

The Home Study Quarterly

FOR INTERMEDIATE SCHOLARS.

Vol. IV.

January, February, March.

No. 1.

SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism," by Professor Salmond, D.D., price 45 cents. The portion gone over in 1898 may be obtained separately for 20 cents.

Question 1. What is the chief end of man?

Answer. Man's chief end is to glorify God,^a and to enjoy him for ever.^b

^a 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

^b Ps. lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. V. 26. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments,^c is the only rule to direct us how we may glorify and enjoy him.^d

^c Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

^d 2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness.

^e 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.^e

^e 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Q. 4. What is God?

A. God is a Spirit,^f infinite,^g eternal,^h and unchangeable,ⁱ in his being,^k wisdom,^l power,^m holiness,ⁿ justice, goodness, and truth.^o

^f John iv. 24. God is a Spirit; and they that worship him must worship him in spirit and in truth.

^g Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

^h Ps. xc. 2. From everlasting to everlasting thou art God.

ⁱ James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

^k Exod. iii. 14. And God said unto Moses I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

^l Ps. cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite.

^m Rev. iv. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

ⁿ Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

^o Exod. xxxiv. 6. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, V. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

Q. 5. Are there more Gods than one?

A. There is but one only,^p the living and true God.^q

^p Deut. vi. 4. Hear, O Israel: The Lord our God is one Lord.

^q Jer. x. 10. But the Lord is the true God, he is the living God, and an everlasting King?

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost;^r and these three are one God, the same in substance, equal in power and glory.^s

^r Mat. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

^s 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.^t

^t Eph. i. 11. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will: V. 12. That we should be to the praise of his glory.

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation ^u and providence.^w

^u Rev. iv. 11. Thou hast created all things, and for thy pleasure they are and were created.

^w Dan. iv. 35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing,^x by the word of his power,^y in the space of six days, and all very good.^z

^x Gen. i. 1. In the beginning God created the heaven and the earth.

^y Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

^z Gen. i. 31. And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

Q. 10. How did God create man?

A. God created man male and female, after his own image,^a in knowledge, righteousness, and holiness,^b with dominion over the creatures.^c

^a Gen. i. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

l Col. iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

h Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

i Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, d wise, e and powerful, preserving f and governing all his creatures, and all their actions. g

d Ps. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

e Isa. xxxviii. 29. This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working.

f Heb. i. 3. Upholding all things by the word of his power.

g Ps. ciii. 19. His kingdom ruleth over all.

Mat. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; h forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. i

h Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them.

i Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. k

k Eccl. vii. 29. God hath made man upright; but they have sought out many inventions.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God. l

l 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

LESSONS AND GOLDEN TEXTS.

FIRST QUARTER.

Studies in the Gospel by Matthew.

Note.—The parallel and related passages mentioned in connection with the assigned lessons will, it is hoped, be studied in connection with the lessons, to give a better understanding of their force and meaning.

I. January 2.—JESUS AND JOHN. Matt. 3: 7-17. (Study Isa. 40: 1-5; Matt. 1 and 2; John 1: 19-34.) Commit vs. 13-17. *Golden Text*—This is my beloved Son, in whom I am well pleased. Matt. 3: 17.

II. January 9.—JESUS TEMPTED. Matt. 4: 1-11 (Comp. Luke 4: 1-13 and Heb. 4: 14-16.) Commit vs. 4-11. *Golden Text*—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2: 18.

III. January 16.—BEGINNING OF THE MINISTRY OF JESUS. Matt. 4: 17-25. (Study also Matt. 4: 12-16 and John 1: 35-51. Commit vs. 17-20. *Golden Text*—The people which sat in darkness saw great light. Matt. 4: 16.

IV. January 23.—THE BEATITUDES. Matt. 5: 1-12. (Study the whole chap.) Commit vs. 3-10. *Golden Text*—Ye are the light of the world. Matt. 5: 14.

V. January 30.—HOW TO PRAY. Matt. 6: 5-15. (Read the whole chap.) Commit vs. 9-13. *Golden Text*—Pray to thy Father which is in secret. Matt. 6: 6.

VI. February 6.—OUR FATHER'S CARE. Matt. 6: 24-34. (Read Matt. 7.) Commit vs. 25, 26. *Golden Text*—He careth for you. 1 Peter 5: 7.

VII. February 13.—THE CALL OF MATTHEW. Matt. 9: 9-17. (Read chap. 9.)

Commit vs. 12, 13. *Golden Text*—Follow Me. Matt. 9: 9.

VIII. February 20.—THE TWELVE SENT FORTH. Matt. 10: 2-15. (Read chap. 10 and compare Luke 10: 1-20.) Commit vs. 5-8. *Golden Text*—Freely ye have received, freely give. Matt. 10: 8.

IX. February 27.—WARNING AND INVITATION. Matt. 11: 20-30. (Read the whole chap., and Luke 19: 41-48.) Commit vs. 23-30. *Golden Text*—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

X. March 6.—JESUS AND THE SABBATH. Matt. 12: 1-13. (Read Matt. 12 and compare Mark 2: 23-28 and Luke 6: 1-11.) Commit vs. 10-13. *Golden Text*—The Son of Man is Lord even of the Sabbath day. Matt. 12: 8.

XI. March 13.—THE WHEAT AND THE TARES—Matt. 13: 24-30, 36-43. (Read the whole chap.) Commit vs. 37-39. *Golden Text*—He that soweth the good seed is the Son of Man. Matt. 13: 37.

XII. March 20.—JOHN THE BAPTIST BEHEADED. Matt. 14: 1-12 (If used as a temperance lesson, read the account of Belshazzar's drunken feast. Dan. 5: 1-31.) Commit vs. 6-10. *Golden Text*—Keep thy heart with all diligence, for out of it are the issues of life. Prov. 4: 23.

XIII. March 27.—REVIEW.—*Golden Text*—Thou art the Christ, the Son of the living God. Matt. 16: 16.

TO THE INTERMEDIATE SCHOLARS.

When you put on a new suit of clothes, and remove from one place to another, you are still the same boys and girls. So with your QUARTERLY. Though it comes to you in a new dress and from a new home, it is the same helper that you welcomed last year, for Mr. Fotheringham has prepared for you these Lesson Notes and Questions.

You are a year older, and I hope wiser and better, than you were last year. Your QUARTERLY is also older and will try to be wiser and better, to please and help you all it can.

You are "Intermediate" Scholars. Have you ever thought what "Intermediate" means? It means that you are in a middle place. You are neither little boys and girls, nor are you young men and women. You are between the two, and have something of both. May it be the best of both, without the worst of either. The innocence and purity and happiness of childhood and the thoughtfulness of young manhood and womanhood make a very beautiful character; childlike but not childish; just the kind of character that "Intermediate" scholars should have.

There are some things in which you should never be "Intermediates." In obedience to parents and to God; in frithfulness; in cleanness and kindness of thought and speech and action; in right of every kind; do not be "Intermedate." There is no need for you to be such. Be advanced, be thorough, in all that is good.

There are other things in which "Intermediate" is a good place to pass through but not good to stay in. In all manner of knowledge and work, in all that you learn and do, ever push forward to higher and better things.

And now your QUARTERLY would like a word with you as to the way in which you should use it. It does not wish to go to Sabbath School, so please do not take it. That is a good place for Intermediate scholars to go, but not for INTERMEDIATE QUARTERLIES. It wants to be used at home, and to help you study the Sunday School Lesson there, but it wishes you to leave it there and to take your Bible to Sabbath School, so that you may get better acquainted with that Book which our Heavenly Father has given us.

Further, when it is helping you with your Sabbath School Lesson at home, it wishes you to use your Bibles also, turning up all the passages of which your QUARTERLY tells; so that you may get acquainted with the Bible itself and learn all these wonderful things that Bible contains. It comes to you only as a guide book to the Bible; and if it leads you to do without the Bible, it will be sorry it has come to you, for it will be more harm than good.

Dear young Intermediate learners your lessons this quarter are of Christ. He was once at an Intermediate age as you are, and He grew in wisdom and stature, in knowledge

and size, and in favor with God and man, as all Intermediates should do. He was subject to those who had the place of earthly parents, as good Intermediates always are. He knows how to sympathize with the troubles that Intermediates sometimes have, for,

"Though now ascended up on high,
He bends on earth a brother's eye."

and He does not forget His own Intermediate years.

That as you learn of Him in these lessons, and see more clearly how good and kind He was, you may grow more and more like Him, is the best wish that for the New Year that can come with your QUARTERLY from your friend;—

E. SCOTT.

TO THE TEACHERS.

Perhaps you would prefer, as some do, the helps without the Scripture Lesson, so that the children may learn to use their Bibles more.

But two complete series of Helps, one with the Scripture Lesson and one without it, involves more work and expense, both in management and in the printing office, than does one. Our own Church Lesson Helps are not yet self supporting and it is necessary to economize in all ways that will not injure their usefulness.

Can you not do this. Try and train the scholars to leave their Lesson Helps at home and to take their Bibles to school, and in this way reach the end desired.

There are other considerations. Sometimes a Lesson Help may be picked up when a Bible is not at hand, and some Scripture be read that otherwise would not be. Further, sad to say, in some homes Bibles are not so plentiful as they should be, and the Scripture Lesson, if in the Helps, may be read by young or old, where otherwise it would not be. A verse from the Scripture Lesson printed in the Helps may thus prove a word of Life to some one who meets it there and who otherwise would perhaps never meet it.

In view of all these considerations, kindly bear for a time, with the effort to make our Lesson Helps self supporting.

For reasons of simplicity and consequent economy the different forms of Leaflets have been merged into one, and we would ask those who prefer them in folded monthly form to kindly bear with those cut into weekly issues, as the larger number wish them that way.

The more we see and know of any person or character that is truly good or beautiful, the more we admire it, the better we love it, the more we grow like it. What an uplift there must be to the world in the multitudes of teachers and scholars looking at Christ, His character, and work, during the months of this Quarter. Let it be the aim to "see no man save Jesus only."

LESSON I.—January 2nd, 1898.

JESUS AND JOHN. MATT. 3. 7-17.

Commit vs. 13-17.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of repentance:

9. And think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. Indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; 12. whose fan is in

his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

LESSON PLAN.	I. The Pharisees and John. vs. 7-12.
	II. Jesus and John. vs. 13-15.
	III. Father, Son, and Spirit. vs. 16.

HELPS IN STUDYING.

INTRODUCTORY. The first Gospel was written by Matthew, or Levi, the publican, whose call to discipleship forms the subject of Lesson VII. It was written for Jewish Christians about A.D. 60, and constantly keeps in view the fulfilment of prophecy in Jesus.

The exact spot where Jesus was baptized is not known with certainty. Tradition places it in the neighborhood of Jericho. The time was January A.D. 27, when Jesus was thirty years of age. (Luke 3: 23).

7.—Everybody came out to hear this wonderful preacher who dressed like one of the ancient prophets and was not afraid to rebuke sinners no matter who they were, from Herod on the throne to the soldiers who stood in the ranks. Pharisees and Publicans alike were the subjects of his stern reproofs. John was now at the height of his popularity, but he told the people that he only prepared the way for another mightier than himself. The Pharisees were rigid observers of the law, while the Sadducees did not even believe in a future life or spirit world. John saw how wicked and hypocritical they were notwithstanding their professions of sanctity, so he called them "vipers." Christ used the same word to them afterwards and their treatment of him shows that they deserved it.

8.—If one is really sorry for sin he will try to avoid it. See what kind of fruit we ought to bear. Gal. 5: 22, 23.

9.—The Pharisees believed that they would be saved just because they were descendants of Abraham, but John said that if the pebbles on the banks of the Jordan were made into men, they would be just as much children of Abraham as they were. Mere descent from Abraham gave them no claim upon God. Their privileges, however, gave God a claim upon them and made their guilt all the more inexcusable.

10.—Read Christ's parable in Luke 13: 6-9, and you will understand this verse better. John means that the time had come when those who did not show themselves true children of Abraham would be rejected from the kingdom of the Messiah. All who will not receive Jesus as their Saviour must perish eternally.

11.—John baptized those who repented, as a sign that they were truly sorry for sin and would receive Christ when he came. But Christ would give them the true baptism of the Holy Spirit, of which the water was merely a sign. This would renew their hearts, cleanse them from sin, fill them with the fire of zeal and love, and enlighten their minds in the knowledge of divine truth.

12.—The "fan" was a light wooden shovel by which the grain and chaff were tossed into the air. The wind blew away the chaff and the wheat fell on the threshing floor. The Gospel of Christ would separate between real disciples and those who were not, or who pretended to be. (Read Matt. 25: 31-46 and Lesson XI.)

13.—Jesus had lived at Nazareth till about thirty years of age, when he came to be consecrated to his life-work by John.

14-15.—John was unwilling to baptize one whom he knew to be so blameless, although at that moment he did not know that Jesus was the Messiah. (John 1: 33.) But Jesus reminded him that it was their duty to do everything that God had appointed to be done. He wished to be set apart for his work just as others had been set apart for his coming.

16-17.—Luke tells us that Jesus was praying as he came up from the water. By these signs Jesus was pointed out as the promised Messiah, the Son of God (Ps. 2: 7).

GOLDEN TEXT.

"This is My beloved Son, in whom I am well pleased."—
Matt. 3: 17.

PROVE THAT.

Jesus was divine. John 10; 30.

DAILY READINGS.

M. Jesus and John, Matt. 3: 1-9.
T. Jesus and John, Matt. 3: 10-17.
W. Prepare the way, Isa. 40: 1-8.
T. A voice from heaven, Luke 9: 28-36.
F. John's witness, John 1: 15-28.
S. Behold the Lamb, John 1: 29-37.
S. Sent before, John 3: 23-36.

CATECHISM.

Q. 1. What is the chief end of man?
A. Man's chief end is to glorify God, and to enjoy him for ever.

LESSON HYMNS.

Nos. 481, 476, 105, 412, in the new Book of Praise.

TEST QUESTIONS.

What do you know about Matthew? For what class did he write his Gospel? When was it written? What do you know about John the Baptist? Where did he begin his ministry? Where was he baptizing? What prophecy did John say that he fulfilled? (Isa. 40: 3.)

7-12.—For what were the Pharisees peculiar?

What did the Sadducees deny?

Why did he call them "vipers"? What is the "wrath to come"? (Rom. 5: 9; 1 Thess. 1: 10.)

Is repentance a necessary condition of pardon? (Isa. 1: 16, 17; 55: 7; 1 Peter 3: 11; Mark 7: 21-23.) What fruits should the Christian bear? (Gal. 5: 22-23.) Of what did the Jews boast? What real advantage did descent from Abraham give them (Rom 3: 1, 2.) How did John show them that being

children of Abraham did not guarantee their salvation? In what sense are Christians Abraham's children? (Gal. 3: 29.) What would be done with those who did not produce good fruit? In what respect was the baptism of Jesus superior to that of John? What did John say of his mission as compared to that of Jesus? (John 1: 15-17-27; 3: 30, 31.) What is a "fan"? What is meant by "his floor"? What are meant by "wheat" and "chaff"?

13-17.—From what place did Christ come? (Mark 1: 9.) How old was He? (Luke 3: 23.) Why did John hesitate to baptize him? What did Jesus say? What did that mean? What was Jesus doing as he came up from the water? What was seen? What heard? Did any others besides Jesus observe these wonders? Why was this done? Prove the doctrine of the Trinity from this scene? Where is the Messiah called God's Son?

LESSONS.

1. There is a "wrath to come?"
2. Only the penitent will escape it?
3. None are truly penitent who do not bring forth the fruits of repentance?

4. Jesus was "made under the law" for us?
5. Our hearts must be at fault if we cannot love Him whom God so loves?

QUESTIONS TO BE ANSWERED IN WRITING.

1—Who were the Pharisees? (5)

2—With what would Christ baptize? (5)

3—What is meant by fulfilling all righteousness? (6)

4—What did Jesus receive immediately after He was baptized? (5)

5—What did the voice from heaven say? (4)

LESSON II.—January 9th, 1898.

JESUS TEMPTED. MATT. 4 : I-II.

Commit vs. 17-20.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterwards hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

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

5. Then the devil taketh him into the holy city ; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down : for it is written,

He shall give his angels charge concerning thee : And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; 9. and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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

LESSON PLAN. { I. Temptation in the wilderness. vs. 1-4. \

II. Temptation on the Temple Roof. vs. 5-7

III. Temptation on the Mountain Top. vs. 8-11.

HELPS IN STUDYING.

INTRODUCTORY. The temptation of Christ followed immediately upon His baptism (Mark 1 : 12). Adam, the sinless man, was tempted and fell ; Christ, "the second Adam," the sinless Saviour, met man's arch-enemy and vanquished him. As the garden was a fitting type of Adam's innocence, so the wilderness in which Christ met Satan, corresponded to man's condition of moral desolation through sin. The temptation of Christ was as real as that of our first parents. Read parallel accounts and note variations. Mark 1 : 12, 13 ; Luke 4 : 1-13.

1. Immediately after his baptism the Holy Spirit led Jesus into the uninhabited and mountainous district between Jericho and Jerusalem, there to meet the enemy of mankind, and vanquish him. The first Adam fell, the second Adam would be victorious.

2. He was there nearly six weeks and during all that time ate no food. So earnestly was He engaged with His spiritual foe that He does not appear to have felt the pangs of hunger until near the close of that period.

3. Satan, therefore, made his strongest assaults when he deemed that Jesus was growing weak and faint. He first urged Jesus to satisfy His hunger, and prove that He was really the Son of God, by exercising His creative power in turning stones into bread.

4. To this Jesus replied, in the words of Deut. 8 : 3, that God could supply His wants by other means when ordinary food was wanting. He would trust Him not to permit His own Son to perish with hunger. He would not work a miracle on His own behalf, as if He was afraid that His Father had forgotten Him.

5, 6. Satan next bade Him prove Himself to be the Son of God by leaping from the roof of the temple into the court-yard below. If He was God's Son He would not be hurt, for so it was promised in Psalm 91 : 11, 12.

7. To this Jesus replied that the promise of safety extended only to those who encountered danger in the way of duty. It was wrong to risk His life merely to see whether God would preserve Him from the consequences of His needless rashness. We have no right to "tempt Providence."

8. How Satan shewed Jesus "all the kingdoms of the world and the glory of them" we do not know. It may have been by a glowing description aided by a very wide view from a high mountain, or he may have made a kind of panorama of them to pass before His vision.

9. Satan's third temptation was the offer of a world-wide sovereignty to Jesus on condition that He did him homage as the giver of it. He could not have given what he promised, and the kind of empire he described was not that which Jesus desired.

10. The reply of Jesus was that God was the source of every real blessing. Whatever we obtain by other means than Him is a curse to us. He alone is to be worshipped in grateful acknowledgment of all good gifts. To give that reverence to another is dishonouring to Him. No success is real or lasting that does not come through God's blessing.

11. If we resist the devil he will flee from us and God's angels will strengthen and comfort us.

GOLDEN TEXT.

"For in that He himself hath suffered being tempted, He is able to succor them that are tempted."—Heb. 2: 18.

PROVE THAT

Jesus was human. Heb. 2: 14.

DAILY READINGS.

M. Jesus tempted, Matt. 4: 1-11.
 T. "Not by bread alone," Deut. 8: 1-6.
 W. The tempter, 1 Pet. 5: 6-11.
 T. Safety of the Godly, Ps. 91: 1-12.
 F. Enduring temptation, Jas. 1: 12-17.
 S. Tempted but without sin, Heb. 4: 11-16.
 S. Able to help, Heb. 2: 9-18.

CATECHISM.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.

LESSON HYMNS.

Nos. 538, 166, 253, 256.

TEST QUESTIONS.

1. When and where did the Temptation take place? By what power was Jesus led away? What encouragement is there to us in this narrative? (1 Cor. 10: 13.)

2. How long did Jesus fast? Did any other fast for the same period? (Ex. 34: 28; 1 Kings 19: 8.)

3. What did Satan ask Jesus to prove? Could He have done this if He had wished? Had He done so what wrong disposition would He have manifested?

4. To whom were the words of this quotation first spoken? What were they intended to teach? Shew how they are a pertinent reply to the tempter.

5. What city is meant? What part of the temple is probably referred to?

6. What did Satan ask Jesus to do? What

would His doing so prove? What scripture did Satan misquote? Do angels protect God's children? (Ps. 34: 7.)

7. What wrong spirit would Jesus have shewn had He done as Satan suggested? How far have we a right to rely upon God's protection? Give instances of "tempting Providence."

8-10. What did Satan shew to Christ? What offer did he make? Shew that it was not sincere and that he could not have given what he promised. What is meant by "worship?" Why is it wrong to owe success to any other than God?

11. Did Satan ever return? (Luke 22: 53; John 14: 40.) Did angels again minister to Him? What is the reward of the Christian who successfully resists temptation? (Jas. 1: 12.)

LESSONS.

1. Jesus can help us when we are tempted.
2. God's children may trust Him to supply all their wants.
3. We should not "tempt Providence" by rashly exposing ourselves to danger.

4. "The end" does not justify the means—we should not do evil that good may come.

5. God sends angels to comfort and strengthen those who are faithful in trial.

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—When and where was Jesus tempted? (4)
- 2—What did Satan first ask Jesus to do? (4)
- 3—What was His second temptation? (4)
- 4—What was the third temptation? (4)
- 5—How did Jesus answer each one? (9)

LESSON III.—January 16th, 1898.

BEGINNING OF THE MINISTRY OF JESUS. MATT. 4: 17-25.

Commit vs. 3: 10.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father mend-

ing their nets; and he called them. 22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

LESSON PLAN. { I. Jesus Calling His first Disciples. vs. 17-22.
II. Jesus Blessing: vs. 23-25.

HELPS IN STUDYING.

INTRODUCTORY. After the temptation Jesus returned to Bethab'ara, where John was still preaching and baptizing. Here He was joined by His first disciples, John, Andrew, Peter, Philip and Nathana'ael. These accompanied Him to Galilee and witnessed His first miracle at Cana. In April Jesus went up to Jerusalem to attend the Passover and spent summer and autumn in Judea. In December He returned to Galilee, and on the way discoursed with the women at the well. After healing the nobleman's son at Capernaum, Jesus went to Nazareth and announced Himself as the Messiah, but was rejected. He then took up His residence at Capernaum and began His public ministry. Read John, Chaps. 1 to 5; Matt. 4: 12-16; Luke 4: 14-32.

17. When Jesus heard that John the Baptist was cast into prison He left Judea and continued His ministry in Galilee. The preaching was substantially, at first, the same as that of John, a call to repentance because the gospel dispensation was about to dawn.

18. On one occasion, as Jesus was walking by the shore of the Sea of Galilee, He saw Peter and Andrew engaged in fishing. They were using a casting net, which was circular in shape, with lead weights around the rim. This was thrown over the fish, and sinking, enclosed them as in a tent.

19. A fuller account of the calling of these disciples is given in Luke 5: 1-11. Jesus bade them leave their occupation of fishermen and

become His personal followers, promising to make them "fishers of men."

20. They at once obeyed, for they were already His disciples at heart. They entered upon their course of training for the apostleship.

21. James and John were in partnership with Peter and Andrew (Luke 5: 10). Their mother was Salome, probably a sister of the Virgin Mary (John 19: 25; Mark 15: 10; Matt. 27: 56).

22. Christ has higher claims upon us than any earthly parent (Matt. 10: 37). Yet when our parents are old we should support and cherish them (Mark 7: 10-13). James and John did not leave their father burdened for they were able to engage hired servants to help him (Mark 7: 10-13).

23. Galilee was the most densely peopled portion of Palestine, containing about 1,000 inhabitants to each square mile. Here Jesus travelled about preaching in the synagogues and announcing the good news that the Kingdom of the Messiah was about to be set up, as an emblem of the spiritual healing He brought, a proof of His divine commission, and an evidence of His love and sympathy. He healed the sick and wrought miracles of mercy.

24-25. The fame of Jesus travelled far beyond the bounds of Galilee. People flocked to Him from every quarter, bringing their sick and afflicted ones to the great Healer, "and He healed them." None come to Jesus in vain. He is still ready to save and bless. Take all your troubles to Him.

GOLDEN TEXT.

"The people which sat in darkness saw great light."—Matt. 4: 16.

PROVE THAT

Jesus enlightens men. John 1: 9.

DAILY READINGS.

- M. Beginning of the ministry of Jesus, Matt. 4: 17-25.
 T. Philip and Nathanael, John 1: 43-51.
 W. Teaching with authority, Mark 1: 21-28.
 T. God's anointed, Acts 10: 34-43.
 F. Gracious words, Luke 4: 14-22.
 S. The message rejected, Luke 4: 23-32.
 S. The Great Physician, Luke 4: 33-41.

CATECHISM.

Q. 3. What do the Scriptures principally teach?
 A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

LESSON HYMNS.

Nos. 562, 529, 38, 544.

TEST QUESTIONS.

What disciples first joined Jesus? What was his first miracle? How was Jesus received at Nazareth? Where did He take up His residence?

17. What time is referred to? What was the substance of Christ's preaching? What does He mean by "the Kingdom of Heaven"?

18. What miracle preceded this? Had Jesus met these men before? Of what city were they?

19. What did Christ mean by "follow Me"? What did He promise to make them? What does that mean? How can we follow Christ? How may we become "fishers of men"?

20. What does "straightway" mean? How much did they give up for Jesus? What is

promised to those who follow their example? (Mark 10: 29, 30).

21. Whom did Jesus next call? What was their occupation? Had either of them met Jesus before?

22. What special sacrifice did those make in following Jesus?

23. How does Peter describe the ministry of Jesus? (Acts 10: 38). Why did Jesus perform so many miracles?

24. Mention some of the diseases cured by Christ. What is meant by "possessed with devils"?

25. Point out on the map the places mentioned.

LESSONS.

1. The first demand of Jesus is "repent"?
2. Jesus is nearest those who are active and faithful in daily duties.
3. We shall never be losers by following Jesus.

4. Like Jesus, we should go about "doing good."

5. Crowds follow Jesus but they do not all receive Him into their hearts.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Where was John the Baptist at this time? (5)

2—Who were the first four disciples called to follow Christ? (5)

3—How did they receive the call? (5)

4—What did Jesus preach about in Galilee? (5)

5—What miracles did He perform? (5)

LESSON IV.—January 23rd, 1898.

THE BEATITUDES. MATT. 5: 1-12.

Commit vs. 3-10.

1. And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came unto him;

2. And he opened his mouth and taught them, saying;
3. Blessed are the poor in spirit: for theirs 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 that hunger and thirst after righteousness; for they shall be filled

7. 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 sons of God.

10. Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

11. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

LESSON PLAN. { I. Religion in the Heart, vs. 1-6, 8.
II. Religion in the Life, vs. 1, 10-12.

HELPS IN STUDYING.

INTRODUCTORY. The teachings of the sermon on the Mount were doubtless delivered on more than one occasion, but the discourse in Luke 6: 20-49 is probably the same as the one in our lesson. It was delivered on a level place near the top of a double-peaked hill called from the village at its base, **The Horns of Hattin**, about seven miles west of Capernaum. The "Mountam" was only about 60 feet high. Our Lord had spent the whole of the previous night in prayer. (Luke 6: 12). Time, summer of A.D. 28.

1.—Jesus addressed the Sermon on the Mount to his disciples but it was also intended for the instruction of the people as to the character of his kingdom. Jewish teachers always sat while addressing their audience.

2.—The phrase "He opened his mouth" indicates that he began a set discourse and spoke earnestly and impressively.

3.—To be blessed is something more than to be happy. Happiness depends largely upon outward circumstances, blessedness is due to the state of heart and conscience. "The poor in spirit" are those who are not proud, self-righteous or self-sufficient; the humble-minded who are ready to receive God's blessings with thankfulness. Such will receive the heavenly kingdom at last and the beginning of it now in this life.

4.—The reference is to those that mourn for their sins. Such will be comforted by the assurance that Jesus has borne their punishment for them and God will receive them into his favor as dear children for Jesus sake. It is also true that all sorrow may be a blessing if borne in a meek and submissive spirit.

5.—The meek are those who are not quick to resent injuries but bear them in a forgiving spirit. This was the spirit of Jesus who suffered silently and prayed for his murderers. His followers will one day fill the whole world, for every nation will own him as Saviour and King. The verse may also mean

that the meek get the most real happiness out of life, for they are contented and peaceful.

6.—Those who "hunger and thirst after righteousness" are such as earnestly desire to have their sins pardoned and their hearts made pure. For such there is complete satisfaction in the blood of Jesus and the cleansing of the Holy spirit. At death they shall be made "perfect in holiness."

7.—The "merciful," or compassionate, are those who show kindness to the poor and the afflicted, God will treat us as we treat our fellow-men. If we are hard-hearted and selfish we can have no claim upon his mercy.

8.—The "pure in heart" are those who try to keep evil thoughts and desires out of their minds. It has been said that "every sin puts a foul mark on the soul." To "see God" is to be admitted to his favor and fellowship. He will not come into any heart that cherishes sinful desires.

9.—The peace-makers are true followers of Him who came to bring "peace on earth and good will to men." There is nothing more unchristian than anger and quarrelsomeness. Those who try to reconcile strifes are doing God's work of peace and love, and show themselves true children of their heavenly Father.

10.—Those who are "persecuted for righteousness sake" are such as incur the ill will of evil men for doing what is right. They may be robbed of their property by violence, or injustice; they may even suffer martyrdom, but they will receive more than all they lose, for they will possess heaven at last.

11.—There is no blessing promised to those who, for their wickedness, deserve the dislike and contempt of others, but only to those who are evil-spoken of, falsely, and because they are christians.

12.—Heaven will more than make up for all that christians can be made to suffer on earth.

GOLDEN TEXT.

"Ye are the Light of the World."—Matt. 5: 14.

PROVE THAT

Jesus blesses men. Acts 3: 26,

DAILY READINGS.

M. The Beatitudes, Matt. 5: 1-12.
 T. A guiding light, Matt. 5: 13-20.
 W. Perfection of love, Matt. 5: 38-48.
 T. Blessings in disguise, Luke 6: 20-28.
 F. Blessings of obedience, Ps. 119: 1-16.
 S. Motive for love, 1 John 4: 4-12.
 S. Walking in light, 1 John 2: 1-11.

CATECHISM.

Q. 4. What is God?
 A. God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.

LESSON HYMNS.

Nos. 86 (Ps.), 147, 219, 249.

TEST QUESTIONS.

How did Jesus spend the preceding night? (Luke 6: 12.) What important step did he take, at this time, towards organizing his followers? (Mark 3: 13.) How many "beatitudes" are there?

3.—Who are meant by the "poor in spirit"? Is it easier for a poor person to be good, than one who is rich? (Jas. 2: 5.)

4.—What kind of sorrow is meant here? How may any grief become a blessing? What is the difference between "godly sorrow" and "sorrow of the world"? (2 Cor. 7: 10.) How are such mourners comforted?

5.—Who are the "meek"? Which is the more noble, to resent an injury or to overlook it? (Prov. 19: 11; 25: 15; Ecc. 7: 8.) In what sense will the meek inherit the earth? (Rom. 4: 13.)

6.—What is meant by hungering and thirsting after righteousness? Who are invited to

satisfy this hunger? (Isa. 55: 1; 65: 13; John 7: 37.)

7.—Who are the "merciful"? What promises are made to those who help the needy? (Ps. 41: 1-3; Deut. 15: 10.) Is this a necessary part of true religion? (Isa. 68: 7, 10; Matt. 25: 35, 36; Jas. 1: 27.)

8.—Why is heart purity necessary in coming to God? (1 Sam. 16: 7; Ps. 139: 1-4; Rom. 8: 87.) What is meant by "seeing God"? What will be the effect of seeing Him clearly? (1 John 3: 2, 6.)

9.—Why are peace makers blessed? Why are they called God's children?

10.—What is meant by being "persecuted for righteousness sake"?

11.—Under what two conditions is "reviling" pronounced blessed?

12.—Why should the persecuted rejoice? (Acts 5: 41; 1 Pet. 4: 13, 14.) What is the result of trial that has been blessed? (Rom. 5: 3-5.)

LESSONS.

1. True happiness has its source within the breast.

2. Humility and sorrow may result in honor and joy.

3. Be kind-hearted and pure-hearted.

4. Try to reconcile those at enmity with one another.

5. Do not shrink from doing right because others will abuse you.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Where was this sermon delivered?

2—What comfort is there for those who mourn for their sins? (5)

3—Who are the meek? (5)

4—Who "see God"? Who are "Children of God"? (5)

5—How should we feel and act when slanders are uttered against us because we are trying to serve Christ? (6)

LESSON V.—January 30th, 1898.

HOW TO PRAY. MATT. 6. 5-15.

Commit vs. 9-13.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven,

Hallowed be thy name,

10. Thy kingdom come,

Thy will be done, as in heaven, so on earth,

11. Give us this day our daily bread,

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil one.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

LESSON PLAN. (I. The Mode of Prayer. vs. 1-8.
II. The Model Prayer. vs. 9-13.

HELPS IN STUDYING.

INTRODUCTORY. After pointing out the true spirit of alms giving, our Saviour takes up the subject of prayer. This He shews should be unostentatious, sincere, and heartfelt. He concludes with a form of prayer, which He afterwards repeated to His disciples, with slight variations in His language. (Luke 11:2). It does not seem to have been enjoined as a form to be constantly repeated; it is offered rather as a model for all prayers. Yet most Christians have felt that, although its frequent use as a mere form is pure superstition, yet its reverent recital on suitable occasions is honoring to Christ and promotive of unity and fervor in worship.

5. The hypocrites of which Christ speaks did not take pleasure in praying, but in the praise they got for being pious. They were more anxious to be *thought* good than to *be* good. The only reward they really cared for was the one they got.

6. It is not merely when we go to church or speak out loud that we pray. God hears the wishes in our hearts and sees us when kneeling in our own private rooms. Every true prayer is heard and answered.

7. Every prayer that is uttered without thought is a "vain repetition." "Saying our prayers" is not praying unless we really desire what we ask for. Roman Catholics believe that there is good in saying over the Lord's prayer, or a prayer to the Virgin Mary, a great number of times—the oftener, the more merit there is. This is the kind of prayer that Jesus condemns.

8. We are praying to a loving Father who

only waits for our asking to give us what he already knows we need.

9. All our prayers should be after the model of the Lord's prayer. They should be addressed to God as a Father and ask for such things as will promote His glory and our own good. It is a good thing to use the prayer itself as often as we find it suitable to do so. The words "which art in heaven" remind us of the glorious majesty of the great Being whom we call "Father." We ought to speak His name solemnly and treat with reverence everything pertaining to His worship.

10. Christ's kingdom will come when the whole world is converted to Him. Then, too, he will be served with willing and perfect obedience such as the angels render now.

11. This is the only petition for earthly blessings, and it teaches us to ask for no more than we need from day to day. Those who have fewest wants are happiest.

12. Our "debts" are not only the sins we have committed, but everything we ought to have done but did not.

13. God does not tempt us, but he permits us to be tempted, so we pray that he will not let the temptation become too strong for our weak natures to resist. Satan is the Prince of Evil and the true originator of all that is hurtful, so when we pray to be delivered from him it is a prayer to be delivered from every kind of evil.

14, 15. There is nothing more hateful to God than an unforgiving spirit. As long as you hold a grudge or ill will against another, God will not bestow His pardon on you.

GOLDEN TEXT.

"Pray to thy Father which is in secret."—Matt. 6: 6.

PROVE THAT

Jesus hears prayer. John 14: 13.

DAILY READINGS.

M. How to pray, Matt. 6: 5-15.
 T. Encouragement to prayer. Matt. 7: 7-12.
 W. Believing prayer, Jas. 1: 1-8.
 T. True and false prayer, Luke 18: 9-14.
 F. In Christ's name, John 16: 23-33.
 S. A merciful God, Ps. 86: 1-10.
 S. Abundant goodness, Ps. 145: 8-19.

CATECHISM.

Q. 5. Are there more Gods than one?
 A. There is but one only, the living and true God.
 Q. 6. How many persons are there in the Godhead?
 A. These are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

LESSON HYMNS.

Nos. 395, 393, 404, 397.

TEST QUESTIONS.

Where do we find another version of this prayer? (Luke 11: 2.) When was it given.

5. Whom are we cautioned against imitating? How did they shew an unworthy motive in praying? What "reward" did they receive? Of what other persons is it said that "they have their reward"? (verses 6 and 16.)

6. Why does Christ enjoin privacy in prayer? Does He condemn all public prayers or only those than are done "to be seen of men"?

7. Does Christ forbid all repetition in prayer, or only attaching value to repetition for its own sake? Give an example—2 Kings 18: 26; Acts 19: 34.

8. Why may we be sure that God hears our prayers? (verse 32; Luke 12: 30; John 16: 23, 27.)

9. Who teaches us to call God our "Father"? (Rom. 8: 15). In what sense is God the Father of all men? (Acts 17: 28.) Why

is God called "our Father *which is in heaven*"? What is meant by "hallowing" God's name?

10. When will Christ's kingdom fully come? (Rev. 11: 15.) How is God obeyed in heaven? (Ps. 103: 20, 21; Dan. 7: 10; Heb. 1: 4.) Who gives us an example of perfect obedience? (John 5: 30; 6: 38.)

11. Why is a moderate income better than great riches? (Prov. 30: 8, 9). What security has the Christian against want? (John 6: 27; Ps. 37: 25.)

12. In what parable does Christ illustrate this petition? (Matt. 18: 23-35.) What is the full meaning of "debts"?

13. Does God ever tempt one to do wrong? (Jas. 1: 13.) From whence does temptation arise? (Jas. 1: 14.) What security have we against too strong temptation? (1 Cor. 10: 13.)

14, 15. Read ch. 18: 21-35; Mark 11: 25, 26; Eph. 4: 32; Col. 3: 13.

LESSONS.

1. True piety does not court observation.
 2. Not the quantity, but the quality of our prayers counts with God.

3. We may trust the love of our heavenly Father.

4. There are three petitions for God's glory, three for our own souls, and but one for earthly things.

5. The unforgiving will be unforgiven.

QUESTIONS TO BE ANSWERED IN WRITING.

1—How did "hypocrites" display their want of sincerity in prayer? (5)

2—What reward did they receive? (5)

3—What petition in the Lord's prayer refers to the conversion of the heathen? (5)

4—What one refers to forgiveness of sin? (5)

5—What is the condition of forgiveness? (5)

LESSON VI.—February 6th, 1898.

OUR FATHER'S CARE. MATT. 6: 24-34.

Commit vs. 25-26.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto his stature?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they

toil not, neither do they spin: 29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

LESSON PLAN. { I. What man cannot do. vs. 24, 27-29.
II. What God can do. vs. 26, 30.
III. What man ought to do. vs. 25, 31-34.

HELPS IN STUDYING.

INTRODUCTORY. The first part of this chapter treats of almsgiving, prayer, and fasting; the second part, from verse 19 to the end, is a warning against love of the world, or a too anxious care for the things of this life. In Luke 12: 22-34, we have the same thoughts in a discourse that was uttered probably some time subsequent to the Sermon on the Mount. No doubt our Lord often repeated his most important teachings.

24. It is impossible to serve two masters because each has a claim upon our whole time and strength; their commands will often contradict each other, and we will serve one more willingly than the other. So it is impossible to serve God aright and at the same time allow covetousness, pride, ambition, selfishness, etc., to rule in our hearts.

25. It is, therefore, foolish to attempt to do so. There is no need for such anxious care about our worldly necessities or prosperity. God has given us life, and we may trust Him for all that is necessary to sustain life and make living a joy to us.

26. Do not the very birds teach us a lesson of trustfulness? They need not to lay up a store for the future, but God provides them with their food from day to day in a manner suited to their nature and habits. If He cares for birds who perish when they die, will He not much more care for us whom He so loved as to give His Son for our redemption.

27. The word for "stature" should prob-

ably be translated "life," "one cubit to the length of his life." The cubit was 18 to 20 inches. This would be a very great addition to one's stature, but as representing time it stood for one of the shortest measures (Compare Ps. 39: 6).

28-30. We do not know what flower Christ meant. Probably He referred to beautiful flowers in general. Even less than the birds do these take thought. God does all for them. They just grow. Yet even the wealth and wisdom of Solomon could not provide for that monarch such gorgeous raiment as God lavished upon the fading flowers. Fuel is scarce in Palestine, and so dried grass and weeds were often used for fuel. The ovens were like large earthenware jars. These were heated, as our Indians do stones, and cakes were baked by being spread upon them while hot.

31-32. The "Gentiles" means the heathen who do not know that God is a loving Father.

33. If we seek above everything else to enter the Kingdom of God by faith in Christ, and try to do always what is right in God's sight as members of that Kingdom, we may be sure that He will take care of us (Ps. 34: 10; 1 Tim. 4: 8).

34. Do not borrow trouble; the present has enough of its own, and what we dread in the future may never happen. We are in God's hands and "as our days so shall our strength be" (Deut. 33: 25).

GOLDEN TEXT.

"He careth for you."—1 Pet. 5: 7.

PROVE THAT

Jesus teaches faith in God. Mark 11: 22.

DAILY READINGS.

- M. Our Father's care, Matt. 6: 24-34.
 T. Confidence in God, Ps. 23.
 W. Testimony of experience, Ps. 34: 1-11.
 T. The Lord delivereth, Ps. 34: 12-22.
 F. A safe keeper, Ps. 91: 9-16.
 S. God's care for sparrows, Luke 12: 1-7.
 S. Without care, Phil. 4: 1-9.

CATECHISM.

Q. 7. What are the decrees of God?
 A. The decrees of God are His eternal purpose, according to the counsel of his will, whereby, for His own glory, He hath fore-ordained whatsoever comes to pass.

LESSON HYMNS.

Nos. 9, 518, 514, 18.

TEST QUESTIONS.

When were the words of this lesson spoken? Were they uttered on any other occasion? (Luke 12: 22-34).

24. Why is it impossible to serve two masters? What two masters claim the service of everyone? Why cannot we serve God and the world? Is a right and proper service of the world inconsistent with the service of God?

25. What is meant by "take no thought"? Are prudence and forethought forbidden? What is of more value than food or raiment? How may this be endangered by serving mammon? (Matt. 16: 26 R.V.)

26. Are the birds inactive, or improvident? How are they provided for? What assurance does this give us that God will provide for us?

27. What is the length of a cubit? Can anxiety or worry accomplish anything at all? Why is it wrong?"

28-29. Is vanity in dress sinful? What lessons do the lilies teach us? Whom does Christ contrast with the lilies?

30. What was dried grass used for? What were ovens like? Where is human life compared to grass? (Ps. 103: 15, 16; Job 14: 2). Where is the stability of God's word contrasted with flowers? (Isa. 40: 6-8; 1 Pet. 1: 24).

31-32. Why should we not be anxious? (1 Tim. 6: 7, 8). Who are the Gentiles? What should we do with anxiety? (Ps. 55: 22; 1 Pet. 5: 7).

33. What did Solomon seek first? (1 Kings 3: 13). What does Christ promise to those who seek His Kingdom first? (Mark 10: 30; 1 Tim. 4: 8). What further proof have we that God will care for us? (Rom. 8: 31, 32).

34. Why not be anxious about to-morrow? What lesson on this from sparrows? (Matt. 10: 29-31).

LESSONS.

1. We could be chiefly anxious about doing our work well.

2. If we are honest and diligent we can trust God to provide for us.

3. Nature teaches us how much God cares

for things around us. He cared so much for us that He gave His Son to die for us.

4. If we love and serve God He has promised that we shall not lack any good thing.

5. Do not be too anxious about future troubles; they may never come.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What evil master are we warned against serving? (5)

2—What lesson of trustfulness should we learn from the birds? (5)

3—What it said that "taking thought" certainly cannot do? (5)

4—What use was made of grass? (5)

5—What is promised to those who seek the Kingdom of God first? (5)

LESSON VII.—February 13th, 1898.

THE CALL OF MATTHEW. MATT. 9: 9-17.

Commit vs. 12, 13.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14. Then come to him the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

16. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

17. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

LESSON PLAN. { I. Christ's Mission vs. 9-13.
II. The Christian's Liberty, vs. 14-17.

HELPS IN STUDYING.

INTRODUCTORY. The call of Matthew preceded the Sermon on the Mount, although Matthew narrates it here for the purpose of introducing the discourses at the banquet which was given in his honor some six months afterwards. Time: autumn, A. D. 28; Place: Capernaum.

9.—When Jesus left the house in which he had cured the man sick of the palsy, he went to the shore of the sea of Galilee. There he saw one, Matthew, sitting in an office by the roadside collecting the toll, or customs dues, which the Romans imposed upon almost every kind of merchandise that was brought into the place. To him Jesus gave the same command as he had already spoken to Peter and James and John, and he received the same prompt and willing obedience.

10.—Some time after this, Matthew, who was also called Levi, made a great feast in honor of Jesus and invited to it many of his old friends amongst the Publicans, or tax gatherers, and others who were either Gentiles or Jews who did not live up to the rigid moral standard of the Pharisees, but many of them were, in some sense, followers of Jesus and listened to his teaching.

11.—The Pharisees thought it a degradation to associate with tax gatherers and those whose characters were not perfect, so they thought "surely this Jesus must be like these people if he goes so far as to make them His boon companions."

12-13.—As soon as Jesus heard their malicious words, he replied that they quite misunderstood His motive. He did not mingle with the wicked because he liked their ways, but because he loved their souls, and wanted to save them out of their sins. Just as the doctor's place is amongst the diseased, so the

Saviour's place is amongst those who are, and know themselves to be, sinners. The Pharisees who thought themselves so good, ought not to have blamed him for preferring the company of those whom he came to seek and to save. God is better pleased with our work of love in trying to reclaim the lost than with the most rigid observance of rules that has no motive but self righteousness.

14.—The feast happened to be on a day on which those who observed the "traditions of the elders" abstained from food. This led the Pharisees and the disciples of John the Baptist, to ask why Jesus, who professed to be a religious teacher, did not follow the customs of strict Jews.

15.—Jesus replied that all outward observance should spring from the heart, and just as it would be out of place for wedding guests to be mournful, so the disciples could not be expected to feel sad so long as He was with them. To pretend so, by fasting, would be hypocrisy. Bye-and-bye He would leave them and then they would fast because they really grieved.

16-17.—Jesus then pointed out that the Pharisees were wrong in expecting that his disciples should conform to all the burdensome formalities of Judaism. He was not trying to "patch up" Judaism, but was clothing his church in the new robes of the gospel dispensation. New spiritual life must express itself in its own new way. To try and force Christians to submit to the law of Moses and the traditions of the elders, would be like putting new wine into old wine-skins. Both he old would be ruined and the new would be destroyed. The new religion of freedom and joy must expand far beyond the narrow limits of the old.

GOLDEN TEXT.

"Follow me."—Matt. 9: 9;

PROVE THAT

Jesus Saves sinners. 1 Tim. 1: 15.

DAILY READINGS.

M. The call of Matthew, Matt. 9: 9-17.
 T. Another publican called, Luke 19: 1-10.
 W. Christ's call obeyed, Mark 1: 14-20.
 T. A friend of sinners, Luke 7: 29-35.
 F. Much forgiven, Luke 7: 36-50.
 S. Joy in heaven, Luke 15: 1-10.
 S. From darkness to light, 1 Pet. 2: 1-10.

CATECHISM.

Q. 8. How doth God execute His decrees?
 A. God executeth His decrees in the works of creation and Providence.
 Q. 9. What is the work of creation?
 A. The work of creation is God's making all things of nothing, by the word of His power, in the space of six days, and all very good.

LESSON HYMNS.

Nos. 131, 161, 403, 155.

TEST QUESTIONS.

9.—What miracle immediately preceded the call of Matthew? Where was Jesus walking when he spoke to Matthew? (Mark 2: 13). What is meant by "the receipt of custom"? By what other name was Matthew known? (Mark 2: 14.) To whom had Jesus already given the same command?

10.—Who made this feast? (Luke 5: 29). Were the guests followers of Jesus? (Mark 2: 15). What does "sinners" mean? (Gal. 2: 15; Matt. 26: 45.)

11.—On what other two occasions was Jesus reproached for this? (Luke 15: 2; 19: 7.) What parable was uttered in reply to this reproach? How are we assured of the helpful sympathy of Jesus? (Heb. 4: 15.)

12-13.—What prophet does Jesus quote? (Hos. 6: 6.) Where does Paul quote Christ's words? (1 Tim. 1: 15.)

14.—What gave rise to the question about fasting? (Mark 2: 18.) How often did the Pharisees fast? (Luke 18: 12.) What kind of a fast pleases God best? (Isa. 58: 3-7.)

15.—Who are "the children of the bride chamber"? Where is Christ referred to as bridegroom? (Rev. 21: 2; Isa. 54: 5; 2 Cor. 11: 2; Rev. 22: 17.) When was the Bridegroom taken away? (John 16: 6; Luke 24: 13, 17.)

16.—What is meant by "new" cloth? (not shrunken by wetting it). What are referred to under the figures of an "old garment" and "new cloth"?

17.—What does "new wine" represent? What does "old wine-skins" represent? What attempt was made to put "new wine" into "old bottles"? (Acts. 15: 1-5.) What were "bottles" made of? (the skin of an animal left whole.)

LESSONS.

1. The Gospel is fitted for men in every nest calling.

2. We should try to reform the wicked by kindness and sympathy.

3. True religion shows itself in efforts to win souls.

4. The only fast that God approves is one that the heart keeps.

5. Religion is free and joyous.

QUESTIONS TO BE ANSWERED IN WRITING.

1—On what occasion were the words of our lesson spoken? (4)

2—What did the Pharisees say about the company often found with Jesus? (5)

3—How did Jesus explain His associating with such persons? (5)

4—Why did not Jesus and His disciples fast? (5)

5—What is referred to under the figures of "old garments" and "old wine-skins"? (6)

LESSON VIII.—February 20th, 1898,

THE TWELVE SENT FORTH. MATT. 10: 2-15.

Commit vs. 5-8.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother;

James the son of Zebedee, and John his brother;

3. Philip and Bartholomew;

Thomas, and Matthew the publican;

James the son of Alphaeus, and Thaddæus;

4. Simon the Cananean, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying: Go not into any way of the Gentiles, and enter not into any city of the Samaritans; 6. But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, 7. The kingdom of Heaven is at hand. 8. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye receive, freely give.

9. Get you no gold, nor silver, nor brass in your purses; 10. no wallet for your journey, neither two coats, nor shoes, nor staff; for the labourer is worthy of his food.

11. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

12. And as ye enter into the house, salute it. 13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

- LESSON PLAN. { I. The apostles. vs. 2-4.
II. Their Instructions. vs. 5-10.
III. Their Entertainment. vs. 11-15.

HELPS IN STUDYING.

INTRODUCTORY.—In selecting His twelve apostles, Jesus set up the organization of His Church. These were now placed in training for the world's evangelization. Our lesson is therefore a very important, one for it gives the first charge to Christian teachers, ministers, and missionaries, and that from the lips of the Master Himself. Time, autumn of A.D. 28. Place, Galilee.

2-4. Our Lord chose His twelve apostles at the time of delivering the Sermon on the Mount. The name "apostle" means "one sent forth," but it became now the official title of those to whom Christ committed the establishment of His Church. The names by which they are commonly known are: Peter, James, and John; Andrew and Philip; Thomas and Bartholomew; Matthew, James the son of Alphaeus, Simon Zelotes and Jude, and Judas Iscariot. These should be committed to memory. They were now sent out on a temporary mission to announce the mission of their Master and the rules laid down for their guidance are not intended as permanent or to apply to all Christian teachers, under all circumstances.

5, 6. There were many Gentiles living in Galilee and these generally occupied their own part of the town in which they dwelt. The apostles were not to go to them. The Samaritans lived in the part of Palestine between Judea and Galilee. They were not pure descendants of Abraham but a mixed race. They believed the first five books of the Bible but rejected the rest, and had a temple of their own on Mt. Gerizim near Samaria. In the meantime they were not to be visited. But they were among the first to accept the gospel after Pentecost (Acts 8: 5, 6).

7, 8. The apostles received the power to work miracles as a free gift and they were not to take any money from any one for curing them. When Simon Magus offered Peter

money he was very indignant (Acts 8: 18, 20).

9, 10. The "brass" referred to was the small copper coin, about the value of half a cent, that was used in the country. A "scrip" is a leather bag for carrying provisions and other necessaries. The "shoes" were stronger than common "sandals" and were used by soldiers and travellers. The apostles were not to equip themselves as for a lengthened journey, but to go just as they were, in haste, trusting to the hospitality of good people for their support.

11. By "worthy" is here meant, pious and hospitable. They were to find out who would be happy to entertain them for the sake of Christ. They were not to move from house to house so as to enjoy the kindness of many friends, but to abide the guests of the one who first received them. Their stay in any place would not be long, and they had no time to waste in social courtesies.

12, 13. The usual words of salutation would be "Peace be to this house." It was a blessing invoked which God would bestow, if the apostles were kindly received, but which would not descend upon the inmates of that house if the door was closed to them.

14. "Shaking off the dust" from the feet was an expressive way of declaring that they would have no more to do with them, and had no further responsibility for them. When Pilate wished to shew that he was unwillingly compelled to consent to the crucifixion of Jesus, and that the blame must rest on the Jews, he washed his hands. The meaning of the action was the same.

15. The wickedness of Sodom and Gomorrah is taken to represent the worst that men can be guilty of. Yet those who have heard of Christ and reject Him are far worse than they, for they have greater advantages and more light and knowledge.

GOLDEN TEXT.

“Freely ye have received, freely give.”—Matt. 10: 8.

PROVE THAT

Jesus bids us tell others about Him, Mark 16: 15.

DAILY READINGS.

- M. The twelve sent forth, Matt. 10: 1-15.
- T. A dark prospect, Matt. 10: 16-23.
- W. A great helper, Matt. 10: 24-33.
- T. Worthy followers, Matt. 10: 34-42.
- F. Prepared and sent, Jer. 1: 7-19.
- S. “Go, preach,” Acts 8: 1-8.
- S. Into all the world, Mark 16: 14-20.

CATECHISM.

Q. 10. How did God create man?
A. God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

LESSON HYMNS.

Nos. 433, 566, 563, 564.

TEST QUESTIONS.

2-4. When were the twelve set apart? (Luke 6: 12, 13.) What was the occupation of the first four? What did a publican do? What other names for Bartholomew, and Lebbeus?

5. Who were the disciples told not to visit? Who were the Samaritans? (2 Kings 17: 24). How did the Jews regard them? (John 4: 9.)

5. To whom was the message sent? Have we wandered like lost sheep? (1 Pet. 2: 25). Who is the Good Shepherd?

7. What is meant by the Kingdom of heaven? Who uttered the same message? (Matt. 3: 2; 4: 17; Luke 10: 9.)

8. By what power were the apostles to do these things? Why were they to exercise these gifts without receiving any recompense from

those they healed? What did Peter say when one wished to purchase the power of working miracles? (Acts 8: 18-20.)

9-10. Why were the apostles to take no money with them? What is a “scurp”? What kind of shoes are meant? Why were they to go so unprovided for the journey?

11. What is meant by being “worthy”? Why were they to keep the same lodgings during their whole stay in a place?

12, 13. What would the usual form of salutation be? (Luke 10: 5.) What is meant by “your peace” returning “to you”?

14, 15. What did shaking off the dust mean? Why were such persons more guilty than Sodom and Gomorrah? What does Christ say about certain places that refused to hear Him? (ch. 11: 22-24).

LESSONS.

1. We must be taught by Christ if we are to serve Him well.

2. Our first efforts should be to bring our friends to Jesus.

3. We should do good without seeking any

payment in return.

4. In doing God’s work we may trust to His care of us.

5. It is a very serious matter to reject the message brought to us.

QUESTIONS TO BE ANSWERED IN WRITING.

1—How many apostles were chosen and which one proved false? (3)

2—To whom were they sent? (5)

3—What were they to say and do? (5)

4—What were they not to take with them? (5)

5—Why were those who refused to hear them more guilty than Sodom and Gomorrah? (7)

LESSON IX.—February 27th, 1898.

WARNING AND INVITATION. MATT. II: 20-30.

Commit vs. 28-30.

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 had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto Heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. Howbeit I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I think thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; 26. yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to 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.

LESSON PLAN. { I. The Saviour warning. vs. 20-24.
II. The Saviour Teaching. vs. 25-27.
III. The Saviour calling. vs. 28-30.

HELPS IN STUDYING.

INTRODUCTORY.—This lesson is closely connected with the preceding. After the proclamation of the Kingdom follow warnings and invitations in regard to it. As yet the note of gracious welcome predominates, but the warning tone grows louder and louder until it culminates in the awful solemnity of the twenty-third chapter, whose measured cadences fall upon the hushed ear like the knell of final doom. Time and place same as last lesson.

20.—Christ had good reason to be grieved with those cities which enjoyed so much of his ministry. Although we do not know what miracles were wrought in Chorazin and Bethsaida yet doubtless there were a great many, for we know only a very small number of Christ's miracles and discourses (John 21: 25.) Those who had seen so many proofs of his divinity and had heard so many of his wonderful words ought to have repented of sin and accepted him as their Saviour.

21.—No one knows, for certain, where Chorazin and Capernaum were, or whether there was more than one Bethsaida, so completely have they passed into forgetfulness. Tyre and Sidon were very wealthy and very wicked cities. Their idolatry was of a very cruel and foul nature. Yet such as they, would have repented had they seen and heard what Capernaum had enjoyed. Nineveh was just as wicked and it repented (Jonah 3: 6.)

22.—God will punish everyone exactly as he deserves. We have many more advantages than these cities had and if we are not the better for them we will suffer more severely than they.

23.—Capernaum was a very proud city and did not like the pure and humbling teaching of

Jesus. No city or nation can prosper that tries to do without God. To be "cast down to hell" means to be utterly cast down and humiliated. Its very site is now unknown.

24.—It is quite possible that some, whom we think very much worse than ourselves, may not be so guilty in God's sight as we are, because they have not enjoyed the good example and teaching that have been ours. We should remember that every blessing we enjoy carries with it a corresponding responsibility.

25-26.—Jesus is thankful that the truths of salvation cannot be discovered by the wise and clever, because then only such would discover them and some might discover them without having their hearts changed and be all the prouder. We learn the wisdom that makes "wise unto salvation" by becoming like little children, and meekly receiving the teaching of Jesus.

27.—We learn most about God as our Father from the lips of Jesus, and one can only learn of Jesus when he takes Him into his heart as his Saviour. Those who do not know Jesus, cannot know how good and gracious God is.

28.—How very sweet and precious these verses are. Who is not sometimes weary, and carrying some heavy burden upon the heart? None such ever came to Jesus without losing their burden or finding strength to carry it.

29.—When we try to obey Christ we grow like Him, and the more of his meekness and gentleness we acquire, the more of his rest we enjoy in our souls.

30.—Love makes all service easy. We find anything hard to do if our heart is not in it. But Jesus makes us willing to please Him in all things.

GOLDEN TEXT.

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

PROVE THAT

Jesus invites us to come to Him.
Rev. 22: 17.

DAILY READINGS.

M. Warning and invitation, Matt. 11: 20-30.
T. Exhortation, Isa. 1: 16-20.
W. Responsibility of privileges, Luke 12: 41-48.
T. Despised but chosen, 1 Cor. 1: 20-31.
F. Gracious invitation, Isa. 55: 1-11.
S. A waiting guest, Rev. 3: 14-22.
S. None cast out, John 6: 29-40.

CATECHISM.

Q. 11. What are God's works of Providence?
A. God's works of Providence are, His most holy, wise, and powerful preserving and governing all His creatures and all their actions.

LESSON HYMNS.

Nos. 139, 138, 123, 132.

TEST QUESTIONS.

Who sent messengers to Jesus about this time? What did they ask Him? What testimony did Jesus bear to John?

20.—What cities are referred to? Why did Jesus condemn them? What ought they to have learned from his miracles? (John 3: 2.) What should his teaching have led them to do?

21.—What cities did Christ denounce? With what heathen cities did he compare them? What ancient city did repent when warned by God's prophet? (Jonah 3: 6.) Where were Tyre and Sidon? What three disciples came from Bethsaida? (John 1: 44.)

22.—Why would Tyre and Sidon be less severely punished than they? (Luke 12: 47, 48.)

23.—What is meant by "exalted unto heaven"? What is meant by being "brought down to hell"? How has this judgment on Capernaum been fulfilled?

24.—May we in turn be more guilty than Capernaum? How was Sodom destroyed?

25.—For what did Jesus thank his Father? What things does He refer to? Who are meant by "the wise and prudent"? Who are meant by "babes"? What psalm does he quote? (Ps. 8: 2.) On what occasion did he apply the quotation literally? (21: 16.)

27.—What power did Christ receive as Mediator? What power did He possess as God? Will He ever hand back his derived power? (1 Cor. 15: 27, 28; 11: 3.) How does Christ reveal the Father? (John 1: 18; 6: 46; 8: 19; 10: 15; 14: 7-9.)

28.—Whom does Christ invite? What does He promise?

29.—What is meant by Christ's "yoke"? What are we to learn from Christ? What do we find in following Christ?

30.—What makes Christ's yoke easy?

LESSONS.

1. We are responsible for our religious privileges.

2. God's judgment will be strictly just.

3. Jesus teaches us what God is.

4. Jesus gives rest.

5. His service is true peace and freedom.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What cities does Christ "upbraid"?

2—With what heathen cities does He compare them?

3—Why were they more guilty than the heathen?

4—To whom is salvation made plain?

5—Write out the three last verses?

LESSON X.—March 6th, 1898.

JESUS AND THE SABBATH. MATT. 12: 1-13.

Commit vs. 10-13.

1. At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat.

2. But the Pharisees, when they saw it, said unto him, Behold thy disciples do that which it is not lawful to do upon the sabbath.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the show-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6. But I say unto you, that one greater than the temple is here.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is lord of the sabbath.

9. And he departed thence, and went into their synagogue.

10. And behold a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole as the other.

LESSON PLAN. { I. Works of Necessity. vs. 1-8.
II. Works of Mercy. vs. 9-13.

HELPS IN STUDYING.

INTRODUCTORY. The events of this lesson took place before the Sermon on the Mount, and are narrated here as further illustrating the growing opposition of the Scribes and Pharisees. The lessons taught are very important. Our Saviour's words have often been quoted in defence of opinions and practices which he would utterly condemn. The time was early harvest (May-June) A.D. 28, and the place, probably Capernaum. (Compare Mark 3: 1.)

1. Jesus and His disciples, with others who accompanied them, were passing along a pathway which crossed the open fields of grain, perhaps on their way to the synagogue, on Sabbath. The disciples, feeling hungry, plucked off some of the ripe ears and, rubbing out the grains between their hands, were eating them.

2. When the Pharisees who were with them saw it they drew the attention of Jesus to the conduct of His disciples, expecting Him to reprove them for breaking the Sabbath. They regarded the act as unnecessary, seeing that their hunger would be appeased later in the day, and besides, simple as it seemed, all the work of reaping and threshing grain was virtually performed and the principle of Sabbath-keeping thus violated.

3. In reply Jesus justified His disciples (1) by referring to the case of David, whom no one thought of blaming, and (2) the priests who were required to do much work in preparing sacrifices. He claimed further (3) that in doing what was necessary to fit them for His service they were engaged in higher duties than those of the priests, for He was greater than the tem-

ple. The Show bread was twelve loaves of bread placed on a golden table in the Holy Place and renewed every Sabbath day. It was typical of God's covenant with His people. The priests alone were allowed to eat it and they did so in connection with the solemn partaking of the flesh of certain sacrifices (Ex. 29: 32, 33).

7. The Pharisees failed to understand their own prophets for in them it was shewn plainly that God prefers a kind and charitable heart, to dead, formal service.

8. Jesus did not mean to claim the right to set aside the fourth commandment, but only to give its true explanation. His service was always Sabbath-day work.

9-10. The Pharisees did not ask this question for information but to see whether Jesus would do it or not. They intended, if He did cure the man, to accuse Him of Sabbath-breaking. But His answer was so convincing that they did not dare to carry out their intentions.

11-12. The question carried its own answer. Any Pharisee would try to save the life of a pet lamb and never think himself guilty of a breach of the fourth commandment. If it was right to shew kindness to a beast how much more to a man. To do good is always right, seven days of the week.

13. If the man had not tried to stretch out his hand he would not have been healed. He had tried so often and found that he couldn't do it that he might have refused now. But he believed that Jesus would give him power to do what He told him. This is the secret of all successful work for Christ. Believe that He will help you to do His will and then try to do it. You must succeed.

GOLDEN TEXT.

"The Son of Man is Lord even of the Sabbath day."—Matt. 12: 8.

PROVE THAT

Jesus shows us how to keep the Sabbath. Isa. 58: 13-14.

DAILY READINGS.

- M. Jesus and the Sabbath, Matt. 12: 1-13.
T. The great Healer, Matt. 12: 14-23.
W. The Sabbath a delight, Isa. 58: 8-14.
Th. A day of rest, Jer. 17: 19-27.
F. Sabbath teaching, Acts 13: 42-52.
S. Teaching and healing, Luke 13: 10-17.
S. The Sabbath for man, Mark 2: 23-35.

CATECHISM.

Q. 12. What special act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man He entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

LESSON HYMNS.

Nos. 573, 363, 301, 574.

TEST QUESTIONS.

1. What is meant by "corn"? What were the disciples doing? Why? What day was it?
2. Why did the Pharisees object to their conduct?
- 3-4. What did David do? Who gave him the Shew bread? What was the Shew bread? (1 Sam 21; Lev. 24: 5-9).
5. How did the priests violate the letter of the fourth commandment? What sacrifices did they prepare? (Num. 28: 9, 10).
6. How was Jesus greater than the temple? What did the prophet say of Him? (Hag. 2: 7-9).
7. Where are these words found? (Hos. 6: 6). What is the essence of God's service? (Micah 6: 8).
- 8, 9, 10. Did the Pharisees ask this question for information? How did Jesus know their real motive? (Luke 6: 8). What did He say to the man?
11. How did Jesus reply to the same question on another occasion? (Luke 14: 1-6).
12. How is the Sabbath to be sanctified?
13. What did Jesus tell the man to do? What example does He teach us?

LESSONS.

1. The Sabbath should be spent in God's service.
2. Necessary duties may be performed, but the day should be kept as free as possible for worship and Christian work.
3. It is very sinful to spend the day in idleness, worldly business, or pleasure-seeking.
4. It is always right to help the suffering.
5. Try to do what God bids you and he will supply strength.

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What action of the disciples did the Pharisees condemn? (5)
- 2—What was the shew-bread? (5)
- 3—What did Jesus claim to be? (5)
- 4—What miracle did He perform on the Sabbath day? (5)
- 5—How did he shew that such work was not Sabbath-breaking? (5)

LESSON XI.—March 13th, 1898.

THE WHEAT AND THE TARES. MATT. 13 : 24-30, 36-43.

Commit vs. 37-39.

24. Another parable set he before them, saying, The kingdom of Heaven is likened unto a man that sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up, and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28. And he said unto them, An enemy hath done this.

And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

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

36. Then he left the multitudes, and went into the

house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man; 38. and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39. and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels.

40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42. and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

LESSON PLAN. { I. The Parable. vs. 24-30.
 { II. Its Explanation. vs. 36-43.

HELPS IN STUDYING

INTRODUCTORY.—Our Lord did not teach by parables at the beginning of His ministry, but when he saw how little effect such discourses as the Sermon on the Mount had, He adopted a style more adapted to interest the people, and stimulate them to thought, while at the same time it concealed the truth from the careless and spiritually blind. The seven parables in this chapter, and an eighth in Mark, describe Christ's kingdom in its various relations to the disciple and to the world. Time, autumn A.D. 28. Place, the sea shore near Capernaum.

24.—This beautiful parable is so simple that it scarcely calls for any explanation. Every farmer tries to get the best seed he can procure and sows it in his field carefully winnowing from it all the seeds of noxious weeds.

25.—This kind of malicious injury is unknown amongst us but was not uncommon in the East. Tares were not only useless and choked the wheat but their seeds were poisonous.

26.—Until the ears came out, it was impossible to distinguish the two, but as they "headed out" the true character of each was revealed.

27-28.—It was quite plain that the tares did not come there of themselves. Some one sowed them. The servants were zealous but not wise.

29.—The roots of both were locked together so that the tares could not be pulled up without disturbing the wheat.

30.—This was the safest plan, and the tares were destroyed without injury to the grain.

36.—The disciples dimly perceived some of

the meaning of the parable and wished to understand it perfectly.

37.—The good seed which Christ sowed was His Gospel of pardon to the sinner and those who believe this and give their hearts to Him are the "children of the Kingdom."

38.—Christ intended that His gospel seed should be sown among all nations. His salvation is for every one. Those who will not have Him as their Saviour are the "children of the wicked one" and follow his evil ways.

39.—Satan is the enemy of God and every thing that is good. He mingles with men only to work their ruin. At the judgment day there will be a final separation between the good and the bad.

40.—The tares could not help being tares but we can help being "children of the wicked one." Some farmers believe that wheat may turn into chaff, a worthless grain somewhat resembling it. This is impossible, but what cannot take place in nature may happen to those who will not let Christ rule their hearts. They will grow worse and worse until like the tares the great Husbandman can do nothing with them but burn them.

41.—"All things that offend," means those that have led others into wickedness. Nothing that deileth can enter heaven.

42.—This is, of course, figurative, but it teaches that the punishment of the wicked will be very dreadful, both to body and soul.

43.—Those who have been washed from their sins in the blood of Christ will shine with the glory of heaven. We may have ears and yet not hear because we are inattentive, or absorbed in something else. So many hear the Gospel but their hearts are set on other things and they do not heed it

GOLDEN TEXT.

"He that soweth the good seed, is the Son of Man."—Matt. 13: 37.

PROVE THAT

Jesus will Judge the world, Acts 17: 42.

DAILY READINGS.

M. The wheat and the tares, Matt. 13: 24-33.
 T. The wheat and the tares, Matt. 13: 34-43.
 W. The separation, Matt. 13: 44-52.
 T. Come! Matt. 25: 31-40.
 F. Depart! Matt. 25: 41-46.
 S. The Book of Life, Rev. 20: 6-15.
 S. Home of the righteous Rev. 21: 1-8.

CATECHISM.

Q. 13. Did our first parents continue in the estate wherein they were created?
 A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God..

LESSON HYMNS.

Nos. 455, 454, 321, 486.

TEST QUESTIONS.

What other parables are found in this chapter? What do they illustrate? Why does Christ give so many on one subject? (Isa. 58: 10, 13.)

24.—What is "kingdom of heaven"? Who is meant by the sower? What is the seed which he sows? (1 Peter 1: 23.) Where does he sow it? Who sows it for him? Where does it flourish best?

25.—Who is the enemy? What are the Tares? How does Satan, sow his evil seed in

our hearts? How may we destroy the weeds? What help must we have?

26-29. Why did not the servants discover the tares sooner? Why are we not allowed to persecute those whom we think to be "tares"?

30.—When is the harvest? Why does God spare the wicked so long? (2 Peter 3: 9.) How will God punish the wicked? (2 Thess 1: 9.) What will be said to the neighbors? (Matt. 25: 34.) Who will shine as stars in the kingdom? (Dan. 12: 3.)

LESSONS:

1. All seed produces fruit after its own kind.
 2. We cannot altogether avoid mingling with evil.

3. There will be a separation between the bad and the good.
 4. Heaven and hell are real places.
 5. We are responsible for what we hear.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Whom did Herod think Jesus to be? (4)

2—For what had John reproved Herod? (5)

3—Why did not Herod slay John? (5)

4—By what foolish promise was he at last made to do it? (5)

5—Was Herod free to refuse the request in spite of His oath? (6)

LESSON XII.—March 20th, 1898.

JOHN THE BAPTIST BEHEADED. MATT. 14: 1-12.

Commit vs. 6-16.

1. At that season Herod the tetrarch heard the report concerning Jesus, 2. and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

3. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4. For John said unto him, It is not lawful for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.

7. Whereupon he promised with an oath to give her

whatsoever she should ask.

8. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist.

9. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given;

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12. And his disciples came, and took up the corpse, and buried him, and they went and told Jesus.

LESSON PLAN. { I. The Fearless Preacher. vs. 1-5.
II. The Birthday Banquet. vs. 6-9.
III. The Martyred Prophet. vs. 10-12.

HELPS IN STUDYING.

INTRODUCTORY.—This lesson and those which follow in the Gospel of Matthew are in the order of time. The events recorded in the first half of the Gospel are grouped together with reference to the connecting thought and hence could not be run together in a continuous narrative. The martyrdom of John the Baptist probably occurred about the time that the Apostles were sent out on their preaching tour (Lesson VIII.) Time, March or April A.D. 29. Place, the fortress of Maelaerus, nine miles east of the northern end of the Dead Sea.

1-2.—This lesson recounts the tragic death of Jesus' forerunner, John the Baptist. Herod "the King," as he loved to be called, although he never got the title officially, heard of the wonderful miracles wrought by Jesus. Everybody was talking about him and some said that he was Elijah, or Jeremiah, or some other of the old prophets come to earth again. But Herod, who was superstitious as well as wicked, said "It is John the Baptist, whom I beheaded. He is able to work miracles now because he has been to the other world and come back." Then follows the sad story of the cruel murder of this holy man.

3-4.—Herod was a very wicked man, and John, like a faithful prophet, was not afraid to tell him that God was angry with him. Amongst other things Herod took Herodias, his brother Philip's wife, to be his wife, and John told them both what a sin and shame they were guilty of.

5.—This made them both very angry and they would have put John at once to death but that Herod feared the people would rebel against him if he harmed one whom all regarded as a prophet. But Herodias watched her opportunity for revenge.

6.—This came when Herod held a great birthday feast and all the nobles and captains and great men of his government were assembled in the castle of Machaerus, drinking

and carousing in his honor. Then when they were all excited with wine she sent her own daughter Salome in to dance before them. The foolish and intoxicated Herod felt flattered at having a princess play the dancing girl in his honor, that he promised that he would give her whatever she chose to ask, and made a solemn oath before God to keep his word. It was a rash promise to make and blasphemous to invoke the name of God under such circumstances.

8.—Herodias expected that this would happen, so when Salome came to ask her what she should ask she had her answer ready "Ask for the head of John the Baptistizer." Her shameless daughter was as cruel as herself for she hastened back and demanded John's head "immediately" and brought to her in "a charger," so that her own hands might carry it to her mother.

9.—Such a request shocked and sobered even Herod. To slay John might cost him not half but the whole of his kingdom, besides, bad as he was, he shrank from winding up a birthday feast by shedding the blood of a good man. But he feared the taunts of his wicked companions if he showed hesitation, and besides he thought that he must keep his oath. He ought not to have done so. If we find that a promise made with no intention of doing wrong, binds us to commit sin, we should at once refuse to keep it.

10-11.—So Herod sent a soldier and John was beheaded in prison. The damsel had her wish and her mother had her revenge. How sad and cruel. Yet all hatred is heartless. We see here what sin may become, "He that hateth his brother is a murderer."

12.—Tradition says that John's body was thrown out over the walls of the castle to be devoured by dogs and buzzards. But loving disciples found it and tenderly laid it to rest. Then they did what we should do in our sorrow—"they went and told Jesus."

GOLDEN TEXT.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

PROVE THAT

Jesus condemns drunkenness. Luke 21: 34.

DAILY READINGS.

M. John the Baptist beheaded, Matt. 14: 1-12.
 T. Herod mocks Christ, Luke 23: 1-12.
 W. Angry with the truth, Jer. 26: 8-15.
 T. The searching word, Acts 24: 22-27.
 F. Boldness for truth, Luke 3: 7-20.
 S. Christ's testimony, Luke 7: 19-28.
 S. The martyr's reward, Rev. 20: 1-6.

CATECHISM.

Q. 14. What is sin?
 A. Sin is any want of conformity unto, or transgression of, the law of God.

LESSON HYMNS.

Nos. 7 (Ps.), 246, 456, 530.

TEST QUESTIONS.

1-2.—Who was Herod? Of what countries was he tetrarch? What had he heard about Jesus? What opinions were current about Christ? (ch. 16: 14; Luke 9: 7, 8.) Did John work miracles? (John 10: 41.)

3-4.—Why had Herod imprisoned John? Who was Herodias? Why was it unlawful for him to have Herodias as his wife?

5.—Why was Herod afraid to kill John? Had he any other reasons? (Mark 6: 20) How did Christ use this reverence for John to refute his enemies? (Matt. 21: 26.)

6.—What other birthday celebration do we read of in the Bible? (Gen. 40: 20.)

7.—Was it wise to make such a promise? (Ecc. 5: 2.) What more ancient king spoke in the same way? (Esther 15: 3-6, 7: 2.)

8.—Who was the most guilty of John's death? Was Salome a willing accomplice? (Mark 6: 25.) How did she show this in her request? (Mark 6: 25.)

9.—Why was the king sorry? Why should Herod have refused the request? Why did he keep his promise? Would he have been justified in breaking his oath?

10.—Why did they go to Jesus? What did Jesus do?

LESSONS.

1. The mighty works of Jesus prove that He was greater than John the Baptist.

2. Be fearless in reproving sin.

3. Drink and reveling lead to worse sins.

4. A promise to commit sin is itself sinful and should not be kept.

5. In all our griefs let us go and tell Jesus

QUESTIONS TO BE ANSWERED IN WRITING.

1.—What is meant by the "good seed"? (4)

2.—What is meant by the "tares"? (5)

3.—Why did the owner wait till harvest before destroying the tares? (5)

4.—Who shall be gathered out of Christ's kingdom? (5)

5.—What is meant by "who hath ears to hear, let him hear"? (6)

LESSON XIII.—March 27th, 1898

REVIEW.



GOLDEN TEXT.

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

DAILY READINGS.

- M. Jesus tempted, Matt. 4: 1-11.
- T. Beginning of the ministry of Jesus, Matt. 4: 17-25.
- W. The Beatitudes, Matt. 5: 1-12.
- T. How to pray, Matt. 6: 5-15.
- F. Our Father's care, Matt. 6: 24-34.
- S. Warning and invitation, Matt. 11: 20-30.
- S. Jesus and the Sabbath, Matt. 12: 1, 13.

CATECHISM.

Review Questions 1-14.

LESSON HYMNS.

Nos. 2 (Ps.), 383, 514, 524.

REVIEW CHART—FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	TEACHINGS.
I. Matt. 3: 7-17	Jesus and John.....	This is my	Jesus was divine.
II. " 4: 1-11	Jesus Tempted.....	For in that	Jesus was human.
III. " 4: 17-25	Beginning of the Ministry of Jesus.....	The People	Jesus enlightens men.
IV. " 5: 1-12	The Beatitudes.....	Ye are the	Jesus blesses men.
V. " 6: 5-15	How to Pray.....	Pray to thy	Jesus hears prayer.
VI. " 6: 24-34	Our Father's Care.....	Ye Careth.....	Jesus teaches faith in God.
VII. " 9: 9-17	The Call of Matthew.....	Follow me	Jesus saves sinners.
VIII. " 10: 2-15	The Twelve sent forth.....	Freely ye have	Jesus bids us tell others about Him.
IX. " 11: 20-30	Warning and Invitation.....	Come unto	Jesus invites us to come to Him.
X. " 12: 1-13	Jesus and the Sabbath.....	The Son of	Jesus shews us how to keep the Sabbath.
XI. " 13: 24-30 36-43	} The Wheat and the Tares.	He that soweth....	Jesus will judge the world.
XII. " 14: 1-12		John the Baptist Beheaded.	Keep thy heart....

Persons. Who is the writer of this Gospel? What was his employment when called to follow Jesus? What other name did he bear? Who was Christ's forerunner? What surname is given him? Why? What classes of people flocked to hear him? What disciples were called when fishing? Name the Twelve Apostles? What miracle of healing is narrated in our lessons? What prophet was beheaded? At whose request? At whose instigation? At whose orders?

Places. Where was John baptizing? Where was Jesus tempted? What sea is made famous by His ministry? Where were the Beatitudes spoken? In what city did Jesus have His usual abode? What cities did He upbraid? With what heathen cities did He compare them? Where was John beheaded?

Events. Whose coming did John predict? Where was John when Jesus came to him? Why did John hesitate to baptize Him? What were seen and heard at Christ's baptism? What happened to Jesus immediately after His baptism? How long was He in the wilderness? How many temptations are narrated? Where did the call of the first disciples take place? What did Jesus promise that they should become? What mighty works did Jesus perform? What questions did the Pharisees ask at Levi's feast? To whom were the disciples sent? Where were they forbidden to go? What powers did they receive? What dissension took place while passing through the corn fields? Why was John imprisoned?

Teachings. What was the great theme of John's preaching? What did his baptism mean? How did he compare it with that of Jesus? Why did he consent to baptize Jesus? What doctrines are proved by the occurrences at Christ's baptism? Why was Jesus tempted? Who tempted Him? Describe each temptation and point out its meaning? Repeat the Beatitudes? What instructions did Christ give in regard to prayer? Why cannot we serve two masters? Why should we not be over careful about the things of this life? What should be the first object of our anxiety? Why did the Pharisees object to the company Jesus sometimes kept? What was His reply? What reason did Christ give for His disciples not fasting? Why were the disciples told to go only to the lost sheep of the house of Israel? Why were they to go unprovided for their journey? Why were Chorazin, etc., more guilty than Tyre and Sidon? Give the beautiful invitation with which the ninth lesson closes? Why did the Pharisees think that plucking the ears of corn on the Sabbath day was wrong? How did Jesus defend His disciples? What examples did He refer to? What did He claim for Himself? Against what are we warned in the parable of the Tares? Was John foolish to speak so plainly to Herod? Who was the most guilty in regard to John's death? Who was the most shameless? Who was the most cowardly? Who were the most loving? Who was the most sympathetic?

LESSON XIII.—March 27th, 1898.

REVIEW.

(The value of each correct answer is 4.)

1. How does true repentance show itself?

2. What happened at Christ's baptism?

3. How long was Christ in the desert of the temptation?

4. What answer did he give when Satan bade him cast himself from the pinnacle of the temple?

5. What four disciples were called from their fishing to follow Jesus?

6. How far did the fame of Jesus extend?

7. What blessing is promised to the poor in heart?

8. What special reward is promised to these that are persecuted?

9. How and when should we pray?

10. Which petition of the Lord's Prayer is repeated and emphasized?

11. What lessons may we learn from the birds and flowers?

12. What is promised to those who seek first the kingdom of God?
13. Which of the disciples had been a publican?
14. Whom did Jesus come to save?
- 15, 16. Name the twelve apostles?
17. Why did Jesus "upbraid" Capernaum?
18. Where is true rest to be found?
19. What law did David break without being blameworthy?
20. What kind of work may be done on the Sabbath day?
- 21, 22. Narrate the parable of the Tares?
23. What does it mean?
24. Why did Herod imprison John?
25. Who asked for his head?

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day. I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

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