



LESSON XI.—JUNE 10.

Death of John the Baptist.

Mark vi., 14-29. Memory verses, 21-24.
Read Daniel v. Compare Matt. xiv., 1-12.
(May be used as a temperance lesson.)

Golden Text.

'Be not drunk with wine, wherein is excess; but be filled with the Spirit.'—Eph. v., 18.

Daily Readings.

M. The Herald.—Luke i., 67-79.
T. Consolation.—Luke ii., 22-38.
W. At Naught.—Luke xxiii., 1-12.
T. Crucifixion.—Matt. xxvii., 33-47.
F. A Pleasure.—Acts xxiv., 14-27.
S. The Truth.—John xvii., 7-22.

Lesson Text.

And King Herod heard of him; (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. (15) Others said, That it is Elias. And others said, That it is a prophet, or as one of the Prophets. (16) But when Herod heard thereof, he said, It is John, whom I beheaded; he is risen from the dead. (17) For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias's sake, his brother Philip's wife: for he had married her. (18) For John had said unto Herod, It is not lawful for thee to have thy brother's wife. (19) Therefore Herodias had a quarrel against him, and would have killed him: but she could not. (20) For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. (21) And when a convenient day was come that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee, (22) and when the daughter of the said Herodias came in and danced, and pleased Herod and them that sat with him, the King said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. (23) And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee unto the half of my kingdom. (24) And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. (25) And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. (26) And the king was exceeding sorry; yet, for his oath's sake, and for their sakes which sat with him, he would not reject her. (27) And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, (28) and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. (29) And when his disciples heard of it, they came and took up his corpse and buried it in a tomb.

Suggestions.

When Herod Antipas, son of that Herod who thirty years before had ordered the destruction of the Hebrew babes in hope of killing the newborn King of the Jews, heard of the mighty works which that same King was now performing in Galilee, he said with amazement and fear that this must be John the Baptist risen again from the dead.

Herod's councillors tried to comfort him with the assurance that it was simply another prophet such as those who wrought miracles in olden times, or that it was Elijah come to life again. But the torments of a guilty conscience kept Herod from comforting himself with any such suppositions, for Herod had cowardly slain John the Baptist, that preacher of righteousness. Herod used to send for John to preach before him, he feared and admired the holy prophet and did many things to try to make his life conform to John's demands. But in one thing he would make no change, the open sin of his life, his marriage with his brother's wife while that brother was still living.

This crime against God's most holy laws

was frankly and fearlessly denounced by the Baptist. The marriage bond is the most sacred relationship on earth, its obligations the most holy, and its laws the most binding. He who breaks the laws of kinship breaks the laws of God. (Matt. xix., 4-6.) He who breaks the laws of nature breaks the laws of God. He who sins against his own body destroys the property of God. (I. Cor. vi., 18-20.) Drinking beer or liquor of any kind inflames the passions and leads into vice and crime. A vile imagination leads to ruin, and a Christian must be pure and honorable in thought and word, as well as blameless in outward conduct. One sin leads to another. Herod and Herodias having broken the holy laws of God began to hate the man of God who rebuked their sin. They wished that he would preach about the sins of other people, but it was his duty to rebuke them plainly and publicly, for their sin was known to all the nation and if sin in high places was left unrebuked it would be little use preaching to the common people.

Herodias wanted to kill John the Baptist, as though her sin would cease to be a sin if only there was no voice that dared to warn her against it—but Herod was afraid that the people would be angry if their prophet were put to death, so he contented himself with putting him in prison. For about a year John lay there in the dreary old dungeon of Macherus on the borders of Arabia. It was during this period of confinement that he sent the message to Jesus (Luke vii., 19-28), and received from him the tender message of encouragement and love.

But an evil day came when Herod in drunken merriment made a foolish promise to the daughter of Herodias, Salome, who had danced before him in the garb of an infamous dancing girl. The girl, excited with the promise, ran back to her mother to ask what she should demand. Herodias had made up her mind long beforehand, and probably had so instilled in her daughter's heart a hatred of the man who rebuked sin, that Salome may not have been surprised at the command to ask for the head of John the Baptist. Herod would have been glad to withdraw from his bargain, and had he been sober, would probably have done so, but for fear of the taunts of those who were drinking with him, he weakly yielded and sent an executioner who promptly fulfilled the horrible commission.

Herod's folly has often been commented upon. What a fool he was to offer half of his kingdom for the simple pleasure of one hour! Yet boys have been known to risk the whole of their kingdom of manhood for one glass of wine, or one hour's indulgence in sin. Men have been known to lose their share in the Kingdom of Heaven because of their persistence in one dishonorable habit. Self-indulgence always ends in remorse. Sin is to a great extent its own punishment, for sin means separation from God.

Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs,
Their soul is Christ's abode.

Questions.

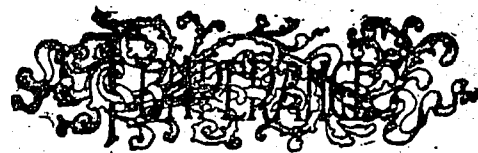
1. Was this Herod the same one who ordered the slaughter of the innocents?
2. How did he break God's law?
3. Was John afraid to rebuke him?
4. What did he do to John?
5. How did Herodias accomplish her wicked purposes?
6. Would you rather be the rich and self-indulgent Herod, or the poor but glory-crowned John?
7. Is any sinful pleasure worth what it costs, in character, in future happiness, and in fitness for heaven?

Junior C. E. Topic.**HELPING MEN.**

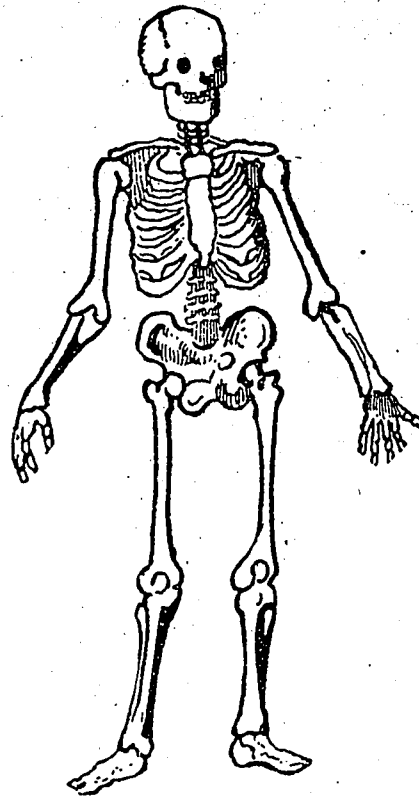
- Mon., June 4.—Be better yourself. Ps. II., 10.
Tues., June 5.—Be kind. Eph. iv., 32.
Wed., June 6.—Be of service. Gal. v., 13.
Thu., June 7.—Be happy. Phil. iv., 4.
Fri., June 8.—Don't worry. I. Peter v., 7.
Sat., June 9.—Point the way to Jesus. John i., 36, 37.
Sun., June 10.—Topic.—How can we make other lives better? Luke xiii., 20, 21.

C. E. Topic.

- June 10.—Lives that lift.—Luke xiii., 20, 21.

**Alcohol Catechism.**

(Dr. R. H. Macdonald, of San Francisco.)
CHAPTER XIII.—(Continued.)



1.—A SKELETON.

Fig. 1. is the skeleton, or the frame of the body. It consists of 200 bones. It gives shape to the body, protects the vital organs, while the hinged bones act as levers for the muscles.

10. Q.—Where does our chief strength lie?

A.—In our muscles and our bones.

11. Q.—What are the muscles?

A.—The flesh, made up of strong fibres, which covers our bones.



2.—THE FRONT MUSCLES.

Fig. 2 illustrates the muscles of the front of the body, as they appear without being cushioned with fat or covered with skin.

12. Q.—How many kinds of muscles are there in the human body?

A.—Two kinds, called the voluntary and