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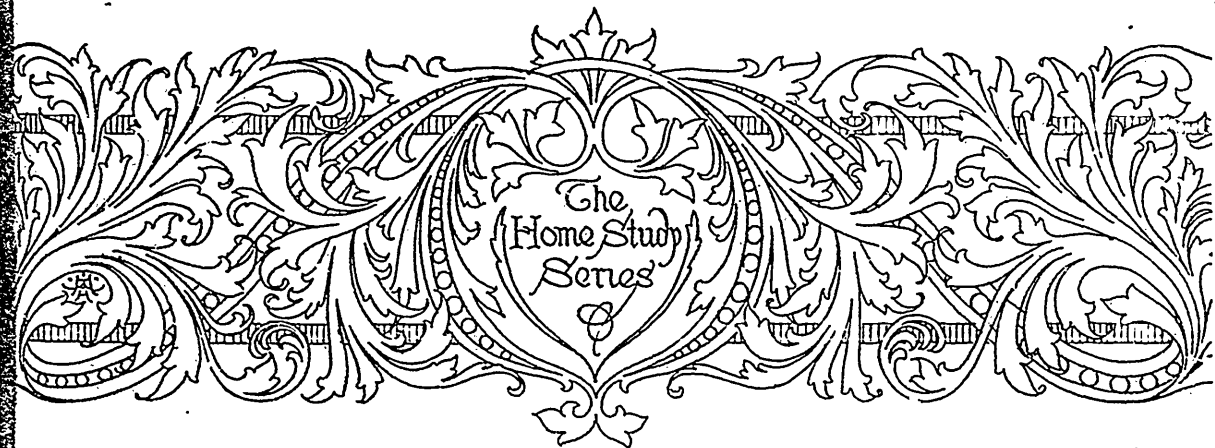
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April-June, 1904

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QUARTERLY



Sabbath School Publications.  
Presbyterian Church in Canada

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

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# The Home Study Quarterly

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

Vol. X.

April, May, June, 1904

No. 2

## MEMORIZING A GOSPEL

A teacher in one of our Ontario Sabbath Schools is in a curious puzzle. One of her scholars has already recited the Shorter Catechism with proofs, and also memorized the General Assembly's Memory Verses for the past three years, and has received the Diploma with two seals. "What next, and what more?" the teacher asked of the Editors. The suggestion given may perhaps be helpful elsewhere: to commit to memory a gospel, preferably the gospel according to St. John, which would be a lifelong possession of inestimable value.

"A whole gospel!" cries some one in dismay. "Would you load down the poor child in that dreadful way?" Dear Sir, or Madam, your pity is quite misplaced. Children memorize as easily as they eat, and take as much delight in it. What is thus stored up in their minds, is like the strength stored up in their bodies in youthful days: it is something to draw upon for a lifetime.

## A BOY'S FRIENDS

*By W. L. Grant, M.A.*

"A man is known by the company he keeps," says an old proverb. This is still more true of boys, whose impulses are so quick and generous, and their characters so easily influenced. I have known two boys to become friends, and within six months the better of the two had lost his frankness, his clear eye was becoming furtive, his whole appearance showed a loss of courage and of self-respect. I have known two others form an intimacy, and ere long a boy I had disliked had learned from his comrade

such truthfulness and honour, that all the evil in him seemed to be sloughed off, as a snake sloughs his skin. "Iron sharpeneth iron," says the wise man; "so a man sharpeneth the countenance of his friend."

How then should we choose in a matter so important, and which will have so great an influence upon our lives? Many of us choose our friends more carelessly than we choose our neckties. For this there is a reason. To some boys we feel drawn involuntarily; we take to them naturally; their qualities seem to suit our own, so that we grow into friendship with each other, without asking how or why. Just as animals by instinct choose suitable food, so a healthy boy by instinct chooses suitable friends.

But, after all, our reason is the greatest gift which God has given us, and we must use our reason as well as our feelings in this important matter. On what principle shall we go? I have heard of a celebrated professor at Oxford who, from his boyhood, chose his friends with a view to the aid they could give him in getting on in life. To all who had money or influence he was gracious, to all others cold and repellant. Merely to hear of such a man, is to be disgusted with his selfishness, to feel that, however much his rich friends may have helped him, he lost far more than he gained. How such a man must have stifled his best instincts; how he must have restrained and suppressed his generous feelings; how cold and calculating must his nature have been!

How then should we choose? Let me distinguish between "being friendly," and "making friends." We should be friendly to all; welcome their advances; show them

our best side; try to do them good. But we should make friends only with those who are worthy of our friendship. We should choose them by using our reason to aid the instinct of which I spoke before. If a boy suits us; if his tastes are our tastes; if his strength is of a kind to aid our weaknesses; if his weaknesses are such that our strength may lead him to higher things; if we feel that by aiding each other we may go on from better to better, "linked in all fellowship of noble deeds," then we are safe in choosing him as a friend, and in feeling that each will aid the other to grow more and more into the stature of a perfect man.

St. Andrew's College, Toronto

### GOOD FUN

If you ask a boy, "What have you been doing?" and he answers, "Oh, having some fun," you are little wiser than before you asked the question. He may have been sliding down a cellar door or climbing a tree, standing on his head or jumping with his feet, getting up a whistling match or getting down a watermelon, pitching quoits or playing ball, making a speech or singing a song, telling a story or cracking a joke, or doing any one of sixty other things, or watching others do them—so many different doings are wrapped up in that little three-letter word.

It is a good word, too. We could not spare it, either out of the dictionary or out of our lives. I know there are people who think it a nonsense word. Even if it is a nonsense word, there is an old rhyme that runs:

A little nonsense now and then  
Is relished by the wisest men.

But it is not a nonsense word. It holds lots of good sense. Fun is simply another word for play. Play is as sensible as work; not in the same amount, of course, but in fair quantity and at the right time. It rests from work and prepares for work. Life is a serious affair, its burdens are many, and so are its trials, pains and sorrows; therefore there is need that men should take a little dose of amusement once in a while to help the body bear the strain. Every one should

have some fun,—which is an accidental rhyme.

But please mind the title. I am speaking of good fun. There is a bad sort, which doesn't deserve the name of fun at all. Sometimes I have heard boys speak of stealing apples, trespassing on private grounds, breaking window panes in empty houses, and other wicked pranks as "such fun";—but such acts are crimes. They are not to be laughed at, but punished.

But bad fun is not all of the vicious kind. It may be fun out of proper place and time. A girl may have a lovely time with a skipping rope and be very much admired in her graceful exercise, but suppose she should go skipping down the church aisle on a Sunday morning, shocking all the worshippers—you wouldn't call that good fun, would you? Of course, no civilized girl would do such a thing. I use it only by way of example, to show that fun out of place and time is not good.

Also as to persons. When one is in trouble, or is crying, or is angry, no person of right feeling will make sport of it. Surely no reader of this paper would find amusement in pointing out the defects or mimicking the actions of one who is deformed or maimed or unsound, or who has an impediment in his speech or other imperfection. Those things call for sympathy and silence.

Good fun is fun that all may enjoy alike. It is not obtained at the expense of another. That is the trouble with what are called practical jokes. The enjoyment of them is not equally divided. Some one is made to suffer humiliation or anger for the amusement of others. It is a very poor retort to ask an indignant person who has been thus imposed upon, "Can't you take a joke?"

But fun that is a misfit as to place, time and person, is not the only bad kind. Too much of it is not good. There are some light-hearted ones who are light-headed too. Girls that are always giggling and boys that are always grinning are trying to the patience of all sensible people. Cheerfulness is right at all hours, but the play that we call fun is like the sugar we use in food—a little is agreeable, but too much is sickening.

It is not pleasant to say so much about bad

things, but we must pull up weeds as well as plant flowers.—Boys and Girls

### HOW IT WORKS

We hear now and then most gratifying things about the Home Department. Here is a note from Rev. J. A. McDonald, of Dufferin, Ont., telling how it works in a scattered country district—almost without machinery, too:

"As our children are not very convenient to the church, and have been accustomed to meet partly in the school-houses at Dufferin and Sunny Plains, several miles away, in the summer, I have tried for the three winter months to have all take up the work at home, giving the **QUARTERLIES**, one or two to each family. The record has not been kept as a rule; so this year we are trying the envelope records with the **QUARTERLIES**. During the summer months I have had twelve enrolled in Home Department work, who could not conveniently come to school."

Mr. W. R. Sutherland, of Yorkton, Assiniboia, tells of Home Department work in a very much more widely scattered field, away in the far North-west. His mention of aid refers to help given by the General Assembly's Sabbath School Committee to new and needy schools out of the collections of Children's Day:

"We are anxious to give the scattered ranchers and settlers of this large new district of country the benefits of the Sabbath School, and also to place in each family, so far as possible, their own denominational Helps. Your generous aid hitherto has been highly appreciated, and has helped us much. Although thousands of new settlers have come in, the majority of them are foreigners, so that very few new schools have, as yet, been organized. The district has grown in length and breadth. Therefore we come again asking the same free grant repeated for another year. The 136 **QUARTERLIES** asked for, supply over one hundred Presbyterian families for home study. We should have many more **QUARTERLIES** to supply all the Presbyterian families in the district who are living beyond the reach of any Sabbath School."

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## BIBLE DICTIONARY FOR QUARTER

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

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

**Cæs'-sa-re'-a Phi-lip'-pi**; or **Cæsarea** of Philip, as distinguished from Cæsarea on the coast of Palestine, was a city at the foot of Mount Hermon, at the main source of the Jordan. It was rebuilt by Philip the Tetrarch, and named in honor of the Emperor and himself. Peter's memorable confession was made nearby, Matt. 16:13; Mark 8:27.

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

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

**De-ca'-po-lis.** "An association of ten cities." A district commencing where the plain of Esdraelon opens into the Jordan valley and expanding eastward, dominated by ten associated Greek cities.

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

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

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

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

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

**James and John.** See Zebedee.

**Ju'-das.** Surnamed Iscariot ("of Kerioth,"

John 15:25) the betrayer of Jesus. His surname distinguishes him from another of the twelve who was named Judas (Luke 6:16; John 14:22).

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

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

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

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

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

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

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

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

**Sy'-ro-pho'-ni'-ci-an.** A Phœnician of Syria, as distinguished from Libyphœnicians or Phœnicians of Libya in North Africa.

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

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

*Assd. 3d*

**\*AN ORDER OF SERVICE: Second Quarter**

**OPENING EXERCISES****I. SILENCE.**

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

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

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

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

**III. SINGING.**

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

—Hymn 434, Book of Praise

**IV. RESPONSIVE SENTENCES.**

*Superintendent.* Give the King Thy judgments, O God,

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

*Superintendent.* He shall judge Thy people with righteousness,

*School.* And Thy poor with judgment.

*Superintendent.* The mountains shall bring peace to the people,

*School.* And the little hills, by righteousness.

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

*School.* Throughout all generations.

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

*School.* As showers that water the earth.

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

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

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

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

**V. SINGING.** Psalm or Hymn selected.

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

**VII. SINGING.** Psalm or Hymn selected.**CLASS WORK**

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

**I. ROLL CALL.**

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

**III. MEMORY VERSES AND CATECHISM.****IV. LESSON STUDY.****CLOSING EXERCISES****I. ANNOUNCEMENTS.**

**II. SINGING.** Hymn selected.

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

**IV. RESPONSIVE SENTENCES.**

*Superintendent.* Then the eleven disciples went away into Galilee,

*School.* Into a mountain where Jesus had appointed them.

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

*School.* But some doubted.

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

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

*Superintendent.* Go ye therefore, and teach all nations,

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

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

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

**V. SINGING.**

O'er those gloomy hills of darkness,

Look, my soul; be still and gaze;

All the promises do travail

With a glorious day of grace:

Blessed jubilee!

Let thy glorious morning dawn.

—Hymn 456, Book of Praise

**VI. BENEDICTION OR CLOSING PRAYER.**

## Lesson I.

## JESUS VISITS TYRE AND SIDON

April 3, 1904

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

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

24 And from thence he arose, and went <sup>1</sup> into the borders of Tyre and Si'don, <sup>2</sup> and entered into an house, and would have no man know it: <sup>3</sup> but he could not be hid.

25 <sup>4</sup> For a certain woman, whose <sup>5</sup> young daughter had an unclean spirit, <sup>6</sup> heard of him and came and fell at his feet:

26 <sup>7</sup> The woman was a Greek, a Sy'rophentic'an by <sup>8</sup> nation; and she besought him that he would cast forth the devil out of her daughter.

27 <sup>9</sup> But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it <sup>10</sup> unto the dogs.

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

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

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

31 And again <sup>12</sup> departing from the coasts of Tyre and Si'don, he came unto the sea of Gal'ilee through the midst of the <sup>13</sup> coasts of Decap'olis.

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

33 And he took him aside from the multitude, <sup>15</sup> and put his fingers into his ears, and he <sup>16</sup> spat, and touched his tongue;

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

35 And <sup>17</sup> straightway his ears were opened, and the <sup>18</sup> string of his tongue was loosed, and he spake plain.

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

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

**Revised Version**—<sup>1</sup>Away; <sup>2</sup>And he entered; <sup>3</sup>and; <sup>4</sup>But straightway; <sup>5</sup>little; <sup>6</sup>having heard of him, came and fell down at; <sup>7</sup>Not that; <sup>8</sup>race; And; <sup>9</sup>And he said; <sup>10</sup>to; <sup>11</sup>And she went away unto her house, and found the child laid upon the bed, and the devil gone out; <sup>12</sup>he went out from the borders of Tyre, and came through Sidon unto the sea; <sup>13</sup>borders; <sup>14</sup>lay; <sup>15</sup>privately; <sup>16</sup>spat; <sup>17</sup>Omit straightway; <sup>18</sup>bond; <sup>19</sup>even.

## THE LESSON EXPLAINED

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

**Collection**—The feeding of the 5,000 (Lesson 21, First Quarter) was followed by the storm on the Lake and Jesus' walking on the water, the healing of many sick people, and the discourse on the bread of life, Mark 6: 30-34; John 6: 22-59. Our Lesson is a few weeks later.

**I. FAITH TESTED.**—24. **From thence**; Capernaum and neighborhood. **He arose and went**; taking refuge from the hot opposition of the Pharisees (see earlier part of the chapter). **The borders**; the country around **Tyre and Sidon**, wealthy and wicked sea-port towns of Phœnicia, a narrow strip of

clan by nation; a Phœnician living in Syria. There was a branch in Libya in North Africa. Busy manufacturers and keen traders the Phœnicians were. **But Jesus said unto her**. For a fuller account see Matt. 15: 23-25 (be sure to read this). **The children**; the Jews, the children of God's chosen servant Abraham, to whom Jesus had thus far confined his work. **First**. It is a hard word; but there is a glint of hope—by and by the Gentiles may receive the blessing. Little comfort to the eager woman, just then. **Not meet**; fitting. **The dogs**; the Jews' name of contempt for the Gentiles. Jesus uses it—but in the softer form of the word for the little pet house dogs—only to try the woman's faith.

28-30. **Yes, Lord, yet—!** Faith ever has its answer. It will not be put down. **The children's crumbs**. There is something even for the dogs, is her argument, and, therefore, He who blesses the children, must have a blessing for her as well. **For this saying**. In Matthew ch. 15: 28 Jesus praises the woman's faith. **Go thy way . . . when she was come**. She had faith to leave Jesus as well as to come to Him. **Laid (thrown) upon the bed**; probably in a state of exhaustion from the convulsions caused by the demon leaving her (see chs. 1: 26; 9: 26).

**II. FAITH HELPED.**—31. **Decapolis** (ten cities); a region south-east of the Lake of Galilee, containing ten cities. In this neighborhood Jesus had healed the demoniac of Gadara, ch. 5: 1-20.

32-34. **One that was deaf**. From Matthew (ch. 15: 30, 31) we learn that there were many such miracles wrought at this time and place. **An impediment**; some trouble with the organs of speech, in addition to his deafness. **Took him aside . . . privately** (Rev. Ver.); perhaps the better to fix the man's attention on Himself alone. **Put his fingers into his ears**; to show just what He was going to do, and to awaken faith and expectation. **Looking**



A Coin of Ancient Tyre

country belonging to Syria, on the Mediterranean Sea, immediately to the north of Palestine. It was a Gentile country. **Would have no man know it**. He wished to be alone, for a time, with His disciples and with God. **Could not be hid**. People of that region had seen Him in Galilee (Mark 3: 8; Luke 6: 17), and had carried back reports about Him.

25-27. **A certain woman**. Her name we know not, but the fame of her faith is in all the world. **Unclean spirit**; a "devil," or demon (v. 26) which caused the child terrible suffering, Matt. 15: 22. **Fell at his feet**; oh, so eager for her daughter's healing! **A Greek**; a Gentile. **A Syropheni-**

Rev. Ver.



up to heaven; to teach that the blessing about to be given came from heaven. **He sighed**; groaned, showing his compassion with suffering, and his grief for sin (see John 11: 33; Mark 8: 12). **Ephphatha**; an Aramaic word, the language of the people.

**35-37. The string** (Rev. Ver., "bond"); that which was hindering his speech. **Should tell no man**. Jesus fled from notoriety. **They published it**; the way in which many treat Jesus, giving Him admiration and praise, but not obedience.

DAILY READINGS

M.—Jesus visits Tyre and Sidon, Mark 7: 24-37. T.—Great faith, Matt. 15: 21-31. W.—Faith rewarded, Luke 7: 1-10. Th.—According to faith, Matt. 9: 27-31. F.—Earnest prayer, Ps. 86. S.—Humble prayer, Luke 18: 9-14. **S.**—The day of salvation, Isa. 55.

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

**Shorter Catechism**—*Ques. 16. Did all mankind fall in Adam's first transgression?* A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

**Prove**—*That prayer should be persistent.*

FOR FURTHER STUDY

**Juniors**—What miracle in last Lesson? What wonderful act of Jesus followed?

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

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

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

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

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

**Seniors and the Home Department**—Whither did Jesus send His disciples? Whither did He Himself go? What happened to the disciples? How did Jesus save them? What discourse did He deliver soon after?

**24-37** Who were the Syrophenicians? What Old Testament miracle wrought in this neighborhood? (1 Kings 17: 8-16.) Explain Jesus' answer to the woman.

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

**31-37** What does "Decapolis" mean? What former miracle had Jesus wrought near by? Explain each of His actions in the present miracle. Wherefore the command of secrecy?

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

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The Phoenicians. 2. What faith can do.

FOR WRITTEN ANSWERS

1. How did Jesus test the Syrophenician's faith? .....
2. How did He help the faith of the deaf and dumb man? .....

MARY AT THE SEPULCHRE

[May be used as an alternative lesson]

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

**GOLDEN TEXT**—John 20: 20. Then were the disciples glad when they saw the Lord.

Mary Magdalene, seeing the stone rolled away from our Lord's sepulchre (Mark 16: 4), had immediately hastened to tell Peter and John, v. 2. She followed them back to the sepulchre and the Lord appeared to her. This was His first appearance after He had risen.

**Mary**; that is, Mary Magdalene. **Stood without**. Peter and John had gone into the tomb. **Looked into the sepulchre**; "peered into," hardly daring to believe even yet, that Jesus had risen. **Two angels sitting**; as if they had finished some work, and were waiting to tell some one about it. **Why weepest thou?** Her grief would soon be turned into joy. **They have taken away my Lord**. She was like one looking and looking for some precious object.

**Turned herself back**; as if to seek the One she had lost. **Saw Jesus**; in reality, not in imagination. **Knew not**; because her eyes were dim with

tears and He was changed in appearance. **Whom seekest thou**. Her tears and manner showed that she was looking for some one. **Supposing him to be the gardener**; since no one else was likely to be in the garden so early. If it is not convenient to have the body of Jesus in the sepulchre, she will gladly remove it.

**Mary**. The name was pronounced in a tone which the woman at once recognized. **Rabboni**; an exclamation of "surprise, recognition, relief, joy." **Touch me not**. It was the lesson of walking by faith, not by sight. **My brethren**. A closer tie than bodily presence was now to bind them to Him. **I ascend**; a comforting assurance. They would know whither He had gone, and have fellowship with Him. **My Father and your Father**; theirs, because His, and theirs as surely as His. **Came and told his disciples**; to their surprise and comfort.

Lesson II.

## PETER CONFESSES THE CHRIST

April 10, 1904

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

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

27 And Je'sus went out, and his disciples, into the towns of Cæ'sare'a Philippi: and by the way he asked his disciples, saying unto them, "Whom do men say that I am?"

28 And they answered, John the Baptist: "but some say, Elias; and others, One of the prophets."

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

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

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

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get

thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

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

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

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

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

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

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

## THE LESSON EXPLAINED

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

**Connection**—The feeding of the 4,000, the demand of the Pharisees and Sadducees for a sign, and the healing of a blind man (ch. 8: 1-26; Matt. 15: 32 to 16: 12), bring us to the Lesson. Our Lord's great question and Peter's answer mark an epoch.

**I. A GREAT CONFESSION.**—27-29. Went out; northward from Bethsaida (v. 22), at the entrance of the Jordan into the lake of Galilee. **Towns of Cæsarea Philippi**; the surrounding "villages" (Rev. Ver.). The city, enlarged and beautified by Herod Philip, was named after the emperor and himself. **He asked His disciples.** They had heard His teaching and seen His miracles. Now He seeks to know how much they had understood. **Whom do men say that I am?** Matthew (ch. 16: 13) has "I the Son of man," the title Daniel gives the coming glorious Messiah, Dan. 7: 13. **John the Baptist.** So Herod thought, ch. 6: 14. **Elias (Elijah)**; according to Malachi's prophecy, Mal. 4: 5. **One of the prophets**; Jeremiah being mentioned, Matt. 16: 14. His works and words brought these great men to mind. **But whom say ye?** The "ye" is very emphatic: Do ye see only as other men see, or more clearly? **And Peter answereth**; the first to speak, as on many another occasion. **Thou art the Christ.** In Matthew (16: 16) he adds "the Son of the living God." "Christ" is the Greek for Messiah. Both words mean "anointed", set apart to some holy office or work by anointing. This confession is the very central point of Christian doctrine and life, as 1 John 5: 1 declares.

**II. A GREAT PREDICTION.**—30, 31. **That they should tell no man.** Why? They could not yet rightly proclaim the Messiah, because He had not yet revealed to them the whole truth about Himself and his work. Would they still confess Him as the Messiah,

when they learned that He was to suffer and die, instead of reigning as a great earthly king? **Must suffer.** So the scriptures had said, Isa. 53: 7 etc.



"Thou Art the Christ"

(Compare Matt. 26: 54; Luke 24: 26.) **Be rejected by the elders.. chief priests.. scribes.** These composed the Sanhedrim, or great Jewish Council. **Be killed.** In what manner, Matt. 20: 19 tells. **After three days rise again**; a prophecy forgotten in the great sorrow of the crucifixion.

32, 33. **Peter began to rebuke** (find fault with) him; not believing that such a thing could happen to his Master, Matt. 16: 22. **Get thee behind me, Satan.** Compare Matt. 4: 10. Peter's proposal was the same as Satan's, Messiahship without suffering. **Thou mindest not** (Rev. Ver.); dost not side with.

**III. A GREAT REQUIREMENT.**—34, 35. **The people.** The teaching that follows is for all. **Whosoever will** (wishes, or is resolved to) **come after**

me; that is, be My follower. Let him deny himself; give up pleasing self, and seek to please Christ. Take up his cross. Jesus requires each disciple daily (Luke 9: 23) to imitate His own self-sacrifice. Whosoever will (wishes, or desires to) save his life; by avoiding hard duties and self-denial. Shall lose it; both the earthly reward and eternal happiness. Shall lose his life; count even death itself better than to do wrong. For my sake and the gospel's. Not all suffering, but only that endured for Christ, brings gain. Shall save it; by winning the blessedness of Christ's kingdom, now and hereafter.

36-38. What shall it profit a man? What good shall it be to him? Lose his own soul; the same word as is used for "life," v. 35. Give in exchange. Once lost, the whole world cannot buy back the soul. Ashamed of me; the most trying temptation of young Christians. Adulterous; unfaithful to God. When he cometh. See Matt. 26: 64. The glory of his Father; the glory which He had with the Father before the world was, John 17: 5. With the holy angels; to judge the world.

DAILY READINGS

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

Lesson Hymns—Book of Praise, 3; 67; 2 (Ps. Sel.); 161; 538 (from Primary Quarterly); 50:

Shorter Catechism—Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.

Prove from Scripture—That we should confess Christ.

FOR FURTHER STUDY

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

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

30-33 What charge did Jesus give? What did He say would happen to Himself? By what name does He call Himself? Who first used it? Who found

fault with Him? His reply? To whom had He before spoken in this way? (Matt. 4: 10.)

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

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

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

27-29 After whom was Caesarea Philippi named? What did Jesus wish to know from His disciples? Why did He seek this information? Of whom is "the Son of man" a title? What aspect of Christ's nature and work does it specially bring out? Why does Jesus emphasize the word "ye" in His second question? Show the importance of Peter's answer.

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

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

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

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Peter as the spokesman of the apostles. 2. Cross-bearing.

THE LESSON IN LIFE

1. On what we think of the Christ, turns what He can do for us, and, through us, for others. Is He a mere man? He can do only what a man can do. Is He the Son of God? He can work God's work in us, and give us power to work God's work in our fellow-men. It has been well said that, "the mightier the Christ of a church is, the mightier that church as an influence for good in the world."

2. Satan always makes his service appear as easy and pleasant as possible. Jesus sets before us the hard things first. All the more reason is there for trusting His promises.

3. When the battle rages most fiercely against Christ and His cause, is the time when His followers should be most eager to show that they are on His side.

FOR WRITTEN ANSWERS

1. Write down Peter's great confession. ....
2. What new revelation was now made to the disciples? .....
3. What is Christ's rule for saving one's life? .....

## Lesson III.

## JESUS TRANSFIGURED

April 17, 1904

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

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

2 And after six days Je'sus taketh *with him* Pe'ter, and James, and John, and leadeth them up into an high mountain apart by themselves ; and he was transfigured before them.

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

4 And there appeared unto them Eli'as with Mo'ses : and they were talking with Je'sus.

5 And Pe'ter answered and said to Je'sus, Master, it is good for us to be here : and let us make three tabernacles : one for thee, and one for Mo'ses, and one for Eli'as.

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

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

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

## THE LESSON EXPLAINED

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

**Connection**—Jesus had been speaking about His approaching sufferings and death ; also, v. 1, of the coming of His kingdom with power. The transfiguration displays His heavenly glory, and two of the greatest of the glorified saints witness to His coming decease.

## I. THE VISION.—

2, 3. **After six days** ; that is, after the conversation about His death and coming again in glory, ch. 8 : 31 to 9 : 1. Luke says "eight days," including the days between which the reckoning is made. **Peter, and James, and John** ; the privileged three, as at the raising of Jairus' daughter (Mark 5 : 37), and in Gethsemane, Matt. 26 : 37. **An high mountain.** The Sidonians called Mt. Hermon Siron (breastplate), from its rounded glittering top, when the sun's rays are reflected by the snow that covers it. **Transfigured before them** ; changed in appearance, the God within Him shining through the veiling flesh. It was while He was praying, Luke tells us, ch. 9 : 28, 29. **His raiment became shining.** Matthew compares the shining of His robes to the light ; Mark to the snow ; Mark and Luke, by using the word "shining," to the sheen of the lightning. Fuller. One whose trade was to give linen clothes a peculiar whiteness by the use of fuller's earth, 2 Kgs. 18 : 17 ; Isa. 7 : 3 ; Mal 3 : 2.



The Transfiguration (Raphael)

II. THE VISITORS.—4-6. **There appeared** ; in their actual, glorified bodies, One had not died (2 Kgs. 2 : 11) ; the body of the other was drawn from the power of death (Deut. 38 : 6 ; Jude 9). **Elias** (Elijah) ; the greatest of the Old Testament prophets.

**Moses** ; the great law-giver of the Jews. Their appearance disproves the charge that Jesus was destroying the law. **Were talking with Jesus** ; about His approaching death. Luke 9 : 31. Wherefore this strange theme ? Perhaps because His death was to bring many to glory. **It is good for us to be here.** For the disciples, it was wonderful company ; for Jesus it

was, Peter thought, better than to be rejected by the Jews and slain. **Tabernacles** ; tents or booths, like those made by the Israelites at the Feast of Tabernacles. **Wist not** ; knew not. **Sore afraid** ; like Moses at Horeb (Heb. 12 : 21), Isaiah in the temple (Isa. 6 : 5), and John in Patmos, Rev. 1 : 17.

III. THE VOICE.—7, 8. **A cloud** (bright cloud, Matthew) **that overshadowed them** ; Jesus, Moses and Elijah. The cloud was a symbol of mystery, the brightness, of glory. **A voice** ; as at the baptism (ch. 1 : 11), and in the temple court, John 12 : 28. **My beloved Son** ; words fitted to strengthen the disciples' faith, when men were accusing and condemning Jesus. **Had looked round about** ; roused by the touch of Jesus, Matt. 17 : 6, 7. **Jesus only.** The visitors had vanished. The Son of God was the One they should hear, not Moses or Elijah.

IV. THE DISCUSSION.—9, 10. Tell no man; a command carefully observed, Luke 9:36. Till the Son of man were risen. Only then would they understand the true glory of Jesus. Kept (seized, laid hold of) that saying; about the resurrection. Questioning . . . what the rising from the dead should mean. They believed in the resurrection, but their difficulty was to understand why the Messiah should die.

11-13. That Elias must first come; a question suggested by the appearance of Elijah. (Compare Mal. 3:1; 4:5, 6.) How it is written of the Son of man. See Isa. ch. 53. Elias is indeed come; in the person of John the Baptist, Matt. 17:3; 11:10. Listed; lusted, desired.

DAILY READINGS

M.—Jesus transfigured, Mark 9:2-13. T.—A voice from heaven, John 12:23-33. W.—Testimony at baptism, Luke 3:15-22. Th.—Peter's testimony, 2 Pet. 1:12-21. F.—Transfigured in prayer, Luke 9:28-36. S.—Glory of Christ, Heb. 1. S.—The greater glory, Rev. 1:9-13.

Lesson Hymns—Book of Praise, 90; 358; 32 (Ps. Sel.); 50; 96 (from Primary Quarterly); 91.

Shorter Catechism—Ques. 18. Wherein consists the sinfulness of that estate wherinto man fell? A. The sinfulness of that estate wherinto man fell consists in: the guilt of Adam's first sin, the want of original righteousness, and the corruption of the whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

Prove from Scripture—That Jesus foretold His resurrection.

FOR FURTHER STUDY

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

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

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

7-10 Whom did the cloud overshadow? What was its appearance? What words did they hear? What command did they receive?

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

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

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

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

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

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

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Gospel mountains and what happened on them. 2. "Hear Him," v. 7.

THE LESSON IN LIFE

1. "When in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him; now in the fair world, when He is girding Himself for the work of death, the ministrants come to Him from the grave—but from the grave conquered."

2. There is something in pure, kindly thoughts and purposes, which gives beauty to the human face. Dante says of Beatrice, as he saw her in Paradise, that

"She smiled so joyously  
That God seemed in her countenance to rejoice."

3. How complete is God's forgiveness! The sin of Moses was punished by His excusation from the promised land. But now he is honored by being made a messenger from heaven to the world's Redeemer.

4. What a temptation there must have been to Jesus—for He was man as well as God—to return to heaven with Moses and Elijah by a safe and pleasant path, instead of by the way of the awful cross! Should not praise fill our hearts, because, for our sakes, He set aside this temptation?

5. "God does not make the mountain tops to be inhabited; they are not for the homes of men. We ascend the height to catch a broader view of our earthly surroundings, but we do not tarry there."—Henry Drummond.

FOR WRITTEN ANSWERS

1. What is the significance of Moses and Elias appearing with Jesus at this time? .....

2. Shew from the lesson that Jesus is divine. ....

3. That His authority over us is supreme. ....

## Lesson IV.

## THE MISSION OF THE SEVENTY

April 24, 1904

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

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

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

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

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

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

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

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

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

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

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

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

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

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

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

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

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

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

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

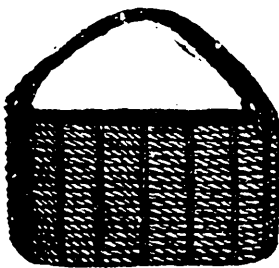
**Revised Version**—1 Now after; 2 seventy others; 3 was about to come; 4 And he said; 5 is plenteous; 6 Omit would; 7 in the midst of; 8 no purse, no wallet, no shoes; 9 on; 10 shall enter; 11 a; 12 him: but if not; 13 that; 14 shall; 15 Omit your ways; 16 thereof; 17 Omit very; 18 from; 19 that cleaveth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

## THE LESSON EXPLAINED

**Time and Place**—November-December, A.D. 29; Peræa, a region east of the Jordan.

**Connection**—Jesus' final departure from Galilee, the chief scene of His ministry, is recorded in Matt. 19: 1; Mark 10: 1; Luke 9: 51. From Capernaum He journeyed with His followers toward Jerusalem, passing through Peræa. The main event of this journey was the sending forth of the seventy.

## I. THE SEVENTY APPOINTED.—1, 2. After



A "Scrip"

these things; the incidents just narrated, ch. 9: 46-62; read especially vs. 51, 62. Other seventy; besides the twelve apostles previously sent forth, ch. 9: 1-6. Two and two: for companionship. See, for a similar arrangement, Mark 6: 7; ch. 7: 19; Acts 13: 2; 15: 39; 15: 40. Before his face; in advance of Him. Every city and place; to announce His coming. The time was short, Jesus' death being near; and the field was large. The harvest; of souls. Is great; words still true, since vast numbers have not yet heard the gospel. Labourers are few; true of every mission field to-day. Pray ye therefore. Compare Matt. 9: 37, 38. Send forth; with urgency and haste.

II. THE SEVENTY INSTRUCTED.—3-7. As lambs among wolves. (Compare Matt. 10: 16.) The words describe the simplicity and gentleness of Jesus' followers, and the growing hatred of the Jews

towards Himself and them. Scrip; a traveler's leathern bag for holding provisions (see illustration). Nor shoes; in addition to their sandals. Shoes were for the house, sandals for the road. Salute no man by the way, Eastern salutations occupied much time, and would hinder their progress. Peace be to this house; the common salutation "Peace" comprehended all blessing and welfare. A son of peace (Rev. Ver.); a kindly disposed man. It shall turn to you again; so that you will be at peace, though ill received. Remain, eating and drinking. "Their food and shelter are salary, not alms." The labourer is worthy of his hire. Compare 1 Cor. 9: 9, 11; 1 Tim. 5: 18. Even the ox that trod out the corn was not to be muzzled. Go not from house to house; and so waste precious time.

8, 9. Into whatsoever city ye enter. They were to treat cities in the same way as they treated private dwellings. And say unto them; not the sick only, but all the people. The kingdom of God is come nigh unto you. "Our Lord's last message resembled His first preaching," Matt. 4: 17.

10-12. Go your ways out into the streets. Christ would not force His blessings upon any one. Even the very dust . . . we do wipe off, etc.; "not even the smallest thing of yours will we take with us"—neither your sin, nor your guilt: you must bear the whole responsibility. The kingdom of God is come nigh; but because you put it from you, you are shut out from its blessings. More tolerable . . . for Sodom. (See ch. 12: 47, 48.) Sodom deserved less severe punishment because its people had less knowledge of God's will. In that day; the day of judgment, v. 14. Matt. 25 gives Christ's own picture of the judgment.

III. THE AUTHORITY OF THE SEVENTY.—

**13-16. Chorazin.** Compare Matt. 11: 21. Its "ruins (about two miles from the site of Capernaum) look like mere rude heaps of stones." **Bethsaida;** near the entrance of the Jordan into the Lake of Galilee. **Tyrs and Sidon;** cities, whose wickedness is frequently referred to by the prophets. **Sitting in sackcloth and ashes;** a customary sign of grief, Jonah 3: 6. Sackcloth was made of the hair of goats and other animals. **Capernaum;** Jesus' own city after He began His ministry. **Exalted to heaven;** because of privileges enjoyed. **Thrust down to hell** (Rev. Ver., "Hades," the abode of the dead); be utterly destroyed. The guilt of rejecting Jesus' messenger is equal to that of rejecting Jesus, v. 16.

DAILY READINGS

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

**Lesson Hymns**—Book of Praise, 454: 447; 52 (Ps. Sel.) : 452 (from Primary Quarterly); 455.

**Shorter Catechism—Ques. 19.**—*What is the misery of that estate wherinto man fell?* A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

**Prove from Scripture**—*That there is a day of judgment.*

FOR FURTHER STUDY

**Juniors**—Whither was Jesus journeying? Where was Peraz?

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

**3-7** To what are the seventy compared? What were they forbidden to do? Why? What was the usual Eastern greeting on entering a house? How were the wants of the seventy to be supplied?

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

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

**Seniors and the Home Department**—In what province did Jesus spend most of His ministry?

Where is His final departure from this province recorded?

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

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

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

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

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The seventy and their "plan of campaign." 2. The part prayer plays in missions.

THE LESSON IN LIFE

1. The Lord so arranged, doubtless, that each of the seventy had the companion best suited and most helpful to him. Happy are we, if we have a friend who is strong where we are weak, wise where we are ignorant.

2. Imagine a loyal son seeing an enemy reaping the golden harvest belonging to his father. How indignant the son would be! And how eager to drive away the enemy and help to gather the grain into the garner of its true owner. There is a great harvest of precious souls in the world. They belong to our Heavenly Father. Satan is striving to get possession of them. Jesus Christ, the Son of God, calls us to join Him in fighting against Satan and in saving the world.

3. The Highland clans were summoned to war by a cross of wood, charred at the point and dipped in the blood of a goat. This was passed from village to village and home to home, the name of the meeting-place being given by each man to the one who received it from him. It is from the cross of Christ, that the loudest call comes to love and serve Him.

4. Some one has said, that the Christian should be the gentlest of men, but he should be a man.

5. It is often our duty to speak strongly against wickedness. But the fire of our indignation against sin should never destroy our tenderness towards the sinner.

6. Penalty is proportionate to privilege.

FOR WRITTEN ANSWERS

1. What two missionary commands in vs. 1, 2? .....
2. The reward of receiving Christ's messengers? .....
3. The penalty of rejecting them? .....

## Lesson V.

## PRAYER AND PROMISE

May 1, 1904

Luke 11: 1-13. Commit to memory vs. 11-13. Read Luke 10: 25-42.

**GOLDEN TEXT**—Ask, and it shall be given you; seek, and ye shall find.—Luke 11: 9.

1 And it came to pass, <sup>1</sup>that, as he was praying in a certain place, when he ceased, <sup>2</sup>one of his disciples said unto him, Lord, teach us to pray, <sup>3</sup>as John also taught his disciples.

2 And he said unto them, When ye pray, say, <sup>4</sup>Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. <sup>5</sup>Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we <sup>6</sup>also forgive every one that is indebted to us. And <sup>7</sup>lead us not into temptation; <sup>8</sup>but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say <sup>9</sup>unto him, Friend, lend me three loaves;

6 For a friend of mine <sup>10</sup>in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will <sup>11</sup>rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 <sup>12</sup>If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he <sup>13</sup>offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

**Revised Version**—1 Omit that; <sup>2</sup>that; <sup>3</sup>even; <sup>4</sup>Father; Hallowed be thy name; <sup>5</sup>Omit Thy will be done, as in heaven, so on earth; <sup>6</sup>ourselves; <sup>7</sup>bring; <sup>8</sup>Omit but deliver us from evil; <sup>9</sup>to; <sup>10</sup>is come to me from a journey; <sup>11</sup>arise; <sup>12</sup>And of which of you that is a father shall his son ask a loaf, and; <sup>13</sup>give.

## THE LESSON EXPLAINED

**Time and Place**—November-December A.D. 29; somewhere in Peræa.

**Connection**—Jesus soon followed the seventy, passing through northern Galilee and Peræa on His last journey to Jerusalem. The Lesson belongs to some stage of the journey. It may be called "With Christ in the School of Prayer."

**I. THE PRAYER OF PRAYERS.**—1. **As he was praying;** Jesus' constant practice, ch. 3: 21; 5: 16; 6: 12; 9: 18, 28, 29. Luke says more about prayer than the other gospels. **Teach us to pray;** for what? with what words? in what spirit? **John also taught his disciples.** We have no record of this, but Jewish rabbis were accustomed to give their pupils forms of prayer.

2. **When ye pray, say;** not always in the same words. The form is a model, embracing, "in the best order, every divine promise, every human sorrow and want, and every Christian aspiration for the good of others." **Our Father.** More than seventy times in the gospels Jesus uses this title for God. In the Old Testament, God is seldom called Father; and then He is viewed as Father of the nation, not of the individual. **Which art in heaven;** the throne of God, while the earth is His footstool, Isa. 66: 1. **Hallowed;** treated as holy. **Thy name;** including all the attributes of God, such as His power, wisdom, etc. **Thy kingdom come;** let God's rule be extended from heaven to earth, so as to root out all wickedness. **Thy will be done;** the one rule of Jesus' life, John 5: 30: 6: 38. **As in heaven;** by the angels, Ps. 103: 20.

3, 4. **Give us day by day our daily bread;** a petition acknowledging our dependence on God for the simplest blessings, asking these for all, asking them day by day, and asking no more, Prov. 30: 8; John 6: 27. **Forgive us our sins.** See the promise, 1 John 1: 9. **As we forgive;** else we cannot be forgiven, Matt. 6: 14, 15. **Indebted to us;** not those who owe us money, but all who have wronged

or injured us. **Lead us not into temptation.** God permits us to be tempted (John 17: 15; Rev. 3: 10), but with each temptation makes a way of escape, 1 Cor. 10: 13. We pray, therefore, that we may not be



A Scorpion

tempted beyond our ability. **Deliver us from evil;** "the evil one," that is Satan.

**II. AN ILLUSTRATION TO ENCOURAGE.**—**5-8. Shall go unto him at midnight.** In the East it is common to travel at night, to avoid the heat of the day. The late hour is the first difficulty. **And say. . . I have nothing to set before him.** It would be a deep disgrace for the poorest, not to provide food for a visitor. The soul has needs which God alone can supply. **The door is now shut;** a second difficulty. **In bed;** difficulty number three. **Yet because of his importunity;** by sheer persistence all difficulties are overcome. (Compare ch. 18: 1-8; Matt. 15: 27, 28.) **Will give him as many as he needeth;** more than the three asked for.

**III. A PROMISE TO CONFIRM.**—**9-13. Ask;** of the heavenly Father. **It shall be given you;** not because God does not wish to be troubled, but because He loves to give. **Every one;** not merely some particular friend or favorite, but all who ask aright. **Any of you that is a father;** whose relation to his son is a picture of God's relation to us. **A stone.** Stones shaped like the small, flat, round



barley loaf could easily be found. **A serpent**; which some kinds of fish resemble. **A scorpion**; which, with legs and tail folded about its body, is shaped like an egg. **If ye being evil**. Even imperfect men will not give harmful things to their children. **How much more shall your heavenly Father**; who is perfect. **Give the Holy Spirit**; His best gift. Giving this, God will not withhold any good thing.

**DAILY READINGS**

M.—Prayer and promise, Luke 11: 1-13. T.—Sincerity in prayer, Matt. 6: 5-15. W.—Calling upon God, Psalm 145: 10-21. Th.—Ready to hear, Psalm 34: 1-17. F.—Speedy answer, Dan. 9: 3-7, 16-23. S.—According to His will, 1 John 3: 9-15. **S.**—In the name of Jesus, John 16: 23-33.

**Lesson Hymns**—Book of Praise, 1; 301; 108 (Ps. Sel.); 320; 590 (from Primary Quarterly); 106.

**Shorter Catechism**—*Ques. 20. Did God leave all mankind to perish in the estate of sin and misery?* A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

**Prove from Scripture**—*That God is our Father.*

**FOR FURTHER STUDY**

**Juniors**—Whom had Jesus sent before Him? To what city was He now journeying?

**1, 2** What practice of Jesus is referred to? Give the request made of Him. What other teachers spoken of? How often do we know of Jesus giving the title of Father to God?

**3, 4** Who gives us our daily food? What is required of those whom God forgives?

**5-8** What request made here? At what time? Why was the bread needed? How was the request treated? Why was it at last granted? What lesson for us?

**9-13** To whom is God likened? What kind of things do fathers give their children? Why is God more certain than they to give us good things?

**Seniors and the Home Department**—Tell about the sending forth of the seventy? Where was the discourse of the lesson spoken?

**1-4** How many petitions in the Lord's prayer? How many refer to God? How many to ourselves? Which of these come first? What does this teach us?

**5-8** What Eastern custom referred to? What law of hospitality? What difficulties met by the applicant? How overcome? How does God differ from the unwilling friend?

**9-13** What promise given here regarding prayer? Why are some prayers not answered? (James 4: 3). What Old Testament promise of the Holy Spirit? (Joel 2: 28.). When was it fulfilled? (Acts 2: 17).

**Seek-Further Questions**—Where in the Old Testament is God called Father? Where does Jesus promise to send the Holy Spirit to His disciples?

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The prayers in Luke's gospel. 2. Our part in answering our own prayers.

**THE LESSON IN LIFE**

1. Prayer was a habit with Jesus. If He, who had no sin, over whom temptation had no power, felt that He must pray, how much more is prayer necessary for us, who are weak and sinful!

2. There is no impassable chasm between men and God. Jesus has bridged that distance by teaching us to say "Our Father." He has made a way, along which bright angels bear our petitions to the throne and return with answers of peace and blessing.

3. "Speak to Him thou, for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet."

4. We do pray for mercy; And that same prayer doth teach us all to render The deeds of mercy.—Shakespeare.

5. Said Dr. Judson, a great missionary worker and hero:—"I was never deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time, no matter at how distant a day, somehow, in some way, probably the last I should have desired, it came.

6. "More things are wrought by prayer Than this world dreams of.

For so the whole round world is every way Bound with gold chains about the feet of God."

7. Sometimes a large sum of money is invested in a single precious stone, that it may be conveniently carried. Who is able to calculate the worth of this jewel, "Ask, and ye shall receive"? It is "the supply of all our needs in time and eternity.

**FOR WRITTEN ANSWERS**

1. How is the Lord's prayer to be used? .....

2. Give examples of persistent prayer. ....

3. Wherefore the *threefold* promise of v, 9? .....

## Temperance Lesson

Luke 12 : 35-48. Commit to memory vs. 1, 2. Read Luke 11 : 14 to 12 : 59.

**GOLDEN TEXT**—Blessed are those servants, whom the lord when he cometh, shall find watching.—Luke 12:37.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and they will come forth to serve him.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all.

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler

over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

**Revised Version**—1 lamps; 2 be; 3 looking; 4 shall; 5 marriage feast; 6 straightway open unto him; 7 Omit to; 8 shall come and serve them; 9 and if in; 10 But know this; 11 master; 12 in; 13 was coming; 14 left; 15 also ready; for in an hour that ye think not the Son of Man cometh; 16 And Peter said, Lord; 17 unto; 18 the; 19 set over; 20 food; 21 set him over; 22 Omit and; 23 the maidservants; 24 expecteth not, and in an hour when he knoweth not; 25 shall cut him asunder; 26 and appoint his portion with the unfaithful; 27 made not ready, nor did; 28 Omit commit; 29 And to; 30 much be; 31 they commit; 32 will they.

## THE LESSON EXPLAINED

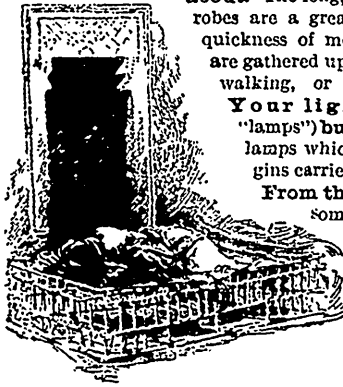
**Time and Place**—December, 29 A.D.; somewhere in Perea to the east of the river Jordan.

**Connection**—The healing of a blind and dumb man possessed of a devil; the blasphemy of the Pharisees; the feast at a Pharisee's house; and the parable of the rich fool are recorded in ch. 11: 14-12: 34, Jesus being still on the way to Jerusalem. The Lesson has three illustrations of the duty of Christians, in view of our Lord's second coming.

**I. THE MASTER'S RETURN;** the first illustration.—35-38. Let your loins be girded about. The long, flowing Eastern robes are a great hindrance to quickness of movement. They are gathered up at the waist for walking, or active service.

**Your lights** (Rev. Ver., "lamps") burning; like the lamps which the wise virgins carried, Matt. 25: 1-13.

**From the wedding;** of some friend. **Blessed are those servants;** having the approval of conscience, and of their Lord. **He** (the master of the house) **shall gird himself . . . and serve them;** as Jesus did, John 13: 4, 5. **Second watch . . . third watch;** referring to the Jewish division of the time between six p.m. and six a.m. into three watches.



Watchman at Gate (Peloubet's Notes)

**II. THE THIEF'S ATTACK;** the second illustration.—39, 40. The goodman; the master of the house. **What hour the thief would come;** as sudden and unexpected as a thief's attack will be the coming of the Lord, 1 Thess. 5: 2. **Would have watched;** as householders in the East have to do, property not being so well protected as with us. **To be broken through;** "dug through," the walls being of mud. **At an hour when ye think not;** and therefore His followers should be always prepared.

**III. THE TWO STEWARDS;** the third illustration.—41-44. Peter said; wishing to know whether the command to watch was given only to the apostles as leaders, or to all disciples. (Compare Mark 13: 37.) **Who then, etc.?** Jesus did not answer Peter directly, but proceeded to teach the lesson of faithfulness. (Compare 1 Cor. 4: 1, 2.) **Their portion of food** (Rev. Ver.), the measured portion of food, such as was served out on Roman estates daily, weekly, or monthly. **Shall find so doing.** The watching is not to be an idle waiting, but active and diligent service. **Make him ruler.** Faithfulness leads to promotion (compare Matt. 25: 21, 23).

45, 46. **My lord delayeth his coming.** So some spoke concerning the fulfilment of the words of the Lord Jesus, 2 Pet. 3: 8, 9. **Begin to beat . . . to eat . . . to be drunken;** acting like a petty tyrant and carousing at his master's expense. **Cut him in sunder;** a punishment common in ancient times. 2 Sam. 12: 31; Heb. 11: 37. **With the unbelievers** (Rev. Ver., "unfaithful"); those who have not been true to the trust given them.

47, 48. **That servant, which knew . . . beaten**

with many stripes. The greater our knowledge, the heavier will be our punishment. If we do not use it aright, Luke 10: 13, 15. That knew not . . . beaten with few stripes. Ignorant people and heathen will have lighter punishment than the more enlightened. Unto whomsoever much is given, etc. See the parable of the Talents, Matt. 25: 14-30.

DAILY READINGS

M.—Watchfulness, Luke 12: 35-48. T.—Lest we forget, Deut. 4: 14-24. W.—Ready and unready, Matt. 25: 1-13. Th.—Be sober! 1 Pet. 1: 13-21. F.—Living to God, 1 Pet. 4: 1-8. S.—Watch and pray! Luke 21: 28-36. S.—Hold fast! Rev. 3: 1-12.

Lesson Hymns—Book of Praise, 83; 248; 92 (Ps. Sel.); 247; 254 (from Primary Quarterly); 239.

Shorter Catechism—Ques. 21. Who is the Redeemer of God's elect? A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

Prove from Scripture—That the Lord will reward service.

FOR FURTHER STUDY

Juniors—What miracles had Jesus wrought a little while before the Lesson? What parable did He utter?

35-38 What kind of clothing do Eastern people wear? How do they prepare for walking or work? How are the faithful servants blessed?

40, 41 Against what did the owner of the house need to watch? How only could he be safe? For what are we to watch?

41-44 What question did Peter ask? How did Jesus reply? How is the faithful steward rewarded?

45-48 How does the unfaithful steward act? What is his punishment? How will the unfaithful be treated at the judgment? (Matt. 25:30.) Who deserve the severest punishment?

Seniors and the Home Department—What future event is referred to in the Lesson? What illustrations used regarding it?

35-38 How do the servants prepare for the coming of their master? What other parable teaches the duty of watchfulness? (Matt. 25: 1-13.) How did the Jews divide the night?

40, 41 Where is the coming of Jesus likened to the coming of a thief? (1 Thess. 5: 2.) How could a thief "dig through" the walls of a house?

41-48 What is the answer to Peter's question? (Mark 13: 37.) Where does Paul speak of a steward? (1 Cor. 4: 1, 2.) On what principle will penalties be inflicted at the judgment?

Seek-Further Questions—What feast did the Israelites observe with girded loins? In what other parable of our Lord does a steward appear?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. The second coming of Jesus Christ. 2. Drunkenness as a bar to success.

THE LESSON IN LIFE

1. Some one has wisely said, "that a little preparation in the morning is worth great deal of meditation in the evening. Certain it is, that being fore-armed against temptation will save us many a sorrowful failure."

2. The delays of God are no reason for doubting that His purposes will come to pass. He has no need for haste, for He has eternity to work in.

3. "Late, late, so late! and dark the night and chill! Late, late, so late! but we can enter still. Too late, too late! ye cannot enter now."

—Tennyson

4. It is said that Queen Elizabeth when dying, offered millions of money for an inch of time. A wise use of the present will prevent dread of the future.

5. We fling away our fitness to rule others when we fail to master our own appetites.

6. Being "cut in sunder" is not more terrible than the woes that come upon the drunkard.

7. An old fable tells of a doe, blind in one eye, grazing near the sea shore, with the seeing eye kept landwards, for fear of huntsmen. But the shot that killed her came from sailors rowing in a boat. Temptation may lie where we do not suspect it. We need to keep a look-out all round.

8. Does it not help us to see drunkenness in its true light when it is thus confronted with the day of the Lord? What death is more terrible to contemplate than one which is not so very rare—death in drink? —Denney.

FOR WRITTEN ANSWERS

1. Why should watchfulness be constant? .....

2. What reward to the servants found watching? .....

3. Why is our responsibility great? .....

## Lesson VII.

## THE PRODIGAL SON

May 15, 1904

Luke 15: 11-24. Study vs. 11-32. Commit to memory vs. 17-19. Read Luke chs. 13 to 15.

**GOLDEN TEXT**—Come, and let us return unto the Lord.—Hosea 6: 1.

11 And he said, A certain man had two sons:  
 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.  
 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.  
 14 And when he had spent all; there arose a mighty famine in that land; and he began to be in want.  
 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.  
 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.  
 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

**Revised Version**—<sup>1</sup>thy substance; <sup>2</sup>he; <sup>3</sup>country; <sup>4</sup>one of the citizens; <sup>5</sup>been filled with; <sup>6</sup>But; <sup>7</sup>here; <sup>8</sup>in thy sight; <sup>9</sup>I am; <sup>10</sup>while; <sup>11</sup>afar off; <sup>12</sup>was moved with compassion; <sup>13</sup>quickly; <sup>14</sup>Omit hither; <sup>15</sup>make merry.

## THE LESSON EXPLAINED

**Time and Place**—January, 30 A.D.; Perma.

**Connection**—Those chronic fault-finders, the scribes and Pharisees, were offended because Jesus received and ate with sinners, v. 2. He replies with three parables, showing how natural a thing and right is God's love for sinners: the first two—of the lost sheep and the lost coin—showing God in search of the sinner, the third—of the lost son—God welcoming the sinner who seeks Him.

**I. THE DEPARTURE.**—11-13 (a). A certain man; a father, representing God, our heavenly Father. **Had two sons**; representing the Pharisees and the "sinners," the professedly religious and the openly irreligious. **And the younger said**; making foolish choice. He is a type of all sinners. **The portion of goods**; one-third, Deut. 21: 17. Such a division of property before the father's death was not unusual, although the son had no legal right to make this demand. **He divided unto them his living** (property); seeing how restless and discontented the younger son was becoming. **Not many days after**; impatient to be rid of home restraints, and free to gratify his desires. **Gathered all together**; leaving nothing to draw him again towards home. **A far country**; far from the love and kindness and wholesome restraints of his father's house. (Compare Acts 2: 39; Eph. 2; 13-17.)

**II. THE FAR COUNTRY.**—13(b), 14. **There**; away from his father's care and control, and from the observation of those who knew him. **Wasted his substance**; his possessions. **With riotous living**; "living ruinously," to body and soul as well as pocket. He wanted "to see life" and he saw the worst and vilest of it. **Spent all**. Sinful joys soon come to an end. **A mighty famine**. "A famine not merely of the body, but of the soul (compare Jer. 2: 13.) **In want**; the sad result of wasting the gifts of life.

15, 16. **Joined himself to a citizen of that country**; in effect, a slave: a vivid picture of the sinner's bondage to the powers of evil. **Sent him**. He

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight I am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

who seeks to be "free" from righteousness becomes a slave to sin. **To feed swine**; the most degrading work a Jew could do. "Enticed by Satan's pleasures, the prodigal becomes Satan's drudge." **The husks**; the bean-shaped pods of the carob-tree, eaten only by the poorest of the people. **And no man gave unto him**. Satan has no pity for the misery of his victims.

**III. THE RETURN.**—17-19(a). **Came to himself**. In his sin he had been "beside himself,"

(Compare Acts 26: 11.)

**Hired servants of my father's**.

Better the lowest place in God's service, than all the pleasures of sin, Ps. 84: 10. **I will arise and go to my father**. Compare Isa. 55: 7; Jer. 3: 12; Hos. 14: 1, 2. **I have sinned**; taking all the blame to himself. **Against heaven**. All sin is against God, Ps. 51: 4. **No more worthy**. His confession will be frank; no excuses. **To be called thy son**. Sin costs us our sonship in God's family. **And**

**he arose, and came to his father**. His repentance was as real and decided as his sin.

**IV. THE WELCOME.**—19(b)-28. **A great way off**. Compare Eph. 2: 13. **His father saw him**. God never forgets: is always on the watch to forgive and bless. (Isa. 49: 15; Matt. 7: 11.) **Had compassion, and ran, and fell on his neck**. God's forgiveness is full, frank and complete, Ps. 103: 8-10, 12. **Kissed him**; literally, "kissed him warmly or



"This, My Son!"

closely." **And the son said**; confessing what he had *done*, not grieving over what he had *lost*. **But the father said**; cutting the son short, before he asked to be made as a hired servant. (Compare Psalm 32: 5; Isa. 65: 24.) **The best robe**; kept for special occasions. (Compare Zech. 3: 1-10.) **A ring**. "The ring, in the East, is only worn by men of position or property. It is equivalent to armorial bearings in European countries," **Shoes**; not worn by slaves, therefore showing he was free. **The fattened calf**; kept in readiness for festal occasions. **Was dead**. Compare Rom. 6: 13; Eph. 2: 1. **Was lost**. God feels His loss of the sinner more keenly than the sinner feels his loss of God.

DAILY READINGS

M.—Lost and found, Luke 15; 1-10. T.—The Prodigal Son, Luke 15: 11-24. W.—Joy in the house, Luke 15: 25-32. Th.—The Deceitful heart, Jer. 17: 1-11. F.—Punishment and mercy, 2 Chron. 33: 1-13. S.—Repenting and returning. S.—Return! Hosea ch. 14. **Lesson Hymns**—Book of Praise, 129; 152; 76 (Ps. Sel.); 144; 560 (from Primary Quarterly); 151.

**Shorter Catechism**—Ques. 22. *How did Christ, being the Son of God, become man?* A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

**Prove from Scripture**—*That the Lord is full of compassion.*

FOR FURTHER STUDY

**Juniors**—Who had found fault with Jesus? Name the parables in the Lesson chapter.

**11-13 (a)**. How many sons spoken of in the Lesson? What request made by the younger? Why did he ask this? Whither did he go?

**13(b)-16**. How did the prodigal live at first in the "far country"? What brought this kind of life to an end? From whom did he ask help? At what work did this man set him? How hungry was he?

**17-19 (a)**. What did the wanderer resolve to do? What led him to this resolve? Of what place did he think himself unworthy? Why?

**19(b)-23**. How did the father receive him? What did the son say? How did the father interrupt? How did he show his joy?

**Seniors and the Home Department**—Explain the purpose of the three parables in the Lesson chap-

ter. What difference between the first two and the third?

**11-16**. What two classes represented by the two sons? What separates men from God? (Isaiah 59: 2.) How are they made nigh to Him? (Eph. 2: 13.) What is said of "the pleasures of sin"? (Heb. 11: 25.) Where can we find enduring pleasures? (Ps. 18: 11.)

**17-19 (a)**. To what is sin here compared? What is repentance unto life? (S. Catechism, Ques. 87.)

**19(b)-23**. Show that God is willing to forgive? (Isa. 1: 18.) The condition of forgiveness? (1 John 1: 9.)

**Seek Further Questions**—In what Psalm is God likened to a father? Give a Bible promise of forgiveness to the penitent.

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The fault-finding Pharisees. 2. The way back to God.

THE LESSON IN LIFE

1. God answers swift and sudden on some prayers; And flings the thing we have asked for in our face, A gauntlet—with a gift in it.  
—Elizabeth Barrett Browning
2. There is a Jewish saying, "When Israel is reduced to the carob-tree, they become repentant."
3. To try to be happy away from God is sure failure. As the great Augustine said—and he had gone all lengths in sin—, "Thou madest us for Thyself, and our heart is restless until it repose in Thee."
4. The hope of the prodigal lay in his power of choice. He could say, "I will;" and when he made his great decision, the gulf was bridged between the swine-trough and his father's house.
5. Though our sins were like the waters of the ocean, they could not quench the eternal fire of God's love to us; though they were piled up like the Andes, they could not check the stream of love that flows from His heart.
6. A step at a time will accomplish a long journey. The farthest away from God has but these two steps to take and find himself already at home—to turn from sin; to turn to God.
7. Just as thou art, without one trace  
Of love, or joy, or "inward grace,  
Or meetness for the heavenly place,  
O guilty sinner, come!"
8. The feast indicates the joy of a forgiving God, and the joy of a forgiven man.

FOR WRITTEN ANSWERS

1. What foolish choice did the prodigal make? .....

.....

2. What wise resolve afterwards? .....

.....

3. Describe God's receiving of the penitent. ....

.....

Lesson VIII.

## JESUS TEACHES HUMILITY

May 22, 1904

Mark 10: 35-45. Study vs. 32-45. Commit to memory vs. 43-45. Read Luke 16: 1 to 17: 10; John 11: 1-54; Luke 17: 11 to 18: 14; Matt. 19: 1 to 20: 19.

**GOLDEN TEXT**--For even the Son of man came not to be ministered unto, but to minister.--Mark 10: 45.

35 And James and John, the sons of Zeb'edee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when they heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you; but whosoever will be great among you, shall be your minister:

44 And whosoever will be of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**Revised Version**--1 there come near unto him James and John, the sons of Zebedee, saying unto him; 2ask of thee; 3one; 4 Are ye able to drink the cup that I drink? or to be baptized; 5are able; 6The cup that I drink ye shall drink; 7is for them; 8hath been; 9 moved with indignation concerning; 10And; 11 lord it; 12over; 13 it is not so; 14 would become; 15 would be first among you; 16 verily.

## THE LESSON EXPLAINED

**Time and Place**—March, 30 A.D.; Peræa.

**Connection**—The main event between the Lessons is the raising of Lazarus at Bethany, whither Jesus had been summoned by Mary and Martha, John ch. 11. To escape the hatred of the Jews (John 11: 53-57)

He went to Ephraim, a city of Judæa, remaining there until near the Pass-over season. Then, with His disciples, He went over again to Peræa, and continued His journey to Jerusalem, teaching and working miracles by the way.

**I. AN AMBITIOUS REQUEST.—35-37.** James and John, who, with Peter, formed the inner circle of our Lord's disciples. **Come unto him.** Matthew (ch. 20: 20, 21) says that Salome, their mother, came with them. The three prostrated themselves before Jesus, as a King, though He was about to die the death of a slave. **Master, we would, etc.;** testing His willingness to grant their request. **What would ye?** Jesus' first step in curing ambition is to bring it out into the clear light. **They said unto him;** showing the same spirit rebuked once before, ch. 9: 33-37. **That we may sit . . . on thy right hand . . . on thy left hand;** a Jewish form of expression for being next to the king in honor. **In thy glory.** They still dreamed of a great earthly kingdom, instead of a spiritual kingdom to be won by suffering. It was hard to get this mistaken notion out of their minds.



"Of Such is the Kingdom of Heaven"

**II. A SEARCHING QUESTION.—38.** **Ye know not what ye ask.** To have the first place was not, as they thought, a matter of appointment, but of achievement. Further, it meant suffering, instead of honor. **Drink of the cup?** A common figure, denoting a man's portion in life, Ps. 16: 5; 23: 5; Isa. 51: 17; Jer. 49: 12. **Here it refers to the Saviour's sufferings. Be baptized with the baptism;** another description of Christ's sufferings, pointing to their overwhelming power: "Are ye able to be drenched in those deep waters of afflictions, pains, and miseries which shall come upon Me?"

**39-40.** **We can;** a sincere, even if too self-confident reply. **Ye shall indeed.** Beneath their worldly ambition there was an honest desire to be near Jesus, to share His lot, to be spent in His service. Their request was, therefore, granted, though not in the way they looked for. James became the first martyr (Acts 12: 1, 2), and John lived longest of the twelve in the service of the Master. **Not mine to give.** Position in Christ's kingdom is not to be gained by influence, but by fitness. **For whom it is prepared.** The place is prepared according to each one's worthiness of it.

**III. A GREAT PRINCIPLE.—41-45.** **The ten . . . began to be much displeased;** thinking an unworthy attempt had been made by James and

John to gain an advantage over them. **They which are accounted to rule**; who seem to be chief. Many rule among men by force, or heredity, or flattery, not because of their high character. **Exercise lordship**; each rank tyrannizing over the one below. **Over the Gentiles**; in worldly kingdoms. **It shall not be so among you**. There is a place for ambition among Christ's followers, but it is to be a **minister** (servant). Still nobler is it to be a **servant** (bond-slave). **Even the Son of man**; our great Example in service. **To give his life a ransom**. The life of Jesus is the price that frees men from the bondage of sin.

DAILY READING

M.—Jesus teaches humility, Mark 10: 35-45. T.—The greatest, Matt. 18: 1-11. W.—The lower place, Luke 14: 1-11. Th.—Preferring one another, Rom. 12: 1-13. F.—Humility condemned, 1 Pet. 5: 1-11. S.—An example, John 13: 1-17. S.—Christ's humility, Phil. 2: 1-11.

**Lesson Hymns**—Book of Praise, 240; 250; 56 (Ps. Sel.); 238; 525 (from Primary Quarterly); 54.

**Shorter Catechism—Ques. 23.** *What offices doth Christ execute as our Redeemer?* A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

**Prove from Scripture**—*That we should practice humility.*

FOR FURTHER STUDY

**Juniors**—Whom had Jesus raised from the dead? What feast was now near at hand?

**35-37** What did James and John request of Jesus? What kind of spirit did they show? Of what sort of kingdom were they thinking?

**38** What did the two disciples think the first place would bring them? What would it really bring? Explain "the cup"; "the baptism."

**39, 40** For what should the two disciples be praised? How did James show his sincerity? John?

**41-45** Whom does the world count greatest? Who are greatest in Christ's kingdom? What did Jesus give for us?

**Seniors and the Home Department**—Whither did Jesus go after the raising of Lazarus? To what city was He now going?

**35-37** Where had Jesus before rebuked ambition?

To whom did He say His disciples should be like? (Matt. 18: 1-3.)

**39-40** What was the mistake of the two disciples? Where else does Jesus call His sufferings "a cup"? "A baptism"? On what does position in Christ's kingdom depend?

**41-45** Why were the ten angry? What ambition is right? Name one of Paul's ambitions. (Rom. 15: 20.) What did he call himself? (Rom. 1: 1.) Why did Jesus die? (Rom. 4: 25.)

**Seek-Further Questions**—What surname was given to James and John? To what island was John long afterwards banished, and wherefore?

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. False and true ambition. 2. Christ a "ransom."

THE LESSON IN LIFE

1. A blazing arrow falling on the bosom of a lake is quenched by the cool waters. So our selfish ambitions die in the presence of Christ's cross.

2. With wonderful generosity Jesus trusted His disciples, in spite of their faults and failures. In like manner He depends upon us for the carrying on of His work. Can any manly heart resist the ringing appeal of such confidence for faithful service?

3. **Fling away ambition;**  
By that sin fell the angels; how can man, then,  
The image of his Maker, hope to win by it?  
—Shakespeare

4. "He who goes nearest in time to Christ the crucified, shall get nearest in eternity to Christ the glorified."

5. Not the number we can get to serve us, but the number whom we can serve, is the true measure of our greatness.

6. Sin is slavery. It holds us in bitter bondage to Satan, the cruellest of masters. But our ransom price has been paid. Believing in Jesus, we rejoice in our freedom. And our love to Him binds us with golden chains to His service. Freely doing His will, we have true liberty.

7. "In good or ill, leave casuists on the shelf;  
He never errs who sacrifices self."

8. So far as you desire to possess rather than to give; so far as you look for power to command instead of to bless . . . so far you are serving the Lord of all that is last, and least.—Ruskin.

FOR WRITTEN ANSWERS

1. Describe the conduct of James and John. ....

2. How did the ten regard them? .....

3. What lesson did Jesus teach? .....

## Lesson IX.

## THE PASSOVER

May 29, 1904

Matt. 26 : 17-30. Commit to memory vs. 26-28. Compare Mark 14 : 12-26 ; Luke 22 : 7-30.  
Read Luke 18 : 35 to 19 : 28 ; Mark 11 : 1-18 ; John 12 : 20-50 ; Matt. 21 : 23 to 26 : 19.

**GOLDEN TEXT**—For even Christ our passover is sacrificed for us.—1 Cor. 5 : 7.

17 Now the first day of <sup>1</sup>the feast of unleavened bread the disciples came to Je'sus, saying <sup>2</sup>unto him, Where wilt thou that we <sup>3</sup>prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand : I <sup>4</sup>will keep the passover at thy house with my disciples.

19 And the disciples did as Je'sus <sup>5</sup>had appointed them ; and they made ready the passover.

20 Now when the even was come, he <sup>6</sup>sat down with the twelve.<sup>7</sup>

21 And as they <sup>8</sup>did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began <sup>9</sup>every one of them to say unto him, Lord, is it I ?

23 And he answered and said, He that <sup>10</sup>dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him : but

woe unto that man <sup>11</sup>by whom the Son of man is betrayed ! <sup>12</sup>It had been good for that man if he had not been born.

25 <sup>13</sup>Then Ju'das, which betrayed him, answered and said, <sup>14</sup>Master, is it I ? He said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body.

27 And he took <sup>15</sup>the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ;

28 For this is my blood of the <sup>16</sup>new testament, which is shed for many <sup>17</sup>for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out <sup>17</sup>into the mount of Olives.

**Revised Version**—1 *Omit* the feast of ; <sup>2</sup> *Omit* unto him ; <sup>3</sup> *make ready* ; <sup>4</sup> *Omit* will ; <sup>5</sup> *Omit* had ; <sup>6</sup> *was sitting at meat* ; <sup>7</sup> *disciples* ; <sup>8</sup> *were eating* ; <sup>9</sup> *to say unto him everyone, Is it I, Lord* ; <sup>10</sup> *dipped* ; <sup>11</sup> *through* ; <sup>12</sup> *good were it* ; <sup>13</sup> *And* ; <sup>14</sup> *Is it I, Rabbi* ; <sup>15</sup> *a* ; <sup>16</sup> *covenant* ; <sup>17</sup> *unto*.

## THE LESSON EXPLAINED

**Time and Place**—Thursday, April 6, A.D. 30 : an upper room of some house in Jerusalem.

**Connection**—On Sunday, April 2, our Lord made His triumphal entry into Jerusalem ; on Monday He drove the money-changers out of the temple ; Tuesday He spent teaching in the temple ; Wednesday at Bethany. The end is drawing very near. We feel the shadow of the Cross.

**I. THE PASSOVER MADE READY.—17-19.** The first day . . . of unleavened bread ; another name for the Passover feast. The whole festival lasted seven days. On the first evening each Israel-<sup>18</sup>th family partook of a feast, consisting of a roasted lamb with unleavened bread and bitter herbs. (See Ex. ch. 12.) Where wilt thou that we prepare ?

Jesus had kept the place secret, perhaps lest His enemies, finding it out, should come upon them during the meal. And he said ; to Peter and John, Luke 22:8. Go into the city (of Jerusalem) to such a man. Mark and Luke tell us

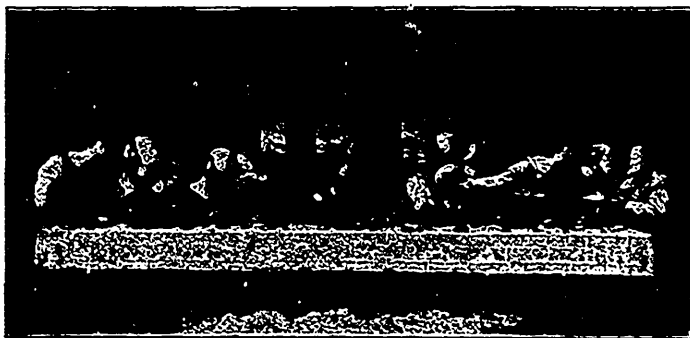
that they were to be guided by a servant, whom they should see carrying a pitcher of water. My time is at hand ; the time of my death. I will keep the passover at thy house. Possibly this had been arranged beforehand, the man being a friend of Jesus. Sat down (reclined) with the twelve ; on

couches arranged on two sides and one end of the table. Probably Jesus reclined on the couch to the right of the table, with John on one side and Judas on the other.

**II. THE TRAITOR POINTED OUT.—20-23.** One of you shall betray me. Judas had already made his hellish bargain, vs. 14, 15. Lord, is it I ? This question reveals fear, even in Peter, so bold a little later, John 13 : 36, 37. Dippeth his hand with me. As three or more would likely do this, the betrayer was not specially indicated ; but his treachery is pictured—eating from the same dish, yet plotting His death ! Food was taken out of a common dish with the fingers.

24, 25. The Son of man. How especially appropriate this name just then ! Goeth as it is written ; in such prophecies as Isa. ch. 53. Woe unto that man ! A last solemn warning to Judas. Judas . . . said . . . is it I ? a question to avoid suspicion, or to find out if Jesus really

knew of his plans. Thou hast said ; that is, it is as you say. Probably the rest of the company did not hear this answer. John, however, was told, in answer to his question prompted by Peter, of Judas' purpose, John 13 : 25, 26. The giving of the sop and the departure of Judas followed, John 13 : 26-30.



The Last Supper (Leonardo da Vinci)



III. THE LORD'S SUPPER INSTITUTED.—26, 27. **Jesus took bread**; a thin cake of unleavened bread. **And blessed**; asked a blessing. **Break it**; as His own body would soon be broken, **This is my body**; represents my body. (Compare John 10:9; 15:1.) **The cup**; of wine, used at the Passover. **Gave thanks**; in full view of His sufferings.

28-30. **This is my blood**; represents my blood, about to be shed. **Of the new testament** (Rev. Ver., "covenant"); the agreement in which God promises to His people eternal life, Christ's blood is the seal of this covenant. **Shed for many**. It was to be no mere handful, but multitudes, who were to be saved, Rev. 7:9, 10. **For the remission of sins**. Remission is removal, Ps. 103:12. Through the shedding of Jesus' blood our sins are taken away, 1 John 1:7. **I will not drink henceforth**. It was His last Passover. **Until that day**. Jesus and His disciples were to meet again. **Drink it new**; a new kind of wine, the wine of eternal rejoicing. **An hymn**; probably Ps. 118. **Went out**; after the discourse of John chs. 14-16 and the prayer of ch. 17.

DAILY READINGS

M.—The Passover, Matt. 26:17-39. T.—Institution of the feast, Ex. 12:21-28. W.—The preparation, Luke 22:1-13. Th.—Bread of Life, John 6:47-58. F.—Reconciliation, Rom. 5:1-11. S.—A perfect sacrifice, Heb. 9:11-15. S.—In remembrance, 1 Cor. 11:20-28.

**Lesson Hymns**—Book of Praise, 218; 385; 65 (Ps. Sel.); 397; 210 (from Primary Quarterly); 418.

**Shorter Catechism**—*Ques. 24. How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

**Prove from Scripture**—*That Christ died for our sins.*

FOR FURTHER STUDY

**Juniors**—Where did Jesus observe the Passover? How long had He been in the neighborhood of Jerusalem?

17-19 By what other name was the Passover known? How long did it last? Which of the disciples were sent to make preparations? To whom did they go? How were they guided? At what time of day was the feast kept? Who sat next Jesus on either side?

20-25 What announcement did Jesus make?

What question asked by each disciple? Jesus' answer? Judas' question? The reply?

26, 27 What represented Jesus' body? His blood?

28, 30 What does God promise to His people? What is the seal of that promise or covenant? Where will the new kind of wine be drunk? What is it? How did the Supper end?

**Seniors and the Home Department**—Describe the way in which Jesus spent each day immediately before His last Passover.

17-19 Of what was the Passover a memorial? Why did He keep His arrangements for the Passover secret? Describe the Eastern fashion of sitting at meals.

20, 25 With whom had Judas agreed to betray Jesus, and for what reward? (vs. 14, 15.) What prophecy did this fulfill? (Zech. 11:12.) What was afterwards done with this money? (ch. 27:3-8.)

26-30 What elements used in the Lord's Supper? What actions performed? For what purpose was Christ's blood shed? Who should partake of the Lord's Supper?

**Seek-Further Questions**—What office did Judas hold among the twelve? What Old Testament covenant was sealed with blood?

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The Lord's Supper—its meaning. 2. The Lord's Supper—why should I partake of it?

THE LESSON IN LIFE

1. We may not know, at first, whether our path is leading us. But, if Jesus has bidden us enter upon it, He has been before us, to prepare a prosperous ending.

2. The blackest treachery is treachery against those who trust us.

3. Do we think meanly of Judas, who sold his Lord for a few beggarly handfuls of silver? Beware! For how much less a thing have not we denied Him?

4. Thank God! the blood of Christ is shed "for many." The saved will be a great multitude. But the question for each is, "Will I be in the great host of the redeemed?"

5. To be invited to the Lord's Supper is a great honor. To partake of it in faith brings rich blessing. To remain away from it is to dishonor Christ's love.

6. A hymn before the hours of suffering! But what better preparation for sorrow than a song!

FOR WRITTEN ANSWERS

1. Describe the Passover feast.....

2. What feeling expressed in the question of v. 22?.....

3. Explain "the new testament," v. 28. ....

## Lesson X.

## CHRIST'S TRIAL BEFORE PILATE

June 5, 1904

Mark 15: 1-15. Commit vs. 12-14. Compare Luke 23: 1-25; Matt. 27: 11-30; John 18: 28 to 19: 16. Read John chs. 14 to 17; Matt. 26: 36-75.

**GOLDEN TEXT**—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23: 4.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest <sup>47</sup>.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner; to whomsoever they desired.

7 And there was one named Barab'bas, which lay bound with them that had made insurrection: with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barab'bas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And Pilate, willing to content the people, released Barab'bas unto them, and delivered Jesus, when he had scourged him, to be crucified.

**Revised Version**—1 with the elders and scribes, and the whole council, held a consultation; 2 up; 3 saith; 4 Omit it; 5 Omit but he answered nothing; 6 accuse thee of; 7 no more answered anything; inasmuch that; 8 the; 9 used to release; 10 whom they asked of him; 11 called Barabbas, lying bound; 12 men who in the insurrection had committed murder; 13 went up and began to ask him; 14 was wont to do; 15 perceived; 16 for envy the chief priests had delivered him up; 17 stirred up the multitude; 18 again answered and said; 19 then shall I do; 20 And; 21 But; 22 Omit the more; 23 wishing; 24 multitude.

## THE LESSON EXPLAINED

**Time and Place**—Friday, April 7, 30 A.D.; either in Tower of Antonia, at the north-west corner of the temple area, or Herod's palace on Mount Zion.

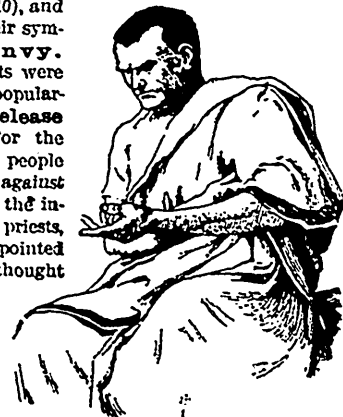
**Connection**—From the upper room, Jesus went, with the disciples, to the garden of Gethsemane. Then followed the agony, the arrest, and the trial before the Jewish authorities.

**I. THE CLAIM OF JESUS.**—1, 2. **In the morning.** During the night of the arrest sent in the high priest's palace (ch. 14: 53) Jesus had been condemned by the Sanhedrim, or great council of the Jews. **Held a consultation;** agreed upon a plan of action. **Bound Jesus;** the cords having been removed since His arrest, John 18: 12. **Delivered him to Pilate;** the Roman ruler of the province of Syria, which included Judæa. Jewish authorities were not permitted by the Romans to carry out a sentence of death. **And Pilate asked him.** Pilate sat on a judgment seat placed on a pavement (Gabbatha) outside the palace, John 18: 28; 19: 13. **Art thou the King of the Jews?** The only question which Jesus answered before either the Sanhedrim or Pilate. He was silent because they were not sincere. **Thou sayest it;** a Jewish form of assent. Jesus claimed to be King, but His kingship did not interfere with the authority of earthly rulers. He is the King of men's hearts.

3-5. **Accused him of many things;** of leading the people astray; of forbidding to pay the Roman taxes; of claiming to be a king, Luke 23: 2. **Jesus yet answered nothing;** because everybody, even Pilate, knew that the charges were false. **Pilate marvelled.** This strange prisoner won the admiration of His judge. At this point comes the sending of Jesus to Herod, Luke 23: 4-12.

**II. THE DEMAND OF THE MULTITUDE.**—6-11. **At the feast** (Rev. Ver.). The custom was a com-

mon one in ancient times. **Whomsoever they desired.** The Roman governors hoped thus to gain good-will with the people. **Barabbas;** a prisoner guilty of the charges falsely brought against Jesus, and of murder besides. **Will ye that I release unto you the King of the Jews?** Pilate doubtless knew how the people had themselves greeted Jesus as king (ch. 11: 9-10), and counted on their sympathy. **For envy.** The chief priests were jealous of His popularity. **Rather release Barabbas.** For the first time, the people now turned against Jesus. Besides the influence of the priests, they were disappointed at what they thought was Jesus' laying aside of the kingship assumed at the triumphal entry into Jerusalem a few days before.



Pilate, the Roman Governor

**III. THE CONSENT OF PILATE.**—12-15. **What will ye then?** Pilate sought to put the responsibility of the disposal of this "King of the Jews" upon the people. (Compare Matt. 27: 24, 25.) **Crucify him.** The maddened mob now governed the governor. **What evil hath he done?** Pilate's third testimony to Jesus' innocence, John 18: 38; Luke 23: 14. **Willing to content the people.** He feared that they might accuse him to Caesar, if he allowed one claiming to be

a king to go free. **Delivered Jesus**; to be scourged with the loaded thongs of the Roman scourge, and then to be crucified.

Jesus underwent six separate trials, namely: (1) A brief preliminary trial before Caiaphas, the high priest, immediately after His arrest, John 18:19-24. (2) A formal trial before, and condemnation by, the Sanhedrim (Matt. 26:59-63), at one or two in the morning. (3) A second appearance before the Sanhedrim at break of day, Luke 22:66-71; 23:1. (4) The first examination before Pilate, Matt. 27:11-14. (5) The appearance before Herod, Luke 23:4-12. (6) The final examination before Pilate, Luke 23:13-26.

**DAILY READINGS**

M.—Christ's trial before Pilate, Mark 15:1-15. T.—Sent to Herod, Luke 23:1-11. W.—No fault, John 18:28-40. Th.—Pilate's fear, John 19:1-12. F.—Yielding to tumult, Matt. 27:15-25. S.—Peter's reminder, Acts 3:12-18. **S.**—Despised and rejected! Isa. ch. 53.

**Lesson Hymns**—Book of Praise, 90; 64; 16 (Ps. Sel.); 67; 47 (from Primary Quarterly); 91.

**Shorter Catechism**—*Ques. 25.* How doth Christ execute the office of a priest? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice, to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

**Prove from Scripture**—That Jesus was sinless.

**FOR FURTHER STUDY**

**Juniors**—Whither did Jesus go from the upper room? What happened there?

1, 2 Where did Jesus spend the night? By whom had He been condemned? Who was Pilate? Why was Jesus brought before him? Pilate's question? Jesus' answer?

3-5 Of what was Jesus accused? Why did He make no answer? The effect of His conduct on Pilate?

6-11 What custom in v. 6? Of what crimes had Barabbas been guilty? What did the people ask? Who was offered to them? Whom did they choose? Who influenced them?

12-15 Pilate's question to the people? Their demand? What was Pilate's judgment about Jesus? To whom did He deliver Jesus? Why?

**Seniors and the Home Department**—Where

did the events of the Lesson occur? Narrate the events of the night.

1-5 What claim did Jesus make? How did He describe His kingdom? (John 18:36.) What had Jesus said about paying the Roman taxes? (Matt. 22:21.) To what other ruler did Pilate send Jesus? Why? (Luke 23:4-12.) What was the verdict of these two judges? (Luke 23:14.)

6-11 When had Jesus been proclaimed king? (Ch. 11:9, 10.) Why were the priests His enemies? Why did the people now turn against Him?

12-15 How did Pilate seek to escape responsibility? What symbolic act did he perform? (Matt. 27:24.) The response of the people? (Matt. 27:25.)

**Seek-Further Questions**—What thrice-repeated prayer did Jesus offer in Gethsemane? Who appeared to Him from heaven; and for what purpose?

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The judges of Jesus? 2. The faultless One.

**THE LESSON IN LIFE**

1. When that revered saint of God, Horatius Bonar, could write these words, we should surely think long and deeply over them:

"I see the crowd in Pilate's hall,  
I mark their wrathful mien;  
Their shouts of "Crucify" a-pall,  
With blasphemy between.

"And of that shouting multitude  
I feel that I am one;  
And in that din of voices rude  
I recognize my own."

2. "King of the Jews!" Yes, and King of all those in every age who bow in reverence before His majesty, truth and purity, and whose hearts are won by His love.

3. Silence is often the best answer to false accusation. Time is on the side of truth. The worthy can afford to wait. Confident in their own integrity, they need not make haste.

4. How our choices reveal our character! In clamoring for Barabbas instead of Jesus, the crowd passed sentence on themselves.

5. Pilate's question, "What shall I do then with Jesus?" is one which we all must answer. And the eternity of each of us hangs on the answer.

**FOR WRITTEN ANSWERS**

1. What charge against Jesus did Pilate examine? .....

2. In what sense was it true? .....

3. What testimony to Jesus did Pilate bear? .....

Mark 15: 22-39. Commit to memory vs. 25-27. Compare Matt. 27: 32-61.  
Read Luke 23: 26-49; John 19: 18-42.

**GOLDEN TEXT**—Christ died for our sins according to the scriptures.—1 Cor. 15: 3.

22 And they bring him unto the place Gol'gotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

**Revised Version**—<sup>1</sup> offered him wine; <sup>2</sup> they crucify him, and part his garments among them; <sup>3</sup> each should take; <sup>4</sup> robbers: one on his right hand, and one on his left. <sup>5</sup> Omit v. 28; <sup>6</sup> In like manner; <sup>7</sup> mocking him among themselves with the scribes said: <sup>8</sup> the; <sup>9</sup> now come down; <sup>10</sup> reproached; <sup>11</sup> Omit saying; <sup>12</sup> Elijah; <sup>13</sup> be; <sup>14</sup> uttered a loud voice; <sup>15</sup> by; Omit cried out, and.

### THE LESSON EXPLAINED

**Time and Place**—Friday, April 7, 30 A.D., from 9 a.m. till 3 p.m.; Calvary, just outside the walls of Jerusalem.

**Connection**—After the scourging and mock worship by the soldiers (Matt. 27: 31; v. 20; John 19: 1-3), Jesus was led away to be crucified.

**I. THE THREE CROSSES.**—22-24. They bring him; "bearing His cross," John 19: 17. So weak is He, through the terrible sufferings He has undergone, that Simon of Cyrene is compelled by the on-lookers to help Him carry it, Luke 23: 26. The place Golgotha; a Hebrew word meaning "skull," from the shape of the place, especially as seen in the afternoon from Olivet. (See illustration.) "Calvary" is the Latin word, the meaning being the same. Wine mingled with myrrh; intended to make it easier to bear the pain. He received it not. Jesus would not shrink from any of the pain of the cross. Crucified him; nailing His hands and feet to the cross, which was then raised and settled into its place in the ground. "It was the most cruel and shameful of all punishments," said the Roman Cicero. Parted his garments, casting lots. There were four soldiers, with a centurion.

25-28. The third hour; 9 a.m. The superscription of his accusation; the writing, giving the name and crime of the person crucified, on a white tablet hung round the neck of the criminal, and then fastened to the cross. **THE KING OF THE JEWS.** It was for claiming this position that Jesus was condemned. With him... two thieves; robbers, men who plundered by violence. The scripture was fulfilled; Isa. 53: 12.

**II. THE MOCKING MULTITUDE.**—29-32. They... rallied on him. The mockery of our Lord came from four classes: (1) the passers-by from the city; (2) the chief priests; (3) the soldiers (Luke 23:

36); (4) the robbers on the crosses. Ah, thou that destroyest the temple, etc. The crowd misrepresented Jesus' claim (John 2: 19-21), and match its seeming boastfulness against His present helplessness. He saved others; himself he cannot save; a true statement. He could not save Himself and be



"The Place of a Skull"

the Saviour of others, and so He sacrificed Himself. Christ the King of Israel; the two titles which Jesus had claimed, Matt. 26: 63, 64; ch. 2: 2. To the enemies of Jesus these claims now seemed ridiculous. They that were crucified with him reviled him. Luke tells the story of the two thieves in full: read it, Luke 23: 39-43.

**III. THE NOONDAY DARKNESS.**—33-36. The sixth hour; 12, noon. Over all the land; not an eclipse, since it was full moon, but a miraculous hiding of the sun's light. The ninth hour; 3 p.m.

**Eloi, eloi**, etc.; the modified Hebrew of Ps. 22 : 1. Jesus was drinking to its very dregs the cup of woe; He was enduring the awful wrath of God for man's sin. (Search out the seven sayings of Jesus on the cross.) **Behold he calleth Elias**. "Eloi" had been mistaken for Elias perhaps through indistinct utterance. **Gave him to drink**; an act of mercy. **Let be**; as if some one had tried to prevent the giving of the drink. **Whether Elias will come**; a pretext to remove objection.

**IV THE DYING SAVIOUR.—37-39.** With a loud voice; likely the words of Luke 23 : 46. **The veil of the temple**; which separated the Holy of Holies from the Holy Place. **Was rent in twain**; to signify that men could now, through Jesus, come into God's immediate presence. **From the top to the bottom**; therefore by a miracle. **Centurion**; the Roman officer in command of the soldiers who crucified Jesus. **This man was the Son of God** (Luke "a righteous man"). The pagan soldier was convinced, where the Jew only hated and mocked.

**DAILY READINGS**

M.—Christ crucified, Mark 15 : 22-39. T.—"Father, forgive!" Luke 23 : 32-38. W.—"To-day in paradise," Luke 23 : 39-49. Th.—"It is finished!" John 19 : 23-30. F.—Lifted up, John 3 : 9-17. S.—Peace by the cross, Col. 1 : 12-22. S.—The new song, Rev. 5 : 1-10.

**Lesson Hymns**—Book of Praise, 51; 148; 13 (Ps. Sel.); 161; 46 (from Primary Quarterly); 50.

**Shorter Catechism—Ques. 26.** *How doth Christ execute the office of a King?* A. Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

**Prove from Scripture**—That Christ's death is fulfilled the scriptures.

**FOR FURTHER STUDY**

**Juniors**—Where was Jesus crucified? How did the soldiers treat Jesus before crucifying Him?

**22-24** What does "Golgotha" mean? Calvary? Why was the place so-called? Why was Jesus offered wine? Why did He refuse it? What was done with His garments?

**25-32** At what hour was Jesus crucified? What writing was placed on the cross? Who were crucified along with Him? Who mocked Jesus? What did they say? Why could He not save Himself?

**33-39** What wonder happened? What cry did Jesus utter? What did those about Him think? What

was offered to Him? What took place in the temple? Who was the centurion? What did he say?

**Seniors and the Home Department**—Who helped Jesus to carry the cross? Who lamented the fate of Jesus? (Luke 23 : 27-31.)

**22-28** Describe the crucifixion. Upon what charge was Jesus crucified? In what languages was His accusation written? (John 19 : 21.) What scripture was fulfilled?

**29-32** What saying of Jesus was quoted? How was it misrepresented? What great act of faith at the crucifixion, and how was it rewarded? (Luke 23 : 39-43.)

**33-36** Explain the darkness. The cry of Jesus. The reference to Elijah.

**37-39** What is the meaning of the rent veil? The centurion's judgment?

**Seek-Further Questions**—What women were present at the crucifixion? To which of the disciples did Jesus commend His mother?

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. Christ's death a fulfilment of scripture. 2. The centurions of the New Testament.

**THE LESSON IN LIFE**

1. Beneath the ruins of a Roman palace has been discovered a rude picture. It represents a human figure with ass's head, fixed to a cross. A man is worshipping the crucified monster. The artist held up to scorn the worship of One who had been crucified. It is a piece of ribald ridicule of the Christ and His worship. But what His enemies mock, in this we glory.

"The sinner's hope, let men deride;  
For this we count the world but loss.

2. Seeming defeat is often real victory.

3. "They crucified Him." Yes, but not against His will. He gave Himself to this cruel death for us. By that willing sacrifice He lays hold of our inmost being? We are His whatever comes.

4. In Coreggio's picture in the Royal Gallery at Munich, of the bleeding, thorn-crowned Saviour, the rope which binds His hands is represented as depending over the Latin inscription:

"I have borne these things for thee;  
What hast thou done for Me?"

5. How eager we would have been to quench the thirst of the dying Saviour! Yes; but is He not longing to-day for the love of every human heart? Are we giving Him ours?

**FOR WRITTEN ANSWERS**

1. Describe the companions of Jesus in crucifixion. ....

2. Give the classes to which His mockers belonged. ....

3. What signs accompanied His death? .....

## Lesson XII.

## CHRIST RISEN

June 19, 1904

Matt. 28 : 1-15. Commit to memory vs. 9, 10. Compare Mark ch. 16 : Luke ch. 24.  
Read Matt. 27 : 57-66.

**GOLDEN TEXT**—Now is Christ risen from the dead.—1 Cor. 15 : 20.

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre

with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the chief priests came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews unto this day.

**Revised Version**—1 Now late on the sabbath day; 2 an; 3 away; 4 Omit from the door; 5 appearance was as lightning; 6 watchers did quake; 7 hath been; 8 lo; 9 tomb; 10 Omit as they went to tell his disciples; 11 took hold of his; 12 saith; 13 Fear not; 14 depart; 15 while; 16 guard; 17 told; 18 come to pass; 19 rid you of care; 20 was spread abroad; 21 and continueth.

## THE LESSON EXPLAINED

**Time and Place**—The morning of the Lord's Day, April 9, 30 A.D. The tomb of Jesus was in a garden near Calvary.

**Connection**—Jesus died at 3 p.m., Friday, April 7 (Mark 15: 34), and was buried the same evening, (John 19: 38-42), in a tomb belonging to Joseph of Arimathea, Matt. 27: 59, 60. At the instance of the Jewish authorities, a guard of Roman soldiers was set at the sepulchre.

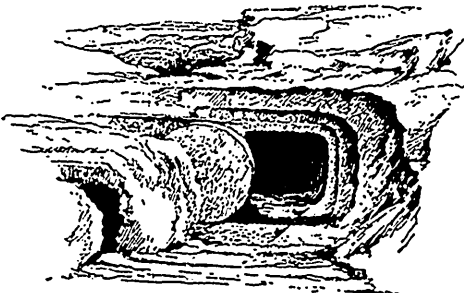
**I. THE OPEN GRAVE.**—1-4. The end of the Sabbath; that is, the end of the night following the (Jewish) Sabbath, which ended at sunset on Saturday. **First day of the week**; ever since, the

tomb's mouth and was the cause of the women's anxiety, Mark 16: 3. **Like lightning**; brilliant and dazzling. **Raiment white as snow**; as was that of Jesus at the Transfiguration, ch. 17: 2. **The keepers**; the Roman guard. **As dead men**; stupefied, helpless, quite unable to interfere with our Lord's coming forth from the tomb.

**5-7. The angel.** Luke and John mention two. **Answered**; replied to the unspoken questions and fears of the women. **Fear not ye.** They, unlike the soldiers, had no reason to be afraid. **I know**; etc. He understood their purpose and had come to help them. **He is risen**; a statement as marvellous and sublime as it is simple. **As he said**; several times, ch. 27: 63; Luke 24: 6, 7. **Come, see the place**; and so be sure that Jesus has indeed risen. **Tell his disciples**; that their sorrow may be ended, and their doubts removed. **He goeth before you into Galilee**; where the largest number of His disciples lived. Jesus showed Himself before going into Galilee, but it was there He was to meet with over five hundred disciples, vs. 16-20; 1 Cor. 15: 6.

**II. THE APPEARANCE OF JESUS.**—8-10. **With fear and great joy**; joy because Jesus had risen, fear and trembling because of the great message entrusted to them. **Bring his disciples word.** Mary Magdalene had already told Peter and John (John 20: 2-10), but the rest had not heard the news. **Jesus met them**; having already appeared to Mary, John 2: 11-18, **All hail**; a common salutation. The English translation is shortened from "all health." **Took hold of his feet** (Rev. Ver.); to assure themselves that it was really He. **Worshipped**; falling on the knees and bowing the head in reverence. **Tell my brethren.** Compare v. 7.

**III. THE REPORT OF THE WATCH.**—11-15. **The watch . . . shewed . . . all things that were**



The Stone Rolled Away

Christian Sabbath, **Mary Magdalene**; of Magdala. Out of her Jesus had cast "seven devils," Luke 8: 2. Her gratitude was infinite. **The other Mary**; the mother of James and Joses, Mark 15: 40. (See also Mark 16: 1; Luke 24: 10.) **To see the sepulchre.** Mark and Luke say, to anoint the body of Jesus. **A great earthquake**; mentioned by Matthew only. **The angel of the Lord**; a divine messenger. **Rolled back the stone**; which closed

done. The simple truth was their best defence. They could not fight against earthquakes and angels. **Gave large money**; as a bribe to make a false report. **Stole him away while we slept**; a story that killed itself. Sleeping men could not see stealers. **Secure you**; from the penalty of death for sleeping on duty. **Unto this day**; when Mark wrote his gospel, 67 or 68 A.D.

Our Lord appeared eleven times after His resurrection. (1) To Mary Magdalene, Mark 16: 9-11; John 20: 11-18. (2) To the women, Matt. 28: 9, 10; Luke 24: 9-11. (3) On the way to Emmaus, Mark 16: 12, 13; Luke 24: 13-35. (4) To Peter, 1 Cor. 15: 5. (5) To the apostles, except Thomas, Mark 16: 4; Luke 24: 36-48; John 20: 19-23; 1 Cor. 15: 5. (6) To seven in Galilee, John 21: 1-23. (7) To the apostles, including Thomas, John 20: 24-29. (8) To a multitude, Matt. 28: 16-20; Mark 16: 15-18; 1 Cor. 15: 6. (9) To James, 1 Cor. 15: 7. (10) To all the apostles, Luke 24: 49; Acts 1: 1-8. (11) To Paul, Acts 9: 1-9.

DAILY READINGS

M.—Christ risen, Matt. 28: 1-15. T.—Hard to believe, Luke 24: 1-12. W.—The wounded hands, Luke 24: 33-48. Th.—Seen by many, 1 Cor. 15: 1-11. F.—Certainty, 1 Cor. 15: 1-11. S.—Chosen witnesses, Acts 10: 34-43. S.—Ever living, Rom. 6: 1-11.

Lesson Hymns—Book of Praise, 58; 61; 2 (Ps. Sel.); 69; 59 (from Primary Quarterly); 67.

Shorter Catechism—Ques. 27. *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Prove from Scripture—*That the risen Christ appeared to men.*

FOR FURTHER STUDY

Juniors—Where was the tomb of Jesus? To whom did it belong? When did He rise from the dead?

1-4 What Sabbath is meant in v. 1? When did it end? The names of the women who came to the sepulchre? Their purpose? Who took away the stone from the sepulchre? What happened to the soldiers on guard?

5-7 How were the women encouraged? What con-

vinced them that Jesus had risen? On what mission were they sent?

8-10 Describe the women's feelings? Who met them? His greeting? Theirs? His command? His promise?

11-15 What report did the watch make? What story were they bribed to tell?

Seniors and the Home Department—When did Jesus die? When was he buried? Where? By whom?

1-7 Explain "the end of the Sabbath," v. 1. Which day was the Jewish Sabbath? Which is the Christian Sabbath? When was the change of day made? Why? What supernatural events mentioned in the Lesson? What appearances of the risen Saviour mentioned by Paul? (1 Cor. 15: 1-8.) What does Paul say of the importance of the resurrection? (1 Cor. 15: 14.) What is said of the proofs? (Acts 1: 3.)

8-10 Describe the meeting of Jesus and the women. How did they convince themselves that it was He?

11-15 What penalty did the soldiers dread? Who promised to secure them?

Seek-Further Questions—How often did the risen Saviour appear? What great words spoken by Jesus when He met the disciples in Galilee?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Women in the gospels. 2. Jesus and the angels.

THE LESSON IN LIFE

1. When I go down to the grave, I can say, like so many others, "I have finished my day's work;" but I cannot say, "I have finished my life." My day's work will begin again the next morning.—Victor Hugo.

2. "Fear not ye" is the risen Saviour's message to all believing souls. Why should we fear? He is with us amid the temptations and trials of life. He has gone before us into the grave and opened a way out. He will be our friend on the great judgment-day.

3. "For the living Christ is loving,  
And the loving Christ is alive;  
His life hidden in us is moving  
Us ever to pray and strive."

4. "Come, see." That is the invitation of the Gospel. "Go . . . tell." That is its imperative command. To tell without having seen, is to carry an empty message. To see and not tell is to prove false to one's trust.

FOR WRITTEN ANSWERS

1. What difficulty did the women dread? .....

2. How was it remove? .....

3. What directions were given to them? .....

## Lesson XIII.

## REVIEW

June 26, 1904

Read the Lessons of the Quarter. Commit to memory the Golden Texts for the Quarter.

## GOLDEN TEXT

Phil. 2: 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

## CATECHISM

Questions 16-27.

## PROVE FROM SCRIPTURE

*That Christ is reigning in heaven.*

## LESSON HYMNS

Book of Praise. 26; 35; 32 (Ps. Sel.); 38; 36; 537  
(from Primary Quarterly); 42.

## DAILY READINGS

M. —Peter's confession, Mark 8: 27-38.

T. —Jesus transfigured, Mark 9: 2-13.

W. —Prayer and promise, Luke 11: 1-13.

Th. —The prodigal son, Luke 15: 11-24.

F. —Jesus teaches humility, Mark 10: 35-45.

S. —The Passover, Matt. 26: 17-30.

S. —Christ crucified, Mark 15: 22-39.

## REVIEW CHART—Second Quarter

STUDIES, SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 7: 24-37.....	Jesus Visits Tyre and Sidon.	Without faith it is impossible to please him. Heb. 11: 6.	1. Faith tested. 2. Faith helped.
II.—Mark 8: 27-38.....	Peter Confesses the Christ.	Thou art the Christ, the Son of the living God. Matt. 16: 16.	1. A great confession. 2. A great prediction. 3. A great requirement.
III.—Mark 9: 2-13.....	Jesus Transfigured.	A voice came out of the cloud, saying, This is my beloved Son: hear him. Mark 9: 7.	1. The vision. 2. The visitors. 3. The voice. 4. The discussion.
IV.—Luke 10: 1-16.....	The Mission of the Seventy.	Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Luke 10: 2.	1. The seventy appointed. 2. The seventy instructed. 3. The authority of the seventy.
V.—Luke 11: 1-13.....	Prayer and Promise.	Ask, and it shall be given you; seek, and ye shall find. Luke 11: 9.	1. The prayer of prayers. 2. An illustration to encourage. 3. A promise to confirm.
VI.—Luke 12: 35-48.....	Watchfulness.	Blessed are those servants, whom the Lord when he cometh shall find watching. Luke 12: 37.	1. The master's return. 2. The thief's attack. 3. The two stewards.
VII.—Luke 15: 11-24....	The Prodigal Son.	Come, and let us return unto the Lord. Hosea 6: 1.	1. The departure. 2. The far country. 3. The return. 4. The welcome.
VIII.—Mark 10: 35-45..	Jesus Teaches Humility.	For even the Son of man came not to be ministered unto, but to minister. Mark 10: 45.	1. An ambitious request. 2. A searching question. 3. A great principle.
IX.—Matt. 26: 17-30....	The Passover.	For even Christ our passover is sacrificed for us. 1 Cor. 5: 7.	1. The Passover made ready. 2. The traitor pointed out. 3. The Lord's Supper instituted.
X.—Mark 15: 1-15.....	Christ's Trial Before Pilate.	Then said Pilate to the chief priests and to the people, I find no fault in this man. Luke 23: 4.	1. The claim of Jesus. 2. The demand of the multitude. 3. The consent of Pilate.
XI.—Mark 15: 22-39....	Christ Crucified.	Christ died for our sins according to the scriptures. 1 Cor. 15: 3.	1. The three crosses. 2. The mocking multitude. 3. The noon-day darkness. 4. The dying Saviour.
XII.—Matt. 28: 1-15....	Christ Risen.	Now is Christ risen from the dead. 1 Cor. 15: 20.	1. The open grave. 2. The appearance of Jesus. 3. The report of the watch.

## ASK YOURSELF

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

Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter.



FOR WRITTEN ANSWERS

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

- Lesson I. What lessons may we learn from the Syrophenician woman?
- Lesson II. Why did the Jews not receive Jesus as the Messiah?
- Lesson III. About what did Moses and Elijah talk with Jesus?
- Lesson IV. What was the errand of the seventy?
- Lesson V. By what parable does Jesus here encourage His disciples to pray? By what promises?
- Lesson VI. How does the lord treat the watching servants? What do we learn from this?
- Lesson VII. What was the occasion of the parable of the prodigal son? What its purpose?
- Lesson VIII. What is meant by, "to give His life a ransom for many"?
- Lesson IX. What did the Passover commemorate? Of what is the Lord's Supper a memorial?
- Lesson X. The chief priests' part in Jesus' death? The people's? Pilate's?
- Lesson XI. What has Christ's death procured for us?
- Lesson XII. What was the invitation of the angel? What his command?

SCHOLAR'S REGISTER

APRIL-JUNE, 1904

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

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

DATE 1904	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
April 3..								
April 10.								
April 17.								
April 24.								
May 1...								
May 8...								
May 15..								
May 22..								
May 29..								
June 5...								
June 12..								
June 19..								
June 26..								
Totals ...								

A BOY AND HIS BIBLE

Then, too, this old Book is "the boy's own story book." As if to whet his appetite, its first chapters contain the record of strange and wonderful deeds, as the story of creation, with now and then the hint of some great hero, as Nimrod, or of some dark and dreadful deed, as Cain's killing his brother Abel, or of some overwhelming disaster, as the flood and its hero, riding above the waves safe in his ark. And then the stories grow longer and more detailed as Abraham comes marching into view with his household. One after another these men pass before the delighted eyes of the eager boy. As they disappear, the wonderful narrative leaves its picture before his imagination, and almost unconsciously he tries to be what he has seen. At last One comes who in His beauty and strength makes all who went before Him seem small and weak, whose wonderful deeds dwarf the doings of all others. In His words and works and character the Lord Jesus offers to boys the one perfect ideal of gentleness and beauty, of strength and manliness.—Rev. A. L. Phillips, D.D.



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