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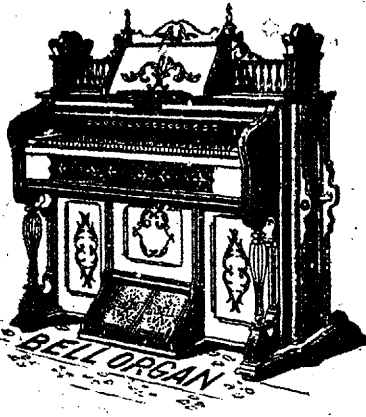
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# THE HOME · STUDY QUARTERLY



Sabbath School Publications.  
Presbyterian Church in Canada

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



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# The Home Study Quarterly

Vol. VI.

APRIL, MAY, JUNE, 1900

No. 2

By way of change, we give a new map of Palestine in the Time of Christ, which will be found by turning this page.

Again we welcome the "summer" schools into the circle of those using the HOME STUDY QUARTERLY. In an increasing number of instances the lessons are being followed up at home during the winter also, by means of the Home Department.

How would it do to begin the summer school this season with the distinct purpose of seeing how far into each winter it may be carried on? In many cases it will live right through till the season following. This has been a frequent experience.

Rev. John A. Logan, of Eburne, B.C., the Convener of the Synod's Sabbath School Committee, writes concerning the Home Department work in that synod begun last year:— "At least 250 young people studied the S.S. lessons in their homes. The work was carried on in localities where no Sabbath Schools exist. In many districts the missionary does the work of the "visitor," which often brings him into closer touch with the family than would an ordinary call or visit. In some instances hibernating schools adopted the Home Department method, the teachers acting as visitors. This has been found to work well.

"In all the reports received encouraging accounts were given of the excellence of the Home Department plan and its adaptability to our conditions, particularly so where families are isolated. There can be no doubt as to its utility. In principle it is a return to the old custom of Bible study in the home, and it is of special value in scattered districts which have not Sabbath School privileges."

The HOME STUDY QUARTERLY is the lesson help used and the work is being pressed forward, the stronger Sabbath Schools supplying the funds. Mr. Logan, repeating the testimony of every missionary in the West, adds: "There is urgent need of active and aggressive S.S. work in the West. Family training, in the very nature of things, is not what it is in long-settled localities. Temptations are more, advantages are less, grasping worldliness prevails, and if we are to retain our reputation for family religion and keep our young people in the fold, we must take advantage of every method that will assist in attaining this end."

No enterprise which our Church has ever undertaken has been received with more universal favor than the Century Fund. Ministers, congregations, Young People's Societies and Sabbath Schools are showing the greatest interest in it, and in the most practical way. It looks as if a million might be in sight by the General Assembly in June, or, at the latest, next Children's Day in September. Why not?

Have you a "Century Fund Souvenir Savings Bank"? If not, write to F. B. Allan, Esq., Old Upper Canada College, Toronto, who has the distribution of them in charge. They are appropriately decorated, and long after the Century Fund has become an accomplished fact, will be cherished as souvenirs of that great effort of our Church at the beginning of the new century, to do the Lord's work better.

"And when your goal is nearest,  
The end for others sought,  
Watch sloth and heathen folly  
Bring all your hopes to naught."



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2. Orders for less than a year at proportionate rates.  
3. Payment should accompany orders in every case.

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## ORDER OF SERVICE: Second Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Give the King Thy judgments, O God, and Thy righteousness unto the King's son.

SCHOOL. He shall judge Thy people with righteousness, and Thy poor with judgment.

SUPERINTENDENT. All kings shall fall down before Him; all nations shall serve Him.

SCHOOL. For He shall deliver the needy when He crieth; the poor also, and him that hath no helper.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed.)

II. SINGING.

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

### Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. His name shall endure forever.

SCHOOL. His name shall be continued as long as the sun.

SUPERINTENDENT. And men shall be blessed in Him.

SCHOOL. All nations shall call Him blessed.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

## LESSON I.

## THE BEATITUDES

April 1, 1900

Matt. 4: 25 to 5: 12. Commit to memory vs. 3-9.

25 And there followed him great multitudes <sup>1</sup> of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Ch. 5: 1 And seeing the multitudes, he went up into <sup>2</sup> a mountain; and when he <sup>3</sup> was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they <sup>4</sup> which do hunger and thirst after

7 righteousness: for they shall be filled.

8 Blessed are the merciful: for they shall obtain mercy.

9 Blessed are the pure in heart: for they shall see God.

10 Blessed are the peace-makers: for they shall be called <sup>5</sup> the children of God.

11 Blessed are they <sup>6</sup> which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

12 Blessed are ye, when <sup>7</sup> men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

13 Rejoice, and be exceeding glad: for great <sup>8</sup> is your reward in heaven: for so persecuted they the prophets which were before you.

Read Matt. 5: 1 to 6: 18. Compare Luke 6: 17-36.

1 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called <sup>5</sup> the children of God.

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12 Rejoice, and be exceeding glad: for great <sup>8</sup> is your reward in heaven: for so persecuted they the prophets which were before you.

Revised Version.—<sup>1</sup>Of people omitted; <sup>2</sup>The mountain; <sup>3</sup>Had sat down; <sup>4</sup>That hunger; <sup>5</sup>Sons; <sup>6</sup>That have been; <sup>7</sup>Reproach.

**Connection.**—These sayings of our blessed Lord are called "The Beatitudes," from the Latin *beatus*, meaning "happy." They are a part of the "Sermon on the Mount," so-called because preached on a hill, which tradition says was near Capernaum. (See "Place" above.) Jesus spent the whole night there in prayer to God (Luke 6: 12). In the morning He selected the twelve Apostles, and preached the Sermon (vs. 13-16). It will be well to read over the whole Sermon on the Mount several times during this week and next. The two lessons taken from it will be made much more interesting thereby.

**25. Great multitudes.** His fame had spread throughout the country, and crowds came to hear Him. (Mark 3: 7, 8; Luke 6: 17.) **Galilee;** the Northern Province of Palestine. **Decapolis;** a district in the north-east of Palestine, called Decapolis because it contained ten cities, for so the word signifies. **Judea;** the southern province of Palestine. **Beyond Jordan;** the district east of the Jordan, from Della on the north to the land of Moab on the south.

**Ch. 5: 1, 2. He went up;** from the level plain to which He had descended (Luke 6: 17) to a position higher, where He could be seen and heard by the anxious crowd. **A mountain;** tradition points to a double-peaked hill, known as the "Horns of Hattin," about sixty feet high, and a little south-west of Capernaum, a grand pulpit for this greatest of all sermons. **When he was set;** the Jewish teachers always sat as they taught. **Their hearers stood.** **His disciples;** including not only the Twelve, but all who accepted Him and were anxious to hear the truth. But the Twelve were doubtless closest, and it was they who best understood His new and strange teaching. **He opened his mouth;** a Hebrew phrase implying that He spoke earnestly and impressively.

7. **Taught them;** His disciples, as just explained; but the crowds also heard (7: 28).

**3, 4. Blessed.** The word means more than being happy. It is the fortunate state of those who are right in heart and life. **The poor in spirit;** not the cowardly or mean, but the modest and humble-minded. **Theirs is the kingdom.** It is theirs now, because their hearts being empty of pride and self, God can come in. **Mourn;** that mourn over sin and because they want to be holy. **They shall be comforted.** Their sin will be forgiven, and their hearts purified, and their sorrows changed into joy.

**5, 6. Meek;** those who, submitting to God's will, patiently endure wrong rather than yield to a spirit of revenge (Rom. 12: 19-21). **Inherit the earth.** God often prospers them marvellously, and their contented spirit makes even a little seem very much to them. **Hunger and thirst;** implying the strongest longing. **Righteousness;** all that is right in life—purity, holiness. **Filled;** satisfied. Sin and folly are like a fever. Holiness is like health.

**7, 8. The merciful;** the tender and compassionate. **Shall obtain mercy;** from man (7: 2), and especially from God (6: 12). **Pure in heart;** free from wrong thoughts and evil desires. **See God;** understand God now and behold Him face to face hereafter.

**9-12. Peacemakers,** promoting peace among neighbors, and showing them the way of peace with God (Rom. 5: 1). **The children of God;** the dearest name of all (Rom. 8: 14). **Persecuted,** for doing right. **Their's is the kingdom.** They have Christ; that is the best of all. **Revile you;** with malicious speech. **Persecute you;** by hostile acts. **Falsely;** there is no blessing if what they say is true (Acts 6: 13). **Exceeding glad.** It is a sure sign that you are Christ-like. **In heaven.** See Rev. 7: 13-17. **For so persecuted,** etc. Read Heb. 11.

GOLDEN TEXT

"Blessed are the pure in heart for they shall see God." Matt. 5: 8.

DAILY READINGS

- M.—Matt. 4: 25 to 5: 12. The Beatitudes.
- T.—Matt. 5: 13-20. Being and doing.
- W.—Ps. 37: 1-11. Trusting and resting.
- Th.—2 Cor. 1: 1-12. Comfort in suffering.
- F.—1 Pet. 4: 12-19. Rejoicing in suffering.
- S.—Ps. 24. Privilege of the pure.
- S.—1 John 3: 1-10. "We shall see Him."

TIME

The summer of A.D. 28, the second year of our Lord's ministry; a central point.

PLACE

Tradition says the Horns of Hattin, a square-shaped hill about 60 feet in height and with two tops, seven miles south-west of Capernaum.

CATECHISM

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

LESSON PLAN

I. The Crowded Congregation, 4: 25-5: 1.

Multitudes from far and wide, and His own chosen band of disciples.

II. The Great Teacher, 2.

Who had proved by His mighty works that He was from God.

III. The Wonderful Sermon, 3-12.

Of which these words are the opening sentences, and which opened out to men's eyes what the kingdom of God is.

LESSON HYMNS

390; 100 (Ps. Sel.); 219; 524; 221.

*Miss Mountcraft* FOR FURTHER STUDY *Bowman will out*

Juniors—2-5 In what year of our Lord's ministry? Where was Galilee, Decapolis, Jerusalem, Judea? Why was Decapolis so called?

Ch. 5: 1, 2 Whom did Jesus see? Where did He go? Why? (Luke 6: 12-17.) Who were nearest Jesus? How many verses commence with the word "blessed"? By what name are these blessings known?

3, 4 What is the first? Who are meant? What promise given? What is the second? Into what will God turn their sorrow? (Rom. 8: 18.)

5, 6 What is the third? In what psalm? (Ps. 37: 11.) What is the fourth? What meant by "hungering and thirsting"?

7, 8 What is the fifth? Who are the merciful? What follows forgiving? (Luke 6: 37.) What is the sixth? What enjoyed by the "pure in heart"?

9-12 What was the seventh? What was the song of the angels at Christ's birth? What is the eighth? What promise? What is meant by "for my sake"? Which prophets were persecuted? (2 Chron. 24: 21; Jer. 37: 15.)

Seniors—25-Ch. 5: 1. Whence the name "Sermon on the Mount"? On what mountain probably? What brought the multitudes? What was the customary attitude for teachers?

2 What preceded the sermon? (Luke 6: 12.) What lesson to be learned? Where and under what circumstances had the Law of Moses been given? Of the Beatitudes how many are features of character? What of the last one? (2 Tim. 3: 12.) Which four Beatitudes describe inner life toward God? Which three its outward manifestation to man?

3-9 Of what is "poor in spirit" the opposite? What kind of sorrow? (2 Cor. 7: 9-11.) What promise attached? (Rom. 5: 3-5; Heb. 12: 10.) Who are the opposite to the "meek"? (1 Cor. 6: 7; 1 Pet. 2: 1.) What is meant by "righteousness"? By "filled"? From whom shall the merciful obtain mercy? (Ps. 18: 25; Prov. 3: 3, 4.) Give examples of peacemaking. (Gen. 13: 7-9; John 14: 27.)

10-12 What two limitations to the blessing promised those who are reviled? In what will the "reward in heaven consist"?

Bible Side Lights—BLESSED—Ps. 1: 1; Ps. 24: 3-5

THE KINGDOM OF HEAVEN—Matt. 5: 10, 20; 7: 21; 11: 12.

THE CHILDREN OF GOD—John 1: 11, 12; Rom. 8: 14.

CONTRASTS—1 Cor. 1: 3-5; 1 Pet. 4: 12, 13.

REJOICE—Ps. 68: 3; Luke 19: 37, 38; John 15: 10, 11.

Practical Points—1. When God gave the Law on Mt. Sinai none dared come near. To this Sermon on the Mount all were invited.

2. The disciples came nearest, and doubtless got the most from the sermon. It is when we seek to come very close to the Lord Christ in His own house, that we receive the greatest benefit from its services.

3. Talk about degrees from Universities and titles from the Sovereign. How tawdry they all look compared with these "Blesseds" of the Heavenly Teacher and Lord!

4. Happiness consists, not in what a man has, but in what he is.

5. Self conceit is glittering brass; humility of mind, pure gold.

6. Three times does our Lord pronounce a blessing on humility (vs. 3, 4, 5). It is the key to the best things of earth and heaven.

7. Cultivate a healthy appetite. To desire what is right is to be satisfied. To crave for what is sinful is to be smitten with undying hunger and a thirst unquenchable.

8. The man who has no mercy for others will find that others will have no mercy for him.

9. Many of King Arthur's Knights went in search of the Holy Grail, but only he whose heart was pure was allowed to see it. It is only when the heart is clean that we have eyes to see the pure and holy God.

*Red J. B. Annd*

*Sd*

FOR WRITTEN ANSWERS

1. Why is this address called "The Sermon on the Mount?".....

2. Why can only the pure in heart see God?.....

3. When should men be glad when they are reviled?.....

## LESSON II.

## PRECEPTS AND PROMISES

April 8, 1900

Matt. 7: 1-14. Commit to memory vs. 7, 8, 13, 14.

Read Matt. 6: 19 to 7: 29. Compare Luke 6: 37-49.

1 Judge not, that ye be not judged.  
 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.  
 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?  
 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye?  
 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.  
 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.  
 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:  
 8 For every one that asketh receiveth; and he that

seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

**Revised Version**—1 Unto you; omit again; 2 Cast; 3 Lo, the beam; 4 Cast out first; 5 Haply; 6 Omit again; 7 Who; 8 Shall ask him for a loaf; 9 He omitted; 10 Shall ask for; 11 All things therefore; 12 Unto you, even so do ye also unto them; 13 By the narrow gate; 14 Be they that enter in thereby; 15 For narrow is the gate and straitened the way that leadeth; 16 Be they.

## EXPLANATION

*See Lesson I*  
**Connection**—After pronouncing the Beatitudes (see last Lesson), Jesus pointed out the duty of believers to the world (5: 13-16), and showed the true nature of His kingdom, which is a spiritual and not an earthly kingdom (5: 17 to 6: 23). Having warned against worldly anxiety (6: 24-34), He now gives, in this Lesson, some precepts and promises.

**1, 2. Judge not;** a prohibition of the common habit of harsh, unloving criticism of others. **That ye be not judged.** Jesus is not speaking of the judgment which God will pronounce, but, as seen from Luke 6: 38, of the judgment of our fellow men. **With what measure ye mete.** "Mete" is an old-fashioned word for "measure." The reference is to measuring grain or goods in buying and selling. It was evidently a common saying among the Jews. Christ took it up, made it His own, and thus sanctified it. It means that people are likely to treat us as we treat them.

**3-5. The mote;** another common proverb among the Jews. A "mote" is any small object, such as a particle of chaff or a splinter. It was an oriental symbol of a small fault. **The beam.** Any large object, as a log or piece of timber. It was an exaggerated way of speaking of a great fault. The fault-finder sees the smallest defect in the lives of others, but not the great faults of his own life. **How wilt thou say, etc.?** How can anyone, so blind to his own faults, correct the faults of others? **Thou hypocrite.** A hypocrite is a pretender. The advice is, first correct your own big faults before you undertake to correct your neighbor's little faults.

**6. Give not that which is holy, etc.** Jesus means that, whilst we must not judge hastily or harshly, we must keep our eyes open, that we may know how to deal with people. Dogs and swine were regarded by the Jews as shameless and unclean animals. We must not make confidants of such people, giving them the holy things of our hearts and the pearls of our experiences. We must be discerning. **Rend you.** Much harm may be done by a lack of tact in seeking to help others.

**7, 8. Ask—seek—knock.** It is a picture of an Eastern traveller asking the way, seeking the gate of the city and knocking for admittance. **It shall be given, etc.** A three-fold promise of answer to fervent and persistent prayer. Verse 8 repeats the thought, to make it surer still.

**9-11. Bread.** Circular, flat, hard loaves. **Will he give him a stone or . . . a serpent.** There is no need to answer the question. No father would so do. **If ye, then, being evil;** selfish, sinful, more inclined to keep than to give. **How much more shall your Father;** who is perfect love. **Good things;** all kinds of good things, and, best of all, "the Holy Spirit" (Luke 11: 13).

**12-14. All things, etc.;** the "Golden Rule," the only fair way to treat others, and the way that will bring greatest blessing to all. **The law and the prophets.** This is the true teaching of the Old Testament.

**13, 14. Enter.** Act, as well as pray. **Wide is the gate;** leading into the broad way of self-indulgence. **Strait (narrow) is the gate;** where all forms of sin are excluded. **Few there be that find it.** All may find it who will seek (v. 8).



GOLDEN TEXT

Whatever ye would that men should do to you, do ye even so to them. Matt. 7: 12.

DAILY READINGS

- M.—Matt. 7: 1-11. Precepts and promises.
- T.—Matt. 7: 15-29. Known by fruits.
- W.—James 1: 5-12. Judge not!
- Th.—Jer. 29: 8-14. Seeking with the heart.
- F.—Luke 6: 27-36. True love.
- S.—Luke 6: 37-45. The mote and the beam.
- S.—Luke 13: 22-30. The strait gate.

See T

TIME

As in the previous lesson about the middle of the second year of our Lord's Ministry.

PLACE

The same; probably the Horns of Hattin near Capernaum and the Sea of Galilee.

CATECHISM

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

LESSON PLAN

- I. Judging, 1-6. The spirit of wisdom and charity which keeps the heart calm and sweet.
  - II. Asking, 7-11. The spirit of trust and holy enterprise which obtains great things from God.
  - III. Acting, 12-14. The spirit of fairness which puts one's self in his neighbor's place, and the shrewd choice which saves one's own life.
- LESSON HYMNS  
65 (Ps. Sel.), 39, 398, 523, 251.

FOR FURTHER STUDY

Juniors—1, 2 Of what sermon is this lesson a part? What command now given? What does "judge not" mean? What rule here laid down?

3-6 What is a "mote"? What, a "beam"? What does our Lord mean to teach us here? What is a hypocrite? What is forbidden in verse 6? To what does "holy" refer? (Lev. 11; Deut. 14.) How did the Jews regard dogs?

7-11 Of what kingdom has Jesus been speaking? Who shall enter this kingdom? (John 3: 3; Rom. 14: 17.) What three commands given? What the result of obeying them? How are prayers answered? (Isa. 65: 21; Luke 18: 7; 2 Cor. 12: 8, 9.) Why is the promise repeated? Which is the best of the good things promised? (Luke 11: 13.)

12-14 What is the Golden Rule? How are we to apply it in every-day life? What does "strait" mean? What does it represent? To what do the "strait gate" and "narrow way" lead?

Seniors—1, 2 Why such care required in judging? Give a Scripture example of Christ's rule? (Esther 7.)

3-6 What is generally the chief fault of a fault-finder? (Matt. 23: 5; 2 Tim. 3: 5; 2 Cor. 5: 12.) To whom only should we be careful in giving our deepest confidences?

7-11 How may we gain admittance to Christ's kingdom? What do "ask," "seek" and "knock," imply? Which one indicates the spoken words of prayer? Which, the acted prayers? Which, opportunity? What is included in seeking? (Ps. 105: 4; Luke 2: 15, 16.) How should we seek? (Dan. 9: 3; Isa. 55: 6; Heb. 11: 6.) What does seeking insure? (Deut. 4: 29; Ps. 9, 10; Ps. 34: 10.) What is the nature of God's promises? (Ps. 105: 42; 2 Pet. 1: 4; 2 Cor 1: 20.) With what is God's love for us compared? What figures used? What is often mingled with our love? How is it with God's love?

12-14 What should be our rule for daily living? How is spiritual life maintained? (Gal. 2: 20; Matt. 4: 4.) Why few in the narrow way?

Bible Side Lights—ASK—1 Kings 3: 5-14; John 11: 13, 14; 15: 7; Jns. 1: 5, 6; 1 John 3: 22; Eph. 3: 20, 21. A FATHER'S LOVE—Ps. 103: 13; Mal. 3: 17; Gen. 36: 34, 35; 42: 36-38; 2 Sam. 18: 33; 12: 16, 18; 18: 33.

YOUR FATHER IN HEAVEN—Matt. 5: 45; 48; 6: 8, 32; 18: 14; 11 Cor. 6: 17, 18; John 6: 37.

THE ROYAL LAW—Ver. 12; Luke 6: 31-34; Jas. 2: 8; Lev. 19: 18; Rom. 13: 8-10; Gal. 5: 14; 6: 2.

THE WAY—John 14: 6; Heb. 9: 8; John 10: 1; Eph. 2: 18; 1 Pet. 3: 17, 18.

Practical Points—1. Only God can truly know the hearts of men. Therefore we should be slow to judge others.

2. We may expect to get back what we give. Therefore, again, let us be slow to condemn.

3. It is curious that the faults we think we see in others are generally the faults we have ourselves. If we first correct our own faults, those of others will seem smaller.

4. It is a great gift to know just whom to confide in and how and when to speak to people about the holy things of God.

5. What excuse can we possibly have for not possessing the very best things God has to give? Has He not said "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you"? And God never goes back on His word.

6. It was the key of Promise that opened the dungeon of Giant Despair and set Christian and Hopeful free.

7. Observe closely how good your earthly father is to you. It will help you to understand how much more gracious is your Father in heaven.

8. Give the Golden Rule a trial. "Only the Golden Rule can bring the Golden Age."—Frances Willard.

9. Speaking of the narrow gate, Peloubet says, "There is room for any man, but not room for the smallest sin to pass."

See

See

FOR WRITTEN ANSWERS

1. What rule are we to follow in regard to judging?.....

2. What encouragement here given to prayer?.....

3. Contrast the two paths as to entrance, the way and the termination .....

## LESSON III.

## THE DAUGHTER OF JAIRUS RAISED

April 15, 1900

Mark 5: 22-24; 35-43. Commit to memory vs. 39-42. Read Mark 5: 25-34.

22 And, <sup>1</sup> behold, there cometh one of the rulers of the synagogue, Jairus by name; and <sup>2</sup> when he saw him, he fell at his feet,

23 And <sup>3</sup> besought him greatly, saying, My little daughter <sup>4</sup> lieth at the point of death: *I pray thee, come* and lay thy hands on her, that she may be <sup>5</sup> healed; and she shall live.

24 And <sup>6</sup> Jesus went with him; and <sup>7</sup> much people followed him, and thronged him.

25 While he yet spake, <sup>8</sup> there came from the ruler of the synagogue's house <sup>9</sup> certain which said, Thy daughter is dead: why troublest thou the Master any further?

26 <sup>10</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, <sup>11</sup> Be not afraid, only believe.

27 And he suffered no man to <sup>12</sup> follow him, save Peter, and James, and John the brother of James.

28 And <sup>13</sup> he cometh to the house of the ruler of the

**Revised Version**—<sup>1</sup> *Behold*; <sup>2</sup> *Seeing* him, he *falleth*; <sup>3</sup> *Beseecheth* him much; <sup>4</sup> *Is*; <sup>5</sup> *Made* whole and live; <sup>6</sup> *He*; <sup>7</sup> *A great multitude*; <sup>8</sup> *They come*; <sup>9</sup> *Saying*; <sup>10</sup> *But Jesus not heeding* the word spoken saith; <sup>11</sup> *Fear not*; <sup>12</sup> *Follow with him*; <sup>13</sup> *They come*; <sup>14</sup> *He beholdeth* a tumult and many weeping and wailing; <sup>15</sup> *Greatly*; <sup>16</sup> *Entered*; <sup>17</sup> *A tumult*; <sup>18</sup> *Child*; <sup>19</sup> *Forth*; <sup>20</sup> *Of the child and her mother*; <sup>21</sup> *Goeth* in where the child was; <sup>22</sup> *Taken* the child.....he saith; <sup>23</sup> *Rose up*; <sup>24</sup> *Was* twelve years; <sup>25</sup> *Amazed* straightway; <sup>26</sup> *Amazement*; <sup>27</sup> *Much*; <sup>28</sup> *This*.

## EXPLANATION

**Connection**—Shortly after preaching the Sermon on the Mount, Jesus went on a preaching tour through Galilee (Luke 8: 1), and then crossed the lake to Gadara (Mark 5: 1). Upon His return to Capernaum, Jairus came to him as the lesson tells. The story is taken up as an Easter Lesson somewhat out of its proper order.

**22. One of the rulers.** Each synagogue had a number of elders, presided over by a ruler who superintended the services and had power to excommunicate (Cumb. Bible). It would appear (see also Acts 13: 15) that some synagogues had several rulers. The **synagogue** was the Jewish place of worship, corresponding in part to the modern church. **Jairus by name.** Not often do we know the names of those whom the Saviour helped or healed. **Saw him;** having pushed his way through the crowd. **Fell at his feet;** in Eastern fashion, upon his knees, with forehead touching the ground.

**23-24. My little daughter;** his "one only daughter" (Luke 8: 42). **Lay thine hands;** to communicate His healing power (Mark 1: 31). **Jesus went;** ever ready to respond to the cry of distress. **Matthew adds, "and his disciples"** (ch. 9: 19). **Much people followed;** curious to see what Christ would do. **Thronged. Pressed upon Him;** and through the crowd pressed the poor stricken woman to be healed (vs. 25-34).

**25, 26. While he yet spake;** to the woman. **Why troublest thou?** "The child is dead. What more can be done?" **As soon as Jesus heard.** The Rev. Ver. reads, "but Jesus not heeding;" Jesus over-hearing, but not heeding. **Only believe.** There was danger that his faith

synagogue, and <sup>14</sup> seeth the tumult, and them that wept and wailed greatly.

29 And when he was <sup>15</sup> come in, he saith unto them, Why make ye <sup>16</sup> this ado, and weep? the <sup>17</sup> damsel is not dead, but sleepeth.

30 And they laughed him to scorn. But when he had put them all <sup>18</sup> out, he taketh the father <sup>19</sup> and the mother of the damsel, and them that were with him, and <sup>20</sup> entereth in where the damsel was lying.

31 And <sup>21</sup> he took the damsel by the hand, and said unto her, *Talitha cumi*: which is, being interpreted, Damsel, I say unto thee, arise.

32 And straightway the damsel <sup>22</sup> arose, and walked; for she <sup>23</sup> was of the age of twelve years. And they <sup>24</sup> were astonished with a great <sup>25</sup> astonishment.

33 And he charged them <sup>26</sup> straitly that no man should know <sup>27</sup> it; and commanded that something should be given her to eat.

might fail (Matt. 13: 58).

**27, 28. Save Peter, etc.** They were taken as witnesses of the event, and were selected because they were the advanced learners in the school of Christ. (See Luke 9: 28 and Matt. 26: 37.) **Cometh to the house;** through the gateway into the open court. Houses of the better sort were built around a large square or court. **The tumult.** The noisy mourning for the dead. It was customary to hire mourners to howl and lament. (See Matt. 9: 23.)

**29, 30. Why . . . this ado?** Such affected mourning was out of place, and Jesus rebuked it. Besides, He was to bring the child back to life again. **The damsel is not dead.** Death was not death in His presence, but only a sleep (John 11: 11). **Put them all out.** Their presence was not in keeping with that solemn scene. The verb means, to eject by force. It may be that the paid mourners, fearing for their pay, insisted on remaining; but the power and authority of Christ's word would awe them into submission. **Them that were with him;** Peter, James and John. (v. 37.)

**31-33. By the hand;** perhaps to show that the miraculous power came from His person (1: 31). **Talitha cumi;** the Aramaic or common tongue of the day. **Straightway;** at once, showing the swiftness and the completeness of the cure. **That no man should know it;** lest the enthusiasm aroused might further arouse the opposition of the Pharisees and interfere with His work (1: 45). **Commanded, etc.;** how calm and self-possessed! **Something . . . to eat.** A proof that she was indeed alive again, and because now well, needed food.

## GOLDEN TEXT

Be not afraid, only believe. Mark 5: 36.

## DAILY READINGS

M.—Mark 5: 22-24, 35-43. The daughter of Jairus raised.  
T.—Mark 5: 25-34. Timid faith.  
W.—Luke 7: 11-17. The widow's son.  
Th.—Mark 6: 1-6. Hinderance of unbelief.  
F.—John 11: 19-27. The Resurrection and the Life.  
S.—John 11: 32-43. The Life-giving Word.  
S.—1 John 5: 9-15. Salvation by faith.

## TIME

Later in the year A.D. 28, the second year of our Lord's ministry.

## PLACE

Capernaum, first at the feast at Matthew's house (Matt. 9: 18), and then at Jairus' house.

## GATECHISM

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

## LESSON PLAN

## I. A Dying Child, 22-24.

And her father's grief and faith.

## II. The Child Dead, 35, 36.

And Jesus' word of cheer.

## III. The Child Alive, 37-43.

And the astonishment of those that stood by.

## LESSON HYMNS

59; 103 (Ps. Sel.); 71; 177; 176.

## FOR FURTHER STUDY

*See T*  
Juniors—22-24. Where was Jesus? Who came to Him? How did he act? How earnest was the ruler? How old was his child? (Luke 8: 42.) What was his request? Did Jesus comply with it? Who also went?

35, 36. To whom had Christ been speaking? What wonderful things had happened? (vs. 25-34.) What message now brought? Had the messengers faith? What did Christ say to the ruler?

37, 38. Who went in with Jesus? On what other occasions also? (Luke 9: 28; Matt. 26: 37.) What custom referred to in v. 38?

39, 40. To what does Jesus compare death? (See also John 11: 11; Acts 7: 60; Thess. 4: 13.) What does the death of the righteous lead? (Rev. 14: 13; 2 Cor. 5: 8; 2 Tim. 4: 8.) What does the crowd do? What does Jesus do?

41-43. What did Jesus then do? And say? What followed? How did it effect the onlookers? What command did Jesus give? Why? Of what is Christ's own resurrection a proof? (Rom. 1: 4.)

Seniors—22-24. Who came to the house of feasting? What was his errand? What was shown by the ruler's request?

35, 36. Relate the incident which caused the delay. In any case beyond the help of Jesus? Wherein the comfort?

38, 37. How did Christ show his sympathy with the ruler?

37, 38. Whom did Christ allow to accompany him? Why? Why, to-day, some received? Some rejected? What clamor at Oriental funerals? (Jer. 9: 17, 18; Amos 5: 16.)

39, 40. Wherein is death like sleep? Wherein different?

41-43. What was the effect of the miracle? Over what did Christ show His power?

Bible Side Lights—THE SYNAGOGUE—Luke 4: 16; 7: 4, 5; John 9: 22; Acts 13: 14; 18: 4.

LAY THY HANDS ON HER—Matt. 8: 3, 14, 15; 9: 20; Mark 7: 32-25; Luke 7: 14, 15.

FEAR NOT—Gen. 15: 1; 48: 2, 3; Ex. 13: 13, 14; Isa. 41: 10; Deut. 10: 10-12; Luke 12: 32.

WEEPING AND WAILING—Gen. 50: 10; Isa. 15: 3; John 11: 31; Acts 9: 39.

TAKING THE DAMSEL BY THE HAND—Mark 1: 31; 8: 22-25; 9: 25-27.

Practical Points—1. A ruler and yet in distress! Grief spares none. The rich as well as the poor have their sorrows.

2. Fortunate child, to have a father who sought the help of Jesus for her.

3. Jesus went with the ruler because the ruler really wanted Him to go. He always responds to earnest seekers.

4. The case of the poor woman who sought and found healing teaches that Jesus is never so busy helping that He will not help one more.

5. It teaches, too, that no case is so bad that He cannot meet it. He can save even the chief of sinners.

6. Jesus allows those to keep the closest to Him who are the most anxious to know and serve Him.

7. Why fear death, when it is but a falling asleep here, to wake in glory?

8. Oh the power of the touch of sympathy!

9. Jesus, great though He be, does not forget to do the smallest kindnesses. Here is a hungry child and He commands them to give her something to eat.

10. Here, surely, would be a life-long friend and servant of Jesus, because He had given her life.

## FOR WRITTEN ANSWERS

1. Tell about the ruler's grief.....

2. The ruler's faith and how he showed it.....

3. Jesus' graciousness and what it led to.....

## LESSON IV.

## THE CENTURION'S SERVANT HEALED

April 22, 1900

Luke 7: 1-10. Commit to memory vs. 9, 10. Read Matt. 9: 27-34; Mark: 2: 23 to 3: 19; John 5.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself:

Revised Version—1 After; 2 Ears; 3 At the point of death; 4 Concerning; 5 Omit the; 6 Asking; 7 Save; 8 Earnestly; 9 Is worthy that thou shouldst do this for him; 10 Himself built us our synagogue; 11 Come; 12 The word; 13 To this one; 14 Omit him about; 15 Multitude; 16 Omit that had been sick.

## EXPLANATION

Connection—This Lesson, and perhaps the next five, should have preceded the last one, which the International Lesson Committee introduced earlier as an Easter Lesson. The healing of the centurion's servant was probably in the mid-summer of A.D. 28, several months before the raising of Jairus' daughter, and close after the Sermon on the Mount.

1, 2. His sayings; the Sermon on the Mount. In the audience; in the hearing of the people. Into Capernaum; His home, in so far as He had any home, after His rejection at Nazareth (Matt. 4: 13). A certain centurion's servant. A centurion was a commander of a hundred soldiers, a minor division of the Roman army. The centurions mentioned in the New Testament are a most interesting set of men. Matt. 27: 54; Acts 10: 1; Acts 27: 43, and the present passage. Servant; a slave. Dear unto him. He was a humane master. Slaves might be bought and sold like cattle. At a time when a slave was thought to have no rights, he treated his with affection. Was sick; of palsy, very ill, "grievously tormented." (Matt. 8: 6.)

3. Heard of Jesus; reports of Christ's previous miracles in Capernaum and elsewhere would be brought him (John 4: 46-52; Mark 1: 21-25). Elders of the Jews. Either the elders of the synagogue, as in last lesson, or perhaps the elders of the people, the magistrates of the town. (Deut. 19: 12.) He sent the elders instead of going himself, through modesty and a sense of unworthiness.

4. Instantly; urgently. Compare "Be instant in season." (2 Tim. 4: 2). He was worthy; because of what he had done. They inferred his character from his actions, as they go on to tell. The fact of Jewish elders pleading for a Gentile Roman shows the high estimation in which he was held.

for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

5. Loveth our nation. This shows that the centurion was a Roman and Gentile. And himself built us our synagogue (Rev. Ver.); that is, at his own expense. Such favors were not uncommon by rich Gentile proselytes, as this centurion probably was. The ruins of a well-finished synagogue, which may be the one here referred to, has been found at Tell Hum, one of the supposed sites of Capernaum.

6. Not far from the house; which was evidently in another part of Capernaum. I am not worthy. As a Gentile who had learned to honor the God of the Jews, he revered this great Jewish teacher, and besides, the wonderful words and works of Jesus had made him feel, "He is truly from heaven." His own heart and life seemed vile and unworthy in comparison. (See Luke 5: 8.)

7. Neither . . . worthy to come. He felt himself unworthy either to go to Jesus or to have Jesus come to him. Say in a word. He had heard how Jesus had cured the nobleman's son by the power of a word (John 4: 46-54). My servant. Not the same word as in v. 2, but an endearing word, meaning "a boy."

8. I also am . . . under authority. The tribunes or chief captains (Acts 21: 31) were over him. Perhaps he thought that Jesus, too, was under authority, a prophet with power given Him from God. He did not yet know that He was Very God. I say unto one, etc. So, he reasons, can Jesus do. Let Him but speak the word, and invisible powers will wait upon His will.

9, 10. Marvelled; at his faith. In Mark 6: 6, Jesus wonders at unbelief. So great faith; that could believe in His power to heal at a distance from the sick. No, not in Israel; amongst God's people, where it might naturally have been looked for. Found the servant whole. Faith has its reward.

GOLDEN TEXT

Like as a father pitieth his children, so the Lord pitieth them that fear Him. Ps. 103: 13.

DAILY READINGS

- M.—Luke 7: 1-10. The centurion's servant healed.
- T.—Luke 4: 33-44. The Willing Helper.
- W.—John 4: 46-51. Nobleman's son healed.
- Th.—Mark 9: 17-27. Possibilities of faith.
- F.—Matt. 9: 27-31. According to faith.
- S.—John 20: 24-31. Life through believing.
- S.—Matt. 8: 6-13. Matthew's narrative.

TIME

About middle of second year of Christ's ministry. A. D. 28.

PLACE

Capernaum, a few miles from where the Sermon on the Mount was preached.

CAUSE

Q. 18 Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

LESSON PLAN

I. A Loving Master, 1-3.

A soldier, but with a tender heart even for his slave.

II. A Good Neighbor, 4, 5.

Although not a Jew, he had built the Jews a synagogue.

III. A Man of Faith, 6-10.

He counted that sickness would obey Jesus' word, even as his own soldiers obeyed his.

LESSON HYMNS

38; 705 (Ps. Sel.); 544; 404; 207.

FOR FURTHER STUDY

Juniors—1-3 Where had Jesus been preaching? Where does He now come? What other miracles there? (John 4: 46; John 6: 17; Matt. 17: 24.) On what occasions had He taught there? (Matt. 4: 13; Mark 1: 21.) Who was in distress? For whom? What was a centurion? Whom did the centurion send? With what request?

4, 5 How did they regard the centurion? What does "instantly" mean? What had the centurion done? What is a synagogue?

6-8 Did Jesus do as requested? What next? What the message? Why did he feel himself unworthy? Why was he confident? (Eph. 3: 12.) Who were over the centurion? Who under him? Over what has Christ power? (John 17: 2; Matt. 23: 18.)

9, 10 What did Christ think of the centurion's faith? What does He say? How was this faith rewarded? What encouragement have we to go to pray for ourselves and others? (Matt. 7: 7, 8.)

Seniors—1-3 When did the incident occur? How far was Capernaum from the Mount of Beatitudes? Of what army was the centurion an officer? How many soldiers did he command? What modern term corresponds to it? Name other centurions mentioned in Scripture? What led him to send to Jesus? What mark of his humility? What disease had his servant? (Matt. 8: 6.) Of what is it a type? What cleanses from sin? (1 John 1: 7.)

4, 5 For what do the elders praise the centurion? What discourse likely given in that synagogue? (John 6: 59.)

6-8 What further proof of the centurion's humility of his faith? Why does he think Jesus can heal by a word? What inspires confidence? (Prov. 3: 26; 1 John 2: 28; 1 John 5: 14.) What the difference between Christ's power and the centurion's power?

9, 10 Who mean by Israel? Why should they have had faith? Why had they not? Did the centurion see Jesus at all? Did Jesus speak the word of healing? How came it then that the servant was healed?

Bible Side Lights—THE ELDERS—Deut. 19: 11, 12; 21: 18-21; 31: 8; 2 Sam. 5: 17. THE CENTURION—Acts 10: 1, 22; 22: 25, 26; 23: 17, 23; 24: 23; 27: 1, 11, 43.

NOT WORTHY—Gen. 32: 10; Matt. 3: 11; 10: 37, 38; Luke 15: 19.

JESUS MARVELLED—Mark 6: 6; Matt. 8: 10; 9: 8, 33.

GREAT FAITH—Luke 17: 5; Acts 6: 5; 11: 24; Heb. 11: 4, 5, 7, 23-27, 30.

Practical Points—1. Jesus not only speaks wonderful words, but He does wonderful works. He both says and does.

2. The centurion is a fine example of how the high should treat the humble. His slave was dear to him, and doubtless loved him in return. With such a spirit—the jealousies and strifes between rich and poor, capital and labor, would soon disappear.

3. He must have been a good man when those of another race praised him. It is grand living that brings praise from one's enemies.

4. It is good to have friends in our times of need.

5. Humility is a soil out of which many virtues grow.

6. Here is a proof that the saying is true: "He that humbleth himself shall be exalted." (Matt. 23: 12.)

7. Faith is the gift of God. (Eph. 2: 8.)

8. And yet faith grows through our use of means. "I learn to trust you, my brother, as I come to know you," says Professor Drummond. "I watch you, I live with you, I find out that you are trustworthy, and I come to trust myself to you, and lean upon you." It is not otherwise with faith in our Lord and Master. The better we know Him the more we trust Him.

FOR WRITTEN ANSWERS

1. What other miracles wrought in Capernaum? .....

2. How did the centurion show his humility? .....

3. Why did Jesus marvel at his faith? .....

## LESSON V.

## JESUS AND JOHN THE BAPTIST

April 29, 1900

Luke 7: 18-28. Commit to memory vs. 22, 23. Read Luke 7: 11-35.

18 And the disciples of John <sup>1</sup>shewed him of all these things.

19 And John calling *unto him* two of his disciples sent them to <sup>2</sup>Je'sus, saying, Art thou he that <sup>3</sup>should come? or look we for another?

20 When the men were come unto him, they said, John <sup>4</sup>the Baptist hath sent us unto thee, saying, Art thou he that should <sup>5</sup>come? or look we for another?

21 <sup>6</sup>And in that same hour he cured many of <sup>7</sup>their infirmities and plagues, and of evil spirits; and <sup>8</sup>unto many *that were blind* he <sup>9</sup>gave sight.

22 <sup>10</sup>Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard; <sup>11</sup>how that the blind <sup>12</sup>see, the lame walk, the lepers are cleansed, <sup>13</sup>the deaf hear, the dead are raised, <sup>14</sup>to the poor the gospel is preached.

23 And blessed is *he*, whosever shall <sup>15</sup>not be offended in me.

Revised Version—<sup>1</sup>Told; <sup>2</sup>The Lord; <sup>3</sup>Cometh; <sup>4</sup>The; <sup>5</sup>In that hour; <sup>6</sup>Diseases; <sup>7</sup>On; <sup>8</sup>Bestowed; <sup>9</sup>And he answered and said; <sup>10</sup>Omit how that; <sup>11</sup>Receive their sight; <sup>12</sup>And; <sup>13</sup>Up, the poor have good tidings preached to them; <sup>14</sup>Find none occasion of stumbling; <sup>15</sup>Multitudes; <sup>16</sup>To behold; <sup>17</sup>Omit for; <sup>18</sup>Who; <sup>19</sup>Omit for; <sup>20</sup>None greater than John; yet he that is but little.

## EXPLANATION

**Connection**—The raising of the widow of Nain's son (Luke 7: 11-17) comes after the last Lesson. Then the incident of to-day. John the Baptist had been imprisoned by Herod (3: 18, 20). In his gloomy prison, cut off from the work that was so dear to him, he seems to have given way to doubt. Was Jesus the Messiah or not? He could not tell. So he sent his disciples to see. It may be it was to strengthen their faith as well as his own that they were sent.

18, 19. The disciples of John showed him. They brought to him in his prison reports of Christ's work. The prison was the fortress Macherus, eight or nine miles north-east of the northern end of the Dead Sea. All these things; particularly, perhaps, the two great miracles of ch. 7: 1-16. John calling, etc. He was not prevented from seeing his friends. Sent then to Jesus. John's characteristic energy is shown. He will find out the facts, and at once. Art thou he? John was in doubt about Christ. He and His work were so different from what he had expected. John was an ascetic (Matt. 3: 4; 11: 18), but Jesus associated freely with everybody. (Matt. 11: 19.) Jesus, too, was performing miracles for others, while He allowed John to lie in a gloomy prison. John sends to Jesus to confirm or relieve his doubt.

20-23. For another; another Messiah. In that same hour; upon the arrival of the disciples of John. He cured many. Instead of explaining difficulties, He proved His Messiahship by showing His miraculous power. Tell John. And He knew John would understand, and that there would be no more doubt. The miracles that were wrought showed not only His divine power,

24 And when the messengers of John were departed, he began to speak unto the <sup>15</sup>people concerning John. What went ye out into the wilderness <sup>16</sup>for to see? A reed shaken with the wind?

25 But what went ye out <sup>17</sup>for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

26 But what went ye out <sup>17</sup>for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, <sup>18</sup>which shall prepare thy way before thee.

28 <sup>19</sup>For I say unto you, Among those that are born of women there is <sup>20</sup>not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

but also the gracious spirit of the Gospel. The blind . . . lame . . . lepers . . . deaf . . . dead. Christ came to the relief of all these, as each required, and thus showed what He can do for men's souls. To the poor. That was the prophecy. (Isa. 61: 1.) Not be offended; Rev. Ver., "Find none occasion of stumbling." (See Matt. 13: 55-57. John 6: 60.)

24-26. He began to speak; to correct the wrong impression that John's inquiries might have made on the minds of the people. What went ye out for to see? Referring to John's early ministry (Matt. 3: 5). A reed? A tall cane, about twelve feet high. Swayed by every breeze, it was a good type of the time-server. But John was none such. Soft raiment; living in luxury and pleasure. That was not John, with his rough garments and coarse fare (Matt. 3: 4). In kings' courts; in palaces, as Herod, for example. John lived in the desert, except when he went to the palace to rebuke Herod for sin (Mark 6: 18). A prophet; a God-sent teacher. That was a popular estimate of him (Matt. 21: 26). More than a prophet. He was the herald of Jesus; the very highest honor.

27, 28. Of whom it is written. See Mal. 3: 1. Prepare the way; referring to the Eastern custom of a herald going before to prepare the way for the advance of the king. So John went before Jesus (Luke 3: 3-6). Born of women; all mankind. Not a greater. None had known God's mind more fully, nor spoken it more bravely. Least in the kingdom of God; the kingdom as Christ brought it in. Greater than he; in knowledge, privilege and blessing. A startling saying, but gloriously true.

**GOLDEN TEXT**

He hath done all things well.  
Mark 7: 37.

**DAILY READINGS**

- M.—Luke 7: 18-23. Jesus and John the Baptist.
- T.—John 10: 31-42. Testimony of works.
- W.—John 5: 30-39. Fourfold witness.
- Th.—Luke 1: 13-22. Gabriel's message.
- F.—John 3: 22-36. The forerunner.
- S.—Matt. 21: 23-32. A preacher of righteousness.
- S. Matt. 11: 2-14. Prophecy fulfilled.

**TIME**

Very shortly after the preceding lesson. Summer of A.D. 28.

**PLACE**

Somewhere in Galilee, where Jesus was then preaching from place to place. (See Luke 8: 1-3.) John was in the prison of Macherus beyond the Jordan.

**CATECHISM**

Q. 19. *What is the misery of that estate wherinto man fell?*

A. All mankind 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. John's Question Concerning Jesus, 18-23.**

John in prison, and in doubt and discouragement, or perhaps as a lesson to his disciples, sends them to Jesus with the question: "Art thou He that should come?" the response being many marvellous works.

**II. Jesus' Testimony Concerning John, 24-28.**

That He is a prophet, the greatest of all the prophets, but less than the least in the Kingdom of God.

**LESSON HYMNS**

45 (Ps. Sel.); 35; 29; 16; 535.

**FOR FURTHER STUDY**

**Juniors—18, 19** Who had imprisoned John? Why? What was his fate? (Mark 6: 21-29.) What had his disciples told him? Where did he send them? With what message? Why did he send the message?  
**20-23** Was the message delivered? What works did Jesus do? What prompted these acts? How did Christ show His love? (Luke 19: 10; John 15: 13.) What was Jesus' message to John? What did He mean by it? Give instances of blindness cured? Of lameness? Of leprosy? Of deafness? What had the Jews expected the Messiah to be? Why disappointed? What is meant by being "offended in me"?  
**24-28** Why does He speak to the people about John? Why refer to "wilderness"? What is the chief mark of a "reed"? What names would you suggest for John? What was John's dress? (Matt. 3: 4.) What was John's mission? (Luke 3: 4; Matt. 3: 1, 2.)  
**27, 28** What prophet had spoken of John? What Eastern custom referred to? How does Christ here speak of John? Who is greater? Who can enter the Kingdom of God? (Matt. 5: 3; John 3: 16.)

**Seniors—18, 19** What caused John's discouragement and doubt? What caused Moses to despair? (Num. 11: 10-15.) What, Elijah? (1 King's 19: 1.) What preserves against despair? (Psa. 42: 51-1.)  
**20-23** What did Jesus first do when John's message came? (v. 21.) What next? Why did He follow this method? Why does this illustrate one chief object of Christ's miracles? What is the meaning of "Gospel"? What wonderful about its being preached to the poor?  
**24-28** To whom does Christ now address Himself? With what object? How had the people regarded John? Why "more than a prophet"? With what commission had he been honored?  
**27, 28** How did John prepare for Christ? How can we? What was the subject of his preaching? What is one of the chief requirements for entering the Kingdom? To what is the Kingdom compared?

(Matt. 22: 2-10; Rev. 19: 9.) Who has invited us to this Gospel feast? Have you accepted?

**Bible Side Lights—HE CURED MANY—**Ps. 107: 20; Matt. 4: 23, 24; 12: 14, 15; 11: 13, 14; 17: 16, 18. **NOT BE OFFENDED—**Matt. 13: 54-58; 15: 10-12; 20: 31, 33; John 36: 1; Rom. 14: 21.

**THE WILDERNESS—**Matt. 3: 1; 15: 33; Luke 15: 4; Acts 7: 30.

**KINGS' COURTS—**Prov. 25: 6, 7; Acts 12: 20, 21, 2 Sam. 9: 6, 8; Est. 5: 1-3.

**THE KINGDOM OF GOD** Matt. 6: 33; 12: 28, Luke 6: 20; 9: 62; John 3: 3, 5; Rom. 14: 17.

- Practical Points -1.** Don't take your doubts to a doubter, but to one who knows and believes.  
**2.** Is there any better way, when in doubt or discouragement, than to go straight to Jesus?  
**3.** When we are discouraged as Christ's followers, let us take time to look about us and see what wonderful things Christ has done—the difference, for instance, between the Christian and the profane man, or between Christian and heathen lands.  
**4.** Has anything else ever accomplished for the suffering poor what Christ's gospel has led men to do?  
**5.** "Who comes to God an inch, through doubtings dim,

In blazing light God will advance a mile to him."  
—From Peloubet.

- 6.** There is need of stern stuff in those who would win men from evil ways. No fickle man, and no soft-living man will do.  
**7.** What a blessed work to "prepare the way of the Lord," whether in our own hearts or in the hearts of our fellow men! No courtier can have greater honor than he who does this work well.  
**8.** "Greater than John the Baptist." This is Christ's measure of the least child of God now. With privileges and blessings so much greater, should we not in courage and zeal and faithfulness seek to be great, too?

**FOR WRITTEN ANSWERS**

1. Why was John the Baptist discouraged? .....
- .....
- .....
2. How were his doubts removed? .....
- .....
- .....
3. What new truth about the Kingdom does Jesus utter? .....
- .....
- .....

## LESSON VI.

## JESUS WARNING AND INVITING

May 6, 1900

Matt. 11 : 20-30. Commit to memory vs. 28-30. Read Isaiah 23.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, <sup>1</sup> which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 <sup>2</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon <sup>3</sup> at the day of judgment, than for you.

23 And thou, Capernaum, <sup>4</sup> which art exalted unto heaven, <sup>5</sup> shalt be brought down to hell: for if the mighty works, <sup>6</sup> which have been done in thee, had been done in Sodom, it would have remained until this day.

24 <sup>7</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment,

**Revised Version**—Which were done in you omitted here and brought in after Sidon; <sup>2</sup> Howbeit; <sup>3</sup> In; <sup>4</sup> Shalt thou be exalted? <sup>5</sup> Thou shalt go down unto Hades; <sup>6</sup> Had been done in Sodom which were done in thee; <sup>7</sup> Season; <sup>8</sup> That thou didst hide; <sup>9</sup> Understanding; <sup>10</sup> Didst reveal; <sup>11</sup> Yea; <sup>12</sup> Was well-pleasing; <sup>13</sup> Have been; <sup>14</sup> One; <sup>15</sup> Save; <sup>16</sup> Doth any man know; <sup>17</sup> Willet to.

than for thee.

25 At that 7 time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, <sup>8</sup> because thou hast hid these things from the wise and prudent, and <sup>10</sup> hast revealed them unto babes.

26 <sup>11</sup> Even so, Father: for so it <sup>12</sup> seemed good in thy sight.

27 All things <sup>13</sup> are delivered unto me of my Father, and <sup>14</sup> no man knoweth the Son, <sup>15</sup> but the Father: neither <sup>16</sup> knoweth any man the Father, save the Son, and he to whomsoever the Son <sup>17</sup> will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

## EXPLANATION

**Connection**—At the close of last Lesson, Jesus paid a splendid tribute to the character of John the Baptist, but knowing the fickleness of the people, who were satisfied neither with John nor with Himself (Matt. 11 : 18, 19), He warns them of their danger.

20. Then began he; words introducing an impressive discourse. To upbraid; to rebuke severely. There was pity as well as righteous anger in His words. Jesus could be very angry with sin, but there was always compassion for the sinner. (Luke 19 : 41.) The cities. From Capernaum, as a centre, Jesus went throughout Galilee, visiting the many cities and towns (Luke 8 : 1). Mighty works; His many miracles. These mighty works were proofs that He was the true Messiah, even the Son of God. Repented not. They saw in His miracles the proof of His divinity, and they heard His loving teaching, but they would not forsake their sins and accept Him as Saviour.

21, 22. Chorazin. The modern Keraseh, on the north-west shore of Galilee, not far from Capernaum. Bethsaida (House of Fish); a town on the eastern side of the River Jordan, where it enters the lake. Some think it was on both sides of the river. Tyre and Sidon; two wealthy, wicked Phœnician cities, on the shore of the Mediterranean. (See Isa. 23; Ezek. 28 : 2-4; Amos 1 : 9, 10.) Sackcloth and ashes. In the East, it was common for mourners to put ashes on their heads, and to clothe themselves with a coarse, sack-like garment, made of goats' hair (Jonah 3 : 6). More tolerable (endurable); because they had fewer privileges (Luke 12 : 48). The day of judgment; the final judgment, when Christ shall be judge (2 Cor. 5 : 10; Matt. 25 : 31-46).

23, 24. Capernaum; a town on the

north-west shore of Galilee, on the great Damascus road. It was Christ's home after leaving Nazareth (Matt. 4 : 13); and, as we have seen in the previous Lessons, the scene of many miracles. Shalt thou be exalted unto heaven? (Rev. Ver.) A question implying a negative answer. The answer given is, Thou shalt be brought down to hell, "Hades" (Rev. Ver.); the grave, the abode of the dead. It would be utterly destroyed. The very site of the city is now in dispute, so truly have Christ's words been fulfilled. Sodom. See Gen. 19. The day of judgment. The reference is plainly to the final judgment at the end of the world, as Sodom had been already destroyed.

25, 27. Jesus answered; referring, perhaps, to some expressions of dissent on the part of those who heard Him. These things; the deep spiritual truths of His teaching. Wise and understanding (Rev. Ver.); in their own estimation. It needs more than mere cleverness to understand the truths of God. (1 Cor. 2 : 14.) Babes; those who are humble and teachable as little children (18 : 1-3). All things; necessary for the kingdom of God on earth. No man knoweth the Son, but . . . Only the Father fully understands the person and the work of Jesus, and only Jesus can reveal the will and purposes of God to us.

28-30. Come unto me . . . labor; toiling with the difficulties of life. Heavy laden; with life's sins and sorrows. Rest; the rest of pardon. Take my yoke. Submit to My will and enter upon My service. Learn of me. Be my disciple. Ye shall find rest; the rest of obedience, which brings peace even amid life's anxieties and cares. Yoke is easy. His service is pleasant. Burden is light; for it is the burden of love.



GOLDEN TEXT

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11: 28.

DAILY READINGS

- M.—Matt. 11: 20-30. Jesus warning and inviting.
- T.—Isaiah 1: 1-9. Rebellious children.
- W.—Isaiah 1: 10-20. Pretence and sincerity.
- Th.—Matt. 25: 14-30. Responsibility for privileges.
- F.—1 Cor. 1: 18-31. Worldly wisdom rejected.
- S.—John 15: 18-25. Hated without cause.
- S.—Eph. 2: 11-22. Made nigh.

TIME

Immediately following Lesson V., A. D. 28. Some, however, place it in the next year of Christ's ministry during the mission of the seventy. (See Luke 10: 13-15.)

PLACE

Gallilee, near by the cities on the lake shore.

CATECHISM

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

LESSON PLAN

I. An Announcement of Doom, 20-24.

Upon the cities wherein most of His mighty works were done because they repented not.

II. A Message of Grace, 25-30.

The things of God hidden from the wise are revealed to the simple; Jesus himself is the revealer of the Heavenly Father; He invites the toilers and the heavy laden to find rest in Him and in His service.

LESSON HYMNS

37 (Ps. Sel.); 95; 142 or 139; 553; 152.

FOR FURTHER STUDY

See Juniors—20 Where was this discourse spoken? When? In which gospel recorded? Where similar thoughts? (Luke 10: 13-22.) Whom did Christ upbraid? Why? Why did they not repent?

21, 22 What places contrasted? Where was Bethsaida? Whose birthplace? Of what were sackcloth and ashes symbols? What did Christ find in Tyre and Sidon? (Ch. 15: 21-28.) How will Christ judge at the last day? (Ps. 62: 12.)

23, 24 How had Capernaum been exalted? What miracles had Jesus performed there? What woe pronounced? Why? Relate the story of Sodom's destruction.

25-27 For what does Jesus thank the Father in heaven? What is our duty when we cannot understand God's ways? To whom did Christ reveal the mystery of His kingdom? (Mark 4: 11; Eph. 1: 9; 1 Tim. 3: 16.) Who controls all things? For what purpose? (Eph. 1: 20-23.) To whom will He reveal the Father?

28-30 What gracious invitation given? Who may accept? What promise attached? Do we bear the yoke alone? (1 Cor. 3: 9.) Who helps with all burdens?

Seniors—20-22 What change now in Christ's manner? What about the warnings? (Luke 11: 39-54; Luke 13: 15.) What is the purpose of judgment? What are "the mighty works"? (Mark 9: 39; Acts 2: 22.) Why was the reproof given? When, the time for repentance? (Fs. 95: 7, 8; Heb. 3: 7, 8.) By what is neglect of it followed? (Rev. 2: 5, 16.)

23, 24 What lesson taught about privileges? What in regard to those who resist the light of Christ's gospel? Compare Capernaum and Sodom.

25-27 To whom did Christ speak? For what did He give thanks? What had been hidden? What is necessary to understand the Gospel? What claim to

divinity does Christ here make?

28-30 Repeat the gracious invitation. Compare the two "rests"? How shall we serve Christ acceptably? (2 Tim. 1: 3; Ps. 2: 11.) What is the purpose of a yoke? What difference between Christ's yoke and the yoke of the world? What the consequence of refusing the invitation?

Bible Side Lights—TO UPBraid—Hab. 2: 15-20; Matt. 18: 17; 23: 13-33; Luke 6: 24-26.

SACKCLOTH AND ASHES—Gen. 37: 34; 2 Kings 19: 1; Lam. 2: 10; Job 42: 5, 6.

UNTO BABES—1 Cor. 1: 25-29; Matt. 18: 2, 3; 19: 14; Ps. 8: 2.

COME—Matt. 16: 24; Mark 8: 34; 10: 14; John 6: 37; 41: 7; 37.

LEARN OF ME—Deut. 5: 1; 31: 13; Eph. 5: 1; 1 Pet. 2: 21; 1 John 2: 6.

Practical Points—1. Jesus did not upbraid until He had first wooed. It is with Him, mercy first, and wrath only when mercy has been scorned.

2. Great opportunities involve great responsibilities, and great responsibilities bring great reward or great punishment.

3. The day of Judgment will be sad only to those who are unprepared. To be holy is to be ready.

4. When God's ways seem strange and dark, we should look up to Him and say, "Even so, Father; for so it seemed good in Thy sight."

5. What a delightfully easy way to know God—through His dear Son, our Saviour!

6. What a lovely invitation for weary people and for those whose labor is too hard and for those who are seeking satisfying work!

8. Rest is not quitting

The busy career;

Rest is the fitting

Of self to one's sphere.—GOETHE.

FOR WRITTEN ANSWERS

1. Why greater woe to Capernaum than to Sodom? .....

2. To whom does God reveal the deep things of salvation? .....

3. Describe Christ's yoke .....

## LESSON VII.

## JESUS AT THE PHARISEE'S HOUSE

May 13, 1900

Luke 7: 36-50. Commit to memory vs. 44-47. Read Matt. 18: 23-25.

36 And one of the Pharisees desired him that he would eat with him. And he<sup>1</sup> went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman<sup>2</sup> in the city,<sup>3</sup> which was a sinner,<sup>4</sup> when she knew that Jesus sat at meat in the Pharisee's house,<sup>5</sup> brought an alabaster<sup>6</sup> box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he<sup>12</sup> frankly

**Revised Version**—<sup>1</sup> Entered; <sup>2</sup> Which was; <sup>3</sup> Omit which was; <sup>4</sup> And when she knew that he was sitting; <sup>5</sup> She; <sup>6</sup> Cruse; <sup>7</sup> Standing; <sup>8</sup> behind at his feet weeping, she began to wet his feet with her tears, and wiped them with the hair of her head; <sup>9</sup> Perceived; <sup>10</sup> That; <sup>11</sup> A certain lender had; <sup>12</sup> When they had not wherewith; <sup>13</sup> Omit frankly; <sup>14</sup> Which of them therefore will love; <sup>15</sup> The; <sup>16</sup> Wetted; <sup>17</sup> Her tears; <sup>18</sup> Her hair; <sup>19</sup> She; <sup>20</sup> Even forgiveth sins also.

## EXPLANATION

**Connection**—In the last Lesson, Jesus gave the beautiful promise of rest. In this Lesson He gives a practical illustration of His meaning by giving the rest of forgiveness to a restless, sinful soul. This woman is not to be confounded with Mary Magdalene, nor the incident with that of Matt. 26: 6-13, a year and a half later.

**36-38. One of the Pharisees.** A sect of narrow formalists, who had lost all spiritual ideas. This man's name was Simon (v. 40), a name applied to fifteen different persons in the New Testament. **Sat down.** Reclined on a couch, the feet outward from the table. **A woman . . . which was a sinner;** a poor unfortunate, whom everybody despised. She had received blessing from Jesus, and now she wishes to show her gratitude and love. In the East, strangers come in freely to see and converse with the guests. **Alabaster box.** A vase made of alabaster. Pliny compares them to a closed rosebud. **Ointment.** A very precious perfume. **Weeping.** The thought of her sins overcame her. **With tears;** "a thunder shower of tears." **The hairs of her head.** "To have her hair flowing would be deemed immodest." (Bruce.) **Kissed his feet;** again and again, as the word signifies.

**39-41. Spake within himself;** was silently criticizing. **If he were a prophet.** He thought a prophet should be able to read the thoughts and character of others. **Jesus answering.** He read Simon's thoughts, and thus showed that He was indeed a

ly forgave them both. <sup>13</sup> Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave <sup>14</sup> most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath <sup>15</sup> washed my feet with <sup>16</sup> tears, and wiped them with <sup>17</sup> the hairs of her head.

45 Thou gavest me no kiss: but <sup>18</sup> this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint; but <sup>19</sup> this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that <sup>20</sup> forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

prophet. A certain creditor. God is the creditor in the parable, and sinners are the debtors (Matt. 6: 12). **Five hundred pence.** The penny or denarius was worth about seventeen cents.

**42, 43. Frankly forgave;** freely and graciously. **Thou hast rightly judged.** And his judgment condemned himself, for he thought he had little need of forgiveness, and, as a result, he had little love for God.

**44-46. Seest thou this woman?** Jesus would give him an object lesson of love and gratitude. **No water;** to wash the dust-stained feet—a common Eastern courtesy (Gen. 18: 4). **No kiss.** An Eastern token of respect. (Gen. 27: 27.) **My head, etc.** It was usual to anoint with oil the heads of guests. Everything that Simon ought to have done and did not, the poor won an did, and much more.

**47. Wherefore;** an inference from Simon's own words. (v. 43.) **I say unto you;** "What Jesus firmly believes, and Simon very much needs to be told." (Bruce.) **She loved much;** a proof that it was many sins that had been forgiven. **The same loveth little.** He who thinks his sin is small, will have small love, even though he believes his sin forgiven.

**48-50. Thy sins are forgiven;** words spoken to strengthen her faith. **Began to say;** the old charge of Mark 2: 7. **Go in peace;** into the enjoyment of peace. (Rom. 5: 1.) It was not her tears, but her trust, which brought peace.

GOLDEN TEXT

Thy faith hath saved thee. Luke 7:50.

DAILY READINGS

M.—Luke 7: 30-50. Jesus at the Pharisee's house.

T.—Matt. 26: 6-13. Another anointing.

W.—Matt. 9: 9-13. Hope for sinners.

Th.—Psalm 51: 1-17. A contrite heart.

F.—Eph. 2: 1-10. Rich in mercy.

S.—Col. 2: 8-15. Blotted out.

S.—Rom. 10: 9-13. Saved by faith.

TIME

In close connection with the preceding Lessons. Summer of A. D. 28.

PLACE

Some town in Galilee.

CATECHISM

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

LESSON PLAN

I. The Woman's Ministry, 36-38. Washing, kissing, and anointing the feet of Jesus.

II. The Pharisee's Sinner, 39. At the supposed ignorance of the Master.

III. The Master's Comment, 40-47. Of rebuke and approval in the parable of the two debtors.

IV. A Word of Peace, 48-50. Through the forgiveness of sin.

LESSON HYMNS

19; 23 (Ps. Sel.); 185; 575; 213.

FOR FURTHER STUDY

36-38 Who invited Christ? To what? Did Christ comply? Who were the Pharisees? Who came uninvited? Why had she come? What did she bring? What kind of box? Where did she stand? Why weeping? How did she act? How did she use the ointment?

39-43 How had the Pharisee thought of Jesus? How does he reason? How does Christ reply? What is a parable? Relate the parable. Whom does the creditor represent? Whom the debtor? What is our greatest debt? Can we pay it? Who alone can forgive?

44-46 In what three points did the woman's treatment of Jesus and Simon's differ.

47, 48 What did Christ say of the woman's sins? How does her great love show that her sins had been many?

49, 50 What did the guests say to themselves? How was the woman's faith rewarded? What is the way to peace?

Seniors—36-38 Name the six Marys of the Bible. Who was Christ's host? Why did Jesus accept his invitation? What ceremonies did He omit? What expression of the woman's respect was given? Explain the position she assumed? What tokens of her love?

39-43 How did Simon object? What represented by the larger and smaller sums? (Compare parable Matt. 18: 23-25.) What are motives to forgiveness? (Luke 6: 36; Mark 11: 25; Eph. 4: 32.)

44-46 What salutation had Simon omitted? What tokens of civility left out?

47-50 What was the reward of the woman's love and faith? How can we pour out the precious ointment? Give Bible examples of forgiveness and love? What is the greatest motive to love to Christ? (2 Cor. 5: 14.) How is it manifested? (John 14: 15; Matt. 10: 38; Matt. 25: 35, 36.) What power is strong to overcome evil? (Matt. 5: 44; Rom. 12: 19-21.) Give two most noted instances of forgiveness. (Luke 23:

34; Acts 7: 60.) What does "peace" mean? How is it to be obtained?

Bible Side Lights—SOCIALITY OF JESUS.—Matt 9: 10; Matt. 2: 15, 16; Luke 5: 29; 11: 37; 14: 1.

ANointed—Matt. 6: 17; Ps. 23: 5; Dan. 10: 2, 3; Amos 6: 3-6.

WASHED FEET—John 13: 5-14; 2 Sam. 11: 8; Gen. 43: 24; 1 Tim. 5: 10.

KISS—2 Sam. 15: 5; 20: 9; 1 Pet. 5: 14; 1 Cor. 16: 20

THEY FAITH HATH SAVED THEE—Matt. 9: 22; Luke 18: 41, 42; Eph. 2: 8.

Practical Points—1. Jesus goes where He is invited.

2. It was strange conduct, this woman's, but she cared not what the people said. She thought only of her sin and her Saviour. When we are dead in earnest we do not heed much what the world thinks.

3. A miserable fault-finder is the Pharisee. It is a poor occupation, a trade that requires short apprenticeship, little brains and less heart.

4. Neither creditor is any more able to pay than the other. We cannot answer to God for a small sin any better than a great one. (See Shorter Catechism, Ques. 84.)

5. God's forgiveness is frank and full; no holding back and no going back. (Ps. 103: 11, 12; Jer. 31: 34.)

6. When we really love we count nothing too costly as a gift.

7. We wish to be with those we love and to have them with us. If we love Jesus, we shall desire to be where He is to be found.

8. If we could only see how great our sins have been, we should never be able to love Him enough who has forgiven us.

9. The woman's faith "saved" her from her sinful life, because it clothed her with Christ's power, and it made her strong to cease from sin and to live pure and clean. Through that same faith, too, she received full forgiveness from God, and so sweet peace.

FOR WRITTEN ANSWERS

1. Tell what the woman did...

2. Tell what the Pharisee thought...

3. What did Jesus think of the Pharisee? Of the woman?

See

See

## LESSON VIII.

## PARABLE OF THE SOWER

May 20, 1900

Matt. 13: 1-8 and 18-23. Commit to memory vs. 22, 23. Read Matt. 12: 22 to 13: 23; Luke 8: 1-4.

1 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up;

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth;

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them;

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

18 Hear ye therefore the parable of the sower.

**Revised Version**—1 On that; 2 There were gathered unto him great multitudes; 3 Entered into a boat; 4 All the multitude; 5 Beach; 6 To them many things; 7 As he sowed; 8 *Omit* up; 9 And others fell upon the rocky places; 10 Straightway they sprung up; 11 Risen; 12 Others fell upon the thorns; 13 Grew up; 14 And others fell upon the good ground; 15 Yielded; 16 Sixty; 17 Thirty; 18 Hear then ye; 19 Evil; 20 *Stratched*; 21 Hath been; 22 That was sown; 23 And he that was sown upon the rocky places, this is he; 24 Straightway; 25 Endureth; 26 And; 27 Straightway he stumbleth; 28 And he that was sown; 29 The; 30 And he that was sown upon; 31 Who verily.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side;

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

## EXPLANATION

*See* Connection—Following on the last Lesson, there came a tour in Galilee (Luke 8: 1-3), then the healing of a blind and dumb demoniac, and the discourses that followed (Matt. 12: 22-45; 8: 22-30), and the visit of His mother and brethren (Matt. 12: 46-50). When the people saw the miracle, they said that He was the Messiah. This so enraged the rulers against Jesus, that for a time He could not speak as plainly as He would, but had to speak in parables (Matt. 12: 22-24 and 13: 10-13).

1, 2. **The same day**; as the healing of the demoniac and the rebuke of the Pharisees. **And sat**; the usual attitude in teaching. **Went into a ship** (boat); to avoid the pressure of the crowd (Luke 5: 1).

3. **He spake . . . in parables**. A parable is a short story illustrating some great truth. The word means "a placing side by side." To avoid the opposition of the rulers, Jesus wrapped the truth up in this form of teaching. Those who could would understand. **Behold a sower**. The sower going forth in the morning from the village to sow was a familiar picture.

4-8. **The wayside**; the beaten path running through or between the fields. **The fowls**. Hungry birds were always near to pick up the scattered grain. **Stony places**. Flat stretches of rock covered with a shallow soil. The sun warming the rock, would cause quick growth and as quick withering. **Among thorns**; a strong and rapidly-growing prickly plant. **Choked them**; by robbing the grain of soil nourishment and

shutting out the sunlight. **Good ground**; rich, clean and mellow. **Brought forth fruit**; yielded a harvest. **An hundredfold**; a hundred times as much as sown.

18, 19. **Hear ye, etc.** He explains why He speaks in parables (10-17), and then interprets the parables to His disciples. **The word of the kingdom**. The message of salvation. **Understandeth it not**; literally, "not taking it in," as the beaten wayside could not take in the seed that fell upon it. **The wicked one**; Satan (v. 39). **Catcheth away**; by many agencies, such as worldly thoughts and selfish and sinful desires.

20, 21. **Stony places**; the class of v. 5. **Anon**; straightway. **With joy**. The word should always be received with joy, but here we have the shallow, excitable hearer, whose joy is all on the surface, while the heart, like the rocky soil, is hard and unchanged. **By and by**; immediately. **Is offended**; literally, "is stumbled," by tribulation or persecution, which should stimulate to steadfastness—not stumble—one who is in earnest.

22, 23. **Among the thorns**; the class of v. 7. Here the soil is good, but full of weeds. **The care of this world, etc.** Like rank thorns, they take the good from the soil and shut out the sunlight of God's favor. **Good ground**; soft, deep and clean—the heart made right by the Holy Spirit. **Understandeth it**; with mind and spirit. **Beareth fruit**; holiness of heart and life. **An hundredfold . . . sixty . . . thirty**; even all good soils not equally fruitful.

GOLDEN TEXT

The seed is the word of God. Luke 8: 2.

DAILY READINGS

- M.—Matt. 13: 1-9. Parable of the Sower.
- T.—Matt. 13: 10-17. Speaking in Parables.
- W.—Matt. 13: 18-23. Parable of the Sower.
- Th.—Acts 14: 8-20. Wayside hearers.
- F.—John 6: 59-66. No root.
- S.—Acts 2: 37-47. Good ground.
- S.—John 15: 1-8. Much fruit.

TIME

Last quarter of A. D. 28. The second year of Christ's ministry. Not long after last Lesson. (See Connection below.)

PLACE

On the shore of the Sea (Lake) of Galilee, near Capernaum.

CATECHISM

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

LESSON PLAN

I. The Sower, 1-3.

The Great Teacher, and after Him all teachers of the kingdom of God.

II. The Seed, 3, 19.

The word of the kingdom.

III. The Sowing and the Harvest—The remaining verses.

Of four sorts (1) By the wayside; (2) In stony places; (3) Among thorns; (4) In good ground; with, in each case, a corresponding failure or success of harvest.

LESSON HYMNS

25; 43 (Ps. Sel.); 255; 529; 119.

FOR FURTHER STUDY

1. Juniors—1-3 What events between this Lesson and last? Where is Jesus now? What new way of teaching? What is a parable? How many in this chapter? For whom does the sower stand? What did he sow? In what four places sown?

4-8 What happened to the seed by wayside? On stony ground? Among thorns? In good ground?

18, 19 What was the subject of Christ's preaching? Who cometh? How can he be resisted? (Jas. 4: 7; 1 Pet. 5: 9; 2 Cor. 2: 11.)

20, 21 Give example of stony-ground hearer. (Mark 6: 20.)

22, 23 Who would represent thorny-ground hearers? (Luke 9: 61, 62; Acts 5: 1; 2 Pct. 2: 15.) Why unfruitful? What about the good seed? How is fruitfulness brought about? (John 15: 3; Eph. 5: 9; Phil. 1: 11.)

Seniors—1, 2 Describe the congregations. Why so large? Where were the first five parables spoken? The last three? What are some marks of the Kingdom? (Ps. 45: 6; Luke 1: 33; Rev. 2: 16; 1 Cor. 15: 50.)

3 and 18 What kind of truth does Christ teach in His parables? Upon what does all spiritual life depend? How maintained? (Matt. 4: 4; Gal. 2: 20.) Whom does the sower represent? What is the seed? What is the soil?

4 and 19 Whom do the "fowls" represent? What are consequences of hardening the heart? (Prov. 23: 14; John 12: 40.)

5, 6 and 20, 21 What said about the word of God? (Heb. 4: 12.) What the aim of Satan? How can trials be overcome?

7 and 22 What do the thorns stand for? What is meant by the deceitfulness of riches?

8 and 23 What two things necessary to good fruit? What are the fruits of the spirit? (Gal. 5: 22, 23.) How many causes of unfruitfulness in the parables? How many degrees of fruitfulness? How are the sowing and the reaping connected? (Gal. 6: 7, 8.)

Bible Side Lights—BY THE SEASIDE—Mark 2: 13; Acts 10: 6; Ex. 14: 9.

By THE WAYSIDE—1 Sam. 4: 13; Matt. 20: 30; Mark 10: 46.

THE FOWLS—Gen. 40: 19; Deut. 28: 25, 26; Isa. 18: 6. THEY WITHERED AWAY—Gen. 41: 23; Isa. 15: 6; 40: 7, 8; 1 Pet. 1: 24.

YIELDED FRUIT—Lev. 26: 3, 4, 14, 20; Ps. 67: 6; Hab. 3: 17; Rev. 22: 2.

Practical Points—1. Says Mrs. Browning:

"Earth's crammed with heaven,  
And every common bush affire with God."

2. We shall understand Christ's parables just as our hearts are in tune. If we are in earnest to know His meaning, they will be plain. If not, they will be dark.

3. Think of the amount of seed which has been sown in our hearts, the teaching of home, of the Sabbath School, of the Church, our own reading. There should surely be a good crop.

4. The wayside soil; it has been "tramped solid by evil habits, profanity, unclean thoughts." The Word of God cannot get in. Satan has an easy time, in such cases, picking it up.

5. The thin soil over the rock; a poor, shallow sort, which brings nothing to perfection. It is well, even when very young, to deepen the soil in our hearts, by reading much and thinking much, especially of the great heroes of faith as in the eleventh chapter of the Hebrews and of the great works of the matchless Master.

6. It is not only in the hearts of grown people but of children also that the Word is apt to be choked. Too much school work or too much play will crowd out God as effectually as business or wealth.

7. In 1868, a remarkable year of heat in Great Britain, there were many single grains of wheat which produced thirty straws, topped with closely set and fully developed ears, and these yielded between 900 and 1,000 grains.—PELOUBET.

FOR WRITTEN ANSWERS

1. What is a parable? .....

2. Name all the parables of this chapter .....

3. Describe the conditions for a plentiful harvest .....

## LESSON IX.

## PARABLES OF THE KINGDOM

May 27, 1900

Matt. 13: 24-33. Commit to memory vs. 31, 33. Read Matt. 13: 24-53; Mark 4: 21-29.

21 Another parable<sup>1</sup> put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares<sup>2</sup> among the wheat, and went<sup>3</sup> his way.

26 But when the blade<sup>4</sup> was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst<sup>5</sup> not thou sow good seed in thy field? From whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he<sup>6</sup> said, Nay; lest<sup>10</sup> while ye gather up the tares, ye root up<sup>11</sup> also the wheat with them.

**Revised Version**—1 Set he before them; 2 Also; 3 Sow; 4 Sift; 5 Happily; 10 Omit also; 12 The; 13 Up to heaven; 14 It was all.

30 Let both grow together until the harvest: and in the time of<sup>12</sup> harvest I will say to the reapers, Gather<sup>13</sup> ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable<sup>1</sup> put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is<sup>14</sup> the least of all seeds: but when it is grown, it is<sup>15</sup> the greatest among herbs, and becometh a tree, so that the birds of the<sup>16</sup> air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till<sup>17</sup> the whole was leavened.

2 Away; 4 Sprang; 5 And; 6 Thou not; 7 Omit from; first; 14 Less than all; 15 Greater than the herbs;

## EXPLANATION

*Secret*  
**Connection**—In the Lesson of to-day we have three parables about the Kingdom. They were spoken on the same occasion as the parable of the sower, which showed how God's kingdom begins, and what things hinder it. They show us how the kingdom grows and develops. The first parable of to-day's group is fully explained by Jesus in vs. 37-43.

**24. Another parable; following upon and fitting into those just given. Kingdom of heaven.** Note that is not "the kingdom in heaven," but "of heaven." It means Christ's rule upon earth in the hearts and lives of men (Luke 17: 21). **Good seed.** In the parable of the sower, the word is the seed (v. 19), but here the seed are "the children of the kingdom" (v. 38), those who hear and obey the Word of God. "**Good**" here means "genuine, without mixture of other kinds." (Bruce.) **In his field.** Not the Church, but the world, which rightfully belongs to Jesus (v. 38).

**25. While men slept; secretly, at night. His enemy.** The great enemy that does his secret, deadly work is Satan (v. 38). Satan is always wide awake. He has undertaken an awful task—to fight Christ and to kill good. He never relaxes—

"Wherever God erects a house of prayer, The devil always builds a chapel there."  
**Sowed tares;** among the wheat. The grass known as the "darnel" is probably meant. It is something like rye, but with poisonous seeds. The tares are "the children of the wicked one" (v. 38).

**26. Then appeared the tares.** The blades of wheat and darnel can scarcely be distinguished, but when in ear the difference is noticed at once.

**27, 28. An enemy hath done this.** Where has evil come from into the world? This is the only answer to the question. It

has its source, not in the human heart, but in the great arch-enemy—Satan (Eph. 6: 22). **Wilt thou then, etc.?** They were more zealous than wise, as the next verse shows.

**29, 30. He said, nay.** The tares at that stage of growth could not be uprooted without injury to the wheat. Good and bad people intermingle like tares and wheat. Some over-zealous ones have tried to separate them by violent means (Luke 9: 54-56). This is the origin of most of the persecutions. It is not Christ's way. **Let both grow together.** Bad people, like the tares, are tolerated for the sake of the good. Ten righteous persons would have saved Sodom (Gen. 18: 32). It is the good that preserve the world from destruction. **The harvest;** the end of the world (v. 38). **To burn them.** Fire is an emblem of judgment (vs. 41, 42). **The wheat;** the true members of the kingdom of God (v. 43).

**31, 32. Another parable;** which shows the external growth of the kingdom. The least of all seeds. Not the smallest seed known, but very small when compared with the size of the plant. **Greatest among herbs.** Dr. Thomson, the author of "The Land and the Book" says he has seen it grow as tall as a horse and his rider. **A tree;** as big as a tree. **The birds, etc.;** seeking shelter and food. The parable shows what great results may come from small beginnings (Zech. 4: 10).

**33. Another parable;** showing the internal growth of the kingdom. **Leaven;** any substance that produces fermentation; generally a lump of old dough. **A woman hid, by kneading.** **Three measures;** three seahs (Gen. 18: 6). A seah was about a peck and a half. The new life spreads in the heart like leaven. "Each true Christian, leavened by Christianity, operates as leaven on his neighbor."

GOLDEN TEXT

The field is the world. Matt 13: 38.

DAILY READINGS

- M.-Matt. 13: 24-38; Parables of the kingdom.
- T.-Matt. 13: 34-43. The parable explained.
- W.-Matt. 13: 44-52. Further parables.
- Th.-Gen. 3: 1-8. The enemy at work.
- F.-Matt. 25: 31-46. Separation.
- S.-Rev. 20: 11-15. Judgment.
- S.-Mark 4: 26-34. Growth of the kingdom.

TIME AND PLACE

As in the Lesson of last Sabbath, Jesus is teaching from a boat pushed out a little from the shore of the Sea of Galilee. The people standing on the shore. Autumn of A. D. 28.

LESSON PLAN

- 1. The Wheat and the Tares, 24-38. A mixed multitude and final separation.
- 2. The Mustard Seed, 31, 32. A small beginning, but a great ending.
- 3. The Leaven, 33. The hidden growth of the kingdom.

CATECHISM

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

LESSON HYMNS

16 (Ps. Sel.); 449; 84; 451; 486.

FOR FURTHER STUDY

Juniors-24 Where did Christ utter these parables? When? To whom? What parables went before? To what is the kingdom now compared? Who is the sower? (v. 37.) Who are the good seed? (v. 38.) 25 What happened? When? What lesson taught? (1 Pet. 5: 8.) What are tares? What is the field? (v. 38.)

26-28 When were the tares seen? Why not before? What question asked? What reply made? Who was blamed? Who is the enemy? What is his chief work? (2 Cor. 11: 3.) How does he appear? (2 Cor. 11: 14.) What did the servants request?

29-30 Why was the request not granted? When to be separated? When can the tares be distinguished? Why burned? When is the harvest? Who are the reapers? Where is the wheat to be stored?

31, 32 What is the subject of this parable? What is said of the mustard seed? Of the "tree"? What lesson taught?

33 What is leaven? How does it work? How does the new life work?

Seniors-24 What three comparisons made by Christ in this Lesson? Draw a lesson from each. Who is meant by the sower? By what name is he spoken of seventeen times in Matthew?

25-28 What injury done? By whom? When does Satan sow his evil seed? How can he be resisted? (Matt. 4: 3-11; 1 John 3: 8.) When was the triumph over him completed? (Col. 2: 15; Heb. 2: 14.)

27-30 With whom are we laborers? (1 Cor. 3: 9.) What about the results? (1 Cor. 3: 7, 8.) What is the source whence the growth is derived? (Col. 2: 6, 7.) What does it require? (2 Pet. 1: 5-7.) When will the separation take place? Who will make the separation? How further described? (Matt. 16: 27; 2 Thess. 1: 7-10.) How is "fire" employed in the Bible? (Isa. 5: 24; Mal. 4: 1; Matt. 3: 10; Heb. 6: 8.) What about the good seed? (Col. 3: 4; Rom. 8: 18.) What is the secret of growth? (John 3: 8.) What law of development in spiritual growth? (1 John 2: 12-14.)

31, 32 Compare the mustard seed as a seed, and when grown. What were the small beginnings of

Christ's kingdom? (Luke 2: 7; Matt. 28: 16, 19; Mark 16: 24; Acts 1: 15.) What encouragement? To what does Christ call especial attention in this parable?

33 The nature of leaven? Where is Christ hidden? What promise given? (Dan. 7: 27.)

Bible Side Lights--AN ENEMY--Prov. 27: 6; Jas. 4: 4; Matt. 5: 43, 41; Rom. 12: 20.

THE HARVEST--Matt. 9: 37, 38; John 4: 35; Rev. 14: 15.

BURN THEM--Isa. 7: 31; John 15: 6; Heb. 6: 7, 8; Mal. 4: 1.

THE LEAST AND GREATEST--Matt. 18: 1-4; 23: 11; Luke 22: 24-26.

LEAVEN--1 Cor. 5: 8; Matt. 16: 6, 12; Gal. 5: 9.

Practical Points--1. In all these parables the kingdom of heaven is likened to things that grow. Christianity is a living thing. It cannot stand still. 2. God is careful of His own children. He plants them where they have a chance to grow. 3. We may sleep, but Satan never does. Therefore, beware!

4. It does not follow that because the ungodly are let alone now, that they shall always escape. There is a day of judgment coming.

5. Wait long enough and bad men will show themselves bad. They cannot always deceive even their fellow-men.

6. None of us are wise enough to separate the tares from the wheat. We must leave that to God, who sees the heart.

7. The mustard seed is so small that it is easily lost. The first impulse towards Christianity is easily destroyed. Take care of it. Let it grow and it will change your whole destiny.

8. Like leaven, the new life acts silently. We can see the results of it in changed lives, but the growth of religion in the soul is a secret between the soul and God.

FOR WRITTEN ANSWERS

1. What truth is illustrated by the parable of the wheat and the tares?.....

2. By the parable of the mustard seed?.....

3. By the parable of the leaven?.....

## LESSON X.

## THE TWELVE SENT FORTH

June 3, 1900

Matt. 9: 35 to 10: 8. Commit to memory ch. 9: 36-38. Read Matt. 9: 35 to 11: 1; Mark 4: 35 to 5: 21.

35 And Jesus went about all the cities and <sup>1</sup> villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing <sup>2</sup> every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion <sup>3</sup> on them, because they <sup>4</sup> fainted, and <sup>5</sup> were scattered abroad, as sheep <sup>6</sup> having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he <sup>7</sup> will send forth labourers into his harvest.

Ch. 10: 1 And <sup>8</sup> when he had called unto him his twelve disciples, <sup>9</sup> he gave them <sup>10</sup> power against unclean spirits, to cast them out, and to heal all manner of <sup>11</sup> sickness and all manner of <sup>12</sup> disease.

2 Now the names of the twelve apostles are these;

Revised Version.—<sup>1</sup> The; <sup>2</sup> All manner of disease and all manner of sickness; <sup>3</sup> For; <sup>4</sup> Were distressed; <sup>5</sup> Omit were and abroad; <sup>6</sup> Not having a shepherd; <sup>7</sup> Omit will; <sup>8</sup> He called unto him; <sup>9</sup> And gave, <sup>10</sup> Authority over; <sup>11</sup> Disease; <sup>12</sup> Sickness; <sup>13</sup> Omit Lebbeus, whose surname was Thaddeus; <sup>14</sup> Cananean; <sup>15</sup> Charged; <sup>16</sup> Any way; <sup>17</sup> Enter not; <sup>18</sup> Omit enter ye not; <sup>19</sup> Raise the dead, cleanse the lepers; <sup>20</sup> Omit have

The first, Si'mon, who is called Pe'ter, and Andrew his brother; James the son of Zeb'edee, and John his brother;

3 Philip, and Parthol'omew; Thomas, and Matth'ew the publican; James the son of Alphaeus, and <sup>13</sup> Lebbaeus, whose surname was Thaddeus; <sup>4</sup> Si'mon the <sup>14</sup> Ca'naanite, and Ju'das Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and <sup>15</sup> commanded them, saying, Go not into <sup>16</sup> the way of the Gentiles, and <sup>17</sup> into any city of the Samaritans <sup>18</sup> enter ye not; <sup>6</sup> But go rather to the lost sheep of the house of Is'rael.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, <sup>19</sup> cleanse the lepers, raise the dead, cast out devils: freely ye <sup>20</sup> have received, freely give.

9 Heal the sick, and all manner of sickness; <sup>3</sup> For; <sup>4</sup> Were distressed; <sup>5</sup> Omit will; <sup>8</sup> He called unto him; <sup>9</sup> And gave, <sup>10</sup> Authority over; <sup>11</sup> Disease; <sup>12</sup> Sickness; <sup>13</sup> Omit Lebbeus, whose surname was Thaddeus; <sup>14</sup> Cananean; <sup>15</sup> Charged; <sup>16</sup> Any way; <sup>17</sup> Enter not; <sup>18</sup> Omit enter ye not; <sup>19</sup> Raise the dead, cleanse the lepers; <sup>20</sup> Omit have

## EXPLANATION

*See* Connection — Jesus, having gradually trained the Twelve by taking them with Him when preaching and healing through Galilee, now sends them out to take an active part in the work which was constantly growing (See also "Time and Place.")

35. Jesus went about all the cities and villages. There were many cities and towns in Galilee. Synagogues. The Jewish places of worship. Gospel of the kingdom. The good news of salvation, with all its blessings. Healing every sickness; to relieve suffering, but also to bring the people to repentance of sin, which is the cause of all suffering (11: 20).

36. Moved with compassion; with sorrow and pity for their darkness and sin. They fainted; like a neglected flock of sheep worn out by aimless wanderings. Scattered; here and there upon the hill-side, unable to go further. Having no shepherd; with no guide and protector, and therefore exposed to danger.

37, 38. The harvest. The figure changes from a neglected flock to a field of grain going to waste for want of reapers. The laborers are few; their own religious teachers cared only for themselves, not at all for the people. So Christ forms what Dr. Matheson calls "The League of Pity." Pray ye, therefore. "The first step in all reform," says Bruce, "deep, devout desire out of a profound sense of need." The Lord of the harvest; God in heaven (John 15: 1). Send forth laborers; to gather sheaves for the garner, souls for the kingdom.

Ch. 10: 1. His twelve disciples; they were chosen just before the preaching of the Sermon on the Mount (Luke 6: 13); a small

band of reapers, truly, for so great a harvest. He gave them power; to prove the genuineness of their mission and to open the way, through the healing of the bodies of men, for the healing of their souls.

2-4. Apostles. The word means "One sent forth." The first; the leader (Matt. 16: 18). Simon. Jesus called him Peter (a rock), when first He met him (John 1: 42). Bartholomew. "The son of Tolma." He is generally supposed to be the same as Nathanael (John 1: 45). Matthew; also called Levi, the writer of the first Gospel. Publican. A tax collector. (See Lesson XI., First Quarter.) Lebbeus. Same as Jude or Judas (not Iscariot). The Canaanite. The Rev. Ver. reads, the Cananean, a Hebrew word, meaning a Zealot. The Zealots were a fanatical sect, who sought to overthrow the Roman rule. Iscariot. The man of Kerieth, a village of Judah. The only Apostle who was not from Galilee. Always named last.

5. Sent forth; two and two together (Mark 6: 7). The way of the Gentiles. They were not to go on any road leading to any Gentile city. Samaritans. A mixed race, partly Jew and Gentile. They believed in the five books of Moses, and had a temple on Gerizim (John 4: 20). But they were in reality ignorant of the true God. The time had not yet come for a mission to any outside of the Jews.

6-8. Lost sheep. They were God's chosen people, but had gone very far astray (Isaiah 53: 6). The kingdom of heaven. The kingdom which Christ came to establish on earth. Freely. Their power to heal was a free gift, and their services must be free.



**GOLDEN TEXT**

It is not ye that speak, but the Spirit of your Father which speaketh in you. *Matt. 10 : 20.*

**DAILY READINGS**

- M.—*Matt. 9 : 35* to 10, 8. The Twelve sent forth.
- T.—*Matt. 10 : 9-20.* Forewarned.
- W.—*Matt. 10 : 21-33.* Promise of deliverance.
- Th.—*Matt. 10 : 34-42.* All for Christ.
- F.—*Jer. 1 : 7-19.* The Lord's touch.
- S.—*Mark 16 : 14-20.* Into all the world.
- S.—*Acts 2 : 1-12.* The Spirit given.

**TIME AND PLACE**

Late in A. D. 28 or early in A. D. 29.

The stilling of the tempest, the healing of the Gadarene demoniac (*Mark 4 : 35-5 : 15*) and the raising of Jairus' daughter are some of the events following the last Lesson. He is a second time rejected at Nazareth. (*Mark 6 : 1-5*.) While making a third circuit of Galilee sends out the Twelve.

**CATECHISM**

Q. 21. How doth Christ execute the office of a prophet?

A. Christ executeth the office of prophet in revealing to us, by His word and Spirit, the will of God for our salvation.

**LESSON PLAN**

**I. The Compassionate Saviour, 35, 36.**

In touch with the suffering and needy.

**II. The Waiting Harvest, 37, 38.** Which should lead to a prayer for laborers.

**III. The Laborers and their Task, Ch. 10 : 1-8.**

The twelve disciples become the twelve apostles, with commission to preach and heal.

**LESSON HYMNS**

46 (Ps. Sel.) ; 38 : 234 ; 417 ; 331.

**FOR FURTHER STUDY**

See 1.

**Juniors—35** How was Jesus received when he revisited Nazareth? Where does He then go? In what work engaged? What did he say about His work? (*Matt. 20 : 28.*) What did He preach? What gracious works did He do?

**36** Who followed Him? Why? How did He feel towards them? To what did Jesus compare them?

**37, 38** What did Christ say to the disciples? What were the disciples to do? To whom? For what? What is prayer? (Shorter Catechism, Ques. 93.)

**Ch. 10 : 1** Whom did Jesus call to Him? What power given them?

**2-4** What is an apostle? Name the apostles. How many lists of them are given? Where? In what point do they all agree as to first and last name? Which two were cousins of our Lord? What occupation did several follow? Who was the rash disciple? Who the beloved one?

**5-8** What command given? Whom were they to seek? For what purpose? What was their message? What works were they to do?

**Seniors—35** In what three kinds of work was Christ engaged? For what was He preparing His disciples?

**36** Why did Christ come to earth? (*John 3 : 16.*) What is the keynote of the gospel? In what way were they without a shepherd? (*Ezek. 34 : 1-6.*) What is the great motive for missions?

**37, 38** Where is the field for Christian work? How can the number of laborers be increased? Who should have gathered the harvest? Why did they not? What is the reward of faithfulness? (*John 4 : 28 ; 1 Pet. 5 : 14.*) To what should the prospect lead? (*Heb. 11 : 26.*)

**Ch. 10 : 1** What is the meaning of "disciple"? What summons does Christ now give? What power did the disciples receive from Christ? What use were they to make of it? What was His enlarged commission? (*Matt. 28 : 19.*) What promise attached? (*Matt. 28 : 20.*)

**2-4** Repeat the names of the apostles. Which most noted? For what? Which fell away and was lost?

**5-8** Where were the disciples forbidden to go? Why? To whom sent? With what message? What is meant by the "kingdom of heaven"? What is God's greatest gift? What some of its features? (*Rom. 5 : 8 ; Eph. 2 : 5-8.*) How free is this gift? (*Isa. 55 : 1.*) In what spirit were they to give? Why? Why should we freely give time and strength and our means to help the wretched and save the lost?

**Bible Side Lights—MOVED WITH COMPASSION—***Ex. 2 : 6 ; Ps. 86 : 15 ; 145 : 5, 9 ; Matt. 15 : 32 ; Luke 10 : 33.*

**NO SHEPHERD—***Ezk. 34 : 5, 6, 8 ; Zech. 10 : 2 ; John 10 : 12.*

**LABORERS—***Rom. 16 : 12 ; 1 Cor. 15 : 10 ; Phil. 2 : 16 ; Luke 10 : 7 ; 1 Cor. 3 : 9.*

**THE LOST SHEEP—***Ps. 119 : 176 ; Isa. 53 : 6 ; Matt. 15 : 24 ; 18 : 11 ; Luke 15 : 4-6.*

**LEPERS—***Numb. 5 : 1-3 ; 2 Kings 5 : 1, 27 ; Luke 4 : 27 ; 2 Chr. 26 : 19-21.*

**Practical Points—1.** We take pattern by the Great Master Himself, when preaching and healing go hand in hand. It is a strong argument for medical missions.

**2.** It is Christlike to yearn to allay suffering, to save from sin.

**3.** We can help, as we see, even without talent or money. We can pray, and prayer counts.

**4.** Jesus sends no one on His business without giving him power.

**5.** Judas Iscariot was an apostle, and yet fell away and was lost. No privilege will ever save us. The loftier the honor, the greater the disgrace, if we prove faithless.

**6.** Those nearest to us—our own people—have the first claim.

**7.** When God sends men ahead on an errand, He Himself is never very far behind.

See  
See

**FOR WRITTEN ANSWERS**

1. In what forms did Jesus minister to the people? .....

2. What power did He give His apostles? .....

3. What commands did He lay upon them? .....

## LESSON XI.

## DEATH OF JOHN THE BAPTIST

June 10, 1900

Mark 6: 14-20. (May be used as a Temperance Lesson.) Commit to memory vs. 21-24. Read Daniel 5.

14 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' 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;

Revised Version.—1 Therefore, for his name had become known; 2 Is; 3 Do these powers work in him: 4 But others said, it is Elijah; 5 Even; 6 John, whom I beheaded, he is risen. Omit from the dead; 7 The sake of Herodias; 8 Omit had; 9 And Herodias set herself; 10 Denied to kill; 11 And; 12 Righteous; 13 Kept him safe; 14 Was much perplexed; 15 He; 16 And the; 17 The chief men; 18 Herodias herself; 19 She; 20 At meat; 21 And; 22 Out; 23 Forthwith give me; 24 But for the sake of his oaths and of them that sat at meat; 25 Straightway; 26 Forth a soldier of his guard; 27 To bring his head; 28 Therefore

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 she 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; but 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 laid it in a tomb

## EXPLANATION

Connection—While the Twelve were on their missionary tour, John the Baptist was beheaded by Herod. This Lesson tells us of his imprisonment and death.

14. King Herod. Antipas, son of Herod the Great. He was popularly known as king, but was only governor of Galilee. His name was spread abroad; by His own wonderful works and those of the Twelve. John the Baptist was risen. Herod's guilty conscience was troubling him because of the murder of John. Therefore mighty works. John had done no miracles (John 10: 41); but now, thought Herod, he has risen from the dead, and therefore has this new power.

15-18. It is Elias; Elijah, whom the people expected to reappear, according to Mal. 4: 5. It is a prophet; one in the spirit and power of the old prophets. (See Luke 9: 8.) Herod said . . . it is John, whom I beheaded. His sin has overtaken him. He is terror-stricken. In prison; the fortress of Macherus. (See "Time and Place.") It is not lawful. Her husband and Herod's wife were both living. (See Luke 3: 19.)

19, 20. Had a quarrel; a grudge. She nursed her anger and waited her revenge. Herod feared John. His conscience troubled him, though he did not obey it. A just man. Righteousness puts guilt to shame. He was also afraid of the people (Matt. 14: 5). Observed him; Rev. Ver., "Kept him safe," that is, from the cruel Herodias.

Did many things; Rev. Ver., "was much perplexed," not knowing whether to follow his conscience or Herodias' cruel desire for John's life.

21-23. A convenient day; Herod was excited with wine. That would be Herodias' opportunity. Lords; the civil authorities. High captains. The highest officers in the army. Chief men (Rev. Ver.); perhaps the men of highest social standing. The daughter of Herodias. Salome by name, as Josephus tells us. Danced. In the East dancing girls are disreputable. A sad pair—Herodias and her daughter. Ask of me. Wine and the fascinating young princess made him lavish with his promises. Swore unto her. Perhaps Salome hesitated for a moment, and then the king repeated the promise with an oath.

24-26. What shall I ask? This is what the vile mother wanted. How ghastly the answer! Straightway with haste. No hesitation now; she enters into the spirit of the awful plot. By and by; at once, instantly. Charger. A large platter on which food was served. She "asked the Baptist's head as if she had been asking a favorite dish." (Bruce.) Sorry; for the reason in v. 20. His oath's sake. A poor code of honor.

27-29. An executioner. A soldier of the bodyguard. Took up his corpse; from the ground outside the prison, where tradition says Herodias caused it to be thrown; and, as Matthew tells, "went and told Jesus" (14: 12).

See

GOLDEN TEXT

Be not drunk with wine, wherein is excess; but be filled with the spirit. Eph. 5: 18.

DAILY READINGS

- M.—Mark 6: 14-29. Death of John the Baptist.
- T.—Luke 3: 15-20. Reproof of sin.
- W.—Ecb. 11: 32-40. The martyr roll.
- Th.—Rev. 2: 7-11. The crown of life.
- F.—Dan. 5: 1-7; 25-31. Belshazzar's feast.
- S.—Isaiah 5: 8-13. Sinful feasting.
- S.—Eph. 5: 6-21. Wise walking.

TIME

Early A. D. 29, the third year of Christ's ministry, called "the year of development." John had been in prison for probably a year.

PLACE

Macherus, a fortress to the north-east of the Red Sea, where John was imprisoned.

CATECHISM

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

LESSON PLAN

I. A Martyr to Duty, 14-18.

He had reproved King Herod for his sin.

III. Through a King's Folly, 19-23.

Against his own better judgment.

V. And a Queen's Revenge, 24-29.

Coolly planned and relentlessly carried out.

LESSON HYMNS

2; 34 (Ps. Sel.); 280; 532; 250.

FOR FURTHER STUDY

Juniors—14 To what king is reference made? How many Herods were there? (Matt. 2: 4; Luke 3: 19; Acts 12: 1.) Of whom had Herod heard? How? What did he say?

15-18 How was Christ regarded by others? Why Elijah? (Mal. 4: 5.) What caused Herod to think about John? How had he treated John? Why? Where was he imprisoned? Who was Herodias?

19, 20 What feeling did Herodias entertain towards the Baptist? What did she resolve? Why did Herod fear John? How did he act? Who did the same? (Acts. 24: 25.)

21-23 What day was observed? In what manner? Who were invited? Who came to amuse them? By whose plan? With what effect? What offer made by Herod? How did Herod confirm his promise?

24-26 Whose advice asked? What given? What was a charger? How did Herod feel?

27-29 How did he act? Why did he yield? What was his folly? What command given? How obeyed? What did John's disciples do?

Seniors—14 How had Christ's fame been spread abroad? What was Herod's view? Did John work any miracles? (John 10: 41.) What did Herod suppose? Who thought the same? (Matt. 16: 14.)

15-18 Who did others suppose Christ to be? Why? What was Herod's opinion? Why had John been imprisoned? Describe his early life, work, appearance and character. To what should reproof lead? (Prov. 15: 32; Prov. 6: 23; Prov. 13: 18.)

19, 20 With what is revenge inconsistent? (Luke 9: 55.) From what does it proceed? (Ezek. 25: 15.) What is meaning of "observed"? In what spirit did he hear him?

21-23 How was Herod's birthday observed? Who were among the guests? How did Herodias' daughter act? How did Herod evidence his folly? For what do many to-day offer the kingdom of their souls?

24-26 What hellish request made? What prompted it? Distinguish between the king's sorrow and true repentance. How did Pilate try to soothe his conscience?

27-29 Did Herodias succeed in silencing John? (Gen. 4: 10.) What act of respect did John's disciples show? Whence did they seek comfort? Who is our true solace in sorrow?

Bible Side Lights—RISEN FROM THE DEAD—1 Kings 17: 19-23; 2 Kings 4: 32-37; 13: 20, 21.

BOUND HIM IN PRISON—2 Kings 17: 4; 25: 7; Acts 5: 18; 12: 5, 6; 16: 23.

ON HIS BIRTHDAY—Gen. 40: 20.

ASK WHATSOEVER THOU WILT—Esth. 5: 3; 7: 2.

Practical Thoughts—1. Conscience is a quick detective. Herod's first thought was of John because he knew he had done wrong, and even the opinions of other people did not ease his mind.

2. John's courage was both physical and moral when he faced the king to tell him that he was doing wrong.

3. How strangely "mixed" things get; truth in prison and wrong upon the throne.

4. Herod was the worst kind of coward. He was led by Herodias to keep John in prison when he knew he ought to release him.

5. Drink truly steals away the brains, and heart, too, of those who indulge in it.

6. We may have sinned in making a wrong promise, but we add another sin when we keep it.

7. We bring a curse upon ourselves when we lead those who are younger or weaker than ourselves to do wrong.

8. God commands us again and again to obey our parents, but it is only "in the Lord." He must come first in our regard.

9. How tender and gentle God is. He thinks it worth while to tell what became of John's poor body.

FOR WRITTEN ANSWERS

1. What led to Herod's terror?.....

2. What was Herodias' plan of revenge?.....

3. How did she carry it out?.....

See

See

## LESSON XII.

## THE FEEDING OF FIVE THOUSAND

June 17, 1900

John 6: 5-14. Commit to memory vs. 9-12. Compare Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-17.

5 When Je'sus<sup>1</sup> then lifted up his eyes, and saw a great<sup>2</sup> company come unto him,<sup>3</sup> he saith unto Phil<sup>4</sup> ip. Whence<sup>5</sup> shall we buy bread, that these may eat?<sup>6</sup> And this he said to prove him; for he himself knew what he would do.

7 Phil<sup>4</sup> ip answered him Two hundred pennyworth of bread is not sufficient for them, that every one<sup>6</sup> of them may take a little.

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

9 There is a lad here, which hath five barley loaves, and two<sup>7</sup> small fishes: but what are<sup>8</sup> they among so many?

10<sup>9</sup> And Je'sus said, Make the<sup>10</sup> men sit down. Now there was much grass in the place. So the men sat

**Revised Version**—<sup>1</sup> Therefore lifting up; <sup>2</sup> Seeing that; <sup>3</sup> Multitude cometh; <sup>4</sup> Omit he; <sup>5</sup> Are we to buy? <sup>6</sup> Omit of them; <sup>7</sup> Omit small; <sup>8</sup> These; <sup>9</sup> Omit and; <sup>10</sup> People; <sup>11</sup> Jesus therefore; <sup>12</sup> Having given thanks; <sup>13</sup> Omit to the disciples and the disciples; <sup>14</sup> Likewise of the fishes; <sup>15</sup> Saith; <sup>16</sup> Broken pieces which remain over; <sup>17</sup> So they gathered them up; <sup>18</sup> Broken pieces from; <sup>19</sup> Omit and above; <sup>20</sup> When therefore the people saw the sign which he did, they said; <sup>21</sup> The; <sup>22</sup> Cometh.

## EXPLANATION

**Connection**—Jesus hearing of the death of John the Baptist, went across the lake to Galilee. (Matt. 14: 12, 13; John 6: 1.) It was not so much to avoid Herod as to seek rest for Himself and His disciples (Mark 6: 31). John says, "There he sat with his disciples"—the attitude of teaching. Great crowds followed Him, and He fed them. He had compassion on the weary multitude. Hence the miracle of the loaves and fishes. The importance of the miracle is seen in the fact that it is the only one of Christ's miracles which is recorded in all the four Gospels.

5. **Saw a great company.** He went by boat, but the people followed around the head of the lake on foot (v. 2). Many, too, going up to Jerusalem to the Passover (v. 4), would turn aside to see Him. **Saith unto Philip.** It has been suggested as a reason why Christ addressed Philip in particular that he was nearest to Jesus at the time, or that he had charge of the provisions, or that, being a native of Bethsaida, which was not far away, he knew the neighborhood best, but the real reason is given in next verse. **Whence?** From what village, or with what money?

6. **To prove him.** To test his faith. Philip was a practical, matter-of-fact person, more inclined to trust to his own resources than to God. **He himself knew.** His intention from the first was to perform the miracle.

7. **Philip answered;** and his answer shows that Jesus was right in His estimate of him (v. 6). **Two hundred pennyworth.** About \$34.00. The penny was the Roman *denarius*, worth about 17 cts., or a day's wage.

8, 9. **Andrew.** A practical man like

down, in number about five thousand

11<sup>11</sup> And Je'sus took the loaves; and said<sup>12</sup> when he had given thanks, he distributed<sup>13</sup> to the disciples, and the disciples to them that were set down; <sup>14</sup> and likewise of the fishes as much as they would.

12 When they were filled, he<sup>15</sup> said unto his disciples, Gather up the<sup>16</sup> fragments that remain, that nothing be lost.

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

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

Philip. (See 1: 41 and 12: 22.) **A lad.** Literally, "a little boy." **Barley loaves.** Small, thin, coarse cakes, the food of the common people. **Two small fishes.** The lake was full of little fish, which, when dried, were eaten with bread like sardines. **Among so many?** The disciples feel the utter helplessness of the situation. We shall see how their Lord deals with it.

10. **Make the men sit down.** Jesus is as self-possessed as if preparing for an ordinary meal. Everything, too, must be done in order. The obedience of the disciples shows their faith in their Master's power. **Much grass.** It was the time of the Passover (v. 4), or April, and the ground was covered with the verdure of spring. **The men sat down;** reclined on the grass. The women and children were probably by themselves (Matt. 14: 21).

11. **Jesus took the loaves.** How all eyes must have been upon Him! **Given thanks.** A blessing was usually offered by the head of the family. Even Pagans had a form of blessing before meals. **As much as they would;** until all were satisfied.

12, 13. **They were filled.** Every one of the thousands had as much as he cared to eat. **The fragments.** The broken pieces that were left. **That nothing be lost.** A lesson in economy. **Filled twelve baskets;** more than the original supply. A basket made of twigs was carried by every Jew when on a journey, to keep himself independent of Gentile food. Each of the disciples gathered into his basket.

14. **That prophet.** The one spoken of in Deut. 18: 18; the Messiah whom the Jews were expecting. The rest of the chapter shows how little they had yet learned of the real Messiah.

GOLDEN TEXT

Give us this day our daily bread. Matt. 6: 11.

DAILY READINGS

- M.—John 6: 5-14. The feeding of five thousand.
- T.—Mark 8: 1-9. Four thousand fed.
- W.—Mark 8: 10-21. Dull of understanding.
- Th.—1 Kings 17: 8-16. The widow's meal.
- F.—2 Kings 4: 38-44. Enough and to spare.
- S.—Psalm 107: 1-9. The hungry filled.
- S.—Mark 6: 30-44. Blessing makes abundance.

TIME

Spring of A. D. 29. Shortly after death of John the Baptist, and close to the time of the Passover. (John 6: 4.)

PLACE

Near Bethsaida, at northern end of Sea of Galilee, on eastern side.

CATECHISM

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

LESSON PLAN

- I. A Question of Supply, 5-9.
  - Whence shall the multitude be fed?
- II. Enough and to Spare, 10-14.
  - Hunger satisfied and heaps of fragments left, to the wonder of all present.
- LESSON HYMNS
  - 14 (Ps. Sel.); 201; 161; 509; 142.

FOR FURTHER STUDY

Juniors—5 What is a miracle? How many of the Gospels give this miracle? Where was it wrought? Whence such a multitude there? What had the disciples urged Christ to do with the multitude? (Mark 6: 35, 36.) What feeling had Christ for them? How did He show it? Whom does Jesus ask about supplies? Where was Philip's home?

6, 7 Why was the question asked? What was the answer? Give the value of 200 pence. How did Philip view the case?

8, 9 Who was the more ready disciple? What provisions were there? Describe a barley loaf.

10, 11 What was Christ's command? What followed? (Mark 6: 39, 40.) What number of men were fed? Who besides? Picture the scene. Who helped Christ? In what way? What custom observed by Jesus? (See also Luke 22: 17-19.)

12, 13 Upon what did Christ set a value? What was His order? With what result? Were all satisfied? Who had given the increase?

14 What effect had the miracle upon the people? Whom were they expecting?

Seniors—5-7 What always draws out Christ's sympathy? In what way did He manifest it at this time? In what way did Christ wish to "prove" Philip? Compare Philip's view with that of Andrew. 8, 9 Who was Andrew? What was his suggestion? Wherein did he see a difficulty?

10, 11 How did Christ honor his disciples? What similar privileges have we? How is the world to-day like this multitude? Who is the Bread of Life?

12 In our lives, after what fragments should we look? Against what did Christ here give a lesson?

13 What had caused the wonderful increase? In what other miracle did Jesus perform a similar work? (John 2: 7-9.) Give Old Testament examples. (Ex. 16: 14-35; 1 Kings 17: 6; 1 Kings 17: 9-16; 2 Kings 4: 42-44.)

14 Of what were the spectators convinced? Why did Christ work miracles?

Bible Side Lights—A GREAT COMPANY—Gen. 50: 9; 2 Chr. 1: 1; Mark 5: 31; John 5: 13.

A LAD—Gen. 21: 17-20; 1 Sam. 20: 35-40.

GIVING THANKS—Dan. 6: 10; Acts 27: 35; Rom. 14: 6; Eph. 5: 20; 1 Tim. 4: 4, 5.

THEY WERE FILLED—Matt. 5: 6; Acts 2: 4; Jas. 2: 15, 16.

WHICH REMAINED OVER—Matt. 16: 9, 10; Eph. 3: 20, 21; Ex. 16: 17, 18; 2 Cor. 9: 8-11.

Practical Points—1. Jesus sometimes places a difficulty before us to see if we know enough to trust Him.

2. Philip was wise when he began to calculate their resources, but he neglected the greater part when he forgot the Master's power.

3. Andrew was the man who was always bringing others to Jesus. If we do that, even if we can do nothing else, we shall not have lived in vain.

4. "A little girl was once gathering the crumbs from the table to feed the birds. The maid who was in the room said: 'O Miss Dolly, God feeds the birds. You need not trouble about them.' 'Yes,' said Dolly, seriously, 'but I like to help Him.'"—Grace Winter.

5. If we bring the little we have to Jesus, in faith, He will increase it by His blessing.

6. Jesus let the disciples do all they could in the work, and where their power ended, His began.

7. "'Twas seed-time when He blessed the bread, 'Twas harvest when He brake."

8. Jesus provided all they needed and something to spare. God's gifts are always abundant.

9. These men believed when they saw the miracle. Jesus says to us, "Blessed are they that have not seen and yet have believed."

10. Alas! many of them, although they believed, went no further. Faith without works is dead.

FOR WRITTEN ANSWERS

1. Describe the part that Andrew had in the miracle .....

2. The part the boy had .....

3. The part that Jesus had .....

*See*

*See*

*11*

## LESSON XIII.

## REVIEW

June 24, 1900

<b>GOLDEN TEXT</b> Thy Kingdom come. Matt. 6 : 10.	<b>DAILY READINGS</b> M.—Matt. 4:25 to 5: 12. The Beatitudes. T.—Matt. 7: 1-14. Precepts and promises. W.—Mark 6: 22-24; 35-43, The daughter of Jairus raised. Th.—Matt. 11: 20-30. Jesus warning and inviting. F.—Luke 7: 36-50. Jesus at the Pharisee's house. S.—Matt. 13: 1-8; 18-23. Parable of the sower. S.—Matt. 9: 35 to 10: 8. The Twelve sent forth.	<b>CATECHISM</b> Q. 27. <i>Wherein did Christ's humiliation consist?</i> A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.
	<b>LESSON HYMNS</b> 1; 72 (Ps. Sel.) ; 41; 538; 566.	

## REVIEW CHART—Second Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 4: 25 to 5: 12	The Beatitudes.	Blessed are the pure in heart, for they shall see God. Matt. 5: 8.	1. The crowded congregation. 2. The Great Teacher. 3. The wonderful sermon.
II.—Matt 7: 1-14.....	Precepts and Promises.	Whosoever ye would that men should do to you, do ye even so to them. Matt. 7: 12.	1. Judging. 2. Asking. 3. Acting.
III.—Mark 5: 22-24; 35-43.....	The Daughter of Jairus Raised.	Be not afraid, only believe. Mark 5: 36.	1. A dying child. 2. The child dead. 3. The child alive.
IV.—Luke 7: 1-10....	The Centurion's Servant Healed.	Like as a father pitieth his children, so the Lord pitieth them that fear Him. Ps. 103: 13.	1. A loving master. 2. A good neighbor. 3. A man of faith.
V.—Luke 7: 18-28.....	Jesus and John the Baptist.	He hath done all things well. Mark 7: 37.	1. John's question concerning Jesus. 2. Jesus' testimony concerning John.
VI.—Matt. 11: 20-30....	Jesus Warning and Inviting.	Come unto me, all ye that labor and are heavy laden. Matt. 11: 28.	1. An announcement of doom. 2. A message of grace.
VII.—Luke 7: 36-50....	Jesus at the Pharisee's House.	Thy faith hath saved thee. Luke 7: 50.	1. The woman's ministry. 2. The Pharisee's sneer. 3. The Master's command. 4. A word of peace.
VIII.—Matt. 13: 1-8; 18-23.....	Parable of the Sower.	The seed is the Word of God. Luke 8: 2.	1. The sower. 2. The seed. 3. The sowing and the harvest.
IX.—Matt. 13: 21-33..	Parables of the Kingdom.	The field is the world. Matt. 13: 38.	1. The wheat and the tares. 2. The mustard seed. 3. The leaven.
X.—Matt. 9: 35 to 10: 8	The Twelve Sent Forth.	It is not ye that speak, but the Spirit of your Father which speaketh in you. Matt. 10: 20.	1. The compassionate Saviour. 2. The waiting harvest. 3. The laborers and their task.
XI.—Mark 6: 14-29....	Death of John the Baptist.	Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5: 18.	A MARTYR 1. To duty. 2. Through a king's folly. 3. And a queen's revenge.
XII.—John 6: 5-14.	The Feeding of Five Thousand.	Give us this day our daily bread. Matt. 6: 11.	1. A question of supply. 2. Enough and to spare.

## ASK YOURSELF

- For Each Lesson—1. What is the title of the lesson?  
 2. What is the Golden Text?  
 3. Time? Place? The Lesson Plan?  
 4. What persons are mentioned?  
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Catechism for the Quarter.

  
**FOR WRITTEN ANSWERS**

(This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.)

- Lesson I. Tell why only those who are pure in heart shall see God.
- Lesson II. What rule here given as to judging? Praying? Doing?
- Lesson III. What led Jesus to raise the ruler's child to life again?
- Lesson IV. What evidence of great faith did the centurion afford?
- Lesson V. What proofs of His Messiahship does Jesus here give?
- Lesson VI. For what were the cities named condemned? Whom does Jesus invite to come to Him?
- Lesson VII. How did the "woman that was a sinner" show her love?
- Lesson VIII. Name the various kinds of hearers mentioned, and explain.
- Lesson IX. What aspect of the kingdom, illustrated in the parable of the mustard seed?  
In the parable of the leaven?
- Lesson X. To whom were the Twelve first sent? Why first to these?
- Lesson XI. What made Herod think that John the Baptist had risen from the dead?
- Lesson XII. What part had the lad in the miracle of the loaves and fishes?

**SCHOLAR'S  
SABBATH SCHOOL AND CHURCH RECORD**

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the Home Department.]

Name..... Address..... Class.....

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1900								
Apr. 1.....								
Apr. 8.....								
Apr. 15....								
Apr. 22...								
Apr. 29...								
May 6 ...								
May 13..								
May 20 ...								
May 27....								
June 3.....								
June 10...								
June 17....								
June 24..								

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\*i.e. Continued in the state of the dead, and under the power of death till the third day;



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## Bible Dictionary for Second Quarter

**An'-drew** A native of Bethsaida, and brother of Peter. One of the disciples of our Lord.

**Beyond Jor'-dan** A district on the east of the Jordan, extending from Della on the north to the land of Moab on the south.

**Beth'-sai'-da** Perhaps Bethsaida Julius, situated on the east shore of the Jordan, where it falls into the Lake.

**Bar'-thol'-o-mew** "The Son of Tolma," an Apostle. He is generally supposed to be the same as Nathanael, whom Christ found under the fig tree, on His way from Jordan to Galilee. (John 1: 45-48.)

**Ca-per'-na-um** A town on the north-west of the Sea of Galilee, in the plain of Gennesaret, on the great Damascus road. It had a custom house and military station, and was the centre of Christ's Galilean work.

**Cho-ra'-zin** The site is disputed. But Dr. Thomson identifies it with Keraseh, two miles from Tell Hum, one of the supposed sites of Capernaum.

**De-ca'-po-lis** A district east of the Jordan. It was called Decapolis because it contained ten cities.

**E-li'-as** The Greek form of Elijah, one of the grandest of the Old Testament prophets.

**Gal'-i-lee** The northern province of Palestine, containing 240 towns and villages of Jews and Gentiles. It was the scene of Christ's early life and of the most of His ministry. From Galilee all the apostles came but Judas Iscariot.

**Her'-od** Herod Antipas, one of the sons of Herod the Great. He was ruler of Galilee and Perea. His mother was Samaritan. His first wife was a daughter of Aretas, king of Arabia Petraea. He sent her home, and then married Herodias, his half-brother Philip's wife. John rebuked him for this, and was beheaded. In A.D. 38 he was banished to Lyons, France, and died in Spain.

**Her-c'-di-as** The grand-daughter of Herod the Great, and, therefore, the niece of both Philip and Herod Antipas. She led the latter into the two greatest blunders of his life—the murder of John the Baptist, which cost him the favor of the Jews, and an attempt to gain the royal title, which resulted in his banishment.

**Je-ru'-sa-lem** A Jebusite stronghold, which David took and made his capital. The temple was built there by Solomon. Jerusalem has been destroyed either wholly or partially seventeen times.

**Ju-de'-a** The province of Palestine, south of Samaria and west of the Jordan. It contained the Holy City, Jerusalem.

**John the Baptist** The son of Zacharias and Elizabeth. The forerunner of Christ. He was beheaded in the prison of Macherus by Herod Antipas.

**James** An apostle of our Lord, the son of a fisherman named Zebedee. To be distinguished from another disciple James, the son of Alphaeus, known as James the Less.

**John** The brother of James, the son of Zebedee. He was "the disciple whom Jesus loved." Banished to Patmos. Wrote the Book of the Revelation, three Epistles and the fourth Gospel. Outlived all the other apostles.

**Ju'-das Is-car'-i-ot** The disciple who betrayed Jesus. He was a native of Kerioth, a village in Judea.

**Leb-bæ'-us** Another of the apostles, also called Thaddæus, and by Luke, Judas (not Iscariot), the brother of James.

**Mat'-thew** The disciple whom Jesus called from the custom house in Capernaum; also named Levi; the writer of the first Gospel.

**Phar'-i-sees** A religious party in the Jewish Church, who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists, and were not too careful how they lived.

**Phil'-ip** Like Andrew and Peter, a native of Bethsaida. He was a practical, matter-of-fact man, as seen in his conversation with Jesus when Christ fed the 5,000. Also Philip, the husband of Herodias and half brother of Herod Antipas.

**Sod'-om** One of the oldest cities of Palestine, destroyed in the time of Abraham.

**Si'-mon Pe'-ter** The head of the apostles; always named first. Brother of Andrew. He was a very impulsive man, but when Christ first met him He called him Peter, meaning "a rock."

**Si'-mon the Ca'-naan-ite** The disciple known as Zealotes, or the Zealot; a fanatical sect who aimed at overthrowing the Roman rule. Simon belonged to this sect before he became a disciple of Jesus.

**Sa-mar'-i-tans** A mixed race, partly Jew and partly Gentile. They believed in the books of Moses, and had a temple at Mount Gerizim, but were in reality ignorant of the true God.

**Tyre and Si'-don.** Two wealthy cities of Phœnicia, on the Mediterranean, north-east of Palestine.

**Thom'-as** The doubting apostle; also called Didymus, the "Twin."

**Zeb'-ed-ee** A fisherman of the Sea of Galilee, the father of the apostles James and John.

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