. Sin as blindness.

Prove from Scripture

That suffering is not always the result of sin.

The Catechism

Ques. 11-19 (Review)—The Questions for review to-day fall into two groups. The first group (Ques. 11, 12) continues the account of God's plan, telling of His works of providence, that is, all He does for the creatures He made. Ques. 12 contains a special promise which God made to our first parents, of eternal life, on condition that they should obey Him. To test their obedience, He forbade their eating the fruit of a certain tree in the garden in which He had placed them. In the second group (Ques. 13-19),

we have the sad story of how our first parents sinned against God by disobeying Him, and how, because of their sin, all their descendants are born into the world sinners and exposed to all the sufferings which result from sin in this life and in the life to come.

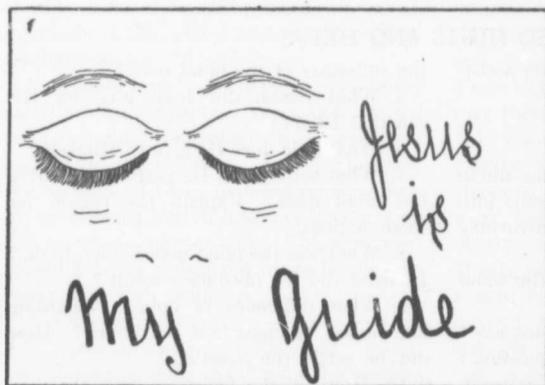
The Question on Missions

Ques. 11. It is still practically impossible for a Christian tradesman in India to make a living, if he has to depend upon Hindu patronage. He may, however, obtain work under a large employer of labor, but the latter, not being a Christian, not only has no regard for Christian scruples, such, for instance, as objecting to Sunday labor, but is apt to discriminate against Christian employees. These can seldom find work outside large cities, where the influences surrounding them are of the worst kind; while, on the other hand, they are deprived of Christian companionship, and are forced continually to associate with non-Christian workmen. The Mission is compelled, therefore, not only to train orphans and other Christians, but also to employ them when they are trained, to avoid the evils and loss of having them go elsewhere to seek employment. In this way the Christian community, too, is kept together, and becomes a strong factor in the evangelization of the surrounding district.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus giving sight to the blind.

Introduction—Yes, this is a picture of a pair of closed eyes (outline as you talk).



When do you close your eyes? Can you see when you are asleep? How glad you are to waken and open your eyes in the morning. You run to the window to look out to see if the sun is shining, or to see if the chickens are getting their breakfast, or to look at whatever you are interested in. Do you know that some boys and girls waken in the morning and open their eyes, but they cannot see? If they went to the window, they could not see anything outside, because they are blind. Tell of a blind man

with a little boy to guide him, or of a blind girl with her brother as a guide. The blind must have a guide. (The teacher may enlarge upon the subject of blindness, if it is thought best to do so. Do the children know of a school for the blind, the kind of books they use, etc. ? It is really Jesus who is doing all this for the blind ones, because, where He is not in the hearts of people, these institutions for the relief of suffering are wanting. But they are found wherever He is known and loved.)

Lesson—Our Lesson is about a BLIND MAN. We are going to outline some stone steps to help us to remember that this blind man was a beggar who sat at the steps of the beautiful temple at Jerusalem to beg from those going into the temple to worship. We'll place a mark for the blind man sitting on the steps. One day he sat there, holding out his hand for money from the passers-by. Many passed on, and did not even look at him ; some looked, but that was all ; a few dropped small pieces of money into his hand. Ah ! here come some we know ! It is JESUS and His disciples. Do you remember where Jesus was when He fed the great crowd of people ? What did He say about Himself in our Lesson last Sunday ? (Repeat Golden Text.) Jesus came to a Feast at Jerusalem and has been

teaching in the temple. He is on His way from the temple when He sees this blind man. Jesus is very quick to see anybody who is in trouble. He never passes any one by. His disciples began to talk about the blind man, vs. 2, 3. Jesus said He must do the work God had sent Him to do.

Golden Text—"As long as I am in the world", He said, "I am the Light of the World." He meant that God had sent Him to be a Light to bring brightness and joy and happiness to the people in the world. (Repeat Golden Text.)

The Blind Man Cured—Tell the story, or simply read it as it is in the Lesson passage.

Our Guide—We said that blind people must have a guide. People may be able to see all the beautiful things around, and yet not see God's loving care and mercy. Jesus is the GUIDE who leads us in the right way. We all need this Guide. He is the LIGHT. We should follow Him. He will not let our feet go into wrong places. He will show us the right place to go. We cannot see our Guide, but we can call to Him in prayer and ask Him where we should go and what He wants us to do, and He will always show us the right way.

Something to Think About—Jesus is my Guide.

FROM THE PLATFORM

- I. A PUZZLING QUESTION
- II. A WONDERFUL CURE
- III. A PLAIN TESTIMONY

There are three things to speak about in this Lesson. First, A PUZZLING QUESTION (Print). What was this question ? Who asked it ? Continue questioning, until you have brought out the mistake of the disciples, and Jesus' teaching, that our first business, where there is suffering, is to give help, not to puzzle out the reason for the trouble. Second, A WONDERFUL CURE (Print). Who wrought this cure ? How was it brought about ? etc., etc. Make the point here of the duty and blessedness of prompt, complete, unquestioning obedience to Jesus. Third, A PLAIN TESTIMONY (Print). Bring out, by questioning, the difference of opinion among the neighbors. How does the man settle the matter ? Who does he say had made him to see, and how ? His is a simple, straightforward story. Let the application be made, that, when we have received any blessing from Jesus,—and how many we have all received !—we should be eager to tell others, that they also may come and be blessed of Him.

Lesson XII.

REVIEW

March 22, 1908

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—In him was life; and the life was the light of men.—John 1: 4.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The Word made flesh, John 1: 1-18. T.—Jesus and His first disciples, John 1: 35-51. W.—Jesus the Saviour of the world, John 3: 1-21. Th.—Jesus and the woman of Samaria, John 4: 5-26. F.—Jesus at the Pool of Bethesda, John 5: 1-18. S.—Jesus feeds five thousand, John 6: 1-21. S.—Jesus the Bread of life, John 6: 35-51.

Prove from Scripture—*That Jesus is an infallible Guide.* S. Catechism—Ques. 20-29 (Review).

Lesson Hymns—Book of Praise 34 (Supplemental Lesson); 80; 107; 31 (Ps. Sel.); 97 (from PRIMARY QUARTERLY); 90.

The Question on Missions—12. State some results of our Industrial work. Many of those in training have already become skilled workmen, and are doing such satisfactory work that the demand for it cannot be met in the present workshops. It is now proposed to enlarge these, to make room for more workers, and so provide for the growing demand.

REVIEW CHART—First Quarter

THE WITNESS OF THE FOURTH GOSPEL TO JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 1: 1-14.	The Word Made Flesh.	The Word was made flesh.—John 1: 14.	1. The Word in eternity. 2. The Word in the world. 3. The Word amongst believers.
II.—John 1: 25-34.	Jesus and John the Baptist.	Behold the Lamb of God.—John 1: 29.	1. The Christ announced. 2. The Christ declared.
III.—John 1: 35-49.	Jesus and His First Disciples.	We have found him, of whom Moses—John 1: 45.	1. Jesus, Teacher. 2. Jesus, Saviour. 3. Jesus, Son of God.
IV.—John 2: 13-22.	Jesus Cleanses the Temple.	Holiness becometh thine house.—Psalm 93: 5.	1. A sinful traffic. 2. A stern punishment. 3. A bold challenge.
V.—John 3: 14-21.	Jesus the Saviour of the World.	For God so loved the world.—John 3: 16.	1. A universal provision. 2. A universal offer. 3. A universal requirement.
VI.—John 4: 19-29.	Jesus and the Woman of Samaria.	If any man thirst.—John 7: 37.	1. The true worship. 2. The Messiah.
VII.—John 4: 43-54.	Jesus Heals the Nobleman's Son.	The man believed the word.—John 4: 50.	1. The meeting. 2. The miracle. 3. The message.
VIII.—John 5: 1-9.	Jesus at the Pool of Bethesda.	Himself took our infirmities.—Matt. 8: 17.	1. A desperate case. 2. A mighty Healer. 3. A complete cure.
IX.—John 6: 5-14.	Jesus Feeds the Five Thousand.	He shall feed his flock.—Isa. 40: 11.	1. The hungry multitudes. 2. The slender provision. 3. The plentiful meal.
X.—John 6: 26-37.	Jesus the Bread of Life.	Jesus said unto them.—John 6: 35.	1. A gracious invitation. 2. A wonderful gift. 3. A simple requirement.
XI.—John 9: 1-12.	Jesus Heals a Man Born Blind.	I am the light.—John 9: 5.	1. Misery. 2. Mercy. 3. Marvel.
XIII.—Prov. 23: 29-35.	Temperance Lesson.	At the last it biteth like a serpent.—Prov. 23: 32	1. A sad picture. 2. A wise warning. 3. A terrible slavery.

The Question on Missions—Ques. 12. The results of our Industrial work have been most encouraging. They have shown how possible it is to take native boys of average capacity, and make skilled artisans of them, and even instructors. In many cases these are earning three times as much as they could have earned without training. The work done in the workshops has met with general approval, and has resulted in increased demand. The rugs made at Rasalpara are said to be better than those made in any similar institution in India. In the carpentry work, both at Rasalpara and Dhar, the supply does not meet the demand. The need for larger workshops is urgent, both to provide accommodation for more boys to be trained, and to enable more of the work that is coming in from all sides to be overtaken, as well as open up other available industries. These additions, it is hoped, will soon be arranged for.

THE QUARTERLY REVIEW

JESUS, THE SON OF GOD

Ask the scholars, what John's purpose was in writing his Gospel. If there is any difficulty in getting an answer, have them turn to, and read, John 20 : 31. Marshal the proofs in the Quarter's Lessons, that Jesus is the Son of God, under the two headings of : The Witnesses, and The Signs.

I. THE WITNESSES

Call, as the first witness, the writer of the Gospel, John the Apostle. Ask what he says of Jesus in the prologue (ch. 1 : 1-18) to the Gospel (Lesson I). Bring out, briefly, what he says of Jesus (1) before, (2) after He came into the world.

The next witness is John the Baptist (Lesson II.). Emphasize his testimony to the greatness of Jesus. Do not lose sight, either, of Jesus' mission to take away sin.

A group of six witnesses stand before us in Lesson III. Get their names. Recall, by rapid questions, how each of them came to Jesus. The special point to make is, that they all become convinced that He was the promised Messiah.

Lessons IV., V., VI. and X. may be grouped together. In each of these, Jesus is the Witness to Himself. Recall the cleansing of the temple (Lesson IV.), and see that the scholars understand the bearing of this act of Jesus on His Messiahship.

Look at Him again in Lesson V., as He speaks of Himself to Nicodemus, as the One who came to reveal God's love in the saving of the world. And, then, as He sits on Jacob's Well (Lesson VI.), making Himself known as the great Teacher who can tell men how God is to be worshiped. In the great Lesson X., Jesus declares Himself to the crowds at Capernaum as the Bread of life who can satisfy all the needs of the human soul.

Besides the Witnesses we have in the Quarter's Lessons :

II. THE SIGNS

Speak of the meaning of " signs " as a name for the miracles of Jesus. It expresses the idea that the miracles pointed to some spiritual truth which they were intended to bring home to the mind and heart of the beholder. Four of these signs are recorded in the Lessons for the Quarter.

The Feeding of the Five Thousand (Lesson IX.) throws a strong light on Jesus' compassion. Glance back at the missionary teaching of the Lesson.

Three of the signs are miracles of healing. Lesson VII. tells how Jesus healed the nobleman's son. Call attention to the fact that the sick one was cured at the very moment in which Jesus spoke the word of healing, and that, therefore, it may reasonably be concluded that the word was the cause of the cure. Recall also the effect of the miracle,—the nobleman and all his household believed on Jesus.

In Lesson VIII. it is the healing of the man at the Pool of Bethesda. The points to touch are, the hopelessness of the case, the confidence of Jesus in bidding the man rise from his helpless condition, the part played by the man's obedience, and the completeness of the cure.

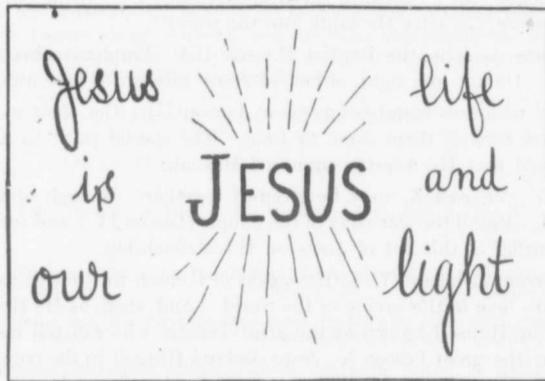
The third miracle of healing is the restoring of sight to the man born blind (Lesson XI.). Press home the lesson from the miracle, that it is our duty, and should be our joy, to relieve suffering whenever and wherever we can do so.

Do these Witnesses and Signs prove that Jesus is the Son of God ? Then we should take Him as ours, and love Him and serve Him with all our hearts.

FOR TEACHERS OF THE LITTLE ONES

Review Subject—Jesus the Life and Light of men.

Introduction—“What was the most beautiful thing you saw on your way to Sunday School, Mary?” asked the teacher. “Was it the grass, or the flowers, or the trees, or houses, or people?” Mary thought for a moment, and then said, “No, it was not any of these. The most beautiful thing I saw was the sunlight.” Yes, that truly is the most beautiful and most wonderful of all, for without the sunlight there would be no flowers or grass or trees, or houses, or people. Nothing could live or grow, without light. Our Lessons this Quarter have been about a great LIGHT. Jesus called Himself THE LIGHT OF THE WORLD. Everything rejoices in the light. Let us rejoice in Jesus.



Lesson I.—The Light beginning to shine—Jesus dwelling among men. Jesus will dwell in my heart.

Lesson II.—The Light cleansing—Jesus taking away sin. Jesus takes away my sin

Lesson III.—The Light attracting—Jesus calling disciples. I should follow Jesus.

Lesson IV.—The Light purifying—Jesus in God's house. Jesus will make my heart pure.

Lesson V.—The Light for all—Jesus, God's best Gift. God loves me.

Lesson VI.—The Light revealing—Jesus teaching how to worship God. I should give my heart to God.

Lesson VII.—The Light healing—Jesus, the great Physician. I should trust Jesus.

Lesson VIII.—The Light cheering—Jesus, a sympathizing Friend. Jesus is my loving Friend.

Lesson IX.—The Light providing good—Jesus feeding the hungry. I should share my blessings with others.

Lesson X.—The Light nourishing—Jesus, the Bread from heaven. Jesus will give me all I need.

Lesson XI.—The Light giving sight—Jesus giving sight to the blind. Jesus is my Guide.

Lesson XII.—The Light giving joy—Jesus, the Life and Light of men. Jesus gives joy wherever He goes.

Lesson XIII. **REVIEW, SUPPLEMENTAL LESSONS** March 29, 1908
TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, shorter Catechism Questions (30 to 38), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

Proverbs 23 : 29-35. Commit to memory v. 31.

GOLDEN TEXT—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23 : 32.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine ; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

Revised Version—¹complaining ; ²out ; ³its ; ⁴goeth down smoothly ; ⁵strange things ; ⁶froward things ; ⁷hurt.

LESSON PLAN

- I. A Sad Picture, 29, 30.
- II. A Wise Warning, 31-33.
- III. A Terrible Slavery, 34, 35

DAILY READINGS

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

M.—Woes of intemperance, Prov. 23 : 29-35.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.

T.—Way to poverty, Prov. 23 : 15-25. W.—“Depart !” Isa. 52 : 1-12. Th.—“Turn away !” Ps. 119 : 33-40. F.—Abhor the evil, Rom. 12 : 1-9. S.—Take heed ! Luke 25-36. S.—Words of warning, Matt. 24 : 42-51.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 217 ; 219 ; 38 (Ps. Sel.); 530 (from PRIMARY QUARTERLY); 262.

Special Scripture Reading—R.m. 12. (To be read responsively or in concert by the whole School.)

EXPOSITION

Lesson Setting—The section of Proverbs from which the Lesson is taken consists of ch. 22 : 17 to ch. 24 : 22, commonly called “The Words of the Wise”, and is regarded by many good authorities as a kind of appendix to the first great collection of Solomonian proverbs contained in ch. 10 : 1 to ch. 22 : 16. (See also HOME STUDY QUARTERLY.) The remarkable description of the drunkard contained in the Lesson passage is so modern that it might have been written yesterday.

I. A Sad Picture, 29, 30.

V. 29. *Who hath woe ? who hath sorrow ?* Literally, “Whose is Oh ? Whose is woe ?” Both of these words are exclamations of sorrow and pain, the result of the plight into which the drunkard has brought himself. *Who hath babbling ?* Rev. Ver., “complaining”, the regrets a man utters when he finds what a fool he has made of himself, his money gone, his situation lost, his friends ashamed. *Wounds without cause ?* In his drunken folly, he has picked quarrels with other people and got the worst of it, and all for no reason. *Redness of eyes ?* A better translation is “dimness of eyes”. The phrase refers not so much to the bloated appearance of the drunkard, as to his confusion in seeing. He cannot even make out his road.

V. 30. The answer to the question of v. 29. *Tarry long at the wine.* Compare Isa. 5 : 11. From early morning till late at night the drunkards waste their time and strength in degrading carousals. *Go to seek mixed wine ;* literally, “turn in to try, or test, the mixed wine”. “Trying” or “testing” is used here sarcastically. These heavy drinkers pose as authorities. They give their opinions loudly as to whether the drink has been properly mixed. Compare Isa. 5 : 22, “mighty to drink (heroes at drinking) wine”. This mixing was not with water. It was the compounding of a mixture stronger than ordinary wine.

II. A Wise Warning, 31-33.

Vs. 31, 32. A straight personal warning against the sensual attractiveness of wine. *When it is red ;* the color of the wines of Palestine. *Giveth his (its) colour.* The sparkle and play of the wine, as it is poured out, appeal to the eyes. *When it moveth itself aright ;* Rev. Ver., “when it goeth down smoothly”. This refers to temptation which wine offers to the taste. *At the last* (literally, “the end of it is this”) *it biteth like a serpent.* Silent and stealthy as a serpent in its approach, and as deadly as a serpent’s bite in its effect, is strong drink. *Like an adder ;*

perhaps the horned cerastes, a very venomous kind of serpent, which lurks in the sand, it may be curled up in a camel's foot print, ready to dart out at the passer-by.

V. 33. This and the following verses describe with graphic power the condition into which drink brings its victim. *Thine eyes shall behold strange things* (Rev. Ver.); a description of the inflamed state of the drunkard's brain, which induces him to imagine that he sees all sorts of horrors: one of the regular symptoms of delirium tremens. *Heart shall utter perverse things*; the gar- gulous talk of the drunkard, sometimes coarse, sometimes merely silly.

III. A Terrible Slavery, 34, 35.

V. 34. *Lieth down in the midst of the sea.* He settles down anywhere, with practical unconsciousness of the dangers that may be close at hand. Many intoxicated people, for example, are run over on railway tracks. *Or . . . the top of a mast.* This means the highest sail-yard of a ship. The image seems to repeat the idea of the former clause, that of placing one's self in the most precarious situation, without any recognition of its risk: characteristic of the dull stupor produced by drunkenness.

V. 35. The drunkard is represented as speaking to himself in his usual senseless fashion. *They have stricken me . . . I was not hurt* (Rev. Ver.). He is so unconscious of everything, that he does not even feel the blows he receives. The condition of the drunken man is far lower than that of an animal. Even his senses have lost control of him, far more his rational nature. *When*

shall I awake? He is lying down somewhere half asleep, an extraordinarily vivid picture from the life. *I will seek it yet again.* "If I can get up, I must have some more." The craving which has so miserably degraded him is still the master of his being.

Light from the East

MIXED WINE—The Hebrews mixed old wine with two parts of water, but the term "mixed" denotes wine which had been treated with various aromatic herbs and spices, to heighten its flavor and increase its strength. From the Assyrian monuments, we learn that this mixing at their great feasts was performed by a eunuch in the hall. He pounded the spices in a stone mortar, and moistened them from time to time with some essence. His assistants poured the wine from the stone jars into immense silver bowls which reached up to their chests. As soon as the perfumed paste was ready, they put some of it into each bowl, and carefully dissolved it. The cup bearers filled the drinking cups from the bowls, and served the guests. Wine mingled with various aromatics was well known and much used among the Romans. The substances used were myrrh, cassia, calamus, costum, malabathrum, nard, laurel, cinnamon, juniper, saffron, radishes and pepper. At a later period, a mixture of four parts of wine and one part of honey became a popular drink. Strong drink was made from palm juice, wheat, grapes, or honey. It was substantially the same as the arrack, which is distilled from these substances and is much used in the East.

APPLICATION

THE DRUNKARD'S PHOTOGRAPH

Who hath woe? who hath sorrow? who hath contentions? v. 29. This is the drunkard's photograph, and it is a sorry spectacle. He was not always so marred and scarred. Once he was pure as the morning dew, had ability, education, ambition and bright prospects. But a change came over him. He became unhappy, irritable and quarrelsome. He lost his ambition, his ability became a thing of the past. His education went for nothing. His friends began to say regretfully, "How changed he is! He is no longer

the kind, helpful, wholesome one we loved so much to meet. What has made him like this?"

THE REASON WHY

They that tarry long at the wine, v. 30. This is the explanation of the photograph. Strong drink, secretly indulged in, wrought the ruin and fitted the man to sit for the drunkard's photograph. The young fellow who uses strong drink is not wanted to-day in the employment of any business that requires a clear head and a steady hand; for "failure" is written over the life of the one who trifles

with the intoxicating cup. One of the cleverest inventors of recent years sat for the drunkard's photograph. The first bicycle ever built was his invention, and the manufacturers became rich from the sale of it. The first chain bicycle was also his invention. The link-belt chain used in large manufacturing plants was another. This man said, when he became a homeless beggar, "I have no one to blame but myself. I destroyed myself with liquor. I have lost my friends, my money, my health, in the wine cup. Miserable is my condition, and the cause is drink."

HOW TO BE SAFE

Look not thou upon the wine when it is red, v. 31. The only perfect safety from alcohol is steady total abstinence. Refuse to begin using it, and keep refusing, and you are safe. It has been said that, of all the essences, the devil likes acquiescence best. Dr. Nansen, the Arctic explorer, was a guest at a great dinner at Munich. The wine was there, according to custom, but Nansen was not partaking. To draw him out, a man said, "Did you take any alcohol with you when you left your ship, the Fram, to make your wonderful trip by the sledges?" "No, I did not", said Nansen; "for if I had, I should never have returned." Dr. Lorenz, the great surgeon, has similar views. At a dinner given him in this country, he pushed away the wine glass, and asked for a cup of tea. "Are you a teetotaler?" he was asked. "I am a surgeon. My success depends on a clear brain, firm muscles and steady nerves. No one can take alcohol without blunting his physical keenness, which I must keep on edge. As a surgeon, I must not drink."

THE FINISHED PRODUCT

At the last it biteth like a serpent, v. 32. Alcohol is a chemical substance, which, if taken into the stomach, gets into the blood and brain, and produces certain effects. At first, in some cases, there is an exhilarating effect that seems to be desirable. The next time this exhilaration is wanted, you must take a larger quantity of the chemical; and then the last effects begin to appear. What are these? Well, if you put vinegar into milk, you cannot stop its curdling. If you throw stones into a threshing machine, can

you keep the knives from breaking? In the same way, you cannot keep alcohol from giving you at last a red nose and bleared eyes and trembling hands, and a cruel heart and a lying tongue.

CRUEL SPORT

Thine eyes shall behold strange things (Rev. Ver.), v. 33. Not because they want to, but because they cannot help themselves. I was once summoned to the home of a man who had begun to feel the "last" effects of liquor. He was in a cheerful room that gave evidence of refined taste in the one who arranged it. On the walls were the home pictures the man once loved to see. The books he had prized were on their shelves in the corners of the cozy place. Scarcely had I entered, when, with a shriek, he rushed from his chair, saying a snake was hanging before his eyes. Then he cried out that the walls were hung with leering demons and the bookcases filled with toads and snakes. From every corner and part of that quiet, lovely place, "strange things" were looking at him, threatening him, biting at him, stinging him. He was a helpless hulk with whom the "invisible spirit of wine", which is the devil, was making cruel sport.

PAST REDEMPTION POINT

I will seek it yet again, v. 35. In spite of all entreaty, in the face of all dangers, trampling on prostrate living friends and promises made to the blessed dead, the alcohol slave says, "I will seek it yet again". His condition is hopeless, for his moral sense is atrophied, his bodily senses are numbed and stupefied, he has no self-respect, his manhood is gone. Only a power outside himself can save him. He is like a man on a wagon, who has lost the reins, and the horses are tearing madly to destruction, unless some one interpose to stop them. The power of alcohol is no mere opinion of the uninitiated. Those who have suffered most from it are the most vehement in warning against it. It is as mighty to destroy the great as the obscure. Judges, bankers, editors, authors, legislators, ministers, have fallen before it. Up to a certain point they are able to resist; beyond that they are like a boat above Niagara, when it passes Redemption Point.

THE WAY TO THE POORHOUSE

I will seek it yet again, v. 35. A man met a ragged creature on the highway. Once the ragged one had been rich, respected and eminently useful in good work. He was staggering along with a bottle of liquor under his arm to the poorhouse where he was sheltered. But he had lost his way, and to the man he said, "Can you tell me the way to the poorhouse?" "You have it under your arm, my poor fellow", was the reply.

STRONGER THAN MOTHER LOVE

This heart-rending incident comes from an old-world city. A doctor had been summoned to see a sick girl in a poverty-stricken home. The patient lay moaning on a bed of rags. The mother stood by; her tattered clothes and blotched cheeks telling their own tale of drink. The doctor perceived at a glance that the girl's life could be saved in only one way. With skilful hands, he inserted the little silver tube in her throat that enabled her to breathe freely. Then he went away, promising to return next day. He came back, to find the girl dead, and the silver tube gone,—pawned by the mother for drink!

THE ENEMY OF THE BEST

A well known literary man writes: "I have not failed to observe that all the drams from lager beer to brandy dull the edge of self-criticism and make a man content with

something less than the best work of which he is soberly capable. He thinks his work better, when he is really only more satisfied with himself."

TAKE THE PLEDGE

It is on behalf of these drunkards that I appeal to you; and for the sakes of their little sons and of their little daughters, and for the sake of those myriads of white young souls which are being trained in our schools. Remember, gentlemen, I entreat you, that the drunkards of to-day are not the drunkards of to-morrow; their ranks, as they are daily thinned by death, are daily recruited by those who as yet are not drunkards. If I knew that in this hall there were but one youth or man who would fall hereafter into this horrible abyss, then I should feel it would be well worth the sacrifice of every one of us taking the pledge, if by so doing we could but save that one.—Dean Farrar.

THE SONG OF VICTORY

Orpheus, the minstrel of the Argonauts, when the ship passed near the island of the Sirens and their sweet but fatal song was audible to the mariners, and began to tell upon their wills, struck his harp and raised his voice aloft in praise of the heavenly powers. The better song overpowered the worse, with its pure positive. Let us practice not Orphean but Christian music in our hearts, and we shall find its power upon the enemy.—Bishop Moule.

TEACHING HINTS

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

For Teachers of the Older Scholars
and Bible Classes

The Lesson can be viewed as a picture of the terrible consequences of intemperance in ancient days, and should serve to show how deeply the evil is entrenched in society.

The doctrinal basis of temperance in all things has been reviewed so frequently, that it may be well in this Lesson, to turn to local conditions in regard to the traffic in drink, and study these in the light of the Lesson text. Make a thorough study of the social conditions, and have the class share in the work. News items showing the accidents

due to alcoholism, records of police courts, the reports of the Minister of Justice, the problem of poverty, the waste of manhood and womanhood,—these and similar questions should be assigned to individuals who are competent to handle them. The results of such inquiry submitted for discussion will awaken much interest.

Or the following points may be taken up in their order:

1. *The picture of intemperate living*, v. 29. Call out the details, and note the word painting. Study the personal, social, physical woes of the drunkard. Modern illustrations abound on every hand.

2. *The occasion of the drunkard's woes*, v. 30. This is represented as habitual indulgence.

Note "mixed wine". Modern adulterations bring about some of the most serious evils of drunkenness.

3. *The safe method*, v. 31. This is defined as absolute abstinence, avoiding the very appearance of evil. Note the additional temptation when men actually see the wine, and the wisdom which prevents this temptation. Whatever may be said of legal prohibition, personal abstinence is absolutely safe and successful.

4. *The terrible consequences of excess*, vs. 32-35. Review the main facts. The agony is likened to the sting of a serpent. There is also the perversion of the imagination, the degradation of personal integrity, the utter disregard of personal safety, and the abnormal desire for further intoxication. Any or all of these aspects of alcoholism can be abundantly illustrated from the life of modern society. The teacher should seek to impress the terrible lesson which warns against the destruction of manhood. Drink so ruins men as to exclude them from the kingdom of God, 1 Cor. 6 : 10. Possibly the agitation for legal prohibition has led to neglect of the moral principles applicable to the individual, and the necessity there is that the individual should be saved. The ideal of Christianity is a man strong within, who is invincible because of his inner integrity. The teacher should seek to inspire the class with resolution in manhood and womanhood. The pledge has value, but nothing short of personal salvation brings the best life to the individual.

For Teachers of the Boys and Girls

THE TEACHERS MONTHLY is for use at home, not in the class. But an exception may be made for this Sabbath, so that the scholars may see in a novel form the well-worn temperance passage which constitutes the Lesson for the day. It may thus come to them with fresh power. The teacher might loan his TEACHERS MONTHLY to copy out the passage as it is arranged, or, if it can be done, might have a typewritten copy of it for each scholar made beforehand. The fresh arrangement is quoted in Peloubet's Notes from The World Evangel, and is simply the passage as it reads in the Revised Version, with suggestive headings. It is as follows :

THE DRUNKARD'S PROGRESS

A DIRGE OF DRINK

I.

AN ENIGMA OF THE AGES

Who hath woe ?
Who hath sorrow ?
Who hath contentions ?
Who hath complaining ?
Who hath wounds without cause ?
Who hath redness of eyes ?

II.

THE CURT ANSWER OF WISDOM

They that tarry long at the wine ;
They that go to seek out mixed wine.

III.

A STRICT MORAL POINTED

Look not thou upon the wine
When it is red,
When it sparkleth in the cup,
When it goeth down smoothly :

IV.

THE BITTER END

At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
Yea, thou shalt be as he that lieth down
In the midst of the sea,
Or as he that lieth upon the top of a mast.

V.

THE DRUNKARD'S LAST WAKING SOLILOQUY

They have stricken me,
And I was not hurt ;
They have beaten me,
And I felt it not :
When shall I awake ?
I will seek it yet again.

Have five of the scholars prepared each to read aloud or recite a section of the passage, as above. Complete this before asking questions or making comments.

For two or three weeks before the Lesson, have the scholars cut out from the newspapers every item concerning both intemperance and temperance. Let these be handed to the teacher the Sabbath previous, or mailed to him during the week, and let him select and classify, and then hand back to the scholars to read in the class. The clippings will prove a powerful application of the Lesson.

ADDED HINTS AND HELPS

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

Some Test Questions

1. What is a proverb? Which king of Israel made collections of proverbs? In which Book of the Bible are these found?
2. Of whom does the Lesson contain a vivid description?
3. Enumerate the woes of drunkards as given in the Lesson.
4. What is declared to be the cause of all these woes?
5. What warning is given against the use of wine? How are its attractions described? What is said of the results following its use?
6. In what respects is strong drink like a serpent?
7. What does the drunkard sometimes imagine he sees? Of what disease is this a symptom?
8. How does drink affect the speech?
9. To what foolish actions is the conduct of the drunkard likened?
10. How does the drunkard show that he has become a slave to his appetite?

Something to Look Up

1. The prophet Isaiah also spoke strongly against drunkenness. Find a passage where he said that the people of Israel had erred through wine and through strong drink.

2. The apostle Paul wrote and spoke against wine. In one of his letters there is a verse where he tells people that they must not be drunk with wine. Find the verse.

ANSWERS (Lesson XI.)—(1) Lev. 19 : 14. (2) 2 Cor. 3 : 14.

For Discussion

1. The folly of the drink habit.
2. Why a Christian should be an abstainer.

Prove from Scripture

That intemperance results in slavery.

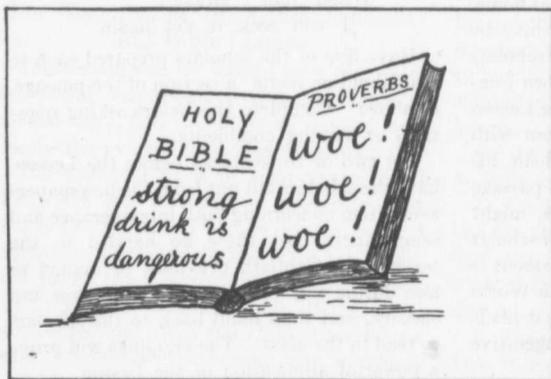
The Catechism

Ques. 30-38 (Review)—First, we are told (Ques. 30, 31) how the redemption provided by Christ actually becomes ours. The Holy Spirit, working in our hearts, enables us to believe in Christ, and by faith we are united with Him, so that His grace, with all its blessings, flows into our lives. Ques. 32-36 describe the benefits which come in this life to those thus united with Christ. These benefits are like golden fruits, which hang upon the three great branches of justification, adoption and sanctification. Ques. 37 points to the glory into which the souls of believers enter at death, while Ques. 38 opens up a window looking away forward to the day when soul and body shall again be united, and all who believe in Jesus will be made perfectly blessed forever.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Special Temperance Lesson.

Introduction—Some people think it is not necessary to speak much to little ones about



the drink habit and the evils of strong drink. "The little ones never taste strong drink", we often hear it said. Do not be too sure about that. On Christmas morning, some of my little people received from a distant place a pretty box of chocolates. The box was opened, and each child made choice of a chocolate. A little later, one of the children came to the mother, saying, "Oh, mother, there was some nasty-tasting stuff in my chocolate, and auntie said it was brandy!" "Did you eat it?" "Yes, I

ate it, but I dripped all the brandy out on the floor before I ate the chocolate."

So you see the need of warning even the little ones against forming a taste for strong drink. It is an evil that lurks in unsuspected places often, and in very attractive form, and the habit is easily formed, for in many children there is the hereditary taste undeveloped, which just such sips of brandy as are found in chocolates may develop into an appetite that will ruin the life of the child.

A Warning—Our Lesson is from a wonderful book in the Bible, called *The Proverbs* (show Bible). It is a book of wise words written and gathered by a king of Israel, who is called the wisest man that ever lived, Solomon. God gave Solomon his wisdom, because Solomon asked for wisdom above all else. Solomon has something to tell us about strong drink, wine. Let us listen to what he says. Read vs. 29-32. The teacher may explain the evils of drink simply from the health standpoint, as well as in other ways.

A Child's Influence—Little Jim had a dear, good mother, but sad to say his father was one who was fond of strong drink, and had all the woe and misery that Solomon tells us about in the Lesson. He spent all his money on drink, and his wife and little boy had a poor, miserable home. One day little Jim was playing in the street, and was run over

by a heavy wagon and badly crushed. A messenger ran to the father, telling him if he wished to see his boy alive, he must come at once. He was stupid with strong drink, but he got home and sat down beside Jim's cot. The little fellow took his hand, and said, "Oh, father, I can't die till you promise me you will give up your drinking and meet mother and me in heaven". "And", said said the father, "there, with his hand in mine, I promised never to touch the drink again, and promised to meet him in a better world; and ever since that time, I have felt the grip of that little hand pulling me higher and higher, and I know I can't help reaching heaven at last, with God's help."

You can all keep from tasting strong drink in any way, and you can perhaps help to pull some older person away from it. They may listen to a child's voice, when they will listen to nothing else.

Repeat—

O, what can little lips do
To please the King of Heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given.

Hymn 532, Book of Praise

Something to Think About—Strong drink is dangerous.

FROM THE PLATFORM

DON'T DRINK

Print on the blackboard, in bold letters, DON'T DRINK. Get the scholars to give reasons why people should not drink. Reasons gathered from the *QUARTERLIES* will be fresh in their minds, and these may be supplemented from the *TEACHERS MONTHLY*, and from other sources. Ask how we may keep ourselves from drink. Perhaps some scholar will answer, "Take the pledge". That is a good way. Just as the uniform a soldier wears may keep him from many wrong things, for fear of disgracing his king and country, so, when we take the temperance pledge, fear of the dishonor of breaking our word will hold us back from drink. But do not be satisfied until the scholars see that the surest way to be safe from drink and all other evils, is to have our hearts so filled with love to Christ and good things, that there will be no room for the evil to come in.

AN ORDER OF SERVICE: First Quarter*Opening Exercises****I. SILENCE**

II. SINGING. Hymn 34, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. PRAYER, closing with the Lord's Prayer in concert.

IV. SINGING.

When morning gilds the skies,
My heart awaking cries,
'May Jesus Christ be praised!'
Alike at work and prayer
To Jesus I repair;
'May Jesus Christ be praised!'
—Hymn 97, Book of Praise.

V. READ IN CONCERT. See SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each LESSON.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. 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, Questions 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. Heb. 1: 1-4.

Superintendent. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

School. Hath in these last days spoken unto us by His Son,

Superintendent. Whom He hath appointed heir of all things,

School. By whom also He made the worlds;

Superintendent. Who being the brightness of His glory, and the express image of His Person,

School. And upholding all things by the word of His power,

Superintendent. When He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

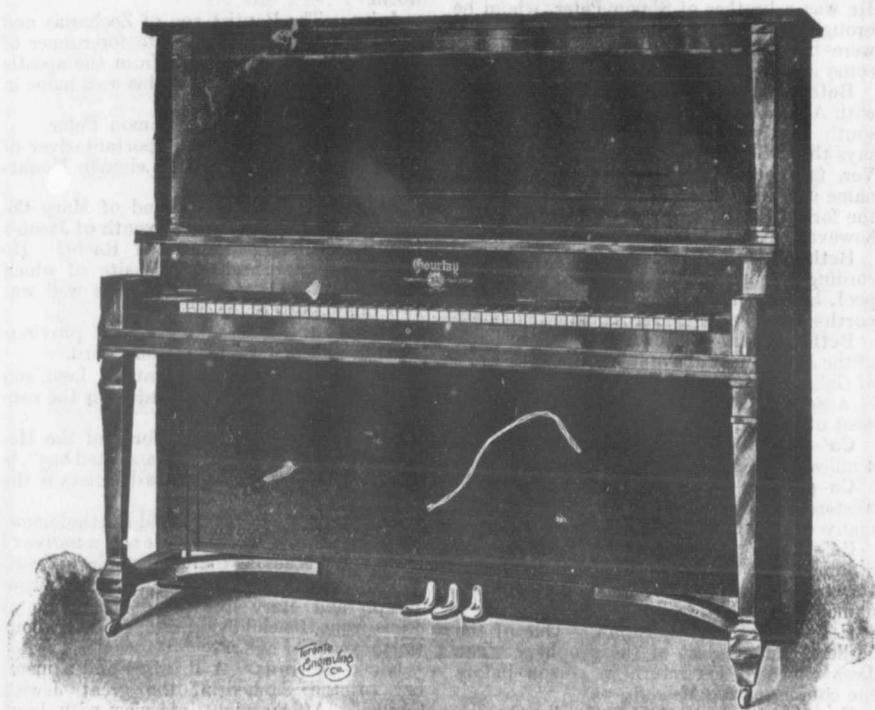
School. Being made so much better than the angels,

Superintendent and School. As He hath by inheritance obtained a more excellent name than they.

V. SINGING. Hymn 607, Book of Praise.

VI. BENEDICTION OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR FIRST
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[For additional information in regard to certain of the places, see Geography Lessons.]

An'-drew. The name means "Manliness". He was a brother of Simon Peter, whom he brought to Jesus. Both these brothers were by vocation fishermen, and both become apostles.

Beth-ab'-ar-a. Identified by Conder with Abarah, a ford of the Jordan 14 miles south of the sea of Galilee. Conder also says that "Bethany", substituted by the Rev. Ver. for Bethabara in John 1: 28, was the name of a district east of Jordan reached by the ford of Bethabara. The traditional site, however, is at a ford east of Jericho.

Beth-es'-da. "House of Mercy", or, according to some, "House of the Stream", a pool having five porches, situated in the north-eastern part of Jerusalem.

Beth-sai'-da. A town on the east bank of the Jordan just above its fall into the Lake of Galilee. Many authorities hold that there is a second Bethsaida, on the lake shore, west of the Jordan.

Ca'-na. A Galilean village situated about 4 miles northeast of Nazareth.

Ca-per'-na-um. A town on the north-western shore of the sea of Galilee. Here many of our Lord's miracles were wrought.

Ce'-phas. Hebrew for "rock" or "stone", a name given by Jesus to the apostle Simon. Its Greek equivalent, Peter, is the common name of the apostle.

E-l'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

E-sai'-as. Another form for Isaiah.

Gal'-il-æ'-ans. The inhabitants of Galilee, the most northerly of the three provinces into which the Romans divided Palestine. The lake, so famous in our Lord's ministry, took its name from the province.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

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

Is'-ra-el-ite. A descendant of Israel, and supposed therefore to possess true religious knowledge and to be a faithful follower of the true God.

Ja'-cob. A twin with Esau, son of Isaac and Rebekah.

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

Je'-sus. The personal name of our Lord. It was given to Him by direction of the angel to Joseph (Matt. 1: 21) and to Mary (Luke 1: 31). Christ is His official title (see Messias).

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

John. The Baptist, son of Zechariah and Elizabeth, and the immediate forerunner of Jesus. To be distinguished from the apostle John, who does not mention his own name in his Gospel.

Jo'-na. The father of Simon Peter.

Jor'-dan. The most important river of Palestine, flowing from the Lebanon Mountains to the Dead Sea.

Jo'-seph. 1. The husband of Mary the mother of Jesus. 2. The eleventh of Jacob's twelve sons and elder son of Rachel. He was buried at Shechem, the site of which Jacob had gifted to him. Jacob's well was two miles from Shechem.

Ju-da'-a. The southernmost province of Palestine in the days of our Lord.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the temple.

Mess-i'-as. The Greek form of the Hebrew Messiah. Messiah, "the anointed one", is the Saviour's title. Christos (Christ) is the Greek translation.

Na-than'-a-el. Also called Bartholomew, one of the twelve apostles. He was a native of Cana, and was among the first disciples of Jesus.

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.

Nic-o-de'-mus. A Pharisee and a member of the Sanhedrin, the great Jewish Council. After a night interview with Jesus he became a secret disciple of our Lord.

Phar'-is-ees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

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

Sa-mar'-it-ans. The inhabitants of Samaria, the central province of Palestine in our Lord's day. Between the Samaritans and the people of Judah there was enmity dating from the time of Nehemiah.

Si-l'o'-am. A pool situated a little to the southeast of Jerusalem.

Si'-mon Pe'-ter. Always the first named in the lists of the apostles. Simon was his original name, Peter the name given him by Jesus (see Cephas).

Sy'-char. A village of Samaria, now called Askar on the eastern slope of Mount Ebal, a little north of Jacob's well.

Ti-be'-ri-as. A name given to the Sea of Galilee from Tiberias, capital of Herod the ruler of Galilee, on the southwestern shore.

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THE BOOK PAGE

The Secret of the Stream, by John Brown Maclean, B. D., (H. R. Allenson, London; T. C. Allen, & Co., Halifax, 187 pages, \$1.00.) is an interesting addition to a somewhat slowly increasing list of Canadian books in religion. The title is suggested by Browning's,

" Ask the rush if it suspects
Whence and how the stream which floats
It had a rise, and where and how
Falls or flows on still."

And the whole discussion of *The Riddle of Life*, which is the theme of the twelve chapters, has the sympathetic touch, and the keen, but delicate, insight of one who has read his poets well, and life, also. The heart of the book is shown in a sentence or two from the closing chapter, "Apotheosis":—
"Our hope is based on His promise who cannot lie, and we know that we shall arrive. It is the likeness of Christ that we seek; and we shall see Him as He is. . . Our apotheosis must come by the way of obedience, not of disobedience; by the way of holiness, not of guilty knowledge. The Divine Ideal of Holiness is no longer our despair—it has been realized by Christ. The goal He reached is the goal of our endeavor: and one day we shall reach this goal; in Christ we shall rise to God."

"But a pailful from the sea", compared with the immense floating mass of available material, is the designation Mr. Marmaduke Pickthall gives to Mr. J. E. Hanauer's bulky, and highly instructive and entertaining volume, of which he is the editor—**Folk-lore of**

the Holy Land (Duckworth & Co., London, 326 pages, \$2.50.) The Oriental is a talker rather than a reader or writer; and in a soil as old as that of Palestine, there comes to be an amazing crop of legend, story and anecdote, concerned with topics and people from Father Adam's day to our own. Moreover, Moslem and Christian and Jew, each have their own tales to tell. Mr. Hanauer divides his extensive collection into legends concerning the creation and divers saints and miracles; legends and anecdotes possibly founded on fact; and stories and anecdotes illustrating social ideas, superstitions, etc.; these in turn being catalogued under interesting headings. There is not a dull line in the whole book, and all who want to know the inscrutable Oriental and his ways, just a little better, would do well to read this selection of Folk-lore.

The minister of a wealthy and fashionable congregation, who surrenders his position and its comfortable income to devote his life to work for the outcasts in the slums of a great city; and a young business man, who counts nothing too base or cruel, if it will help him on towards the goal of worldly success,—these are the two main figures that stand out boldly contrasted, in **Thou Fool**, by J. J. Bell, the author of *Jess and Co.*, *Wee Macgregor*, etc. (The Copp, Clark Company, Toronto, 408 pages, \$1.25.) About one or other of these two, the other characters of the story circle. The interest in the story is strongly held by sufficient variety in scene and dialogue, and the outcome emphasizes the folly of those who make worldly success their god.



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A story of the old days,—more than a century ago,—of privateering and smuggling is John Oxenham's, **Carette of Sark**. (The Copp, Clark Company, Toronto, 381 pages, \$1.25). Sark, of course, is the little Channel Island of that name, with its simple, hardy people, half English, half French. Young Phillip Carré, the hero of the tale, had his full share of adventure by sea and land; but through it all, he kept steadily to his purpose,—and accomplished it in the end,—of winning Carette, the beautiful daughter of the daring smuggler, Le Marchant. The reader will linger over the chapters that tell of the festivities on midsummer eve, followed by Riding Day, when the maid who agrees to a young man's request that she ride with him on the same horse is understood to give her consent to share a still longer journey.

Heroism is not a matter of century, race, or time of life. So, evidently, thinks Mr. Alfred H. Miles, the writer of **A Book of Heroes: Boys and Men**. (Hutchinson & Co., London, 376 pages, 8 full page illustrations, \$1.50.) He gives us the old favorites, such as, Alfred the Great, the Duke of Wellington, Nelson, Havelock, Franklin, and the rest, but, interspersed with these, and indeed making up the greater part of the book, are new names and new exploits. The Boer is listed, as well as the Briton; Black and Yellow, from Africa and from China; the Alaskan "Jink," alongside his white-faced brother. The volume is one, which, of course, the boys will read; but a man's pulses will beat all the faster from its perusal; and boy and man will be the better and the braver for the noble deeds here recorded.

It is difficult fitly to characterize in a brief paragraph, Dr. Samuel M. Zwemer's, **Islam: A Challenge to Faith**. (Student Volunteer Movement for Foreign Missions, New York, 295 pages, maps, charts, and half-tone illustrations, \$1.00 cloth, 35c. paper.) It is primarily the throwing down of the gauntlet, on behalf of Mohammedanism, to the Christian world, and consists of a thoroughly wrought-out treatise on the origin and sources of Islam, its founder, its spread, its faith, its practice, its ethics, divisions, disintegration and reform, present position, and the success and non-success of missions to Moslems. Dr. Zwemer has knowledge at first hand, from his missionary labors in Arabia. His bibliography of the subject, of twelve pages, shows the width of his research. His style is clear and without exaggeration. It is a book for the intelligent general reader, as well as for the students for whom, in the first instance, it was written; and should awake some adequate response to the challenge to the hardest problem that Christianity has had to face, the evangelization of Mohammedan lands.

One of the characteristic words in the Fourth Gospel is "signs." It is by this name that John loves to designate our Lord's miracles. For to his mind they point to something beyond themselves; they reveal the nature of the One who wrought them. John reasons back from what Christ does to what He is. Such and such wonderful effects are produced,—what, he asks, is the nature of the power that has brought them to pass? It is the merit of, **The Christ from Without and Within: A Study of the Gospel by St. John**,

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by Rev. Henry W. Clark (Fleming H. Revell Company, New York, 224 pages, \$1.25 net), that it brings out into clear relief the controlling and guiding purpose of this Gospel. Mr. Clark's book helps us to a fresh view of the words and deeds of the historic Christ, that deepens and strengthens our conviction that in Him was the very life of God in all His fulness communicating itself to men.

Nine sermons to young people occupy the place of honor in Dinsdale T. Young's, **Messages for Home and Life**. (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 274 pages, \$1.25.) The remaining nine discourses are addressed both to young and older. All are characterized by directness, plainness of speech, poise, and, if one may add it without suspicion of punning,—aver-dupois. The sermons to the young take up the stock topics of business life, recreation and amusement, love and courtship, marriage, home life, etc.: stock subjects, but always fresh, for is there not always a fresh generation of young people, encountering the same problems as those who have gone before them, and to whom a fresh word from a living tongue is welcome? To say that probably Mr. Dinsdale Young's words were listened to with interest, and that certainly they hold, when written down and read, is to give high praise to a welcome book.

At the date of his death in 1906, Dr. John Laidlaw had been for twenty-three years a professor in New College, Edinburgh. Before becoming a professor, he had been, for twenty-two years a pastor, first at

Bannockburn, then at Perth, and finally at Aberdeen. After his death, Dr. Marcus Dods said of him, "I suppose I may say that Dr. Laidlaw never preached a poor sermon; certainly I never heard him preach one." One of his Perth hearers declared that he would never, so long as he lived, forget "the thrill in his voice". **Studies in the Parables: And Other Sermons** (Hodder and Stoughton, London, U. C. Tract Society, Toronto, 345 pages, \$1.25) is a collection of sermons, which fully bear out such testimony. Makers of sermons will find in these, not only information and suggestion as to matter, but, what is perhaps equally important, excellent models of the art of presenting scripture truth in a fresh and interesting manner. The sermons are prefaced by a brief, but excellent, biography of their author, written by his successor in the professor's chair, Dr. H. R. Mackintosh.

The Pastor's Place of Privilege and Power in the Sunday School, by E. A. Fox (Publishing House M. E. South, 210 pages, 75c.) is an unpretending, but meaty little book, written by a layman, a State S. S. Secretary who has made a special study of the pastor and the Sunday School. It contains a pretty full resume of modern S. S. methods, as related to the pastor's interest and share in that important work.

Hope, the Heart's Unbroken String, by John A. Hutton (Oliphant, Anderson & Ferrier, Edinburgh, 46 pages, 20c.) is the latest of the charming little Living Thought Series: a drop of comfort in sorrow it is.

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