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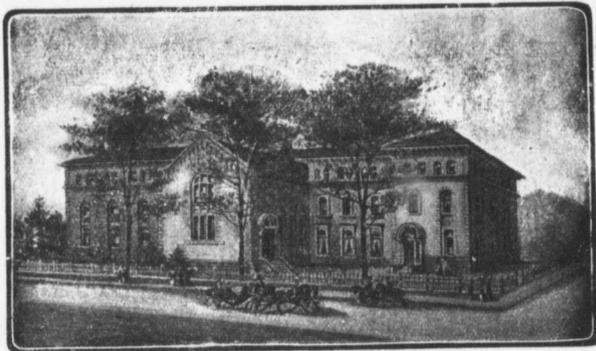
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The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

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

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The Teachers Monthly

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

Vol. X.

April, 1904

No. 4

We welcome this month and next a very large additional number of teachers and scholars into the circle of our readers. Their schools have been closed for the winter. They are glad now to get back to work, and we are glad to have them. They will find, we think, that the Lesson Helps are better than ever, and the illustrated papers, too. We shall be glad to send samples of any or all of our publications free of charge.

Have you ever seriously planned in the spring time to keep the school open all winter? Yes, in the spring, when the school is opening up after the silent months. It is full of vigor then, and enterprise, and a deliberate resolution to keep it open every Sabbath until the same time next year is worth making. If teachers, and scholars, and parents will agree upon it, it will be found, in most cases, not half so hard to carry out as was feared.

AN EASTER ALLEGORY

By Rev. Robert Haddow, B.D.

There was an ancient city ruled by a great and righteous king. Some of the inhabitants were loyal to the king and tried to keep his laws; others were disloyal and acted as they pleased without regard to the king's will. The disloyal citizens boasted that they were free, and affirmed that happiness could only be found in a life of lawlessness such as theirs. Many of them declared, also, that the king paid no attention to the conduct of his subjects, and that in the end it would be

as well for those who did their own will as for those who did the king's. The loyal citizens, on the other hand, were satisfied that their life was the happier one; they said the king's laws were good laws and that one could find delight in keeping them; and they maintained, also, that in the end it would appear that those who chose the way of obedience had chosen the better part.

And yet they were hard put to it to hold their position, for the reason which we shall now state. About the city was a great wall which none could climb, and in this wall there was a massive gate which none could open save a certain officer, who visited the city from time to time. This officer was clothed with irresistible authority. He was of stern and awful appearance, his very name struck terror to those who heard it. As often as he came to the city he entered a house—none could tell whose house would be chosen—and laid his hand upon the one who dwelt there. Then he destroyed the house and led the man away, and his fellow-citizens saw him no more. This went on continually, and the perplexing thing was that it happened to loyal and disloyal alike. And the disloyal boasted and said: "One thing comes to all; all alike pass away and cease to be."

For a long time the loyal citizens were troubled by this, for though they were satisfied in their hearts that it was well with their friends who had vanished from their sight, yet they could not prove that it was so.

Then there came to live in the city one who was nobler and greater and more loyal

than any other of its inhabitants. Some said he was the king's own son. In process of time the grim officer came for him also and led him away without the wall. But so great was the authority and power of this princely man, that he could not be held in custody. The gate through which he had passed opened again at his demand. He reappeared among his fellow-citizens, and by his return he proved that the king's true men, when they left the city, did not pass into a land of nothingness but, as he said, were conducted by their stern escort into a more glorious city, the home of the great king.

Toronto

ONE HOME DEPARTMENT

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

Indifference, interest, adoption, enthusiasm, these mark the history of the Home Department in Summerside. It was organized about two years ago, following the general plan of having a superintendent and visitors in each district. It soon became evident that, whilst the people were eager to carry on the studies, there was great difficulty in securing visitors who could promptly attend to the work. After a few months it was reorganized under the supervision of an indefatigable elder, the clerk of session. He has been superintendent and visitors, all in one, calling at every home at the proper time, receiving the reports and leaving the material for the next quarter. With this invaluable oversight the work has been satisfactory. It means a great deal of time and labor, but the superintendent has been permitted to see the complete success of the plan.

We have not, perhaps, had sufficient experience to judge of the ultimate value of this department, but there are a few things already established. One is, that it has been a decided help in fostering the spirit of Bible study. The last year opened with 50 members and closed with 53. The returns show that, of a possible 2650 lessons, 2220 had been studied. Considering the unavoidable interruptions during the summer months, the result has been most gratifying, and fully justifies the high expectations of the advo-

cates of the Home Department. In addition to the individual interest, it has also quickened a deeper interest in the Sunday School, by uniting parent and child in a common study and aim. This must be regarded as a forward step. It brings to many minds valuable suggestions toward a better understanding of the scriptures, develops a method of study, and teaches the scholar how to utilize available material.

Then, again, it has contributed to the financial strength of the Sunday School. After paying all necessary expenses, over \$25 per year has been added to the general funds. Thus, in addition to the individual benefit, it has made possible much better work in the school, and has helped to solve some problems. It seems capable of even greater usefulness in this respect. By enlisting the sympathy of a large number who cannot attend the school, it has provided a medium by which their practical assistance can be secured in the interests of all that concerns its work.

But there are other possibilities. By creating and strengthening an interest in systematic Bible study in the home, it prepares the way for the adoption of a better system of instruction. With the present opportunities, the church should make a determined effort to secure the whole-hearted co-operation of each home in its own spiritual culture and for the upbuilding of the Sunday School.

Summerside, P. E. I.

THE HYMN BOOK OF THE AGES

[The First of Two Articles]

By Rev. Prof. John E. McFadyen, B.A. (Oxon.)

The Hebrew Psalter is the hymn book of the holy catholic church throughout the world. It has been from the beginning, and in all probability it will be to the end. Even where the Psalms are not directly used, their words and thoughts have been appropriated, so that many of the noblest modern hymns are but echoes of the songs of the ancient Jewish church, and written under the immediate inspiration of the Psalter. It will be enough to recall Luther's great hymn :

"A safe stronghold our God is still," which is nothing but the German version of the forty-sixth psalm.

Nothing could have given the Psalter this phenomenal hold upon the heart of the centuries but its absolute fidelity to the deepest and most manifold experiences of the human soul. It was "out of the depths" that the psalmists cried to God, and the deep of our experience answers to the deep of theirs. In their words we find our own emotions expressed, and see our own experience reflected. They knew what was in man; and that is why they "find" us. They knew the strangeness and the sorrow of life, but amidst it all they also knew God to be their shelter and their strength. Never have there been men who faced more honestly the problems of life, or felt its pathos more keenly. Life was a mystery, and they knew that by searching they never fully find its meaning out; but they searched like the brave men they were, till sometimes their hearts grew bitter and throbbed with pain (73: 21). They voice that "sense of tears in mortal things," which is felt by all who look with fearless and unconventional eyes at the pain and surprises of life. They exhaust the range of metaphor in trying to express their sense of its frailty. It is like the grass or the meadow flower, like a passing shadow, like a fleeing bird, like yesterday when it is passed, like a dark night, like a breath that passes and never comes back (90: 4-6, 10; 103: 15, 16; 78: 39). The psalmists are beset behind and before by enemies. Throughout the whole length of the Psalter you can hear their stealthy tread and listen to their venomous words, and watch them digging their pits for the men who are better than they. And ever and anon there falls upon the ear the sob of a breaking heart that longs to fly away, and be at rest, and lodge in the wilderness, far from the stormy wind and tempest (55: 6-8).

In such a world, or at least with such a mood upon them, the psalmists feel their homelessness; they are but strangers and sojourners in the land (39: 12). They suffer and they toil, rising early, and sitting down late to the evening meal, and eating the bread of sorrows (127: 2). They have no

hope nor comfort but in God. Small wonder that the words of men who looked into life with such stern sorrow in their eyes should have found all through the centuries an echo in the hearts of other men, bowed by the weight of grief and persecution.

The refuge of those men was in God; and more persistently than any other book in the Bible does the Psalter bring home to us the overwhelming sense of the reality and personality of God.—From the Messages of the Psalmists, Scribner's Sons.

The teacher's work is not begun and ended in words. His practice must square with his precepts. More fully than many imagine, the teacher's life is very much of an open book to his pupils. It is in everyday transactions of life that he most truly preaches.

INDIVIDUAL TYPES

By *Frederick Tracy, B.A., Ph.D.*

Precocity and dullness are intellectual traits; timidity and boldness are on the borderland, as it were, of the ethical region. The third contrast which we shall consider is still more directly related to moral character.

Albert and Edward, two boys whom it was the writer's duty to teach some years ago, were both "good" in the sense that it was, no doubt, possible to make something good out of them; they were both "bad" in the sense that there were tendencies in both that sadly needed correction.

THE "GOODY-GOODY"

Albert was one of those prim, self-satisfied little fellows, whose whole outward behaviour betokened a high state of moral attainment within. He seemed to have made a marvellous record in goodness for a boy of twelve. To be disobedient, to tell an untruth, to pollute his lips with any naughty word, even to indulge in games that would soil his clothing or disarrange his hair—these things seemed abhorrent to him.

Such moral precocity as Albert displayed is very rare among children; partly because it requires a degree of self-consciousness of

which most children are quite incapable, and partly because it demands an outward behaviour, which, among boys at least, is exceedingly unpopular. A reputation for goodness, in the eyes of most boys, is not a thing to be greatly striven after.

THE "ENFANT TERRIBLE"

Edward was, for a time at least, the plague of the teacher's life. He seemed to be a thoroughgoing little scoundrel. He gloried in his shame. He took delight in filthiness of person and vulgarity of speech; he seemed to think that brazen insolence and deliberate disobedience entitled him to special distinction; but *goodness*—he avoided it as he would the plague. To lay commands upon him was to arouse within his soul an uncontrollable desire to violate them. To say to him, "Thou shalt not," was to flaunt the red rag in his face and awaken the demon within. Constantly in mischief himself, he constantly led others into mischief also. What a respite the teacher had, and what a peaceful place the school seemed to be, when Edward, for any cause, was absent from it for a day or two!

As usual, closer acquaintance tended to modify somewhat the first estimate of these boys. Albert began to look less immaculate as time went on. A suspicion gradually formed itself, that he valued a reputation for goodness more than goodness itself. To be found out appeared to be, in his eyes, the most serious aspect of wrong-doing. On one or two occasions a very contemptible piece of naughtiness, at first attributed to Edward, was found to be the work of Albert. The boy was "goody-goody" rather than good.

Closer acquaintance with Edward revealed one or two redeeming features, and made the teacher more hopeful of him. He was generous; Albert was not. He was full of energy and vigor; Albert was indolent. Moreover, Edward was naturally frank. His frankness was positively brutal at times, but it was genuine frankness; and it showed itself as readily in matters touching himself as where others were concerned. If Edward concealed anything, it was likely to be his own virtues; if Albert concealed anything, it was likely to be his own vices.

Accordingly, while both these boys caused the teacher much anxiety, it came to pass in process of time that his anxiety for Albert was greater, if possible, than his anxiety for Edward. For Albert's faults, though outwardly less repulsive than those of Edward, seemed inwardly even more so. He seemed to have in him the stuff out of which "scribes and Pharisees, hypocrites" are made; the men, who, in every age, worship the letter, while they crucify the spirit, and thank God that they are not as other men are.

Nevertheless, in both cases, the problem was a serious one; and the teacher's success with these two boys was not such as to greatly elate him. But what he did honestly try to do was this,—to seize upon the good that was in each boy, and make it the leaven that should gradually leaven the entire personality. As in some European countries, where land is at a premium, sterile sands have been converted into productive gardens, by the process of beginning at a single point, where a tuft of grass will grow, and gradually extending the fertile area by fertilization and cultivation, making the tuft of grass the first fertilizer; so the teacher strove to make the frankness, generosity and activity of Edward, and the self-respect and tidiness of Albert, the centres of radiation, by means of which the entire personality might be permeated and enriched unto the fulness of a true and noble manhood.

University of Toronto

EXAMINATION MAY 7

In this issue appear the closing lessons in the Teacher Training Course for the year. The lessons on the books of the Old Testament have been prepared by Rev. Professor Scrimger, of the Presbyterian College, Montreal; those on Old Testament Geography and Institutions by Rev. Professors Ballantyne and McFadyen, of Knox College, Toronto, Rev. Professor Scrimger, and Rev. Ross G. Murison, of University College, Toronto. These competent scholars and skilled teachers have given ungrudgingly of their best, and grateful acknowledgment is due to them for their valuable services.

The Course has called forth favorable notice, both at home and abroad. So high an authority as Dr. W. H. Hamill, writing in the Sunday School Times, says that, in the matter of Teacher Training, Canadian Presbyterians are easily leading the way.

The time for testing the knowledge acquired by the patient study of the past months is at hand, to be followed for many, we hope, by the receiving of a Certificate or Diploma.

Information regarding the Second Annual Examination on May 7 is given in the March TEACHERS MONTHLY. For any further information required, apply to Rev. J. M. Duncan, B.D., Confederation Life Building, Toronto. As last year, arrangements will, if possible, be made for candidates to write without leaving home.

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THE TEACHERS MONTHLY—44 to 52 pages a month, 50c. a year; 5 or more to one address, 40c. each.

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Bar-ab-bas—A robber, who in an insurrection had committed murder. He was released by Pilate, on the demand of the people, instead of Jesus.

Beth-sai-da. The name means "house of hunting or fishing." It was a town on the Lake of Galilee, near the point where the Jordan entered. It was rebuilt by Philip the Tetrarch and named by him Julius, in honor of the daughter of the Emperor Augustus. Near it was the solitary grassy place where Jesus fed the 5,000.

Cae'-sa-re'-a Phi-lip'-pi; or Caesarea of Philip, as distinguished from Caesarea on the coast of Palestine, was a city at the foot of Mount Hermon, at the main source of the

THE KING'S OWN (continuing *The Children's Record*).—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 20c. each; months not broken.

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Bible Dictionary for Second Quarter, 1904

Jordan. It was rebuilt by Philip the Tetrarch, and named in honor of the Emperor and himself. Peter's memorable confession was made nearby, Matt. 16: 13; Mark 8: 27.

Ca-per'-na-um. "The village of Nahum, or consolation." A town on the north-western shore of the Lake of Galilee, now generally identified with Tell Hum, where there are extensive ruins of an ancient city.

Cho-ra'-zin. A town, probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account, Matt. 11: 21; Luke 10: 13.

De-ca'-po-lis. "An association of ten cities." A district commencing where the

plain of Esdraelon opens into the Jordan valley and expanding eastward, dominated by ten associated Greek cities.

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

Eph'-pha-tha. The imperative of an Aramaic verb, signifying "be opened."

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

Gol'-go-tha. "A skull." The place close to Jerusalem, but outside the city walls, where Jesus was crucified. The name is derived from the shape of the place, in which "the two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, and chin" can be seen. Calvary is a name for the same place, derived from a Latin word of like meaning.

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

James and John. See Zebedee.

Ju'-das. Surnamed Iscariot ("of Keriath," Josh. 15: 25) the betrayer of Jesus. His surname distinguishes him from another of the twelve who was named Judas (Luke 6: 16; John 14: 22).

Ma'-ry. Called (Matt. 28: 1) "the other Mary," to distinguish her from Mary Magdalene. She was mother of James the Less and Joseph, Matt. 27: 56.

Ma'-ry Mag'-da-le'-ne. A native of Magdala, on the south-western shore of the Lake of Galilee. Out of her Jesus cast seven devils, and she became one of his most devoted followers. She was one of the women at the cross, and of those who went to anoint the Lord's body on the third day after His burial. To her Jesus appeared first after His resurrection.

Mo'-ses. The great Hebrew leader and law-giver. Not permitted to enter the promised land, he viewed it from Mount Nebo, where he died, and was buried by the hand of God, Deut. ch. 34. As the representative of Old Testament law, he appeared with Elijah, and conversed with Jesus in the mount of Transfiguration, Matt. 17: 3, 4.

Ol'-ives, Mount of. East of Jerusalem and separated from it by the valley of Jehoshaphat (Zech. 14: 4); closely connected with the closing events in our Lord's earthly house, and the scene of His ascension.

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

Pi'-late. Pontius Pilate, the procurator of Judea, appointed about 26 A.D. A procurator was the agent of the Roman Emperor in certain provinces, known as imperial provinces. He received the revenues and paid them into the Emperor's private exchequer. Pilate is infamous for his unjust sentence upon Jesus, in compliance with the clamor of the Jews.

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

Sod'-om. One of the five cities in the plain of Jordan, Gen. 23: 10. With at least three others of these cities, it was destroyed by God for its wickedness.

Sy'-ro-phoe-ni'-ci-an. A Phoenician of Syria, as distinguished from Libyphoenicians or Phoenicians of Libya in North Africa.

Tyre. An important city of Phoenicia. It was a place of great antiquity. In the region of Tyre and Sidon, our Lord healed the daughter of the Syrophenician woman, Mark 7: 24-31.

Zeb'-e-dee. The Greek form of a Hebrew name meaning "Jehovah hath endowed." The husband of Salome, and father of James and John.

Lesson Calendar: Second Quarter

SIX MONTHS WITH THE SYNOPTIC GOSPELS

1. April 3.....	Jesus Visits Tyre and Sidon. Mark 7: 24-37.
2. April 10.....	Peter Confesses the Christ. Mark 8: 27-38.
3. April 17.....	Jesus Transfigured. Mark 9: 2-13.
4. April 24.....	The Mission of the Seventy. Luke 10: 1-16.
5. May 1.....	Prayer and Promise. Luke 11: 1-13.
6. May 8.....	Watchfulness. Luke 12: 35-48.
7. May 15.....	The Prodigal Son. Luke 15: 11-24.
8. May 22.....	Jesus Teaches Humility. Mark 10: 35-45.
9. May 29.....	The Passover. Matt. 26: 17-30.
10. June 5.....	Christ's Trial Before Pilate. Mark 15: 1-15.
11. June 12.....	Christ Crucified. Mark 15: 22-39.
12. June 19.....	Christ Risen. Matt. 28: 1-15.
13. June 26.....	REVIEW.

Lesson I.

JESUS VISITS TYRE AND SIDON

April 3, 1904

Mark 7: 24-37. Commit to memory vs. 27-29. Read the chapter.

GOLDEN TEXT—Without faith it is impossible to please him.—Heb. 11: 6.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 ⁴For a certain woman, whose young daughter had an unclean spirit, heard of him and came and fell at his feet:

26 ⁷The woman was a Greek, a Syrophenic¹ by nation; and she besought him that he would cast forth the devil out of her daughter.

27 ⁸But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way: the devil is gone out of thy daughter.

30 And ¹¹when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Revised Version—1 Away; 2 And he entered; 3 and; 4 But straightway; 5 little; 6 having heard of him, came and fell down at; 7 Now the; 8 race; And; 9 And he said; 10 to; 11 And she went away unto her house, and found the child laid upon the bed, and the devil gone out; 12 he went out from the borders of Tyre, and came through Sidon unto the sea; 13 borders; 14 lay; 15 privately; 16 spat; 17 Omit straightway; 18 bond; 19 even.

DAILY READINGS

M.—Jesus visits Tyre and Sidon, Mark 7: 24-37. T.—Great faith, Matt. 15: 23-31. W.—Faith rewarded, Luke 7: 1-10. Th.—According to faith, Matt. 9: 27-31. F.—Earnest prayer, Ps. 86. S.—Humble prayer, Luke 18: 9-14. S.—The day of salvation, Isa. 35.

Shorter Catechism—Ques. 16. Did all mankind fall to Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for

31 And again ¹²departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee through the midst of the ¹³coasts of Decapolis.

32 And they bring ¹⁴to him one that was deaf, and had an impediment in his speech; and they beseech him to ¹⁵put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he ¹⁶spit, and touched his tongue:

34 And ¹⁷looking up to heaven, he sighed, and saith unto him, Eph'phatha, that is, Be opened.

35 And ¹⁸straightway his ears were opened, and the ¹⁹striving of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh ¹⁹both the deaf to hear, and the dumb to speak.

his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

LESSON PLAN

I. Faith Tested, 24-30.

II. Faith Helped, 31-37.

Lesson Hymns—Book of Praise, 562; 544; 76 (Ps. Sel.); 148; 168 (from Primary Quarterly); 239.

EXPOSITION

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

Time and Place—Summer, 29 A.D.; region of Tyre and Sidon, and Decapolis.

Connecting Links—After feeding the 5,000 (see Lesson XII., First Quarter), Jesus disappointed the hopes of the Galileans, who were set on making Him a King. Thus damped, their enthusiasm began to wane, while the enmity of the Pharisees, whetted by our Lord's words (vs. 1-23), showed itself more openly. But His time has not yet come, and so He retires into Phœnicia, having all but closed His active ministry in Galilee. The storm on the lake and Jesus' walking on the water, the healing of many sick people, and the discourse on the bread of life come between this Lesson and the preceding.

I. Faith Tested, 24-30.

V. 24. From thence; Galilee, especially round about Capernaum. Went away (Rev. Ver.); to escape the hostility of the Pharisees, and the popularity of Galilee, which hindered rather than helped His work. Into

the borders; the neighborhood. (See Light from the East.) Tyre and Sidon. Jesus now crosses into a heathen district. The very territory was regarded by the Pharisees as unclean. Would have no man know it. He had wished by coming to this Gentile land to obtain rest, and to be alone with His disciples, in order to instruct them. But he could not be hid; so far had His fame gone. The people of these cities must have welcomed Him gladly, Matt. 11: 21.

Vs. 25-27. Straightway (Rev. Ver.). How little chance Jesus had of escaping notice! And how quick sorrow was to learn of His presence! Whose young daughter; Rev. Ver., "little daughter." An unclean spirit; unclean, "foul," in action or speech. This affliction was very common in those days. Often, as here, such attacks were not due to any special sinfulness. A Greek, a Syrophenician. See Bible Dictionary, and From the Library. Thus Jesus is faced with a genuine Gentile. Hitherto His gospel had been for Jews alone. She besought him; "again

and again she begged Him," importunately. *The children*; the Jews, Jer. 31 : 9 ; Hosea 11 : 1-4. *First*; a hint swiftly seized by the woman's wit sharpened by grief, that the Gentiles would get their share afterwards. The word wraps up a promise. *Be filled*. The Jews had not yet had their full chance. *Children's bread*. Jesus is the Bread of Life, John ch. 6. He is not yet offering Himself as such to the Gentiles. *Dogs*; "house-dogs," not the outcast, roving dogs of the streets, but connected with the family. "Dog" was the contemptuous term commonly used by the Jews for the Gentiles. Jesus was merely taking up an expression in common use, to test the woman. (See From the Library.)

Vs. 28-30. *Yet the dogs under the table*, etc.; having their place in the household and therefore to be fed, even if it be only of the *children's crumbs*. The Gentile has a place, though a humbler one than the Jew, in the household of God. This answer shows great shrewdness and as great faith. The woman reads in Christ's reply an assurance that He would not turn her away. *For this saying*. In Matt. 15 : 28 Jesus expresses His pleasure at the woman's retort. The true daughter of Israel is she who has faith. In Jew or Gentile, faith makes its possessor a spiritual child of Abraham, and heir of the blessings of Messiah's kingdom. *When she was come*, etc.; in perfect confidence that, though Jesus had not come to her house, the cure would be effected. *Laid upon the bed*; exhausted after the convulsions with which the unclean spirit left her. No other cures were effected here. The rest had not enough faith to snatch a blessing. But see Acts 21 : 3, 4.

II. Faith Helped, 31-37.

Vs. 31-33. *From the coasts of Tyre . . . through Sidon*. He traversed Gentile territory, going north to Sidon, then probably striking across round the head of the *sea of Galilee*. *Decapolis*. See Bible Dictionary. Jesus had been in this region only once before, when He healed the demoniac of Gadara, ch. 5 : 20. Now He wishes to keep away as much as possible from His enemies, the Pharisees, whose power was much less

in Decapolis than in Galilee. *They bring*. Compare ch. 2 : 3-5 ; 8 : 22-26. Evidently the fame of Jesus, resulting from the former miracle, was still great in this region. *An impediment in his speech*; the stammering utterance of a deaf mute. *Put his hand*; the usual method of Christ's healings (compare ch. 8 : 23). *Aside*; desiring to fix the man's attention on himself. *Put his fingers . . . spit . . . touched his tongue*. Signs are used as the only means of communicating with the man. His ears are to be opened and his tongue untied. Jesus wishes the man to have an intelligent appreciation of the work to be done.

Vs. 34-37. *Looking up to heaven*; directing the man's thought to the source of blessing. *He sighed*. Jesus is full of sympathy for this suffering world. Every contact with disease made Him feel what a world-full of sin's ravages there was. *Ephphatha*; Mark retains the very Aramaic (the common language of the people) word used, but his readers would not understand it, so he adds the explanation, *Be opened*. *Straightway*. The miracle is a direct result of the word of Jesus. *The string* (Rev. Ver., "bond"); that which bound the tongue so that it could not speak : possibly the man's deafness. *He spake plain*; instead of stammering, a perfect cure. *Tell no man*. Mere notoriety was abhorrent to Jesus; besides, He wished to avoid everything that would interfere with His training of the Twelve. *Beyond measure astonished*. This shows how little the people of those days were accustomed to miracles. The miracles of Christ struck the people of that time with astonishment quite as much as they would us to-day.

Light from the East

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

TYRE—One of the principal cities of ancient Phœnicia, and the centre of its glass and purple manufactures, was built on an island of 140 acres in extent about half a mile from the shore. When Alexander besieged it he built a causeway sixty yards wide between it and the land. It was held by the Crusaders through the twelfth and thirteenth centuries, and was entirely destroyed by the Arabs when they re-took it. The present unimportant village of Sur was built on the

ruins by a fanatical sect of Moslems in 1766. It contains about 5,000 inhabitants, one-half of them Christians. The principal exports are cotton, tobacco, and millstones. Besides the Greek and Latin communities, there are Protestant schools for boys and girls and for the blind, under the British Syrian Mission.

SIDON—Another Phœnician city, about

twenty miles north of Tyre, was built on a promontory, with an island in front of it, and had one harbor facing the north and another the south. The modern town of Saida occupies a part of the ancient site, and has a population of 15,000, mostly Christians. The American Presbyterian Church has a mission here with schools for boys and girls.

APPLICATION

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

He could not be hid, v. 24. No more can Christ be hid to-day. Though the tongue may be stopped, He shows Himself in

The Light
Must Shine

other ways, in His disciples, in the kindly light in the eye, the brotherly clasp of the hand, those instincts that turn spontaneously to God and duty. A young girl who lived a very beautiful and sweet life, revealed its secret in a locket, found on her body after death, and containing these words: "Whom having not seen, ye love." Christ had lived in her and shone through her.

Whose young daughter, v. 25. Perhaps there is no more pathetic sight, surely there is none that appeals more powerfully to the human heart, than a young life, just unfolding its fragrant glory like an opening flower, nipped

Bring Them
to Jesus

by some fell disease, or withered by the blight of some awful sin. What consolation to those whose heart strings have been thus wrung, that they can bring their child to Jesus as this Syro-phœnician mother brought the case of her distressed daughter! He is still able to heal body and soul.

Let the children first be filled, v. 27. The words seem cold and unexpected on the part of our Lord, in response to the mother's

Stronger
by Strain

eager petition. But they are so only in appearance; in reality they evidence a far deeper interest than the poor woman even suspected. Christ wished not only to cure her daughter, but to reveal Himself to her, not as a mere wonder-worker; but as the Saviour. He saw in her a faith that could stand education, and would grow stronger by the strain. This is still His divine method. He seems at times to chill the ardor of our petitions by partial refusal, but it is only to increase the

tenacity of our faith, and in the end to give us more than we asked.

The dogs under the table, v. 28. Genuine faith is never arrogant and boastful. It is humble. This Gentile suppliant was content to take the place assigned

Grace to
the Lowly

to her by the haughty and scornful Jew. In God's universe there were crumbs even for the dogs, and she felt sure, Gentile though she was, there would be some for her. Such humble trust the Lord cannot refuse. Prayer is not pushing in a cheque with the demand that it be cashed; but it is an earnest soul, conscious alike of its unworthiness and its need, looking to the grace of God alone. Such an one is never disappointed. Our Saviour was "vanquished, as it were, by the woman's modest importunity."

He took him aside from the multitude, v. 33. Christ's cure of the deaf and dumb man is a divine illustration and example of individual

Hand-picked
Fruit

work. He took him apart, because under the gaze of the multitude he could not deal so successfully with his soul. To get true results in the church or Sunday School, the pastor and teachers must be individual workers. It has been remarked by psychologists, that girls can be talked to personally in the presence of the whole class, but much the wiser way to deal with boys is to take each one "aside" by himself. The secret of Prof. Drummond's marvellous success among students was this individual work; and an old man in McCheyne's church, when asked if he could remember any of the sermons or even texts of the great preacher, had sadly to confess that he could not; but he well remembered how on one occasion that saintly minister met him by

the wayside, and placing his hand on his head, said solemnly, "Jamie, I'm anxious for your soul;" for that remark had changed his life.

Put his fingers into his ears, etc., v. 33. Why did our Lord touch this man's ear and tongue? Doubtless because he was deaf, and Christ took this means of letting him know that he was to be cured and helping him to believe that it would be so. He was saying to him by signs, "Hear and

Suiting the
Plan to the
Need

speak." So ought we always to accommodate our methods to the condition of the one we seek to reach. There are a thousand different sorts of people, and a thousand ways in which they should be sought.

He hath done all things well, v. 37. There are many things in the Lord's dealings with us which are hard for us to understand now. But,

All Things Well
if we trust Him, we shall see at the end of our life story that it is His hand that has been guiding us all the way.

TEACHING HINTS

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

For Bible Class Teachers

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

Ask, first, for the contents of the lesson. Call attention to the fact that it consists of two miracles. Ask what is a miracle, and use the answer to enforce the truth that the miracles of Jesus are like His words and His whole life, a disclosure of the character and purposes of God.

Perhaps the best introduction is to ask the class how many of them were ever out of the country. Here Jesus goes out of His country. Why? It was no longer quite safe for Him to teach in Galilee. His life was in peril. Herod, the Sanhedrim, and the common people were now all against Him. Teach the class that the last year of our Lord's life, which begins about this point, was largely spent in retirement, and devoted chiefly to the training of His disciples. Show that it was our Lord's refusal to become the Sovereign they desired, His opposition, alike to the Pharisees and to the common people, that cost Him His popularity.

Our Lord had quitted Galilee for Phœnicia, but even there he was recognized. His person was known even in that pagan land. Bring out the fact that the land was pagan, as this is the key to the treatment of the woman who made her appeal to Him on behalf of her daughter. Get the class to explain the terms Greek and Syrophenician. By a series of skilful questions, elicit that even children suffered from the malady known as possession, the greatness of the

mother's love for her child, the unusual treatment she received. A reference to the parallel narrative of Matthew will make the last point very plain. Show that she won her case by her importunity and faith.

Is there a ray of hope in the words, "Let the children first be filled"? And in the use of the term, "little dogs," house dogs? Bring out the penetration shown in the woman's application of our Lord's words. View the miracle as a prophecy of our Lord's relations to us Gentiles.

The next miracle is that of the deaf man who was either entirely dumb, or spoke with difficulty. It took place when our Lord was on His way from Tyre to the Sea of Galilee. Follow His course on a map. Note that our Lord passed through Sidon, a heathen city. He then seems to have taken the road leading from Sidon to Damascus, and to have left this near Caesarea Philippi, and to have proceeded south till He reached the east side of the Lake. Explain the title Decapolis, "ten cities." The "coasts of Decapolis" was the region under the influence of these cities.

Try to bring the scene vividly before the class; a country district; the population Jewish or mixed; the news of Jesus' arrival; the action of the friends of the deaf man; their request. Then inquire why our Lord took him apart and treated him as He did? You will get different answers. Bring out the fact that our Lord followed now one method and now another, the explanation being found in the different needs of the patients. What do we learn as to the language spoken by Jesus from the word "Ephphatha"? Why did the Lord enjoin silence

as to the miracle? Why did the people disobey? Would we have obeyed or disobeyed?

"He hath done all things well"—the Christian's tribute to Jesus.

For Teachers of the Boys and Girls

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

Let Professor Ross, in his *Light from the East*, give us the starting point—Tyre (turn up the Old Testament references to this princely city), her splendor and her commerce, and, alas! her sin; Sidon, near neighbor and after the same sort; the Phœnicians, sea-dogs, explorers and merchants.

Start here; but do not here stop. Geography, history—talk about places and people—this is interesting; but the core of the Lesson lies deeper. It is a lesson on faith: first, in the case of the woman, strong faith tested and triumphant; then, in the case of the deaf and dumb man, weaker faith helped. The teacher will not, of course, set all this out in so many words, at this stage. To do so would be, in all probability, to forfeit the interest of the class, and hence the opportunity of drawing out their faith toward the mighty Saviour.

Some questions about the woman—a Gentile, or heathen, with no knowledge of the scriptures, nor of the Christ, save that He had done great miracles of power and mercy. What brought her to Jesus? Ah, that mother love! Verse 25 tells the tale. No harm if the children are made to see afresh

how their fathers' and their mothers' lives are bound up in theirs. Trace the mother's footsteps (yes, and *follow* them Jesus-ward)—"heard," "came," "fell at His feet," "besought." It was a great request, but her need was great, and her trust was great, and His power was great. This is the gauge of prayer,—our need, our faith, God's power.

The dialogue of the dogs and the crumbs is easy. The sleepest child will wake up. Very skilful was Jesus' test of the suppliant's faith, and splendidly did her faith rise to the occasion. Faith (as it always does) won the day. Verse 29 gives the reward—it took greater faith still to go—and verse 30 completes the triumph and joy.

A little geography again—a northern circuit through Gentile territory—Jesus wanted quiet just now for Himself and His disciples. But, as before, He could not be hid. Once more faith comes with its request. This time it was the friends of a deaf and dumb man, v. 32. They had faith; so had the man, else he would not have come. Jesus is very tender, because their faith could stand no rebuff. Notice how every movement and act (vs. 33, 34) is calculated to draw out the trust and confidence of the unfortunate man. How prompt and complete, too, is the cure! v. 35.

Such bodily healings did Jesus work in response to faith. What will He not do for our souls' needs, if we but breathe the prayer of trust!

ADDED HINTS AND HELPS

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

Lesson Outline

TWO MIRACLES.

I. The Syrophenician's Daughter.

1. Jesus' retirement from opposition.
2. His widespread fame.
3. The visit of a pagan woman.
4. Her importunate request.
5. Our Lord's apparent repulse.
6. The woman's shrewd, believing reply.
7. Her great reward.

II. The Deaf Mute of Decapolis.

1. The friends of the dumb man.
2. The actions of Jesus and their meaning.

3. The instantaneous and complete cure.
4. The command to secrecy.
5. Outspoken wonder.

Lesson Points

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

The penalty of despising privileges is their withdrawal. v. 24.

Goodness bears its own light. v. 24.

Distress is often the divine method of driving us to the great Deliverer. v. 25.

A heathen heart is still a human heart. v. 26.

Those who seek help from Jesus may meet a repulse at first, but never a final refusal. v. 27.

Love accepts the humblest place for itself, while it craves the highest gift for another. v. 28.

The sterner the test of faith the richer its reward. v. 29.

We cannot save our friends, but we can bring them to the Saviour. v. 32.

Faith in the unseen is strengthened by sensible signs. v. 33.

Christ requires obedience to His commands, not merely admiration of His character. v. 36.

From the Library

Kind hearts are here; yet would the tenderest one

Have limits to its mercy,—
God has none. —Adelaide Procter

This woman was by birth a Canaanite, and a Syrophenician; by position a Roman subject; by culture and language a Greek; and her appeal for mercy to the Messiah of the chosen people might well look like the first fruits of that harvest in which the good seed should spring up hereafter in Tyre and Sidon and Carthage, and Greece and Rome. —Farrar.

"It is not meet to take the children's bread, and to cast it to dogs." Seemingly a hard word, but not so hard as it seems. First, it is not a simple monosyllabic negative, leaving no room for parley, but an argument inviting further discussion. Next, it is playful, humorous, bantering in tone, a parable to be taken with due allowance. Third, its harshest word contains a loophole. Jesus does not compare Gentiles to the dogs without in the street, but to the household dogs belonging to the family, which get their portion, though not the children's.—Bruce.

"Yes Lord." Was not that a master-stroke? She snares Christ in His own words.—Luther.

The deaf may hear the Saviour's voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul that will not wake,
The guilt that scorns to be forgiven—
These baffle e'en the spells of heaven.
In thought of these, His brows benign
Not even in healing cloudless shine.

—Keble

"This sigh was not drawn from Christ on account of the single tongue and ear of this poor man; but it is a common sigh over all tongues and ears. The greatest mischief which has been inflicted on Christianity has not risen from tyrants, but from that little bit of flesh which abides within the jaws.—Luther.

Topics For Brief Papers

(To be ready on the day of the Lesson)

1. The Phœnicians.
2. What faith can do.

Prove from Scripture

That prayer should be persistent.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—What miracle in last Lesson?

What wonderful act of Jesus followed?

24 Where had Jesus been? Whither did He now go? What was His wish? Why not carried out?

25-27 Who came to Jesus? What did she ask? How did she ask? Jesus' answer? His meaning?

28-30 The woman's reply? What did she mean? What did her reply show? (Matt. 15: 28.) What was her reward?

31-34 Whither did Jesus now go? Who was brought to Him? What did Jesus do? Say? Result?

35-37 Jesus' command? How was it treated? What does God value most in us? (1 Sam. 15: 22.)

Seniors and the Home Department—

Whither did Jesus send His disciples? Whither did He Himself go? What happened to the disciples? How did Jesus save them? What discourse did He deliver soon after?

24-37 Who were the Syrophenicians? What Old Testament miracle wrought in this neighborhood? (1 Kings 17: 8-15.) Explain Jesus' answer to the woman.

28-30 How did the woman show her wit? Her humility? Her faith? What does Jesus say about the power of faith? (Matt. 17: 20.)

31-37 What does "Decapolis" mean? What former miracle had Jesus wrought near by? Explain each of His actions in

the present miracle. Wherefore the command of secrecy?

Seek-Further Questions—Mention another New Testament miracle on behalf of a Gentile. Who was the apostle of the Gentiles?

Answers to Seek-Further Questions—

(1) Feeding the 4,000, Mark 8: 1-9. (2) At His baptism, Luke 3: 21; Before choosing the twelve, Luke 6: 2; At His transfiguration, Luke 9: 29; In Gethsemane, Luke 22: 41-45.

THE CATECHISM

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

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

Ques. 16. *Adam the representative of the human race.* The Question returns to the "covenant of life," or "covenant of works," made with Adam, and already described in Ques. 12. It is now stated, that in this covenant Adam was regarded, not, as a private individual, but as representing mankind. They, through him, were parties to its conditions and share, with him, its penalties.

The Bible does not make facts, it explains them. It is a fact that every human being comes into the world with a depraved nature. The reason is that Adam and Eve, our first parents, having themselves become corrupted by sin, transmitted their corrupt nature to their descendants.

It may be asked, Why does not God place each man on trial for himself, instead of making his condition depend on the result of Adam's trial? A sufficient answer is,

that Adam with his holy nature, was more likely to endure the test of obedience, than we with our sinful nature. If he failed, can we suppose that we would stand fast. Our chance of eternal life, through obedience, was much better when made to depend on Adam, than if it depended on ourselves.

We should remember that, if Adam is our representative, so also is Christ. Our sin has been borne by Him (1 Pet. 2: 24), and we may enjoy the reward of His righteousness, 2 Cor. 5: 21. (See Rom. 5: 12-21.)

The words "by ordinary generation" are inserted, so as to except Christ. He did not descend from Adam in the ordinary way, but had a body prepared by the Holy Ghost.

It was only "in his first transgression" that Adam acted as the representative of the race. We are involved in the results of that sin alone, not of subsequent sins. In these he stood and fell by himself.

FOR TEACHERS OF THE LITTLE ONES

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

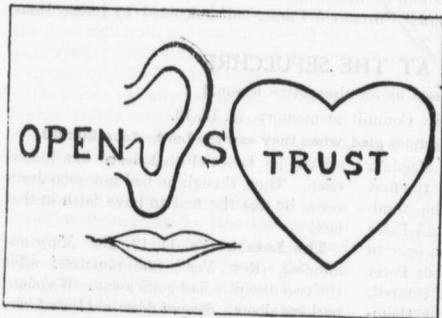
Introduction—Have the letters of the name JESUS cut from gilt paper. Ask one and another of the children to place them on the board (or print with yellow chalk). If possible, keep these in view during the Quarter.

We are still to talk of Jesus Christ among men and women, and boys and girls. We are to follow our Saviour till we see Him on the cross dying for our sins.

Lesson Subject—Jesus strengthening and rewarding faith.

Lesson—Show a map (or outline). Where was Jesus when He fed the 5,000? Where did He afterwards go? (Map.)

The Greek Woman—Describe her coming to Jesus. She had



Mary at the Sepulchre

heard of Him. Tell her request. Jesus tells her He is sent to the Jews. He must do for them first. He really means to help her; He wants to try her faith. "Does she expect Him to give to her, a foreigner, the good things God has sent to His own children the Jews?" "I must feed (teach, heal) these first."

Humility—Explain v. 27. Jesus' words were not so harsh as they seem. He used a loving word meaning "doggie." His voice, too, no doubt encouraged her.

The woman's faith is great. She is not discouraged. She asks if the doggies may not take the crumbs that the children do not want, v. 28.

Faith Rewarded—Jesus knows she is willing to take Himself as her Saviour, whom the Jews are rejecting. He rewards her faith.

Golden Text—Repeat.

The Deaf Man—Perhaps the children may know of a deaf and dumb child. Say a few words about the schools for these. Describe this second miracle. Jesus always helps those who trust Him.

Ears and Lips Open for Jesus—Jesus wants our ears to be open to hear His words, and our lips to be ready to speak of Him.

Something to Remember—I should trust my Saviour.

Something to Draw—Draw an ear, and open lips, and a heart full of Trust.

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

Of the many interesting things in this lesson, we have time for only one. When this poor mother asked Jesus to heal her daughter, what did He say? Yes, "it is not meet to cast the children's bread, and cast it unto the dogs." There

is our lesson for to-day, "BREAD," "CHILDREN," "DOGS." Who are meant here by children? Yes, the Jews; and who are meant by dogs? Yes, the Gentiles or outsiders, who had not had so good a chance to learn of God as the Jews had. And who called himself the Bread of life? Yes, Jesus, and the first part of this chapter tells how the Jewish Pharisees and scribes (the "children") REJECTED and hated Him; the Bread that was offered was refused By the children. If ignorant Gentiles had rejected Him, it would not have been surprising, but here we see Him and His message WELCOMED By them. How is it with you? Let us translate,

(erase BREAD) JESUS rejected by (erase CHILDREN) PRIDE, but welcomed by (erase DOGS) FAITH.

"BREAD"
"CHILDREN"
"DOGS"

"BREAD"
REJECTED BY
"CHILDREN"
WELCOMED BY
"DOGS"

JESUS
REJECTED BY
PRIDE
WELCOMED BY
FAITH

MARY AT THE SEPULCHRE

[May be used as an alternative lesson.]

John 20: 11-18. Commit to memory, vs. 15, 16.

Golden Text—Then were the disciples glad, when they saw the Lord.—John 20: 20.

Connecting Links—Mary of Magdala came early in the morning of the first day of the week, and found the tomb empty. Thereupon she ran to find Peter and John. Both of them started at once to the tomb. John outran Peter, but Peter was the first to go in; then John entered, and seeing the garments folded by them-

self, he believed that Jesus was indeed risen. Thus, though he had not seen Jesus risen, he was the first to have faith in that fact.

The Lesson—Vs. 11, 12. *But Mary was standing*, (Rev. Ver.) She remained after the two disciples had gone away. *Weeping*; perhaps aloud. *Stooped down and looked into*,

Like John at first, she did not venture, to enter, though, unlike him, she had not strong enough insight and faith to understand why the tomb was empty. *Two angels in white*; God's messengers waiting to announce the great fact of the resurrection. The divine glory was guarding the spot where the Lord of glory had lain.

Vs. 13, 14. *They have taken away*. There is no proof that these friends, except John, at all believed that Jesus would rise, till they saw Him. *My Lord*. Note the affection, as though He belonged especially to her. *I know not*. The last demand of affection is thwarted. At least she might be allowed to weep by the body. *Turned herself back*; that is, turned round. *Saw Jesus standing*. After the resurrection, Jesus is not restrained by the ordinary limitations of our bodies, but comes and goes on the instant. *Knew not that it was Jesus*. Probably her sight was blurred by her tears, and besides Jesus was changed in appearance.

Vs. 15, 16. *Woman, why weepest thou?* spoken in tones of sympathy. *Whom seekest thou?* Was she really seeking a dead Christ! Should she not have expected to find a living Christ? If so, wherefore her tears? *The gardener*; and therefore in

FOR TEACHERS OF THE LITTLE ONES

Introduction—Express the thought of the wonderful resurrection God brings about in plant and animal life. Use for illustration the bulb, the seed, the cocoon, the egg. Something we call life is hidden away in them all. Place the bulb or seed in the ground: all day except this life-spot, which slowly unrolls itself and shoots upward the tiny green sprouts, and downward the tiny rootlets. Wonderful! Is it not?

Our bodies are only the cases in which the life is. Death comes when God takes this life and leaves the body, like the empty cocoon or egg-shell. We bury it till God gives it a new life.

Lesson—It will be necessary to recall briefly Jesus' death and burial. Describe the tomb (outline). Picture John, and Joseph, and Nicodemus, and the other friends taking a sad farewell at the tomb. Some lingered, Mary Magdalene (whom Jesus had par-

charge of the tomb. She did not expect to see anyone else there so early. *If thou have borne him hence*; because it was not convenient to have the body in the tomb. *I will take him away*. How hopeless was she! How little could she be changed from this hopelessness to strong belief in the resurrection by any mere vision or dream of her own! *Mary*. The Saviour's tones set ringing all the joy bells of her memory. *Rabboni!* Her whole heart goes into the cry.

Vs. 17, 18. *Touch me not*; that is, do not cling to me. Jesus would teach His disciples to realize His presence, not by the senses, but by faith. *For I am not ascended*. The permanent return, of which He had often spoken (see especially chs. 14-16), was not to be in His present form, but in His spirit. *But*; in contrast to clinging. *I ascend*; that is, "am ascending," either in the immediate future, or referring to a process of preparation for the ascension now going on in His person. *My Father, and your Father*. Note that Jesus never addresses God along with His disciples as our Father. God stands to Him in a different relationship from that in which He stands to them (compare ch. 14 : 1-11).

done), and the other Mary. At length they also sadly return home.

Describe the early morning visit to the tomb, vs. 1-10. Tell the Lesson Story simply. Jesus is risen. Mary Magdalene sees Him and speaks to Him. There is no doubt about it. The same day He also appeared to the disciples, v. 19.

Golden Text—Repeat.

All Hail Glad Day!—

" 'Tis Easter time—glad Easter time,
Let all the joy-bells ring,
Come tell again the story old,
Of Christ, the risen King.

" Let children sing with happy hearts,
For Jesus loves their song,
They too may praise the risen Lord,
With all the joyful throng."

Something to Remember—Jesus is living now.
Something to Draw—Draw the open tomb.

Lesson II.

PETER CONFESSES THE CHRIST

April 10, 1904

Mark 8: 27-38. Commit vs. 34, 35. Compare Matt. 16: 13-28; Luke 9: 18-27. Read Mark 8: 1-26.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matt. 16: 16.

27 And Je'sus went i out, and his disciples, into the 2 towns of Cæ'sare'a Philipp'i; and 3 by the way he asked his disciples, saying unto them, 4 Whom do men say that I am?

28 And they 5 answered, John the Baptist: 6 but some 7 say, Eli'as; and others, One of the prophets.

29 And he 8 saith unto them, But 9 whom say ye that I am? 10 And Pe'ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things and be rejected 10 of the elders, and 10 of the chief priests, and 11 scribes, and be killed, and after three days rise again.

32 And he spake 12 that saying openly. And Pe'ter took him, and began to rebuke him.

33 But 13 when he had turned about and 14 looked on his disciples, 15 he rebuked Pe'ter, 16 saying, Get

Revised Version—1 forth; 2 villages; 3 in; 4 Who; 5 told him, saying; 6 and others, Elijah; but; 7 asked them; 8 Omit And; 9 by; 10 Omit of; 11 the; 12 the; 13 he turning about; 14 seeing his disciples; 15 Omit he; 16 and saith; 17 thine; 18 Omit that be; 19 he called unto him the multitude with his disciples, and said; 20 If any man would; 21 would; 22 and; 23 Omit the same; 24 doth; 25 to gain; 26 forfeit his life; 27 For what should; 28 life; 29 For whosoever shall; 30 the Son of man also shall be ashamed of him.

DAILY READINGS

M.—Peter confesses Christ, Mark 8: 27-38. T.—Another confession, John 6: 59-69. W.—Confessing the Lord, Isa. 44: 1-8. Th.—Belief and confession, Rom. 10: 1-11. F.—Not ashamed, 2 Tim. 1: 1-12. S.—Reward and confession, Luke 12: 1-12. S.—Blessing for Peter, Matt. 16: 13-20.

Shorter Catechism—*Ques. 17. Into what estate*

thee behind me, *So'tan*: for thou 17 savourest not the things 18 that be of God, but the things 18 that be of men.

34 And 19 when he had called the people unto him with his disciples also, he said unto them, 20 Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

21 but whosoever shall lose his life for my sake and the gospel's, 22 the same shall save it.

35 For what 23 shall it profit a man, 24 if he shall gain the whole world, and 25 lose his own soul?

37 Or what shall a man give in exchange for his 37 soul?

38 29 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; 30 of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

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EXPOSITION

Time and Place—Autumn of 29 A.D.; Cæsarea Philippi, a city at the foot of Mount Hermon at the main source of the Jordan.

Connecting Links—During the interval between the Lessons comes the feeding of the 4,000; some further attempt on the part of the Pharisees and Sadducees to entrap Jesus; and the healing of a blind man, ch. 8: 1-26; Matt. 15: 32 to 16: 12. But the opportunity for Galilee is past, and Jesus goes north beyond its borders, in order to devote His time to teaching His disciples.

I. A Great Confession, 27-29.

V. 27. *Went forth* (Rev. Ver.); that is, from Galilee: from Bethsaida, near the entrance of the Jordan into the Lake of Galilee, v. 22. They went northward up the Jordan valley, a distance of 25 or 30 miles. *Jesus . . . and his disciples*. The express naming of Jesus hints at something very important to be told, and the mention of the disciples indicates that it concerned them. *Villages* (Rev. Ver.) of *Cæsarea Philippi*; the villages near that city. (See Light from the East.) *He asked His disciples*; the first

time He had put this momentous question. He had taught them much about the kingdom of God and the work of the Messiah. They had been witnesses, too, with the people, of His wonderful works. He now seeks to know how far they had comprehended Him, and what impression He had made on the people. *Whom do men say?* The ordinary people, who knew Him less intimately than the disciples. *That I am*. Matthew (ch. 16: 13) inserts "the Son of man," the title given by Daniel to the glorious Messiah, Dan. 7: 13.

Vs. 28, 29. *John the Baptist*; Herod's opinion, Matt. 6: 14. *Elijah*; the expected forerunner of the Messiah, Mal. 4: 5; ch. 9: 11-13. *One of the prophets*. Compare Deut. 18: 15. Matt. ch. 16: 14 specifies Jeremiah. *But whom say ye?* Who should know better? *Peter*; evidently speaking for the twelve. *Thou art the Christ*; that is, the promised Messiah, the Anointed One, the divinely appointed Head of the Kingdom of God. "Messiah" is the Hebrew, and "Christ" the Greek for "anointed." Matthew adds, "the Son of the living God."

Jesus told Peter (Matt. 16:17) that his confession was a revelation from God. For its importance see 1 John 1:5.

II. A Great Prediction, 30, 31.

Vs. 30, 31. *That they should tell no man*; because the people would be encouraged in their crude hopes of an earthly king. Nor was the new faith deeply enough rooted yet in their hearts. It had still to endure the test of the announcement that Jesus was to suffer and die. *He began to teach them*. Before this they were unprepared for the thought that the glorious Messiah should undergo what to them was shame and defeat. *Must suffer*. See Isa. ch. 53; Luke 24:26. Where, is not indicated as in Matt. 16:21. *Be rejected*; another shock to the disciples' faith. Would not the official spiritual leaders of Israel know the Messiah? *Elders . . . chief priests . . . scribes*; that is, the Sanhedrim, or great Jewish council. *Be killed*. Matt. 20:19 says "be crucified," an accursed mode of death, Gal. 3:13. *Rise again*. The promise (little understood, John 20:11-18) of the resurrection is always connected with the death.

Vs. 32, 33. *Openly*; not by hints and veiled allusions, such as Mark 2:20. *Peter began to rebuke him*; find fault with Him. He reminds Jesus that He had just claimed to be the Messiah, and therefore could overcome His enemies. *Turned about*; so that Peter might get a full view of His face. *Looked on his disciples*. They, too, shared Peter's resistance to the cross. This must be put down at once. *Get thee behind me, Satan*. Through Peter, the temptation, overcome in the wilderness, was renewed, to become a Messiah without suffering. *Thou mindest not* (Rev. Ver.); "dost not side with." *The things . . . of God*. God's purpose is that the Messiah shall win His kingdom through death. *Things . . . of men*; the hope of the people for a glorious earthly kingdom for Messiah.

III. A Great Requirement, 34-38.

V. 34. *When He had called the multitude* (Rev. Ver.); who thronged Him even in that remote place. *Whosoever will* (Rev. Ver., "if any man would") *come after me*. The condition of discipleship is laid down. It

is no easy service, Luke 14:25-35. *Deny himself*; that is, "ignore self," giving up his own desire for ease, comfort or ambition. *Take up his cross*. As the condemned criminal had to carry his cross, so every true disciple must willingly take upon himself suffering, and even death, at the call of Jesus.

Vs. 35, 36. *For whosoever will* (wishes, or desires to) *save his life*; his natural life, with its desires for ease and pleasure. He might deny Christ, and so escape death, but thereby he would lose his real abiding life, which is eternal. *For my sake and the gospel's*; He may die for confessing Jesus and proclaiming the gospel, but he will save his real life, by winning the present and future blessedness of Christ's kingdom. *What shall it profit a man? What will he gain? Forfeit his life* (Rev. Ver.); the same word as in v. 35. Two kinds of life are contrasted, the natural life and the true life of the spirit. Eternal life is thus dependent on the use of natural life on earth.

Vs. 37, 38. *Give in exchange*. His life is irrevocable. Once lost, the whole world could not bring it back. *Ashamed*; and so refuse openly to follow Christ, and accept His gospel. *Adulterous*; unfaithful to God. *Shall be ashamed*. Compare Matt. 7:23. *In the glory of his Father*. Compare John 17:5. Jesus claims to be the final Judge of the world, a most pretentious assertion, if He were not divine. Read Matt. ch. 25.

Light from the East

CESAREA PHILIPPI—Was built by Philip the Tetrarch, in 3 B.C., on a famous old religious site, just under the southern spur of Hermon, and beside one of the main sources of the Jordan, where the worship of the Greek Pan had displaced an ancient shrine of Baal-gad, the god of good fortune. It is one of the most delightful spots in Palestine. The whole terrace on which the city stood is dotted with groves and tall poplars, large oaks and olive trees, with green glades and clumps of hawthorn, acacia and myrtle here and there, and many streams of water running down in pretty cascades on every hand. Below the west side of the castle hill the mountain terminates in a precipitous limestone cliff, at the bottom of

which is a large cave choked up with fallen rocks. Out of this the Eastern branch of the Jordan bursts in an abundant stream of beautiful clear water, sweeping down a rocky bed, scattering its spray over dense thickets of oleander and dashing away over a precipice into a dark ravine. The huge castle, the

ruins of which are well preserved, stood 1,000 feet above the city, on the summit of a ridge separated from the flank of Hermon by a deep gorge. The modern village of Baniyas, a survival of the ancient name Paneas, contains about fifty houses of poor Arabs.

APPLICATION

But some say, v. 28. Only the sightless eyeball or the color-blind retina could fail to respond to the glory of Hermon, glittering in the light of morning, or flushed with the crimson glow of eventide; for these beauties were discernible by the natural eye. Far different was it with the spiritual glory of "the only begotten of the Father, full of grace and truth." That was only visible to the eye of faith in the mind which God had illumined. Consequently, about Jesus there was great variety of opinion, and all guesses fell short of His true divine character. So to-day there are still in literature and among men different views of Him. To one He is the most faultless man, to another the sublime teacher, to another the highest embodiment of the human ideal. Only the eye of faith can read His true name Immanuel, "God with us."

Whom say ye? v. 29. On many questions a wide liberty of opinion may be allowed. With Copernicus, for example, we may believe if we choose that it is the earth that moves, while the sun is stationary; or with Ptolemy that the sun revolves about the earth. But our answer as to who Christ was, is vital. "Whosoever believeth that Jesus is the Christ is born of God." Do you believe this with your heart? Do you trust this divine Person, to whom you have said, with Peter, "Thou art the Christ"? Then you are saved, you have "overcome the world," you are an heir of all things. Many people are saved, who do not enter into the joy of their salvation. But the only way to be saved is by Peter's answer to this vital question; for God has revealed but one Saviour, and He is Jesus Christ.

Tell no man, v. 30. The book of Ecclesiastes (ch. 3:7) wisely says that there is "a

time to keep silence." Jesus felt that such a period had come in the history of His disciples. Doubtless

He feared that their worldly ambitions would pervert their noble confession to unspiritual ends. Let them proclaim that the Messiah had come, as they were so keen to do, and the people would have arisen *en masse* to crown Him king. Civil war would have ensued. Hatred and strife would have destroyed His sublime teaching on love, and He would have been prevented from saving the world by the only possible way—the Cross. Times there are now when silence would be wise. The boastful trumpeting of the results of revival work, or even of Decision Day, has stirred un-Christlike ambition and envy at times, and has destroyed that humility and self-surrender which are the absolute requisites of successful spiritual work. Better to "tell no man," than an unseemly glorying in statistics. Besides, are there not things which it is not lawful for a man to utter?

Peter . . . began to rebuke Him, v. 32. To what lengths will not the self-conceit from a little success lead a man! Peter, uplifted by his confession, now thinks himself wiser than his Lord. He will teach Christ. There are boys that know more than their parents; pupils that ridicule the ignorance of their teachers; tyros in science who are wiser than the Bible. But pride goeth before a fall. These court Christ's rebuke, "Get thee behind me, Satan."

Take up his cross, v. 34. The Moravians had an old device, of an ox standing between a plough on one side and an altar on the other, with the motto underneath, "Ready for labor or for sacrifice." So must the follower of Jesus be completely surrendered to his

Golden
Silence

The Eye
of Faith

The Only
Way

Wiser than
his Master

The Christian
a "Crucian"

Lord's will. He must be crucified unto the world. "A Christian," said Luther, "is a Crucian."

Ashamed of me, v. 38. When Gladstone was a young man, he rose and left a dinner table where a doubtful story had been told.

Proper Shame He was not ashamed of the purity of the Christ he followed.

Rather was he ashamed of the sins his Master condemned. Let our lives be such that Christ will not turn from us in shame on the great day!

When he cometh, v. 38. What a glad day that will be for all those who are humbly

trusting and faithfully serving their Lord. For has He not promised (Rev 3: 22) that they will sit with Him in His throne, their foes at last overcome? Theirs will be a

**A Hope to
Hearten**

share, in some glorious fashion, in His victory, and joy, and dominion. A hope, this, to cheer the discouraged, and hearten them to press on in the race, whose prize is thus in full view. This is the bright side of the shield. His own is the fault if the dark side, picturing the fate of the unfaithful, need be turned to any one of us. Jesus offers joy. Man makes his own misery.

TEACHING HINTS

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

For Bible Class Teachers

Have you ever tried to get the class to break up a lesson into parts or sections? Make the experiment with this one.

Help them to obtain a clear conception of the remoteness of Caesarea Philippi from the ordinary sphere of our Lord's labors. Why did our Lord not enter the town? Repeat the fact that our Lord is no longer habitually teaching in public; why? Perhaps you should suggest the importance of this incident by asking if a greater event in our Lord's ministry can be named than this confession. (The confession marks one chief stage in our Lord's career, and with it a second stage opens, marked by the direct announcement of His death.)

Take up the different answers given by the people to the question, who Jesus was, and weigh their significance. Observe, no one says the Messiah. Why not?

What now was the opinion of the disciples? "Thou art the Christ." What led Peter to make this acknowledgement? Why is it called so frequently "the great confession?" Why does it form an epoch in the history of the twelve? Why did our Lord attach such immense importance to these words? Because they prove that He had not lived fruitlessly; He had accomplished His purpose; His personal disciples were sure that, in spite of all appearances to the contrary, in spite of their own pre-

judices and prepossessions, He was the Christ.

Why were the disciples forbidden to say that Jesus was the Christ? Just because the crowd understood one thing by the term, and He another. They thought of a political, He of a religious, Messiah.

Why is the first explicit assertion of our Lord's death made after this confession? What is the relationship between the two facts? Not till the disciples were certain that Jesus was the Christ could He speak openly to them regarding His death. Try to get the class to understand the shock the disciples felt when our Lord spoke in this way. Go carefully over the various elements in the prediction of the death, asking for an explanation of each. Contrast this statement with what must have been in the minds of all the disciples, who thought of the Messiah as reigning, and not as dying. How natural, then, the language of Peter! Natural, but presumptuous and false! Hence the just severity of the rebuke. What is meant by Satan?

Proceed to show in this third part of the lesson the meaning of the "things of men." The lesson is given, not only to His disciples, but to others also who were waiting on His teaching. Self-denial is the law of the Christian life. What is it to take up the cross? Help the class to understand what these words meant for the Speaker, and what they mean for us. The cross must be taken up; why? Explain the paradox, "To save life is to lose it; and to lose it is

to save it." To gain the world and forfeit life is unspeakable folly. Get the class to furnish instances of the gain of the world, and show how this is folly. For by whom are they to be judged? On what is His sentence to turn?

For Teachers of the Boys and Girls

The lesson contains four surprises; these are full of instruction, warning and comfort.

1. *The First Surprise*—Our Lord's question about Himself. He had been so full of thought for others, it was strange that now He should be anxious to know what others thought about Him. "The people, what do they think?" is His first question. The scholars will readily give reasons for each one of the suppositions, which were all good enough in their way, but fell far short of the mark, just as many people now think much of Christ, but do not recognize all His glory or the reach of His work. "Whom say ye that I am?" Now He is bringing it home. What will the answer be? It is the most important question that can be asked of any one. Whom sayest thou? Peter struck to the very centre of truth in his reply. The teacher will make very sure that the scholars understand—the Christ, the Messiah, the Anointed (all words with the same meaning), the chosen promised Prince and Saviour: Jesus is He. No one can be a Christian who cannot say as Peter

said. Every one who can from his heart so say is a child of God, 1 John 5 : 1.

2. *The Second Surprise*—Christ's look into the future. What a sight! This great Christ of God suffering many things, rejected of the rulers of the nation of which He was the king, killed. How their very heads swam! It could not be; it could not be! They were so dazed by the mere thought that they seemed not even to hear His final word, "after three days rise again." Let us not be too hard on them! Which of us will not rather follow a conqueror than a sufferer? a fighter than one who submits?

3. *The Third Surprise*—Christ's rebuke of Peter. Peter must have been surprised when he found himself rebuking his Lord. His dismay had made him bold. (See Matt. 16 : 22.) But tenfold more surprised was he and they all, when the Master turned on His disciples with the awful words of v. 33; and this after the wonderful things He had said to Peter, Matt. 16 : 17. Two things amongst others we learn: that Jesus will spare, least of all, the faults of those whom He loves; that a wise man may at any time show himself a fool.

4. *The Fourth Surprise*—Christ's law of life. Verse 34 is a command; verse 35, a riddle that any Christian can explain; verses, 36, 37, a double question with a single answer; and verse 38, a warning which none can disregard and have eternal life.

ADDED HINTS AND HELPS

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

Lesson Outline

THE GREAT CONFESSION

- I. *The Circumstances of the Confession.*
 1. Jesus withdrawing from public teaching.
 2. Giving Himself to the instruction of the twelve.
 3. Current opinions regarding Him.
- II. *The Confession Itself.*
 1. The test question of Jesus.
 2. The answer of Peter for the twelve.
 3. The command of secrecy.
 4. The prophecy of the end.
 5. Peter's remonstrance.
 6. His Lord's rebuke.

III. *The Practical Bearings of the Confession.*

1. To belong to the Christ involves self-denial.
2. Bodily life should be sacrificed to spiritual.
3. The infinite value of the spiritual life.
4. The penalty of denial.

Lesson Points

Dark is the doom of those from whom Jesus departs. v. 27.

Our convictions concerning the Christ are colored by our character. v. 28.

The Christian creed is not a heap of guesses, but a chain of certainties. v. 28.

Silence is often more eloquent than speech. v. 30.

The rejected Christ is now the reigning Christ. v. 31.

Saints have sometimes done service for Satan. v. 33.

The cross is the price of the crown. v. 34.
Painful is the path, but precious the prize of the Christian life. v. 35.

Weal for wealth is bad bargaining. v. 36.
A heavenly home will richly repay the endurance of human hatred. v. 38.

From the Library

The journey of our Lord and His disciples was, in the first instance, a retreat from Jewish hostility to the neutrality of Gentile ground. But it became the occasion of His resolution to return to meet the Jews, and the death which lay ready for Him in their hate. From this farthest corner of the land Jesus set His face steadfastly to Jerusalem.—Professor George Adam Smith.

The confession at Cæsarea Philippi of Jesus as Messiah is far different from the earlier one in John 1:41. Then the disciples had hoped that Jesus would prove to be the Messiah of common expectation. Now He is the Son of the living God, the Son of man, the Head of a spiritual kingdom.—Professor R. A. Falconer.

While Peter is certainly the piece of rock (Matt. 16:18), the first stone laid on the great underlying foundation on which all the faithful build, and therefore is in a sense—the common, popular sense, in fact—the foundation stone, yet the foundation of all is the Bed-Rock, on which the first stone and all other stones are laid. . . The Bed-Rock is here, as elsewhere, God as revealed in His Son, and Peter is the first stone "well and truly laid" upon it.—J. Monro Gibson.

Christ's cross is the sweetest burden that I ever bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.—Rutherford.

Not many lives, but only one have we,

One, only one;

How sacred should that one life be,

That narrow span!

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.

—Bonar

True, life is sweet, and death is bitter; but eternal death is more bitter, and eternal life is more sweet.—Hooper.

Our Lord declared that whosoever is resolved to save his life—the life of wayward, isolated selfishness—he shall lose all its reality, the sap, the sweetness, and the glow of it. And whosoever is content to lose all this for the sake of the great cause, the cause of Jesus and His gospel, he shall save it.

—Chadwick

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Peter as the spokesman of the apostles.
2. Cross-bearing.

Prove from Scripture

That we should confess Christ.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where were the miracles of last Lesson wrought? Near what mountain is Cæsarea Philippi?

27-29 Whence did Jesus go to Cæsarea Philippi? Whom does Jesus question? What question does He ask first? What answer given? What was His second question? Who answered it? Meaning of "Christ"?

30-33 What charge did Jesus give? What did He say would happen to Himself? By what name does He call Himself? Who first used it? Who found fault with Him? His reply? To whom had He before spoken in this way? (Matt. 4:10.)

34, 35 What does Jesus require of all His followers? What is it to deny oneself? To take up one's cross? What happens to those who would rather sin than suffer? To those who would rather suffer than sin?

36-38 What is said of the value of the soul? How will Jesus come again?

Seniors and the Home Department—Give the events between the last Lesson and to-day's.

27-29 After whom was Cæsarea Philippi named? What did Jesus wish to know from His disciples? Why did He seek this information? Of whom is "the Son of man" a

title? What aspect of Christ's nature and work does it specially bring out? Why does Jesus emphasize the word "ye" in His second question? Show the importance of Peter's answer.

30-33 Why were the disciples forbidden to proclaim Jesus as the Messiah? What two predictions did Jesus make? Why was it necessary for Him to die? (1 Pet. 3:18.) What proofs of His resurrection? (1 Cor. 15:1-9.)

34-38 What must Jesus' followers be ready to do? What will be their reward? (Matt. 19:29.)

Seek-Further Questions—What words spoken to Peter that Matthew records, but not Mark? What promise does Jesus make to those who confess Him?

Answers to Seek-Further Questions—

(1) The healing of the nobleman's son, John 4:46-54. (2) Paul, 2 Tim. 1:11.

The Catechism

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

Ques. 8. *The result of the fall.* A twofold description is given in the Question of the "estate" or condition into which the fall brought mankind. It is: (1) An estate of sin; (2) An estate of misery.

Sin is viewed in the scriptures in at least two aspects. It is a burden of guilt. The sinner has broken the law of God, and lies

under the just sentence of the righteous Judge, Gal. 3:10. No member of the human race can offer the plea of innocence before His judgment seat, Rom. 3:23.

Then sin is regarded as an inward disease, weakening and corrupting the whole nature. Like leprosy, this disease is incurable, save by divine power. (See Rom. 7:1-24.)

The consequence of sin is death, Ezek. 18:20. This means separation from God, the only source of life and happiness. The effect of such separation is in the spiritual world what the loss of the sun's light is in the outward world.

The misery resulting from sin is manifested in every part of man's nature. Physical sufferings may be traced back ultimately to sin.

Then through sin the intellect has become darkened, so that man's knowledge of the highest things is dim, Rom. 1:21, 22. Hence salvation is the enlightenment of the understanding, Eph. 1:18.

The affections, too, have become debased, and find their objects in things entirely unworthy, 1 John 2:16. To be saved, therefore, is also to have the heart cleansed from evil, 1 John 1:9.

And the will has been weakened, so that men are the slaves of sin, Rom. 6:16, 17. Thus salvation, again, is giving a right direction to our choices, Phil. 1:10.

FOR TEACHERS OF THE LITTLE ONES

Introduction—"Well Fred," I said to a little fellow, whom I found one day sitting with his head resting on his hands, "what are you doing?" "Oh, I'm just thinking," was the

reply. Do you all know where your "thinker" is? What is it called? Little people do a good deal of thinking about persons and things. God means us each "to have a mind of our own." As we get bigger and learn about persons and things, God wants us to "make up our minds," what we think about them.

Lesson Subject—Jesus confessed as the promised Messiah.

Lesson—To-day we are going to see Jesus away up here, in northern Palestine (Map).



He has come back from Tyre and Sidon (Recall Lesson), and now He has taken His disciples away by themselves. He has spent over three years teaching and preaching and healing, and His work is nearly done now. You know the Jews had been expecting their Saviour, the Messiah, to come as a great king, and most of them would not believe that this was He, even when they saw His wonderful works and heard Him speak. He is now saying to His disciples, "Whom do men say that I am?" Tell the reply, v. 28.

Peter confesses Christ—Are there none that believe that Jesus is the promised One, the Messiah, the Son of God? Listen to Jesus' question, "Whom do ye say that I am?" It does not matter what others may think. The question for each disciple is, "What do you think of Jesus? Is He the Christ?" Jesus wants to be quite sure that He has some true disciples. Watch Him as He looks into their faces! Who replies? Peter, of course! He always was the "speaker" you remember. Listen to his reply! "Thou art the Christ." Peter does not say, "We think," but, "Thou art." There is no doubt about it. Those who have been living nearest to Jesus and who know Him best, are the

ones who are sure of it. It is those who kept away from Jesus and did not want to know Him, who thought He must be John or Elias, or some other prophet.

Jesus began to tell His disciples about His death that was coming near, and the resurrection that would follow.

What do We Think?—We know Jesus better now than any one knew Him then, for we have the story of His whole life (New Testament), and the story of what some of His disciples thought about Him. Jesus wants to know what each of us thinks of Him.

Golden Text—If we say in our heart, "Thou art the Christ," that is confessing Christ.

Loving Service—Jesus is the Son of God—our Saviour—our King. What can we do to show Him that we love Him? (Mention ways of serving Jesus.) Obey Him.

Hymn—Sing Hymn 532, Book of Praise (with gestures)—

"O, what can little hands do
To please the King of heaven?"

Something to Remember—I should

CONFESS
CHRIST

Something to Draw—Draw a heart. In it print JESUS IS THE SON OF GOD.

SUPERINTENDENT'S BLACKBOARD REVIEW

HEART'S DESIRE

CROWD PLENTY

A confession states what you consider the most important thing in life, your HEART'S DESIRE. A few Sabbaths ago we saw Jesus feed a CROWD of more than 5,000. They wanted to make Him king. But did they really care for Him? No,

HEART'S DESIRE
PETER JESUS
PHARISEES HONORS
CROWD PLENTY

they would have crowned anybody that could promise them an easy living and PLENTY to eat; that was their real heart's desire. Then PHARISEES and rulers came to investigate, and they would have confessed Him as Messiah if He had promised them high rank in His kingdom. They would have proclaimed anyone Messiah that could promise them HONORS. Now that the crowds and the rulers have turned against Him, Jesus asks the disciples for their creed, and PETER answers. Peter says their heart's desire is JESUS. (ERASE PHARISEES, CROWD, HONORS, PLENTY.) Can you say, with Peter, My heart's desire (erase PETER) Is Jesus? Is your confession,

MY
HEART'S DESIRE
IS JESUS
THE CHRIST

Thou art THE CHRIST? What does "Christ" mean? Yes, "anointed." Jesus cannot be your heart's desire, unless you take Him as your anointed King, the supreme ruler of your heart.

Lesson III.

JESUS TRANSFIGURED

April 17, 1904

Mark 9: 2-13. Commit vs. 2-4. Compare Matt. 17: 1-13; Luke 9: 28-36; 2 Pet. 1: 16-21.

GOLDEN TEXT—A voice came out of the clouds, saying, **This is my beloved Son: hear him.**—Mark 9: 7.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can whiten them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Revised Version—1 bringeth; 2 garments; 3 glittering; 4 Omit as snow; 5 whiten; 6 Elijah; 7 answereth; 8 Rabbi; 9 answer; 10 become; 11 came a cloud overshadowing them; 12 there came a voice out of the cloud. This; 13 hear ye; 14 looking round about; 15 one; 16 were coming; 17 save when; 18 should have risen again; 19 the; 20 Omit with themselves; 21 among themselves; 22 again; 23 The scribes say that Elijah must first come; 24 said unto them; 25 Elijah indeed; 26 is it; 27 should; 28 Elijah is come; 29 also; 30 even.

DAILY READINGS

M.—Jesus transfigured, Mark 9: 2-13. T.—A voice from heaven, John 12: 28-35. W.—Testimony at baptism, Luke 3: 15-22. Th.—Peter's testimony, 2 Pet. 1: 12-21. F.—Transfigured in prayer, Luke 9: 28-36. S.—Glory of Christ, Heb. 1: 8.—The greater glory, Rev. 1: 8-18.

Shorter Catechism—Ques. 18. *Wherein consists the sinfulness of that estate wherunto man fell?* A. The sinfulness of that estate wherunto man fell consists in the guilt of Adam's first sin, the want of original

righteousness, and the corruption of the whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

LESSON PLAN

I. The Vision, 2, 3.

II. The Visitors, 4-6.

III. The Voice, 7, 8.

IV. The Discussion, 9-13.

Lesson Hymns—Book of Praise, 90: 358; 92 (Ps. Sel.); 90: 96 (from Primary Quarterly); 91.

EXPOSITION

Time and Place—Autumn of 29 A.D.; about a week after last Lesson; the place a spur of Mount Hermon.

Connecting Links—Gradually Jesus unfolds to the Twelve the truth about His death. He speaks, too, of His coming again in power (v. 1) to reward every faithful disciple. One purpose of the transfiguration was to teach the disciples that His kingdom was a supernatural, not an earthly one.

I. The Vision, 2, 3.

V. 2. *After six days*; that is, after the conversation of ch. 8: 31 to 9: 1. Luke says "about an eight days," either speaking roundly, or counting the day from which and the day to which the reckoning was made. The transfiguration is a reward for Peter's confession, and a revelation of the truth of Christ's claim to be the Messiah (see also Connecting Links). *Jesus taketh with him*; a definite purpose. Is it not probable that His Father had intimated to Him that He would thus glorify Him? *Peter, and James, and John*; the three who were closest to

their Master in understanding and sympathy. For other occasions when the same three were chosen, see ch. 5: 37; Matt. 26: 37. *An high mountain*; a spur of Hermon called by the Sidonians Sirion (breast-plate), from the glittering of its rounded, snow-covered top in the sun's rays. (See Light from the East.) *Was transfigured*. "His appearance underwent a change." (Weymouth's Modern Speech New Testament.) Luke adds that it happened while He was praying. He prays for help to endure His Father's will even unto death. The transfiguration is the answer to His prayer.

V. 3. *His garments became glittering* (Rev. Ver.). The Greek word is used of bright brass, a flashing sword, and shields on which the sun is shining. Fuller; one whose trade was to clean linen clothes, giving them a peculiar whiteness by means of fuller's earth, 2 Kgs. 18: 17; Isa. 7: 3; Mal. 3: 2.

II. The Visitors, 4-6.

V. 4. *There appeared*; partly at least, for the benefit of the disciples. This was an

actual appearance of Moses and Elijah in their glorified bodies. One had not died (2 Kgs. 2: 11), and God had snatched the body of the other from the power of death, Deut. 34: 6; Jude 9. In the case of both the grave had been vanquished. *Elias*; Elijah, the greatest of the Old Testament prophets. *Moses*; the great law-giver. They represented "The Law" and "The Prophets," the two divisions of the Old Testament. *Talking with Jesus*. The teaching of Jesus agreed with theirs (see John 5: 45-47). The talk was about His approaching death, Luke 9: 31. The death of the Messiah, instead of being a shame, was a theme of heavenly conversation. What greater theme?

Vs. 5, 6. *Peter answered*; with his usual impulsiveness. *It is good for us to be here*; in company so wonderful, and in a place of security for Jesus, in contrast with Jerusalem where He had said He was to suffer. *Tabernacles*; temporary tents, made out of the foliage of the mountain side, such as the Israelites dwelt in during the Feast of Tabernacles. *He wist* (knew) *not*. The gospel of Mark is drawn from reminiscences of Peter, and Peter is not ashamed to acknowledge his folly. *Sore afraid*; dazed with terror. So fear fell on Moses at Horeb (Heb. 12: 21); Isaiah in the temple (Isa. 6: 5); and John on Patmos, Rev. 1: 17.

III. The Voice, 7, 8.

Vs. 7, 8. *There came a cloud overshadowing* (Rev. Ver.); a cloud of light, Matt. 17: 5. *A voice*; as at the baptism (ch. 1: 11), and in the temple court (John 12: 28), heard often in the Old Testament in divine revelations to men. *My beloved Son*. Matthew adds, as in the accounts of the baptism, "in whom I am well pleased." (Compare 2 Pet. 1: 17.) *Hear him*; His words outweigh even those of Moses and Elijah. He is the living Word, John 1: 1. *Had looked round about*. Matthew says that the disciples fell to the ground and Jesus came and touched them. *Jesus only*. The visitors had vanished in the cloud. Jesus remains the eternal Son, whose voice reveals the Father's will.

IV. The Discussion, 9, 10.

Vs. 9, 10. *Tell no man*; for fear of starting all sorts of wrong ideas and hopes about the

Messiah: a wish strictly complied with, Luke 9: 36. *Were risen* (Rev. Ver., "should have risen"). Only in the light of the resurrection would such a vision be understood. *They kept* (held fast in their memory) *that saying*; about His resurrection. *Questioning . . . what the rising from the dead should mean*; puzzled, not about the resurrection of the dead in general, in which they believed, but the resurrection of the Messiah. For that implied His death, the thought of which they still resisted.

Vs. 11-13. *That Elias must first come*? an expectation based on Mal. 3: 1; 4: 5, 6. They had just seen Elijah, but he had stayed only for a moment. Must not the scribes be wrong in their teaching? *Elias verily cometh first*. So far, the scribes are right, but *Elias is indeed come*, in the person of John the Baptist (Matt. 11: 10; 17: 3), and has done his work of "restoring all things," working a moral reformation. *Listed*; lusted, desired. *Written of Him*; the Messiah. See Isa. ch. 53. The prophecy about Elijah's coming has been fulfilled. Why should they hesitate to accept the prophecy also found in the Old Testament scriptures regarding the Messiah's sufferings?

Light from the East

MOUNTAIN—From the fourth century, tradition has fixed the scene of the Transfiguration on Tabor, a beautiful dome-shaped mountain rising by itself about six miles east of Nazareth. It is covered to the very top with grass and flowers, and is the most graceful of all the mountains of Palestine. But it is almost certain that it is not the place, because there was then a town on the summit, whose fortifications had been strengthened less than thirty years previously. Besides, shortly before the Transfiguration Jesus was in Caesarea Philippi, and was keeping away from Galilee for several reasons. From Mark's account we learn that He passed as privately as possible through Galilee, from the place of the Transfiguration to Capernaum, and then on to Jerusalem. It seems incredible that under the circumstances He should have come fifty miles down through the whole of Galilee to Tabor in six days, and then gone

back nearly twenty miles to Capernaum, and returned immediately over the same route to Jerusalem. But if He was coming from the north and touching at Capernaum

on the way, His course is plain. We must therefore look for the "high mountain" on one of the wooded peaks of Hermon not far from Caesarea.

APPLICATION

Apart by themselves, v. 2. The dark shadows of night which lay across the ravines of Mount Hermon would have remained undisturbed, and its rocky caverns would never have echoed to a supernatural voice, had Jesus not sought to brace Himself in prayer to face the coming horrors of the crucifixion. But "as He prayed, the fashion of His countenance was altered." So many a humble abode in the depths of the lonely forest, with its sparse furniture, many a naked garret with bare, unadorned walls, many a modest country church with unpainted benches, has become a veritable Mount of Transfiguration, for there the eye of faith has looked on God, and there in the face of sore trials the heart has surrendered itself bravely to do or suffer the divine will. There is no other pathway to the Mount than to come apart with God.

He was transfigured, v. 2. Why? Visions precede tasks. The significance of the scene on the mount has been skillfully expressed in an old mosaic in Ravenna. In the centre is a radiant cross; around it a sea of blue with golden stars, which represent the promises of God, in the midst of it the face of Christ, then, from a cloud near by, God's hand points to the cross. The transfiguration prepared its witnesses for the crucifixion. Thus does God ever point from the cloud that overshadows our moments of blessed communion, to some duty, some responsibility, or some work for the good of men.

His raiment became shining, v. 3. These verses (3 and 4) are a window into heaven.

They give a glimpse of what we shall be, if we love Jesus; for "we shall be like Him." The transformation of the Christian into His image, begun and carried on here, will then be brought to a blessed completion.

"What radiancy of glory,
What light beyond compare!"

Elias with Moses, v. 4. No introduction seemingly was needed. These great visitors from the spirit world, the one the representative of the prophets, the other of the law, were instinctively discerned by the three disciples.

It would seem a legitimate inference, that in like manner we shall discern our loved ones at a glance in that cloudless world, where we shall be lifted above the slow conditions of the senses for our knowledge.

It is good . . . to be here, v. 5. Oftentimes, when it is thick and stormy in the valley below, the sunlight is falling in unstinted splendor on the mountain top;

A Soul Tonic and the climber has observed a bird to emerge from the rolling clouds beneath, bathe itself for a moment in that sunlight and plunge again into the gloomy mists. Thus Peter felt how good it was to breathe, if even for a brief space, the air of heaven. There is no tonic for the spirit like it. Our doubts are dissolved, our anxieties relieved, our passions subdued, our hearts pervaded with peace by these visits to the mount.

Three tabernacles, v. 5. Peter would be selfishly content with a "three-tent" heaven. He forgot about the other disciples. He

A "Three-Tent" Heaven never thought of the great seething masses of humanity in their sin, shame, sorrow, and degradation. It does not do to be content with the salvation of one's own soul. We may not rest while there is one sheep wandering from the fold.

Hear him, v. 7. This is the supreme one of all God's commands. But how can we hear Christ, now that He has gone from us into glory? We hear His voice still as fresh as ever in the page of holy scripture, through the whisperings of His Spirit, in the call for succor on behalf of the poor, the sick, the unfortunate. But it is only the willing ear and the surrendered heart that can really understand His teaching. From every teacher

The Path
to the Mount

No Introduction
Needed

Visions
and Tasks

A "Three-Tent" Heaven

Hear Whom?
Who?

who would lead us away from Him we should turn resolutely aside. To every true messenger pointing us to Him we should

listen as to Himself. All saving instruction centres in Him. Towards Him all lines of truth converge. He is the Truth.

TEACHING HINTS

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

For Bible Class Teachers

The transfiguration appeals to every scholar, so that the teacher can almost take for granted the interest of the class in the Lesson. Get one or two to describe the event, as they conceive it. Correct their errors. See that they take note of the time, six days after the confession at Caesarea Philippi: of the persons Peter, James, and John; why were these three alone chosen? of the place; of the transformation itself.

Why did the transfiguration take place? What end did it serve? What benefit would Jesus derive from the transfiguration? Bid the scholars read or quote expressions fitted to encourage our Lord in view of His death. Endeavor at this point to establish the connection indicated by the words "six days", between the first open announcement of the death and the transfiguration. Attempt to make the class realize the talk about the death of Jesus between Moses and Elijah and Himself. Did Peter need to speak? What did he mean, if he knew his own meaning?

Depict the excitement and apprehension of the three when the cloud appeared. Take the two utterances of the divine voice, and show how they serve to encourage our Lord, and to instruct the disciples. For the transfiguration was in the interests of the disciples, as well as those of our Lord. The death of Jesus at Jerusalem was the one theme on which Moses and Elijah spoke. What a rebuke to their unbelief! How little did they understand the purposes of God! The Messiah was to die. For Messiah He was. Their faith in His Messiahship was confirmed by this glimpse of His glory.

The second part of the lesson opens with the charge of secrecy till Jesus had risen from the dead. Observe that the disciples do not understand our Lord's meaning about His rising again. The words seem plain and unequivocal. But they debated with

one another the sense of the words "rising from the dead."

The transition to the question about Elijah is obscure. It is possibly this. They had just seen Elijah. Was this the manifestation of which the scribes spoke? Surely not. Was he then to come again? Our Lord's answer throws light on the fulfilment of prophecy. The Baptist was the Elijah who was to come. His fate they knew, how unlike the view of Elijah entertained by the people! So with Himself. Dwell then on the general truth, that our Lord saw His sufferings and death in the Old Testament. He created the doctrine of a suffering Messiah, by His teaching and destiny. There was no doctrine of a suffering Messiah in the Judaism of our Lord's time.

For Teachers of the Boys and Girls

The lesson has three marvellous things,—the vision, the visitors, the heavenly voice; and the greatest of these is the voice, as we shall see.

I. THE VISION. It came at an unexpected time. Recall from last lesson our Lord's foretelling of His sufferings and death. The sadness of it all took such hold of the disciples that they allowed such words as v. 1 of this chapter to go unheeded. But their eyes were to be opened. Pick out the points in v. 2. "After six days"—from the prophecy of His death; "Peter, and James, and John"; "a high mountain"; "apart"; "as He prayed" (Luke 9:29); "HE WAS TRANSFIGURED"—Rev. 1:13-15 will help with v. 3 to make the picture vivid. Note that the glory was from within, "*He* was transfigured," and so His garments shone. The man of Nazareth was "very God, of very God," His glory hidden meantime by the body of flesh. He was then what He was before He came and is now.

II. THE VISITORS. Only two in number, but the two greatest saints of God from the Old Testament times, Moses, the great law-giver; Elijah, the great prophet. The Law

and the Prophets—all that had gone before—thus bear testimony to Christ. Of what do they talk, these three? Could there have been any but one subject? Luke 9:31 gives the theme. That "decease" was to redeem the world, and open heaven to all believers. Do we wonder that the disciples were "sore afraid"? What man is there who does not tremble at the least glimpse of the unseen! Or that Peter wished to pro-

long the rapture? So should we also have wished.

III. THE VOICE. "Three tabernacles?"—"No," cries the voice from out the shining cloud. "There is but One Lord and Master; this is He, My beloved SON: HEAR HIM." Seek to lead every scholar to single out this same Lord Jesus, from all things and all persons in the world, as his only Saviour and King worthy of all love and loyalty.

ADDED HINTS AND HELPS

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

Lesson Outline

THE TRANSFIGURATION AND AFTER

I. On the Mountain

1. The time—soon after Peter's confession.
2. The chosen three.
3. The errand, Luke 9:28.
4. The wondrous transformation.
5. The visitors from heaven.
6. The effect on the disciples.
7. The bright, overshadowing cloud.
8. The voice from the cloud.
9. The visitors depart, Jesus remains.

II. On the Way Down.

1. The command to secrecy.
2. The disciples' perplexity.
3. The problem about Elijah.
4. Our Lord's solution.
5. The suffering Messiah in the Old Testament.

Lesson Points

Quiet is the key to conquest. v. 2.

Transformation is the result of consecration. v. 2.

The call of duty is as sacred as the summons to devotion. v. 5.

Human virtue is the response to the voice from heaven. v. 7.

God has sent into the world many servants, but only one Saviour. v. 8.

Many puzzles are made plain in the radiance of the resurrection. v. 9.

Some questions time alone can answer. v. 10.

An appeal always lies from the scribes to the Saviour. v. 11.

Prejudice often prevents our perceiving the purpose of God. v. 12.

Christ rarely spoke of Himself as the Son of God, but Son of Man was the title that He oftenest gave Himself. In this favorite name we cannot fail to trace His deep sense of oneness with mankind, and His full purpose to cast in His lot with His human brethren. After His exaltation, His disciples thought of Him more and more as the Son of God.—Prof. W. N. Clarke.

So they saw Moses, so they saw the prophets, that they might understand them speaking about Christ. . . . Not to abide in the law and the prophets, but that by the law and the prophets they might attain unto Christ.—Jerome.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Gospel mountains and what happened on them.
2. "Hear Him," v. 7.

Prove from Scripture

That Jesus foretold His resurrection.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—How long after the last lesson, was the transfiguration? About what had Jesus been speaking?

2, 3 Which disciples did Jesus take with Him? On what other occasion did these same disciples accompany Him? What change took place in Jesus' appearance?

4-6 What visitors talked with Jesus? What were they like? What did Peter propose? Why did he propose this?

7-10 Whom did the cloud overshadow?

What was its appearance? What words did they hear? What command did they receive?

11-13 To what prophecy did the disciples refer? How was it fulfilled? Which prophet foretold the sufferings of the Saviour?

Seniors and the Home Department—On what mountain did the transfiguration occur? What was it intended to show?

2, 3 For what purpose did Jesus ascend the mountain? Mention instances of His spending the night in prayer? (Matt. 14 : 25; Luke 6 : 12). How does Matthew describe the change in Jesus' garments? Mark? Luke?

4-8 How had Moses gone from the world? Elijah? What did their appearance now show? Where does Peter refer to the transfiguration? (2 Peter 1 : 17.)

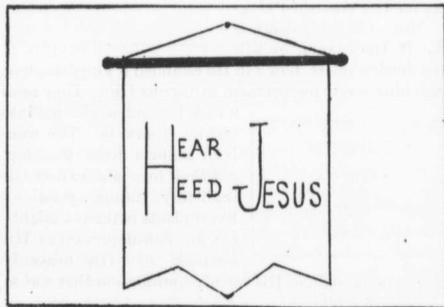
9-13 Why were the disciples commanded to be silent about the transfiguration? About what were they perplexed? How does Jesus meet their difficulty? Mention other references of Jesus to His sufferings. (Luke 9 : 22 ; 24 : 46.)

Seek-Further Questions—Describe the death and burial of Moses. Who was the successor of Elijah? What did he receive from that prophet?

Answers to Seek-Further Questions—(1) Matt. 16 : 18, 19. (2) That He will confess them before His Father, Matt. 10 : 32.

FOR TEACHERS OF THE LITTLE ONES

Introduction—"Oh! see that beautiful building!" said a little lad one night, passing a large factory. What made it look beautiful? The light inside, shining through its many windows.



The Catechism

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

Ques. 18. *In what human sinfulness consists.* The sinfulness of man's estate has four elements :

1. *The guilt of Adam's first sin.* The Question does not teach that we have actually committed this sin. It does say that we are held accountable for it. The reason is that Adam was our representative. (See Ques. 16.) The matter may be put in this way. Certain penalties were inflicted on Adam for his first transgression. Every descendant of his, as a matter of fact, shares these penalties. Why? The Question explains that they are being held accountable for the first sin.

2. *The want of original righteousness.* This is the righteousness in which man was created. Adam lost it, and none of his descendants have ever possessed it.

3. *The corruption of his whole nature.* By this is meant that the evil effects of sin have spread to every part of the nature—mind, affections, will, Ps. 14 : 3; Isa. 1 : 5; Matt. 13 : 33-37. The corruption of the nature is called "original sin," because it comes with birth, and lies at the origin of our conduct.

4. *Actual transgressions.* "Sin in the definite form of a sinful thought, a sinful word, or a sinful deed."

Do you know, we each have something inside our body which shines out through our faces—our spirit. If we have a good spirit, it will make our faces bright and beautiful. If we have a cross spirit, or a proud spirit, it will show itself through our faces. A little friend of mine used to say, "My grandma has a light shining behind her face all the time." His grandma had such a sweet, peaceful spirit that it fairly shone through her face.

Remember that goodness always shines through our faces.

Lesson Subject—Jesus declared to be the Son of God.

Lesson—Do you remember where Jesus and His disciples were, and what they were talking about in the story last Sunday (Recall)? Six days passed in which we do not hear of Jesus. He was getting ready for His greatest work, the dying on the cross and the rising again from the dead. Then He called the disciples who were His nearest friends, Peter, James, and John, and took them to a high mountain.

The Transfiguration—Tell very simply the wonderful story of the transfiguration. Jesus' heavenly Spirit and glory shone out all over Him, so that His garments became pure and shining white like snow. Tell of those greatest men of olden times appearing as attendants upon Jesus, showing that He was greatest of all. Then a cloud covers them. Then the voice.

Golden Text—Repeat. Can you remember another time that we heard the voice saying almost the same words—"Hear Him"? All others are less than He is! No other teacher can compare with Him! Tell the rest of the story. Was it not kind of God to show the disciples the glory of Jesus, so that

they would really know Him to be the Son of God? They were to see Him suffer so much, perhaps they might have doubted, might not have remained faithful. Jesus had never before appeared but as a man, and His disciples might have become discouraged at His death. But now! What a wonderful story they have to tell the other disciples! Ah, listen to Jesus, "Tell no man, etc.", v. 9. It would be too wonderful for people to believe. They would think the disciples had been dreaming, but after the resurrection wonder, they would quite believe it. Remembering what they had seen on the mountain-top, would make very real to the disciples the heaven into which Jesus went after He had risen.

A Change in Us—

"Speak a shade more kindly
Than you've ever done before;
Pray a little oftener,
Love a little more.

Cling a little closer to the Saviour's love:
Life below shall liker grow
To the life above."

Something to Remember—I should hear and obey Jesus.

Something to Draw—Draw a banner. Print

HEAR } JESUS
HEED }

SUPERINTENDENT'S BLACKBOARD REVIEW

DEATH
is
DEFEAT

The disciples had on several occasions been much disturbed by Jesus' teaching that He must die. They thought His DEATH would mean destruction and DEFEAT for His cherished kingdom. Most of us think death is defeat. If He cannot, or will

DEATH
DEFEATED

not, escape the murderous hate of the Jewish rulers, how can He establish a kingdom, how can He be the Messiah? This new teaching sorely tempts them to distrust Him. They need to be strengthened, they need eternity, a hint of death-deferred vision and the voice. They must expect His death, victory. How are these con-
The vision does not explain, conviction that His death GLORY. This supernatural glory prepares and strengthens them for the thought of His earthly humiliation that was so hard for them to bear.

HIS DEATH
CANNOT
DEFEAT
HIS GLORY

He establish a kingdom, how can He establish a kingdom, how can He be the Messiah? This new teaching sorely tempts them to distrust Him. They need to be strengthened, they need eternity, a hint of death-deferred vision and the voice. They must expect His death, victory. How are these con-
The vision does not explain, conviction that His death GLORY. This supernatural glory prepares and strengthens them for the thought of His earthly humiliation that was so hard for them to bear.

Lesson IV.

THE MISSION OF THE SEVENTY

April 24, 1904

Luke 10 : 1-16. Study vs. 1-24. Commit vs. 1, 2. Read Mark 9 : 14-50 ; John 7 : 1 to 10 : 21.

GOLDEN TEXT—Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. —Luke 10 : 2.

1 After these things the Lord appointed ³ other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 ⁴ Therefore said he unto them, The harvest ⁵ truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he ⁶ would send forth labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs among wolves.

4 Carry ⁸ neither purse, nor scrip, nor shoes ; and salute no man ⁹ by the way.

5 And into whatsoever house ye ¹⁰ enter, first say, Peace be to this house.

6 And if ¹¹ the house of peace be there, your peace shall rest upon ¹² it ; if not, it shall turn to you again.

7 And in ¹³ the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9 And heal the sick that are therein, and say unto

Revised Version—1 Now after : ² seventy others ; ³ was about to come ; ⁴ And he said ; ⁵ is plenteous ; ⁶ *Omit* would ; ⁷ in the midst of ; ⁸ no purse, no wallet, no shoes ; ⁹ on ; ¹⁰ shall enter ; ¹¹ a ; ¹² him ; but if not ; ¹³ that ; ¹⁴ shall ; ¹⁵ *Omit* your ways ; ¹⁶ thereof ; ¹⁷ *Omit* but ; ¹⁸ from ; ¹⁹ that cleaveth to our feet ; ²⁰ howbeit ; ²¹ know this ; ²² *Omit* unto you ; ²³ *Omit* But ; ²⁴ were done ; ²⁵ would have repented long ago ; ²⁶ Howbeit ; ²⁷ in the judgment ; ²⁸ shalt thou be exalted unto heaven ? thou shalt be thrust down into Hades ; ²⁹ rejecteth.

DAILY READINGS

M.—The mission of the seventy, Luke 10 : 1-16. T.—Return of the mission, Luke 10 : 17-24. W.—Mission of the apostles, Matt. 10 : 5-15. Th.—The harvest, John 4 : 31-38. F.—Labourers needed, Matt. 9 : 32-38. S.—God's messenger, Jer. 1 : 7-19. S.—Who will go ? Isa. 6 : 1-8.

Shorter Catechism—*Ques.* 19.—*What is the misery of that estate wherinto man fell ?* A. All mankind

them. The kingdom of God is come nigh unto you.

10 But into whatsoever city ye ¹⁴ enter, and they receive you not, go ¹⁵ your ways cut into the streets ¹⁶ of the same, and say :

11 Even the ¹⁷ very dust of your city, ¹⁸ which cleaveth on us, we do wipe off against you : ¹⁹ notwithstanding be ye sure of this, that the kingdom of God is come nigh ²¹ unto you.

12 ²² But I say unto you, ²³ that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chora^zin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which ²⁴ have been done in you, they ²⁵ had had a great while ago repented, sitting in sackcloth and ashes.

14 ²⁶ But it shall be more tolerable for Tyre and Sidon ²⁷ at the judgment than for you.

15 And thou, Capernaum, ²⁸ which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me ; and he that ²⁹ despiseth you ³⁰ despiseth me ; and he that ³¹ despiseth me ³² despiseth him that sent me.

by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

LESSON PLAN

I. The Seventy Appointed, 1, 2.

II. The Seventy Instructed, 3-12.

III. The Authority of the Seventy, 13-16.

Lesson Hymn—Book of Praise, 454 ; 447 ; 62 (Fa. Sel.) ; 452 (from Primary Quarterly) ; 455.

EXPOSITION

Time and Place—Nov.-Dec., 29 A.D. ; Perrea, a region east of the Jordan.

Connecting Links—Our Lord had taken His final departure from Galilee, and had " stedfastly set His face to go to Jerusalem," Luke 9 : 51. (See also Matt. 19 : 1 ; Mark 10 : 1.) The starting-point of the journey, which occupied some weeks, was Capernaum, and the route lay chiefly in Perrea. The most marked event was the sending forth of the seventy.

I. The Seventy Appointed, 1, 2.

V. 1. *After these things* ; the incidents of ch. 9 : 46-62. Note the purpose of Jesus, ch. 9 : 51, 62. *Appointed* ; a public, official appointment. *Other seventy also* ; besides the twelve apostles previously sent forth, Matt. 10 : 1 ; Mark 6 : 7 ; ch. 9 : 1, 2. The twelve had been sent to Jews only, Matt. 10 : 5, 6. Now the Gentiles are to be included, and Jesus needs more helpers. The number seventy corresponds with the seventy elders

appointed by Moses (Num. 11 : 16), and the seventy members of the Sanhedrim. It was probably suggested here by the Jewish tradition that the nations of the earth numbered seventy. *Two and two* ; for companionship and mutual support. (Compare Mark 6 : 7 ; ch. 7 : 19 ; Acts 13 : 2 ; 15 : 39 ; 15 : 40.) *Before his face* ; as heralds to proclaim the coming of the Master. *Every city and place*. Our Lord's plan was large, and His time short, His death being near at hand.

V. 2. *And he said* ; as to the twelve, Matt. 9 : 37, 38. *The harvest* ; of souls. It is implied that the people are ready to receive the gospel with sympathy. Jesus was always hopeful of men. *The labourers are few*. The same cry goes up from every mission field to-day. But let us not be discouraged. Jesus Himself faced the same difficulty. *Pray ye therefore*. Our dependence is on the Holy Spirit sent in answer to prayer. *The Lord of the harvest*. The harvest is His. *Send forth* ; literally " thrust out," so great

is the need and so unwilling often are men to go (see Jer. 1 : 6-9).

II. The Seventy Instructed, 3-12.

Vs. 3-6. *Behold*. I am responsible for your going, therefore I will protect you. *Lambs among wolves*. They will have to face the growing hatred of the Jews to Jesus and His followers. Their weapons are to be gentleness and love. *Scrip*; a bag made of leather for provisions or extra clothing. *Shoes*; for use in the house, lighter and softer than sandals worn in walking. "The whole charge means, 'Take with you none of the things which travellers commonly regard as indispensable. Your wants will be supplied.'" (Plummer.) *Salute no man by the way*. Eastern greetings were very formal and prolonged and would waste much time. *First say*; "speech on the things of the kingdom to be prepared for by courteous, kindly salutations." (Bruce.) *Peace be to this house*; an Eastern salutation comprehending all blessing and welfare. *A son of peace* (Rev. Ver.); "lover of peace" (Weymouth), a man of peaceful heart. *It shall turn to you again*. "It will come back with a blessing to the man who uttered it." (Bruce.)

Vs. 7-9. *In the same house remain*. Do not fear to wear out your welcome. You become one of the family. *The labourer is worthy of his hire*. Compare 1 Cor. 9 : 9, 11 ; 1 Tim. 5 : 18. *Go not from house to house*. Time must not be wasted. *Whatever city*. Cities are to be treated in the same way as households. *Eat such things as are set before you*; "be contented with your fare." *Heal the sick*. So says Luke the physician. (See vs. 17-20.) *Kingdom of God*. Healing is only a sign of something better, which Jesus will bring when He comes.

Vs. 10-12. *Go your ways out into the streets*; the first rule for treating rejectors—withdraw from them. *We do wipe off against you*; the second rule—bear testimony against them, disclaiming all responsibility for their guilt and doom. *The kingdom of God is come nigh*; the third rule—point out the splendid opportunity lost by impenitence, to be regained by repentance. *More tolerable . . . for Sodom*. So abandoned to wickedness was Sodom that not ten righteous persons could be

found within its walls, Gen. 18 : 16-29 ; but because Sodom had not the privileges of those cities, its punishment would be less severe. (See ch. 12 : 47, 48.) *That day*; the day of judgment, v. 14.

III. The Authority of the Seventy, 13-16.

Vs. 13-16. *Chorazin . . . Bethsaida*. See Light from the East, and compare Matt. 11 : 21. *Tyre and Sidon*; denounced by the prophets for their wickedness and hostility to Israel. *Sackcloth and ashes*; outward signs of deepest grief, Ps. 30 : 11 ; Jonah 3 : 5, 6. Sackcloth was made of the hair of goats and other animals. It was used for clothing, and sacks were also made of it, Gen. 42 : 25 ; Josh. 9 : 4. *Capernaum*; the chief centre of our Lord's ministry in Galilee. *Shall thou be exalted?* (Rev. Ver.). It should, with its opportunities, have been high in the kingdom of God. *Thrust down to hell* (Rev. Ver., "Hades"), kingdom of the dead—completely destroyed. To reject Christ's messenger is to reject Himself, and to reject Him is to reject God, v. 16.

Light from the East

CHORAZIN—Was situated at the north end of the Sea of Galilee, not far from Capernaum. The superior quality of its wheat is praised in the Talmud. The site is now generally identified with ruins of considerable extent called by the Arabs Kerâzeh, two miles north of Tell Hâm, in a shallow valley which runs up from the lake into the hills. The ruins include those of a large synagogue with carved Corinthian pillars wrought, like the remains of the other buildings, in black basalt rock. A well-paved road connected the town with the leading highway from the Sea of Galilee to Damascus.

BETHSAIDA—Was the name of a city on the east bank of the Jordan, near its entrance into the lake. By the tetrarch Philip it was called Julias after the daughter of Augustus. But such passages as Mark 6 : 45 ; John 1 : 44 ; 6 : 17, and 12 : 21, as well as the reference here, have led some to hold that there was a second Bethsaida on the west side of the lake, most probably at

Tabighah, a mile and a half south-west of Tell Hâm, where there are the ruins of several mills, and warm springs which cause

the little bay to swarm with fish. The Prussian Catholic Palestine Society has established a religious colony here.

APPLICATION

The Lord appointed, v. 1. How eagerly men seek military positions, with their opportunities of winning honor by deeds of valor! No post is so full of peril, that there is lack of offers to occupy it. In the service of Christ there are dangers to face, enemies to fight, victories to be achieved, a crown of glory to be obtained. He is calling for the enthusiasm, the devotion, the readiness for risks, the desire to do heroic deeds found in every manly-hearted youth. Never was there another such Leader! Who will follow Him?

Two and two, v. 1. We may be sure that our Lord, in His wisdom, arranged the pairs, so that one member would be a real help to the other. The one

Choosing Companions would be strong, where the other was weak. From this arrangement we may learn how to choose companions. Is there one who can help us? Then his companionship we should seek, for our own sake. Or, is there one whom we can help? Him, also, we should desire for a companion for his sake. Then, whether in giving and receiving help, we shall be blessed.

The harvest truly is great, v. 2. Count up the blessings you owe to the gospel. Think what it gives to you in life, and what it means to you in view of death.

Starving! Then remember that millions in heathen lands are living and dying without the gospel. Captain Allen Gardiner, slowly perishing with hunger on the coast of South America, wrote on the cliff in large letters, "Delay not, we are starving." Years afterwards the words were seen, and the bleached bones of the sufferers found on the beach. Rescue was too late. The souls of the heathen are starving for the bread of life. Shall we delay in sending it? In the presence of such urgent call, what matters the little self-denial needed?

Pray ye therefore, v. 2. You have ridden on a train through a railway cutting be-

tween two perpendicular walls of rock. The rock once extended across the track in one huge, solid mass. But dynamite opened a way through. No obstacle can stand before the power of God. And that power is given to us in His service in answer to prayer. Thus feeble hands are gifted with immeasurable power.

Lambs among wolves, v. 3. Dr. Geddie alone in Aneityum, kneeling down one dark night in his little garden and lifting up his voice to the unseen God, while **Amongst Wolves** from the surrounding bushes peered the flashing eyes of the infuriated savages, lifting their weapons to strike the helpless man is surely a vivid example of the lamb amongst wolves. But the Lord was near to His brave missionary, and Dr. Geddie eventually left the island without a heathen in it.

Peace be to this house, v. 5. We may be ignorant of every tongue save our own, but we can all speak the language of love. Small skill in music may be ours, but **Love Greater than Learning** we are able to use the sweet accents of kindness. Polished manners we may lack, but we can show tender sympathy. And with love, and kindness, and sympathy we shall do more good in the world than we could do with a mighty intellect or much learning.

More tolerable . . . for Sodom, v. 12. It is required of every man that he shall do the will of God. But some people know His will much more than others. **Privilege and Penalty** we have the Bible in our own language, we have Christian parents, and teachers, and ministers. We have read the words of Christ. Are we doing the will of God? Unless we are, surely it is just that our punishment should be greater than the punishment of the ignorant heathen. God gave us our privileges in love. Ours is the blame, if we misuse them.

Woe unto thee, Chorazin, v. 13. How hard it must have been for the loving, compas-

sionate Saviour to say, "Woe unto thee,"
Surely He said it with tears in
His eyes, even as when He
wept over the city of Jeru-
salem, when He thought of all their terrible

Hard
for Jesus

sufferings that were to come upon it for its sin. Shall we compel Him, by our sin, to say it again? If He says it, it will be our fault, not His; for verily He is "long-suffering, slow to wrath, abundant in mercy."

TEACHING HINTS

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

For Bible Class Teachers

Let the teacher bid the scholars trace the order of thought verse by verse, and further, point out the chief sections into which the address of our Lord may be divided.

Why did Jesus choose seventy persons? Some scholar may mention the seventy elders appointed by Moses, and it is likely that our Lord had this precedent in mind. (Compare Exposition.)

Who are the others (v. 1), the messengers of ch. 9:52, or the twelve? Note the import of the number twelve, and mention that the Jews were more affected by the symbolism of numbers than we are.

Why were the seventy sent two by two? Why have some clear-sighted men declared that two missionaries should be appointed to every station? For what purpose were the seventy sent forth? This is the final appeal of Jesus to the people. On the sphere of the seventy's ministry see Exposition.

Proceed to ask the class such questions as these: What is meant by the saying, "the harvest is great"? How is this phrase used to-day? In what sense were the seventy "lambs in the midst of wolves"? Were they likely to be devoured? Certain to be attacked? What is the force of the directions in v. 4? Why were they to "salute no man by the way"?

Do vs. 5-7 apply to houses standing by themselves, or in a mere hamlet, and those later to towns? What is the meaning of the phrase "son of peace"? Compare "son of Gehenna," "son of destruction." Why were the seventy not to go from house to house? Several true reasons can be assigned. Enforce the truth, that the supreme qualification of every messenger of the gospel is his devotion to the cause of Jesus. Dwell on v. 9, as furnishing the chief duties of the

messengers. Why were they enabled to heal the sick? Why did Jesus continually do so?

What is signified by the wiping off of the dust from the feet? Ask the class for any Old or New Testament parallels. Why was Sodom less guilty than Chorazin? What principle underlies this statement? How does this statement apply to us in Canada to-day? Get the class to tell what it knows regarding all the cities named. What is sackcloth? What is intended by exaltation to heaven and being brought down to Hades? Note the force of the question in v. 15.

What is the point of v. 16? Enforce the truth, that to reject the messenger or the message of Jesus is to reject Jesus.

For Teachers of the Boys and Girls

What a variety in the life of the great Master. In the lesson of last Sabbath He is on the mount of glory, Himself the most glorious of all. He speaks with heavenly visitors, and the voice of the Father in heaven demands for Him homage and obedience. Now He is down again in the thick of the thronging duties of daily life and ministry. But He is the same "Lord over all"—see, before closing the lesson, v. 16.

Perhaps the best way is to follow the seventy step by step.

Seventy. The work is larger and the time shorter than when the twelve were chosen, Matt. 10: 1, 2.

Two and two; a wise way, for one plus one—two men of one mind and working heartily together often means a great deal more than two.

Before His face; to prepare His way. He was coming after, and would have all made eager to hear His teaching.

Into every city and place. He takes Gentile as well as Jew now: the first touch of world-wide ministry.

He Himself. Jesus does not place Himself

in the foreground because He is vain, but because He is so eager to save.

The prayer for laborers. What were seventy among so many that needed to hear? What are the laborers in the foreign mission field in comparison with the myriads of the people? Every missionary should pray that God would raise up 100 helpers on the ground.

The Lord of the harvest. The harvest of souls belongs to Christ the great Husbandman. We rob Him when we do not do our part in the gathering of it in.

Lambs among wolves. The Gospel has always enemies; its preachers and teachers have to reckon on such.

No purse, etc.; haste.
Go not from house to house. Let your work be thoroughly done.

The laborer and his hire. It is on this principle that the gospel ministry is supported by the people, 1 Cor. 9:9.

Heal . . . and say. The model of medical missions.

Wiping of the dust. We must bear the blame on our own shoulders if we reject the Christ.

The messengers and the Master, v. 16. Our destiny for both worlds depends on how we treat God's message through His messengers.

ADDED HINTS AND HELPS

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

Lesson Outline

THE SEVENTY

I. Their Commission.

1. Derived from the Lord Himself.
2. Assigning work, great (v. 1); urgent (v. 2); perilous, v. 3.

II. Their Duties.

1. Healing the sick.
2. Announcing the kingdom.

III. Their Methods.

1. Avoidance of encumbrance and delay in travelling.
2. Careful observance of the courtesies of life.
3. Acceptance of offered support.
4. Withdrawal in case of rejection.

IV. Their Sanction.

1. The doom of those who reject Christ.
2. A like doom pronounced on those who reject His messengers.

Lesson Points

Divine appointment is a pledge of divine protection. v. 1.

Prayer to send is a pretence, unless we are prepared to go, if sent. v. 2.

The Saviour who sends will also strengthen. v. 3.

fooling is fatal when souls are at stake. v. 4.

Courtesy is the flower of kindness. v. 5.

Doing our duty will leave little time or need for demanding our rights. v. 7.

Health is a help to holiness. v. 9.

He who weeps as he warns will add weight to his words. v. 11.

The rejecters of the messenger must reckon with the Master. v. 18.

The Talmud enjoins that no one is to go on the Temple Mount with staff, shoes, scrip, or money tied to him in his purse. Christ's messengers are to go out in the same spirit as they would go to the temple services, avoiding all distractions.—Plummer.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The seventy and their "plan of campaign."
2. The part prayer plays in missions.

Prove from Scripture

That there is a day of judgment.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Whither was Jesus journeying? Where was Persea?

1, 2 Whom did Jesus send before Him? What were they to do? Whom had Jesus sent before on a similar mission? What great need mentioned in v. 2? Who can supply it? What is our duty?

3-7 To what are the seventy compared? What were they forbidden to do? Why? What was the usual Eastern greeting on

entering a house? How were the wants of the seventy to be supplied?

8-12 What two duties laid on the seventy? (v. 9). Who was their Example in both? How were they to act, if their message was rejected?

13-16 What cities are condemned? Why was their blame so great? Who deserve the severest punishment? (Ch. 12: 47, 48.)

Seniors and the Home Department—
In what province did Jesus spend most of His ministry? Where is His final departure from this province recorded?

1, 2 Why were the seventy sent forth in twos? Give other similar cases. What can we all do for missions?

3-12 How were the seventy to act "by the way"? By whom should those who preach the gospel be supported, and why? (1 Cor. 9: 14; Gal. 6: 6; 1 Tim. 5: 18.)

13-16 With what cities are those visited by our Lord compared? Why was the guilt of the latter greater? How does this teaching apply to us? (Heb. 2: 2, 3; 10: 28, 29.)

Seek-Further Questions—What success attended the mission of the seventy? What Old Testament parallel is there to their appointment?

Answers to Seek-Further Questions—

(1) See Deut. ch. 34, (2) Elisha, 1 Kgs. 19: 26. (3) A double portion of his spirit, 2 Kgs. 2: 9, 15.

The Catechism

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

Ques. 19. *In what the misery of man's sinful estate consists.*

1. *Loss of communion with God.* Man's sin at once built up a barrier between himself and his Creator. (See Isa. 59: 2.) It was impossible for them to walk together, because they were no longer agreed, Amos 3: 3.

2. *The wrath and curse of God.* Both the Old Testament and the New speak of God's wrath. (See Ps. 78: 31; 90: 7, 9, 11; Rom. 1: 18; 9: 22; Heb. 3: 1; 4: 3.) "Curse" means the condemnation of God, the sentence of His law, Gal. 3: 13.

3. *Liability to all the miseries of this life.* Luke 13: 1-5 forbids us to suppose that great suffering is necessarily the evidence of great sin. But, at the same time, all human suffering dates from the fall, and is the way in which God's wrath works itself out.

4. *Death.* This was the penalty threatened, if Adam should fail to keep the covenant (Gen. 2: 17). It was inflicted on him (Gen. 3: 19), and to it all his descendants are subject.

5. *The pains of hell forever.* Pains is here used in the sense of "penalties." "Hell" is the abode of the lost in the other world. The pains are unending, Luke 19: 31.

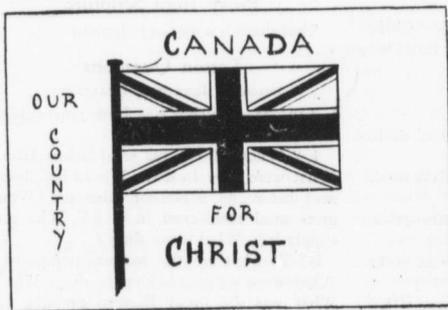
FOR TEACHERS OF THE LITTLE ONES

*Introduction—*Would you like to hear about some funny little scholars going to school? They live in India. They are called Hindu children. They have dark skin and dark hair and eyes. They carry to school neat bundles of smoothly cut palm leaves on which to write.

Each pupil has behind his ear a reed pen, and in his hand an earthen-colored pot, also a little fried rice for his lunch. Hindu children worship idols, till they are taught about our God and our Jesus. What do we call the teachers we send to India to teach them? Missionaries.

*Lesson Subject—*Jesus sending forth His messengers.

*Lesson—*Recall last lesson;



and tell of the sending out of the seventy. This is entirely a missionary lesson. Present any form of mission work.

Golden Text—In those days the harvest had to be gathered by hand. The grain was cut with a sickle, and sometimes there were not enough laborers to gather the harvest. Jesus says the world is like a great harvest-field, so many people to be gathered into God's kingdom, but not missionaries enough to go and tell them about Jesus.

Missions—Picture the great mission. While not neglecting foreign missions, it may be well to make this specially a Home Mission lesson.

Children of the Prairies—Repeat,

“Far out on prairie lands
Many children live,
Stretch out your helping hands
Give, freely give.
Few Sunday Schools are there
With their Bible, songs and prayer
That they your light may share
Give—freely give.”

Tell of the many children in our own country who do not know Jesus. There may be some of your own neighbors, or in poor districts of your city. Then, we have hundreds of foreign children, Doukhobors, Galicians, etc., in our great North-West. There are also the men who go into the

lumber camps to cut down the big trees to make our houses, and the miners who dig out the gold and the coal from the earth for our use, and the navvies who work on the construction of our new railways. These all need to have Jesus' messengers sent amongst them.

Ways of Shining—

Jesus said I AM the Light of the World.
YE ARE

Mention practical ways of “shining” for Jesus. Save your “candy” money for the mission box. Earn some pennies yourself. Tell the older people about it, and ask them to help you. Pray that plenty of money may be given, so that plenty of messengers may be sent, and that God will bless the work and the workers.

A Sum in Addition—SAVE + EARN + GIVE + TELL + PRAY = SUCCESS.

SAVE
EARN
GIVE
TELL
PRAY

SUCCESS { CANADA } FOR CHRIST.
 { THE WORLD }

Something to Remember—I should tell of Jesus to others.

Something to Draw—Draw a Union Jack.

SUPERINTENDENT'S BLACKBOARD REVIEW

COMMON WORKERS

Our Lesson is not about the twelve apostles, but about COMMON WORKERS. Jesus found the same conditions that we find; a great deal to do, and only (erase COMMON) a FEW workers to do it. What shall we do with this problem? Scold the people

FEW WORKERS

PRAY

that ought to be working? Jesus says PRAY, pray for more workers (erase FEW). But there is something else to do, (AND) in the next verse Jesus says GO, take hold of the work yourself. Now, some of you say, “Oh, I couldn't, I am not fitted, lots of people could do it better than I.” Are you one of these TIMID workers? How does Jesus answer such talk? He knows the need, and the great difficulties, and calls them WOLVES, fierce strong wolves. Must you wait until he trains you into powerful wolf-hounds, or fits you with weapons? No. He deliberately sends you forth as LAMBS in the midst of wolves (vs.) You may never be anything but a feeble lamb, but you are to go. No doubt the seventy went out with trembling, but we are told in the seventeenth verse, that they came back with joy.

TIMID WORKERS

LAMBS vs. WOLVES

PRAY AND GO

Rev. Prof. Sermeyer
Instructor

Teacher Training Course

Presbyterian Church in Canada

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

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

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

LESSON XXV.

HAGGAI AND ZECHARIAH

Haggai and Zechariah were contemporary prophets, who appeared in Jerusalem a few years after the return from the captivity, and together urged the people to rebuild the temple, Ezra 5:1. On the first return the people had repaired the foundations and set up the altar, but partly owing to intrigues of the Samaritans at the Persian court, and partly owing to their own preoccupation with other things, the work was stopped, and nothing done for about sixteen years. The two prophets stirred the people up to fresh activity, and within about four years the building was completed.

HAGGAI—Of Haggai's personal history we know nothing with any certainty. There is a Jewish tradition that he was one of those who had been carried away in the captivity, and so at this time would be a very old man, among those who are described in Ezra 3:12, 13 as weeping at the remembrance of the first temple, when the foundations of the second were laid.

Haggai's recorded prophecies are confined to the one subject and consist of four short discourses, delivered within a few weeks of each other. His discourses are simple and easily understood. He goes straight to the point, and there can be no mistaking his practical purpose.

ZECHARIAH—The collection of prophecies bearing Zechariah's name extends to fourteen chapters. The first eight chapters relate to the rebuilding of the temple, like those of Haggai, but, while beginning at the same time, continue over a period of two years, from the second to the fourth year of Darius. Unlike Haggai's discourses, those of Zechariah, in urging the rebuilding, are highly

symbolical, being a series of eight visions, the significant features of which are pointed out to the prophet by an angel. They are all intended, in different ways, to encourage the people to action.

The remaining chapters (9 to 14) present many difficulties. They fall into two groups with separate headings (chs. 9:1; 12:1), but without any prophet's name. Hence, many have supposed that they are really two short anonymous prophetic writings, which have been erroneously attributed to Zechariah, simply because they follow his discourses in the collection of the Minor Prophets. They bear no resemblance to Zechariah's visions in the first part of the book, and seem to relate to an altogether different period of Jewish history. To complete the uncertainty, a quotation is made from one of these prophecies (ch. 11:12, 13) in Matt. 27:9, and is there attributed to Jeremiah. Some would therefore place one or both collections about the time of Jeremiah, before the captivity. Others would put them from one to two hundred years later than Zechariah's time. The allusions are confusing, and the problem of their origin is as yet unsolved.

LESSON XXVI.

JOEL AND MALACHI

JOEL—Of Joel nothing is known, except that he was the son of Pethuel, of whom we have no notice elsewhere. Joel's prophecy was called forth by a plague of locusts accompanied by drought, which caused the severest distress throughout the land. In view of the situation, the prophet exhorts the people to proclaim a fast and to supplicate the Lord for relief. The prophet regards the prevailing calamity as a symbol of the approaching "Day of the Lord," which will be more

dreadful to them still, if they do not repent, ch. 1 : 15. The people seem to have responded to his appeal, for the second half of the prophecy (from ch. 2 : 18 to the end) describes Jehovah's gracious change of purpose, and gives his answer to the peoples' prayer,—a promise of abundant blessing, both temporal and spiritual. When the day of the Lord comes it will have terror only for their enemies, who are to be all destroyed.

Some take the locusts to be a figurative description of a foreign invading army. But plagues of locusts were common enough and sometimes serious enough to furnish an occasion for the prophet's appeal, and there seems no good reason why the description should not be taken literally.

The date of Joel is wholly unknown, and is a matter of little consequence, as the appeal and the promise would both be equally appropriate at any such time of national calamity.

MALACHI—The prophecies of Malachi contain a denunciation of three prevailing evils, the degeneracy of the priests, inter-marriage with foreign women, and the withholding of tithes. He urges reform on two grounds, the Lord's love for them as a people, and the certainty of judgment for evil-doers at the coming day of the Lord, however well they may fare in the meantime. He concludes with the promise of the return of Elijah before that day, to lead them to repentance, in order that the curse on them may be averted.

The book does not directly give us any information as to the time when Malachi prophesied. But the evils of which he complains are those which prevailed in the time of Ezra and Nehemiah. It has always been the opinion of scholars and critics that he belongs to that time.

There has always been a good deal of doubt, however, whether Malachi was the real name of the prophet. The name does not occur elsewhere and means simply "my messenger," in which sense it is used in this very book, ch. 3 : 10. Jewish tradition supposed him to have been really Ezra. But had Ezra been the author of the prophecy, it is difficult to think that the authorship would have been thus concealed. Even if

Malachi was his real name, it does not help us much, for we know nothing further about his history or work.

LESSON XXVII.

THE KINGSHIP

At the time of their settlement in Canaan, described in the Book of Judges, the tribes of Israel formed separate communities. But the attacks made upon them by the people of Canaan, and especially by the Philistines, soon showed the need of a confederation of the tribes for purposes of defence.

In the time of Deborah and of Gideon we see one tribe helping another. And so clear has become the need of unity, that the elders offer kingship to Gideon. He wisely refuses, for though the need was great, the people were not ready. His son, Abimelech, however (Judges 9 : 1-6) to his later sorrow, secured the appointment of himself as a king. The dignity lapsed with his death.

Samuel, by his ability, made himself an authority to all Israel, and showed that union was practicable. His age, the incapacity of his sons, and the pressing need of the times brought the crisis. The leaders believed that it was either a king or extinction.

To Samuel the demand was infidelity to Jehovah, but the people persisting, at God's bidding he yielded to their demand and ordained a king whom God pointed out.

The king chosen at first promised to be the very man the times needed. The people were broken in spirit, afraid to carry weapons, forced even to go to the smithies of the enemy to have their implements made or mended, but Saul's brave call (1 Sam. 11 : 7) proclaimed the birth of a new Israel. The first king made Israel know its nationality, and gave it greater faith in itself, and its God. Unfortunately the latter part of his reign was clouded, the failure of, its close presenting a sad contrast to the splendor of its commencement. Saul's had been a herculean task, but he might have achieved success had not his trust in God given place to a foolish self-confidence.

The career of David was one of conquest. He raised Israel to its greatest political

glory. Under Solomon the kingship blossoms out into a regular Oriental monarchy. In Saul's time it differed from the judgeship merely in being hereditary and national, not tribal. Saul had no capital, scarcely any court, and made no change in government. All was as before, except that there was now a king whose duty it was to summon and lead the people in time of need. David had a capital, a small court, and a body-guard of foreigners, the nucleus of a standing army. The king no longer always leads the army in person, and we see the beginning of centralized government. Solomon has a capital with a magnificent palace, is surrounded by courtiers, and foolishly assumes (Deut. 17 : 16, 17) all the grandeur of a typical Oriental court. There is also a regular system of government, with heads of departments.

The monarchical system was now complete and Israel had to work out its destiny under it. In all study of the history of Israel it must ever be borne in mind, that God's purpose with the nation was to make it the channel of His revelation. To fit it for this, the kingship, as foreseen by Moses (Deut. 17 : 14-20), had become an absolute necessity, though the demand when made was prompted by unbelief.

LESSON XXVIII.

THE ORIGIN OF THE SYNAGOGUE .

Of the origin of the synagogue nothing definite is known. The only clear reference in the Old Testament is in Psalm 74 (see v. 8), and shows that when this Psalm was written, synagogues were common in the land.

Tradition gives the synagogue a Mosaic origin. This is unlikely. The people would not feel the need of assemblies of this kind, so long as they had places for the worship of God by sacrifice situated at convenient distances all over the land (contrary to Deut. 12 : 13, 14), and especially not until, by the prophetic teaching, they had received a clearer conception of the all-holy God, and the spiritual character of true worship.

The law of the central sanctuary was for long evidently a dead letter (Judg. 17 : 5 ; 1 Sam. 15 : 21 ; 16 : 2 ; 20 : 6 ; 2 Sam. 24 : 25 ; 1

Kings 3 : 4 ; 18 : 20 ; 2 Kings 14 : 4), and its enforcement about the time of Hezekiah and Josiah, together with the new views of God and duty presented by the prophets, created the need of the synagogue.

This need would be especially felt during the exile which followed so soon, and during which most likely the synagogue service took its rise. "Amongst the exiles torn from their homes, but brought nearer to God and His teaching, the need must have made itself felt of a medium for cultivating in common, religious emotions and for receiving religious instruction."

Slaves in Babylonia were not, as a rule, harshly treated, and could often buy liberty and secure citizenship, which doubtless many of the Israelites did. They evidently had considerable liberty of action (compare Ezek. 8 : 1). Then, too, the Sabbath was a very ancient Babylonian institution, and was strictly observed. This would give the captives the opportunity of meeting together. Of this they would eagerly avail themselves, and the main topic then would be the homeland, its God and its history. So they would sing the "songs of Zion," would pray Jehovah to be gracious, and would carefully study their scriptures. From this would soon come regular services for worship and exposition.

The synagogue by its spiritual influence established its necessity, and came home with the returning exiles. Synagogues were soon found all over the land. In Jerusalem, tradition says, there were 394 before its destruction by Titus.

By these assemblies piety was nourished and developed as well as by the sacrificial system. The temple was still the great centre of national life, but the reasons for this came to be more political and sentimental than spiritual, though the latter were not lacking. As the chief means of grace the sacrificial ritual with its foreshadowings of the Lamb of God, was soon to pass away. Through the synagogue service of prayer, praise and preaching, the way was prepared for its formal abolition at the coming of Christ. The synagogue merged into the church, and the temple, an old garment worn out, was cast off.

*AN ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

I. SILENCE.

II. *Superintendent.* Make a joyful noise unto the Lord, all ye lands.

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

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

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

III. SINGING.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.
—Hymn 434, Book of Praise

IV. RESPONSIVE SENTENCES.

Superintendent. Give the King Thy judgments, O God,

School. And Thy righteousness unto the King's Son.

Superintendent. He shall judge Thy people with righteousness,

School. And Thy poor with judgment.

Superintendent. The mountains shall bring peace to the people,

School. And the little hills, by righteousness.

Superintendent. They shall fear Thee as long as the sun and moon endure,

School. Throughout all generations.

Superintendent. He shall come down like rain upon the mown grass:

School. As showers that water the earth.

Superintendent. He shall have dominion also from sea to sea,

School. And from the river unto the ends of the earth.

Superintendent. His name shall endure for ever: His name shall be continued as long as the sun:

School. And men shall be blessed in Him: all nations shall call Him blessed.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER: Closing with the Lord's Prayer.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES.

Superintendent. Then the eleven disciples went away into Galilee,

School. Into a mountain where Jesus had appointed them.

Superintendent. And when they saw Him, they worshipped Him:

School. But some doubted.

Superintendent. And Jesus came and spake unto them, saying,

School. All power is given unto Me in heaven and in earth.

Superintendent. Go ye therefore, and teach all nations,

School. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Superintendent. Teaching them to observe all things whatsoever I have commanded you:

School. And lo, I am with you always even unto the end of the world. Amen.

V. SINGING.

O'er those gloomy hills of darkness,

Look, my soul; be still and gaze

All the promises do travail

With a glorious day of grace:

Blessed jubilee!

Let thy glorious morning dawn.

—Hymn 450, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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

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THE BOOK PAGE

History records no more remarkable transformation than the throwing off by Japan of her ancient Oriental civilization and the ready adoption of the systems of thought and world-views which rule the most progressive Western nations. By a few rapid strides the Sunrise Kingdom has reached a place among the great nations of the earth, to share with them the burden of responsibility for the lawless and backward peoples. To explain this marvellous development is the task undertaken by Sidney L. Gulick, M.A., Missionary of the American Board in Japan, in his **Evolution of the Japanese, Social and Psychic** (Fleming H. Revell Company, Toronto, 457 pages, \$2.00 net.) Mr. Gulick is a trained observer of wide experience, and a master of the literary craft. But the outstanding feature of his work is the philosophic power with which he combines facts and grasps underlying principles. One of the most striking chapters is that on "Essential Characteristics of the Orient." The statement of Professor Le Bon, that "each race possesses a constitution as unvarying as its anatomical constitution" is denied, and it is maintained that the differences between the Japanese (and other Oriental nations) and the peoples of the Occident are due to their peculiar social institutions, customs, and habits of thought. Let the social surroundings of the Japanese be changed by intimate intercourse with Western countries and these differences will disappear. The student of sociology will read this book with interest, to get at the facts mar-

shalled with great skill in support of this view, while the ordinary reader will find a vast amount of information given in a most interesting form on things Japanese.

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cerning His Own Death, Concerning the Kingdom of God, Concerning Sin, Concerning Righteousness, Concerning Care, Concerning Money, Concerning the Future Life, are some of the topics. The preacher has much to learn from Mr. Jackson, who strikes us as a pretty much an everyday, ordinary man, using his abilities in an extraordinarily direct and effective way; and whoever has a quiet hour on a Sunday afternoon will find something unusually sane and satisfying in Mr. Jackson's book.

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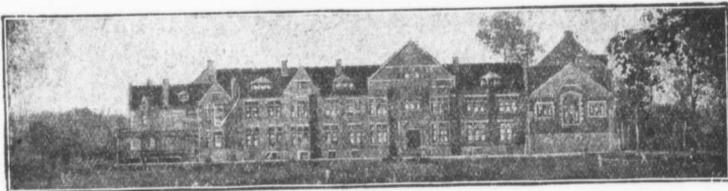
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